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THE CHRISTIAN CYNOSURE.

"In Secret Have I Said Nothing."—*Jesus Christ.*

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Notices.

THE ANNUAL CONVENTION of the National' Christian Association will be held in Mechanics Hall, Worcester, Massachusetts, on the 13th, 14th and 15th of November next.

THE MISSOURI State meeting will be held on the 16th and 17th of October in some town on the Hannibal and St. Joseph railroad not fixed upon at our latest information.

ELDER D. I. RATHBUN announces that he has returned to Iowa to remain until after the State Convention, the Lord willing. His address will be Clarence, Cedar County, Iowa, are Alvin Hall. Arrangements can also be made for lectures with James McCleey of Marshalltown. Let Iowa be thoroughly canvassed this winter. Send for Bro. Rathbun.

MICHIGAN.

Friends of reform in Michigan will please take due notice that the State meeting will be held about the third week in November. Place to be agreed upon after hearing from our friends. Jackson City does not afford us a suitable house, none but Free Methodist church, and inasmuch as we want Ronayne to work the degrees, we think it best to have a large hall. Let us hear from all.

E. MATHEWS, Sec'y.

Brooklyn, Mich.

INDIANA.

The Sixth Annual State Convention of Indiana opposed to secret societies, will meet at Spiceland, Henry county, Oct. 9, 1878; commencing on the evening of the 9th and closing on the evening of the 11th. Elder D. P. Rathbun and other prominent speakers are expected to be present. We greatly desire and fondly hope that there be a full representation from both county associations and all Christians, who are workers in this cause, and who sympathize with this work, and are friendly to the reform.

And dear brethren, remember this is for Christ, no sacrifice should be deemed too great made to honor him and his cause.

Delegates to the convention coming by way of railroad will be met with conveyances at both Newcastle and Dunreith.

Signed on behalf of the executive committee.

DR. G. W. CHAMP, Chairman.

—Bro. Isaac Hyatt, of Ea Hamlin, New York, wishes copies of the *Cynosure* of January 8, 1878, for a special and good use. Any friends having copies will confer a favor on him and aid the reform by sending them.

WISCONSIN.

To the friends of Christian reform in Wisconsin:—The State Christian Association opposed to secret societies will, D. V., hold its annual meeting at Waupun, to commence Tuesday evening, Oct. 29th, at 7 o'clock P. M., and to continue through Wednesday and Thursday, the 30th and 31st. It is expected that Past Master Ronayne will work the degrees of Masonry, and other speakers will be in attendance. Entertainment will be provided for those from abroad. J. W. WOOD, Pres.

H. H. HINMAN, Agent for Wis.

PAST MASTER RONAYNE will speak at
Norwalk, Iowa, Oct. 3d, 4th and 5th.
Atlantic, 8th, 9th and 10th.
Winfield, 14th, 15th and 16th.
New Sharon, 17th, 18th and 19th.
Wyanet, Illinois, 21st, 22nd and 23rd.

TO ALL BAPTIST MINISTERS in Illinois and Iowa who are opposed to secret societies, please address a card and state whether you are in the pastoral work.

Address, Elder Joel H. Austin,
Box 1092, Burlington, Iowa.

Topics of the Time.

The citizens of New Haven have done their city and the nation an honor in turning back the usurpations of infidelity and worldliness and putting back the Bible into the schools by a vote of 4,881 to 1,963. The Bible-excluders, not only of that city but every other, have thus received a proper rebuke, and we predict the time will come when Chicago and Cincinnati will be eager to follow the example. The efforts made by the better classes of New Haven to counteract and revoke the dangerous decision of their school board would be a profitable study for other cities that labor under a similar trial.

While President Hayes was in Pittsburgh, on his return to Washington, he was waited on by a delegation from the United Presbyterian Ministerial Association, which had, at the suggestion of Rev. A. M. Milligan of the Covenanter church, adopted a memorial, asking for the appointment of a day of humiliation, fasting and prayer to be observed by the nation in view of the desolations of the Southern pestilence. The President received the delegation courteously, but made no promise of complying with the request. Several ministerial associations of Philadelphia have also adopted and sent to the President a memorial on the same subject, which it was urged should receive immediate attention, since rarely in our national history has such an occasion been so widely demanded. We hope President Hayes will not be so occupied with fall elections as to disregard so earnest and Christian a paper as this which was sent from Philadelphia: "To His Excellency, the President of the United States: The conviction grows deeper with thoughtful men that 'the Lord has a controversy with the inhabitants of the land.' On the very threshold, as we had flattered ourselves, of returning prosperity, we find the whole country plunged into mourning, and the wished for revival of business seriously delayed by the alarming pestilence which ravages our Southern border. This is but the last of a long series of calamities which reaches back to the very beginning of our civil war. That these facts attest the displeasure of the Supreme Ruler of the world against this nation we are profoundly convinced; and also, that our only hope of escape from still sorer retributions lies in a diligent inquiry into the causes of God's anger and in a speedy and heartfelt repentance and reformation. That the mind of the people may be turned to these momentous considerations, and that united prayer for the grace of repentance and for the removal of His heavy judgments, may ascend to the Father of mercies through our Lord and Saviour, Jesus Christ, we, the citizens of Philadelphia and vicinity, respectfully ask you to appoint in your wisdom, an early and convenient day to be observed by the whole nation as a day of fasting, humiliation and prayer."

It must have been remarked by every one how generally President Hayes and his cabinet are taking part in the political discussions this fall. To be sure no one could wish Hayes' speech at St. Paul, or Sherman's at Toledo, or Schurz' last Saturday at Cincinnati wiped out of our campaign literature. They are replete with information at this time most necessary for the voter who would be called intelligent. But these efforts, which all the cabinet but Post-master General Key are sharing, mark a kind of new departure on the part of the President, an unbending of his neutrality, and participating in the partisan feeling of the season. A Washington correspondent says of the subscriptions to the campaign fund in the departments at Washington: "The Treasury statisticians have been busy for weeks furnishing information for campaign documents, and official postage stamps have been used to send thousands of reports and other publications through the mails to show the people of the country what has been done by the Republican party during the last seventeen years for the public good. Thousands of sheets of statistics have been printed on the Treasury presses, all intended to emphasize the arguments that the Republican party is best fitted to govern the country, and, under Secretary Sherman's personal directions, information has been furnished to every Republican campaign speaker or writer who has asked for it."

The pestilence shows hardly a sign of withdrawing yet its remorseless visitation from the Sonth. The physicians and members of the Howard Association overworked, are many of them yielding to the fatal fever, while from many remote places comes a despairing cry for help. Gov. Shepherd of Washington, assisted by a merchant of that city, has started on a mission of mercy for these places. Assisted from Chicago and other cities, he has chartered and loaded a boat at St. Louis which will proceed down the river, stopping at every unfrequented point, leaving supplies and rendering any other aid he may be able. Other expeditions like this will follow in due time. At New Orleans a terrible danger is confronting the authorities. Large classes of poor, thrown out of work by the plague, are in great destitution, and are not reached by contributions designated for "the yellow fever sufferers." Of this class an *Inter-ocean* correspondent says: "With the vast majority of them, white as well as black, a few weeks of idleness means hunger. The number of unemployed laborers now in this situation has been estimated at 10,000; with those dependent upon them it is believed that 45,000 persons are now in this condition, a very large proportion of whom are not eligible for relief under the terms in which the generous contributions of the North have been usually made." To meet all these wants relief must be sent from the North for weeks to come, and probably there will be necessity for it all winter.

—The Odd-fellows' Bank at Sacramento, California, closed its doors last week and made an assignment. The whole institution of Odd-fellowship will wish for a re-enactment of the bankrupt law before long.

...ery good
...pose every evil, and ig-
...lore nothing good or evil. Freema-

Breakers Ahead.

BY ALEXANDER THOMPSON.

III.—INTEMPERANCE.

Our North and South, our East and West alike,
Who shall build up a race-protecting dyke
To guard our people from the damning rills,
That dribble from a hundred thousand stills,
And in one turbid river all unite
To bear our manly freedom out of sight?

See where you bloated vendor of despair
Leers grimly from his soul-destroying lair,
Or boldly looks with unaffected eyes
And callous heart upon his tattered prize:
As some proud tyrant from his steed looks down
Upon the smoking ruins of a town.
Is he alone? No, fifty thousand more
Day after day the damning currents pour,
Till crime, red-handed, wildly reels abroad,
Till justice from her fingers drops the rod,
Till raves the teacher in his little school,
And champions of the Senate play the fool.

We had a TRIBUNE once, a spirit high,
Whom hoarded wealth of ruffians could not buy;
The noble Greeley—blessed be his name!—
Who wrote for virtue first and then for fame,—
But, 'neath the power his shining genius made
The polished scoundrel plies his deadly trade.

See you poor voter with a soul on fire,
Mad with the fever of a base desire,
For one debauch, for one wild, reckless spree
He'd sell his vote, the guard of liberty.
His honor drowned, the die of ruin cast,
He drives, a human wreck, before the blast;
Unhappy wretch, he for a glass would sell
His right to heaven at the doors of hell;
Himself a slave, he is the tyrant's tool,
His step to power, his agent in misrule.

IV.—THE JESUITS.

Thou worst of all, and strong as all the rest,
What vast ambition moves thine iron breast?
Relentless Rome, within thy cloistered wall
What kingdoms rise and bannered empires fall.
Till in thy fancy, proud and unconfined,
Rome rules as queen unquestioned of the mind.
O church once bright with apostolic grace,
Now grand in gold and glorious in lace!
O fallen church! by thy misguided zeal
How many a heart has felt the fatal steel!
How many a hero swung beneath the tree
Who dared in freedom's name to question thee!
And still the same, impervious to the light,
A rampant show of everlasting night,
Extending far thy hidden batteries lie,
Flower-decked, unnoticed by the general eye,
But ready still at freedom's trial hour
With deadly skill to pour the fatal shower,
And while she struggles all begirt by foes,
Raise thy dark arm and rain thy lightning blows.

What rights have we by Freedom's children nursed,—
What holy rights that Rome has never cursed?
Our chainless press, our Bible and the school,
Those lusty foes to Ultramontane rule,—
Had she the power not for a single day
Could that brave trio hold the blissful sway,
But from their seats by popish malice hurled
Would sink those triple guardians of the world.

Then, sons of Freedom, watch her long and well,
A fallen angel is a fiend of hell;
Immense her power, and all that power immense
Against our progress and our common sense.
Her iron purpose still to fuse the whole
And make one body with a papal soul;
And, while she pulls our civil fabric down,
Bear on its smoking pile the Roman crown.
Then farewell progress, farewell every plan
To lift the burden from the back of man,
Round slaughtered Freedom see the vultures fly
With bloody claws, red beak and hungry eye.

WHEATON, Ill.

The *Christian Advocate* of New York speaks thus wisely on the subject of secret organizations and our present troubles: "In the decade before the war we heard the mutterings of disturbances to come. The air was full of great talk about secession. The ground trembled beneath the tread of drilling soldiers. The South was converted into a hostile camp, where negroes must have passes and Yankees, shrouds. The party in power legislated against the army, removed all arms South, and all arsenals that could be moved, and stopped others. Still we slumbered and ploughed and built and went to church, till we heard the guns of Sumpter; then we awoke to a struggle that startled the world. Now we hear sounds of alarm. Communist heresies are publicly taught and disseminated [illegible]izations. We hear the sound of foreigners drilling in our cities. We are standing in the ashes of cities burned by these men. All this goes on about us, while Congress as of old legislates the army down to the lowest point, and tries to starve the remnant. What does this mean? Can we never learn from experience?"

Masonic Baptism.

BY T. HODGE.

We find a full description of this ceremony in the "Book of the Ancient and Accepted Scottish Rite of Freemasonry," published by the Masonic Publishing Company, New York, 1873. The description fills twenty-two pages of that work, and would be amusing if it was not melancholy. It is quite a literary curiosity in its way, but at the same time will be regarded as an outrageous parody, in some respects, upon the ceremony as performed by the churches which require god-fathers and god-mothers. We confess to some degree of surprise that this god-father style of baptism should have have been prescribed by the "Scottish Rite," for the prevalent religion in Scotland has no god-fathers in it. The warning is given on page 568: "*Let none here mistake it for a religious ceremony or accuse us of irreverence.*" This caution is printed in italics, and shows that there was imminent danger of the reader making such a "mistake."

On the authority then of Chas. I. McClenahan, "33d degree Past Grand Master of Ceremonies of the Supreme Council, Northern Jurisdiction, United States," we tell our readers that "The ceremony being a public one, public notice may be given," (page 586) and that it "is frequently performed in Europe but has not been generally adopted in the United States." (Page 555.)

Not a religious ceremony, indeed! What then is it? For some Masonic authors tell us plainly that Masonry is a religion. But this author says (page 558) Masonry is no religion. However, when a child is to be baptized the lodge will proceed to select a brother of the lodge to be its god-father, and the wife or sister of a Mason to be its god-mother. The dresses are also prescribed and the ceremony is declared to be a "symbol of the purification of the soul," as it was used in the ancient "mysteries and solemnities of India, Egypt and Greece.... The candidate at Eleusis purifying himself before entering into the mysterious temple by washing his hands in holy water was admonished to present himself with a mind pure and undefiled.... Such only is the sense of our baptism."

Thank you, Mr. McClenahan, for your frank avowal that you are imitating a paganism from the religions of India, Egypt, etc. How your heart must rejoice at the great revival of such mysteries in these United States through Masonry! We cannot give in detail the directions about the altar, the colored, lighted candles, the trumpets, the blue silk cushions, the sword and the music, the procession three times around the lodge, *with the sun*, but our readers must imagine how devoutly the minds of the Christians among these gentry must be impressed and peculiarly prepared for for such language as we find in the chants, *e. g.*, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of God.... Whosoever shall receive one such little child in my name receiveth me: and whosoever shall receive me, receiveth not me but him that sent me."

Who thus speaks? The name of the Lord Jesus Christ is not once given in the ceremony, but who appropriates his language? Who usurps his place? Who or what is this mysterious character? Is it a hybrid descendant of pagan parentage, or an upstart adventurer, one of the many anti-Christs foretold who utters the sacred words of our Lord Jesus Christ, the enthroned Lord of all? Verily we have come to perilous times when professing Christians unite in such services. But here we come to prayer on bended knees, a hymn, instructions—prayer again. Then the table with its water, oil and salt. Then the Master lights three vessels of incense, (see Numbers 16:35) lifts the child's left-hand into a basin of perfumed water and the Worshipful Master says, "I wash thee with this pure water;" adds a little prayer, then with the little finger of his right hand marks a delta (symbol of Deity) on the forehead of the child; then prays and sings, and all take a vow. Then he takes the salt and kneels again, and in avowed imitation of the "wild Arab of the desert," places a little salt on his tongue, and the Worshipful Master says, "With this salt I confirm my vow," and puts some salt on the lips of the child. Then a little three-cornered white apron, edged with blue ribbon is put on the child—a song—an address and verses which close thus:

"Masonry at last shall conquer,
And its altar be the world."

Then little presents are given by the lodge, and the Worshipful Master proclaims "these children to be purified by Masonic baptism and anointed with the oil of consecration to Masonic duty."

Then three times three raps and three huzzas, followed by speeches; and then two young ladies pass the box for contributions and the Worshipful Master says, "I declare this lodge at refreshment;" which means, I suppose, that they have a fine feast at the close of this fine ceremony. Those eligible for Masonic baptism are girls up to eighteen and boys twelve and under.

Such proceedings read more like those of ancient superstition than of things taught and done by citizens of these United States in the year of our Lord 1878. Certainly this Masonic baptism is not the baptism which Christ ordered for his people, and its imitation of some of the inventions adopted by Romanism is not such an outrage on Christianity as Masonry commits by dethroning the Lord Jesus Christ from its Scriptural extracts and appropriating his words as its own, as given in Mackey's Ritualist and other Masonic works. To the Christian people who are snared by Masonry we would recommend the study of Numbers 16th chapter. Korah's rebellion against the true worship began by the partial avowal of a truth, but ended in an earthquake and fire from the Lord to destroy these false worshipers.

God in providence is ruler of the nations now as in the past, and as he has lately delivered a nation from our Southern bondage by a journey through the Red Sea of blood which swallowed up our thousands, shall we doubt that his hand shall now also deliver his own people from the dangers of the wilderness journey, whether these dangers spring from among themselves or their outward surroundings. But what may be the fate of the present generation?

Separation under Moses was then the duty of the Jews; so separation under Christ is the still more paramount duty of every one of his people now.

Masonry as a Missionary.

BY ELDER J. L. BARLOW.

The above is the heading of an article in the *Voice of Masonry*, by Wm. Rounseville, a somewhat prolific writer on subjects pertaining to the craft. With him, if Masonry is not the first it is at least the equal of the first of all associations; as it is in the estimation of almost all "good Masons." The pious Rob. Morris after establishing or assisting to establish that ancient lodge in a "rat hole" under the city of Jerusalem, gave out in his newly inspired zeal the idea that hereafter Masonry was to be the "John the Baptist of the missionary reform," and now Mr. Rounseville makes a full-fledged missionary of the craft, and claims that it must go before, and pave the way for the church missionary in order to the latter's success!

He says, "It used to be said, with a grain of truth, that the soldier first visited an outpost on the Western frontier, that he was soon followed by the whisky barrel, while closely in the rear of that came the missionary." He next says that Masons are already at work in the Black Hills and that parties have been in the city contracting for furniture for a lodge and chapter "away beyond Deadwood," and further says: "We are not sure that the missionary Mason may not do as much good as his more pretentious companion of the church!"

He then speaks of the class who usually pioneer civilization on the frontier as being made up of those

who "do not take kindly to the dogmas of the church," and looks upon them as "a class that a sacerdotal envoy cannot reach nor influence," who, while they "have little respect for the doctrines of theologians might be brought to believe in God, a future life and the value of *good works!* They would not join a church if they could, and probably could not if they would. * * * Hence we find this class almost invariably working in the interests of society through the lodges. And we believe that Masonry is peculiarly adapted to the wants of a new community."

Again he tells us that all "subjects about which men dispute and quarrel and fight," are strictly excluded from the lodge room. "No man's religious faith is questioned, for the lodge does not prescribe his religion further than on points on which there are no controversies!" That is, he may hold what opinions and practice what religious rites he pleases outside the lodge so long as he worships in the Masonic formulas inside.

And this is the John the Baptist of the missionary reform, offered us by the lodge in these modern times! This is the "Handmaid of Christianity" with a vengeance. About as fitting helper for the modern missionary as the whisky barrel above spoken of for the earlier. Verily, "Bro." Rounseville in his assimilation of forces planned better than his wont.

Two Causes of Evil in the Methodist Episcopal Church.

BY REV. J. T. MICHAEL.

It is very easy to see defects in the working of the church, but not so easy to discover their causes. Frequently we try hard to remove what we suppose to be the cause of a particular trouble, and when it is removed we are surprised to find the evil still remaining, and that what we were working upon had no connection with it whatever. I do not belong to that class of persons who claim that the Methodist Episcopal church is thoroughly corrupt; that its methods are suited only to the past,and that its vast machinery will soon fall to pieces. Nor am I one of another class who always fail to to detect any thing wrong. History proves, if it proves anything, that when the church has become wealthy, and when the world acknowledges its power and asks its sanction, then there is great danger of evils coming in, and that very particular attention should be given to the discovery and destruction of their causes. It is proposed to speak in this article of two things which seem to me to be working harm, and which may be productive of much injury in the future should they be allowed to remain.

1. We are apt to put too low an estimate upon those mental faculties which are essential to the preacher in forming in his own mind clear and correct ideas of Bible doctrines.

It is of great importance that there be in the church a true conception of the qualifications of a minister of the Gospel. All the elements of this conception may even be present, but if they are wrongly arranged and thus made to sustain wrong relations to each other, the whole will be very imperfect. Should the conception be wrong, the minister must either fall below the true standard or be out of harmony with the church. In ascertaining the fitness of a candidate for the ministry, one of the first questions to be asked is, "Has he those mental endowments which are necessary to his forming clear and correct views of Bible doctrines?" Social qualities, business qualities, power of adaptation, self-confidence and the like cannot readily be dispensed with, but when we stretch them to fill a mental vacuum in order that a man may enter the ministry, we try to do in a very poor way what God has agreed to do in a very good one. Because a theological student can sell a hundred copies of an illuminated Bible; because, during his vacation, he can make scores of friends by his self-possession or social ability, it must not be supposed that sufficient proof has been given of his call to preach. Even should a minister be greatly in demand on account of qualifications other than those of which we are treating we cannot conclude from this alone that he has been divinely chosen to enter the pulpit.

Education can neither create nor take the place of these faculties; its work is to train, to develop, to inform, not to create. By sharpening you cannot make an iron knife do the work of a steel one. A young man who was spending several years in preparing himself for the Methodist itinerancy, refering to an eminent divine, once said: "See what a preacher Mr. B. is. He passed through a course of study much like the one I am now pursuing." The young man seemed to think that education would make him what Mr. B. was, overlooking the fact that it operated in the one case upon powers of mind that were absent in the other. The object of the preacher's work is to save men, to inspire them with a longing for what is pure, ennobling and refining. Being intimate with God, with his help, he is to raise the people to the same fellowship. But how can all this be done without accurate and vivid conceptions of the doctrines of the Bible? and how can he have these without the faculties capable of forming them?

It is not only important that these doctrines be in the Scriptures, that they be formulated in the books upon his shelves, and that they are explained to him by competent teachers; patterns of them must be made by himself. There is a great difference between believing in any doctrine and having a correct idea of it in one's own mind. A very close connection exists between all kinds of preaching and the preacher's doctrinal ideas. His idea of the Atonement must effect his preaching upon the subject of salvation, those of regeneration and entire sanctification will have a bearing on what he says about the Christian life. The character of his instructions concerning the observance of the Sabbath, will to a large degree, be determined by what he conceives to be the doctrine of the Bible in reference to that day. I fear that many of our young men are entering the work without attending as they should to this important matter. Indeed, in conversation with several, I found that their doctrinal conceptions were quite indistinct. Some have even confessed that such was the case. Now, when this is the result of deficiency in natural, mental endowments, the candidate and those who possess the power of putting him in the ministry, may seriously doubt the validity of his call.

[CONTINUED NEXT WEEK.]

Fighting on High Ground.

"When high ground is chosen, it is easy to make a good fight," says one with much wisdom. The men of God in all ages, no matter how few or unpopular they were, made noble fights and were really unconquerable. They fought on high ground. They were sometimes asked, "Art thou he that troubleth Israel?" But they knew where to lodge the blame, as Elijah did. They fought upon the elevated position that if the Lord be God he should be followed. It is not hard to fight against great odds with such a basis. In all moral issues the ease with which men fight depends upon the ground they take. The abolitionists of this country fought well, though they "threw their votes away" for many years. It is worth while to ask whether it is as bad to throw a vote away on a party that is right and therefore sure to succeed at some time, as to vote with a party based on no high moral principle, and at the same time know that if the party is not successful in the election the vote is lost. Every man throws his vote away when his party is defeated, and if he voted without a regard for moral issues it is doubly lost. In one sense a vote is lost every time it is cast for a party that is a mere political machine. Prohibitionists may console themselves that they are fighting on high ground, and that if the end they seek is reached in fifty years from now, they are voting to good purpose. The men who kept voting the abolition ticket were wise voters, because they succeeded in the highest sense when the great party of freedom sprung as by divine energy from their long-cherished little party.

Men are weak who take the wrong side of great questions. They fight in the bogs and marshes. The ground gives way beneath their every step. But what must be said of men who go out to make history and to build up an important work, taking as their corner-stone that they will ignore moral questions? Feeling the force of an issue all about them, they seek to dash it away by calling it a "mooted" question, or a "vexed" question, and attaching a pretended disgrace to its consideration. Can such men fight well? Have they anything higher to sustain them in battle than prejudice and desire for peace at any price? A man will never appreciate a moral issue so long as he takes his cue from those who are on the defensive. Rumsellers take delight in telling how prohibitionists desert the great political parties which are so highly honored as to receive the votes of saloonists themselves. Better men take up the words of reproach and seek to fasten a stigma upon the so-called deserter.

It is easy to cry out that it is of no use to be everlastingly clubbing popular evils. Do not the patrons of these evils say the same thing? When a man once rises to the high ground where he can see the true nature of a question, he is not at all afraid of the radicalism that time-servers see in him.

There are some men who are very much afraid that matters will be hurried too much, and that popular evil will be overthrown before their time. They have great faith in the ultimate triumph of the right, and are very willing to give all evils plenteous time to get out of the way by the operation of moral forces. It is easy to forget that moral forces work only as men suffer and toil for principle.

Some excuse themselves for not taking higher ground on moral questions by accepting the fatalism of the Pharisees as expressed on one occasion by Gamaliel: "If this counsel or this work be of men, it will come to naught; but if it be of God, ye can not overthrow it." This is the fallacious let-alone policy, and as Dean Alford says of the position of Gamaliel, "It serves to show how low the supreme council of the Jews had sunk both in their theology and their political sagacity, if such fallacious *laissez-aller* view of matters was the view of the wisest of them." It is recorded (Acts v. 40) that the Jews agreed to this advice; that is, that they should not molest the apostles for their preaching. But look how these sneaking Jews took the advice of their wisest men. After agreeing to let the apostles alone, they beat them and commanded them not to speak in the name of Jesus. This is about the way policy-men always let radical opposers of sin alone. One minute they say they will not molest them, and the next moment they abuse them and command them to be quiet. Gamaliel with his let-alone sagacity, and the Jews with their broken promise, are excellent representatives of men of the present day.—*Religious Telescope.*

Why not Let it Alone?

What an easy way of pushing on a reform it is to just let the sin alone, ignore it, talk of something else. Yet this was not the course of those who under God have rescued the church from the power of evil. "Cry aloud, spare not," has been the watchword of reformers from the time of Isaiah till now. Christianity is God's spirit reforming the world. The church is God's organization to push on every reform. Ministers are God's heralds to point out every sin and urge the church to oppose it. It is then the work of the ministry to espouse every good cause, to oppose every evil, and ignore nothing good or evil. Freema-

sonry is a widespread organization, full of evil, both in its original constitution, and in its practical fruits. It stands right in the way of the progress of the kingdom. To prove this, let us consider:

I. Freemasonry is a religion. It has its confession of faith (pure theism), its ritual, prayers, and burial service. It proposes to regenerate and save men. (Witnesses, Mackey, Sickels and Webb.)

II. It is a false religion.

(1) It purports to save men *without Christ.*

(2) Its ceremonies are composed of ancient sun worship, with enough garbled Scripture thrown in to catch the unwary.

(3) It requires no conversion. (Witnesses, Morgan, Bernard, Finney.)

III. It imposes obligations inconsistent with duty to country and family. One obligation is to "keep the secrets of a worthy Master Mason.... murder and treason excepted, and them only at my own option." A similar obligation in the seventh degree is "murder and treason not excepted," or "without exception." (Witnesses, Ronayne, Rathbun, and two hundred others, who have seceded and have published their names.)

Now, if we will give half the attention to this false religion that we do to Mohammedanism, Mormonism or Judaism, we may be convinced of its true character. It is not difficult to obtain light respecting it. Most of the ministry in our own denomination agree, essentially, with the above statement. Then, brethren, how can we, how dare we, let it alone? If we are watchmen shall we not study the third chapter of Ezekiel's prophecy, and act according to its teachings? Ought we not to accept our responsibility, utter faithful warnings to our churches, and take the consequences? If all who agree unite in the warning, our churches will be relieved of a great burden. This burden is in the form of an irresponsible organization, dictating to churches what ministers to employ, to ministers what they shall say, and to courts what decisions shall be given.

Are we doing our duty? Are we even trying to inform ourselves on this subject, that we may know how to treat it, or are we persistently letting it alone, for fear of disturbance in the church, or a breaking up of the pastoral relation, or because some prominent advocate of Anti-masonry has been indiscreet? Will any of these pleas release us from our responsibility. Let us think of Christ and Paul and Luther and act with decision and boldness.—*H. A. in the Advance.*

An Anti-masonic Sermon.

The following is from a letter of explanation by Rev. D. B. Turney of Grafton, W. Va., appearing in the Wheeling, Va., *Intelligencer* of September 2nd, ult. It represents an interesting case of conscience on the part of a local editor:

I find some statements in the Grafton *Sentinel* which seem calculated to cause and to foster a false impression among those who were not present at my church on Sunday evening last. The *Sentinel* says: "Rev. D. B. Turney announced from his pulpit, in the M. P. church, last Sunday evening, after the close of an Anti-masonic sermon, that he would shortly issue a call for an Anti-masonic mass meeting at Grafton." My hearers will doubtless be astonished at reading that paragraph. It will be news to them. They will be much surprised to learn that my sermon on that occasion *was* Anti-masonic, as I certainly did not *mention* the cable-towed craft at all. I preached on "Rival Religions"—the God-given as contradistinguished from the man-made—showing that revealed religion teaches salvation to be only in Christ through faith, while the man-made article claims to secure salvation without Christ by good works which every person can do in and of himself. This the *Sentinel* man calls "an Anti-masonic sermon." Well, maybe he knows. During the discourse I drew contrasts between Christianity in its worship of Christ, and heathenism in its devotion to Baal or to allegorical sun-worship, sometimes styled the service of Apollo, in whose temples were offered corn, wine and oil, and occasionally human sacrifices. Yet the editor of the *Sentinel* calls it "an Anti-masonic sermon," thereby teaching his readers that Masonry is only Baal-worship under another name. Is that it? The fact is, that I did not mention the Masonic fraternity at all. I simply held up Christ as the only great light and pointed out the absurdity of man-made substitutes for the truth as it is in Jesus, neither more nor less.

My announcement after the sermon is also perverted. In view of considerable complications which were existing, I stopped the audience before dismissing and said: "There is an announcement which I wish to make. In case I find it necessary, I shall issue at the proper time, through the local papers, as a matter of self-defence, a call for an Anti-masonic mass-meeting in Grafton to transact any business which may need notice." This announcement, as I have here quoted it, was the only mention made that evening or on that occasion of either Masonry or Anti-masonry.

Yours in Christ,
D. B. Turney,
Grafton, W. Va., Aug. 30, 1878.

Reform News.

To the Friends of Christian Reform in Wisconsin.

It is proposed to hold the State meeting of our Christian Association at Waupun in Opera Hall, October 29th to 31st. The past year has been one of decided progress in our reform. The Grand Lodge report for the past year shows that the increase of Masonry in Wisconsin was but 114, or about one per cent., while the increase of population was doubtless three or four per cent. In Illinois Masonry diminished by 563. The National Grand Lodge of Odd-fellows shows considerable falling off both in numbers and income. The outlook is full of hope. Let us have a rousing meeting and show the powers of darkness that we are deeply in earnest. It is expected that Bro. Ronayne will attend and work the degrees, and that other able speakers will be present. It will be necessary to meet the expenses of the convention to raise not less than eighty dollars. The friends in Waupun will do their part, but they are neither many nor rich. They will afford ample entertainment, but the friends in other places should come prepared to do their part in payment of expenses. Let those who can aid in this matter write to me at Wheaton, Illinois, or to Mr. Dudley Andrews, of Waupun, Wisconsin.

H. H. Hinman.
Agent of N. C. A. for Wis.

An Appeal!

Bro. Rathbun has determined to move his family to Clarence, Iowa, (instead of Missouri) and is dependent upon the sympathy of the friends of reform. A liberal subscription is being given here. We wish to receive from all, especially from Iowa. Let there be no delinquency. Provide for God's true men.

Let all donations be sent by post-office order or registered letter, to Rev. D. P. Rathbun, Clarence, Iowa, in care of Alvin Hall.

Alvin W. Hall.

Massachusetts—From the General Agent.

Spencer, Mass., Sept. 25, 1878.

Dear Bro. Kellogg:—I left Worcester at 9 A. M. and have just arrived here, where I am to speak this evening. I am told that quite an interest has already appeared on the bare announcement that the secrets of Masonry are to be exposed and the morality of the system discussed. This of course helps to advertise our meeting and as the weather is very fine I am hoping for a good attendance. Outspoken friends of our cause here are not numerous, but many like Nicodemus are willing to express their sympathies in confidential conference. Bros. Tower and Hinkley stand boldly and firmly by the truth.

This is said to be the largest city in the United States without a railroad, and to contain the most extensive exclusive boot manufactory in the world. The surroundings, and the style of architecture are emphatically New England, and the type of thought and action among the people Puritanic. The lodge element here is chiefly gathered in the younger orders, but there are enough Masons to set the craft at work and superintend their labors. I was received very cordially on my arrival by the pastor of the M. E. church who invited me to fill his pulpit Sabbath morning last.

Sept. 26th.—At the above point I was interrupted by a question by a Mason which led to an earnest but pleasant discussion of over an hour in which Masons and Odd-fellows participated freely.

Last evening I spoke in the Grand Army Hall and my anticipations of a good audience were realized. I spoke for an hour and a half very plainly. It was a new thing in Spencer, and the craft winced at first, but finding that the secrets were bound to come out, after asking a few questions they relapsed into silence and took it quietly.

I had expected to remain for another lecture but as the hall could not be had to-night, further meetings were postponed. An expression taken by Bro. Tower at the close resulted in a two-thirds vote in favor of a course of three lectures, and I am to return on the third of October to resume the discussion.

Worcester, 10 A. M.—I shall resume my work here to-day, calling on clergymen and others. To-morrow evening we meet at Bro. Pratt's to decide about the National Convention. On Saturday I go to Auburndale near Boston for three or four meetings.

All New England needs is the facts, to be active and zealous. It requires work to reach the people here, and neither a lazy, timid or easily discouraged man has any business in New England at present. I feel, however encouraged and believing, as I firmly do, that God has called me to this field at this time, I expect to accomplish a good work and see our cause go forward.

J. P. Stoddard.

Rathbun's Iowa Campaign.

THE NAIL DRIVEN IN A SURE PLACE.

Editor Cynosure:—Allow me a place in your excellent paper to make a report of the lectures made by Bro. Rathbun on his return to us. The first time the beast got terribly angry and threatened terrible things. I think he must have gone away in a rage as the three lectures delivered by Bro. Rathbun on his return were undisturbed. We had a good audience, that came to learn and were instructed, as those anxious to learn can be when they have a skilled teacher whose logic and impressive manner taught lessons much needed and never to be forgotten.

On the second night the first degree was to be worked. It had been hinted pretty credibly that the opposers were organized, and were to break up the meeting, and, as we believed that longer forbearance would not be a virtue, we acted on the suggestion of the trustees that we should be ready to receive any, and all sorts of company. There were several Masons present, and some that had made disturbance before, but when I announced my vigilance committee they seemed to understand that we meant business and kept quiet. The lodge was opened in due form, and well officered. We had a good candidate and a fine audience to witness his entrance on his apprenticeship to the Freemason craft. It was amusing to sit in front of the large audience, and witness the gaping curiosity, and the fiery indignation of Masons; and as Bro. Rathbun would stop to explain, to see them turn pale as he dealt the truth in such a way, and with such Gospel force that they could hardly keep still.

Thus closes the second night's lecture with a wonderful interest in poor Hiram Abiff, to be killed the next night.

THIRD DEGREE.

Notwithstanding the appearance of rain the house was filled in good season. The lodge opened in due form on the third degree for labor, and on inquiry Rev. Stephen Jones was announced in the ante-room. The idea of a minister of the Lord Jesus Christ, attaching himself still more strongly to a Christ-denying God-defying institution, Bro. Rathbun explained as a strange and contradictory condition of things, and showed with impressive force the wickedness of the relation thus formed. It was plain to be seen that the mightiness of truth was prevailing, and all that the masses want is light on the darkness, and they got it here.

After the usual ceremonies, Rev. Stephen Jones was brought in, attired I think as he would not like to be seen by his congregation, and after certain perambulations, he arrives at the altar of solemn and awful covenant. We feel sorry for the reverend gentleman. He is blindfolded, a rope around his body. He seems like some felon about to be executed, and we think of his sorrowing congregation he is leaving, and of the precious souls he may have led to Christ, and now he himself going to the devil. Poor fellow, he has already given two mortgages on that which was not his own and is certainly guilty of fraud. O! what a hardening process! O, how it sears conscience! No wonder it prepares for further crimes when it is begun with the crime of fraud. In selling himself and ratifying the sale by a blood oath such as highwaymen take, such as robbers and murderers only use. Do you ask can a man be a Christian and a Freemason? Let an enlightened conscience answer. Can a man, even a minister, that binds himself to do murder, and to have it done, to put evil for good and good for evil be accepted of God? The Bible answers, no! Conscience answers, no!

There he stands before the little altar, on which rests the Holy Bible, on which lay the little square and compass—O sacred volume how desecrated! The candidate begins, "I, of my own free will and accord"—I do not wonder that Christian men and women shudder as they listen. I did not wonder that some of the good people shook their heads and said, "We'll never have a Masonic preacher; they can never administer the communion to us again." I said amen. But this Rev. candidate was informed that he was to be raised. In this scene ruffians are personated—and murder is planned and Hiram is to be killed. Now can any professor of religion say after considering that here is a drill given in planning a murder, that Masons do not teach murder; and a further drill is given in carrying it out—do you say it's only sham? But what do soldiers fire blank cartridges for and drill, that their minds and nerves may become prepared for the real work of shedding blood, certainly the killing of Hiram cannot be very refining! There are four murder drills by Masons in every entrance to the third degree. And now let none say that Masonry does not teach the taking of life contrary to the law of the land. It drills men for it. It educates them to it. It is true all do not practice it—all do not use this part of their education.

Finally the great supreme head of Masonry succeeds in resurrecting him to life; and we see him locked in the five points of fellowship, with him whom Masonry awards the power to raise, from death to life, from corruption to incorruption, and we hear that mysterious word "Ma-hah-bone." And now what has been done for this reverend? He has learned to mortgage that which was not his own. He has promised to kill people without the sanction of law. He has learned to shun the light, to hate—yea, to fear the light. He has learned to climb up another way to obtain heaven; also that man by works of Masonic tools has his heart purified. He has been taught that the Bible is a lie, a fraud, and that there is salvation without Jesus Christ; that Masonry is all the religion a man needs to make him happy in this life—and after this life—and this man is the Rev. ———, to lead the church, to instruct your sons and daughters. Is it any wonder that the churches are cold and formal; that the Spirit's power is wanting? O Christian! can you, dare you, longer keep silent? "Shall I for fear of feeble man the Spirit's course in me restrain?" How can I, how can you, and not become partakers of other men's sins? "Courage, my soul, on God rely." I dare believe his promise true, "Lo I am with you always to the end of the world." Our warfare must be aggressive. Then gird the armor on and go forth strong in the strength which God supplies.

JOEL H. AUSTIN.

RATHBUN IN MISSOURI.

Elder Rathbun's first visit to Missouri was a brief one, but the friends in that State will be cheered with the promise of future help from this able speaker made in the following note from the Albany *Freeman:*

If any are disappointed in not having a visit from Mr. Rathbun and of hearing his masterly lectures and still more superb manner of working the degrees of Masonry, they can only blame themselves for it. It is true his illness from sunstroke deranged our plans in Missouri, but he came on as soon as practicable and was anxious for work. In a short stay he gave us an exhibition of lodge labor; the Masonic way of regenerating souls. He showed to fifty persons, perhaps, how the rough ashlar is polished and fitted for the Masonic temple. Bro. R. has been secured as lecturer for Missouri and Iowa, and will be ready to give us a more lengthy visit soon. He has at present some pressing invitations in South Iowa and has gone for the present to fill them. He will visit Burlington, where the friends of the mystic tie made a raid on his candidate and broke up his lodge. He will work the degrees at every hazard. The Masons helped him amazingly to convince the people of the truthfulness of the expose. Ocular demonstration carries a convincing power that oratory does not. The expose becomes a mathematical solution of what has been held by many as an awful and sacred mystery; too sacred even to be imparted to female relatives.

E. G. COOPER.

MEDINA COUNTY, OHIO.

[From the Oberlin Gazette.]

LETTER FROM DR. BINGHAM.

Previous issues of the *Gazette* have been favored with communications from Dr. J. A. Bingham who was among the foremost leaders of the early anti-slavery movement. Mr. Bingham sends us the following communication for the present number from which it will be seen that, though he is now in old age, he still retains that earnest purpose which has given his moral convictions so large an influence. He speaks out with utterances that have a ring to them, as sound principles coming from a man who dares to express his sentiments, seeking the good of "his generation," with faith in the God whom he serves.

MALLET CREEK.

To the Editor of the Gazette:

We have had Rev. Mr. Stoddard here from Chicago. He is general agent and secretary of the Christian Association opposed to secret societies—and a splendid lecturer he is. Few such public speakers. His candor and truthful utterances are remarkable. His position is bold, defiant, impregnable—sustained by facts and arguments unquestionable and irresistible. His lectures on the 18th and 19th inst., were a rich treat to those that heard them. It is to be regretted that the audiences were so small, owing mostly to the excitement of our county fair. We were glad to see our clergymen both present, and giving the attention due to a subject so important. Vastly better would it be for the church and the world, if all our ministers would heed the truth on so vital a matter, and give utterance to their convictions. Strange indeed, that watchmen set upon Zion's walls should heed not the approaching sword, or warn the people of the evident destruction hastening to overwhelm both church and state through Satan's secret combinations!

This same Mr. Stoddard is a remarkable man. You have seen him and heard him in Oberlin. He is a thorough Christian, a perfect gentleman, always at work, never tired, voice and words distinct, never hoarse, never hesitates, memory perfect, full master of his subject, his manner pleasing and convincing. He is clearly one of God's chosen instruments to do his work upon earth. As much so as was Elijah the Tishbite, or Luther, or Wesley. They made their mark upon the earth for God and humanity. This man and his associates are making indelible lines upon this generation of mind. Thirty years ago a few of God's people could see with prophetic eye away in the dim distance, the sure destruction of American slavery and called it doomed. So these can now see the certain doom of this worse system of iniquity, secret combinations with which Satan has honeycombed the whole earth. It must die. It will die. God is stronger than Satan. Let the saints rejoice.

* * * * * *

The lecture was especially interesting and important as exhibiting the satellites of Masonry. A term admirably fitted to describe the lesser secret societies. My teacher in philosophy used to impress upon his pupils the true physical powers that equally balance each other, by a bullet tied to a string swung rapidly round a common center. Here were the centripetal and centrifugal forces, equally balanced. I do not say the lecturer used this illustration, but it struck the mind and impressed the idea of satellites. Masonry the common center; temperance orders, Odd-fellows, Knights of the Golden Circle, grangers, Knights of Industry, Ku Klux Klan, Molly Maguires and the numberless others of whatever name, the satellites—all swinging like the bullet around the common center. If the string breaks, what then? The common center gives way, what then? The satellites fly off in a tangent. Masonry gives way, her attachment, the string, breaks, away go the satellites. Hence the objects, interests, aims, all go. No cohesion; no attraction left. * * * *

Mr. Stoddard on Friday, left for Massachusetts where he is now laboring. B.

—Rev. H. W. Hampe of Crawford county, Pa., has sent for constitutions of auxiliary societies which he expects to use this week in Venango county, where he speaks at Nicolville on Saturday evening. He hopes to form a local society of forty or fifty members from several religious denominations.

Correspondence.

SANCTIFICATION.

EDITOR CYNOSURE:—I believe that much of the current teaching on this subject is unphilosophical, unscriptural and to some extent misleading, and hence desire to make clear some things that have been made doubtful and obscure.

It is held by all who deny the doctrine of entire sanctification in this life and by most of those who admit it, that there is a marked distinction between a regenerate state and a state of entire sanctification; that the one does not imply the other, and that most believers while partly sanctified are not wholly so. Hence we are told that we need an additional work of grace to cleanse and purify the already regenerate heart, in order that we may be holy. Several passages of Scripture are adduced in proof of this. I wish to examine the most important of them.

"And the very God of peace sanctify you wholly, and I pray God that your whole spirit, soul and body be preserved blameless until the coming of our Lord Jesus Christ" (1 Thess. 5: 23).

It is assumed that this prayer im-

plies that the members of the church in Thessalonica were as individuals not wholly sanctified, and that Paul prayed that they might become so. I answer, not necessarily. It may be that the apostle prayed for the church that all of its members might be sanctified. There were, perhaps, some of the members of the church in Thessalonica that were not in a believing state, and of course not sanctified, and that Paul in writing to the church prayed that they mght be sanctified wholly as a church.

2d. The Bible nowhere speaks of believers—those in the exercise of living faith as being partly sanctified, but it invariably represents our justification and sanctification as equally complete. Note some familiar passages: "If any man be in Christ he is a new creature. Old things have passed away. Behold all things have become new. And all things are of God. (2 Cor. 5:17, 18.) This teaches the entire sanctification of all who are "in Christ," for if "all things are of God" they are all holy. "But now being made free from sin and become the servants of God, ye have your fruit unto holiness, and the end everlasting life." (Rom. 6:22.) This implies that believers are free from sin. "Whosoever is born of God doth not commit sin—for he cannot sin for he is born of God." (1 John 3:9.) "We know that whosoever is born of God sinneth not, but he that is begotten of God keepeth himself and that wicked one toucheth him not." (1 John 5:18.)

3d. This doctrine is contrary to conditions of pardon promised in the Gospel. No intimation is given that we can be pardoned without entire consecration to God. Jesus said, "he that cometh to me and forsaketh not all that he hath, cannot be my disciple." The promise is that "if we confess our sin he is faithful and just to forgive us our sin and to cleanse us from all unrighteousness." (1 John 1:9.) When will he forgive us our sins? When we confess them. When will he cleanse us from all unrighteousness? When we confess, repent and believe; i. e., repentance, justification and sanctification or cleansing are at the same time. "If we say we have fellowship and walk in darkness, we lie, and do not the truth; but if we walk in the light as he is in the light we have fellowship one with another and the blood of Christ cleanses us from all sin." (1 John 1:6, 7.) This passage teaches that to profess faith in Christ and not walk in the light, is to "lie and do not the truth," and that all who walk in the light as he is in the light are cleansed by the blood of Christ from all sin, and hence all true believers are cleansed from sin. But did not the apostle pray that these brethren might be sanctified in their whole spirit, soul and body; and would he have made this prayer if they had been already sanctified? I answer, that he made no such prayer. His prayer was that their spirit, soul and body might be *preserved blameless*, and that such a prayer necessarily implies that they were blameless, or how could they be so preserved? The whole passage so far from proving that believers are only partly sanctified, proves that these brethren were *wholly* sanctified, i. e., they were blameless, and Paul prayed that they might continue so.

But are *all* believers preserved blameless? Manifestly not, for all believers do not continue to believe, and hence they fall into sin. Are not some believers preserved blameless? I believe they are, for "he that abideth in Him sinneth not."

If there are two classes of Christians and two types of Christian experience, by what terms are they to be distinguished? I answer, that one class has real, though weak and vaccilating faith. While it exists like all true faith it "works by love and purifies the heart." Peter's faith was of this kind. The Lord said to him, "Now ye are *clean* through the word that I have spoken unto you. Abide in me." Had he continued to abide in Christ, he would not have sinned, but his faith was weak and it failed. The other class have a faith that is permanent and abiding. They are rooted and grounded in love, and like the tree planted by the river, their leaf does not wither. In the one case the heart is wholly clean while it abides in Christ, but the life, taken as a whole, is not wholly sanctified, for it is marred by more or less lapses into sin. In the other class the heart is truly sanctified and the life is *wholly so*, since they abide in Christ, and "in him there is no sin."

Is it our privilege to be preserved blameless to the coming of our Lord Jesus Christ? I answer, Yes. This was what the apostle prayed for and he prayed in the Holy Spirit.

May we have an assurance that this prayer will be answered in us and that not our hearts simply, but our *lives* shall be sanctified *wholly?* I answer, Yes; for faith is the substance of things hoped for and the evidence of things not seen.

H. H. Hinman.

Notes from Crawford County, Pennsylvania.

Linesville, Pa., Sept. 11, '78.

Editor Christian Cynosure:—Not having corresponded with the *Cynosure* for some time, on account of pressing labors, I now send you the first one of a number of notes. The anti-secret cause is slowly taking root in this county. In our last county election, three years ago, there were forty-six votes polled for the county ticket, and the State ticket in connection with the prohibition ticket eighty-six. In the presidential campaign there were seven votes given for Walker in our county; an ominous number! The same number were given in this county for the first anti-slavery ticket in 1848. In 1856 the county gave a majority of several thousand for Fremont, and in 1860 gave 2,800 for Lincoln. So there is no reason why anti-secret principles should not get the majority inside of twelve or fifteen years from now.

Since our general election there has a flood-gate been opened by the "old handmaid" on the community of this county, as elsewhere. First came grangerism in, and then the Murphy movement, led and worked by members of the craft; thus they took hold of the prohibition movement and throttled it as a distinct party. Now comes the greenback movement, which is led on by members of the O. M. to drown out what is left of anti-secret principles; but this will fail, as did Knownothingism in drowning out anti-slavery principles from the country formerly. The seed of our final victory has been sown by the "old handmaid" herself engraved upon our courthouse, which has resulted in the sifting of our county treasury to such an extent that we have an enormous county debt; and the people are burdened with taxes to pay the interest, besides the other expenses, which is causing wide dissatisfaction among the people. But when will they open their eyes and search out the cause? The popular churches are under the power of the lodge, and the smaller churches who oppose these things are under the ban of her priesthood; for it is a fact that the ministry of those churches, with few exceptions, are the main demoralizing power of the lodge among the people to hinder and destroy the vital power of the church. It is often referred to in common conversation, Why is it that the churches are so dead and demoralized? We answer, Can it be otherwise when the leading men there belong to those who work abomination in the sight of God in the dark, "in chambers of their imagery," of whom God speaks to the prophet Ezekiel, "Who say in their hearts the Lord seeth us not; the Lord hath forsaken the earth;" with Jaazaniah, the son of Shaphan, standing in their midst (Ezekiel 8) acting out the abominable infidelity of their hearts with a censer full of their incense of abominations before the Lord. But God says, "Therefore will I also deal in fury; mine eye shall not spare; neither will I have pity; and though they cry in mine ears with a loud voice, yet will I not hear them." This is the fearful judgment which came over them, and will it be lighter in our day? The greater the light and privileges abused and trampled upon the surer the judgment. We hear these men often say, Let us be popular, therefore we belong to these orders; and, Let us bar every element out of our churches which will disturb *our* peace. Thus they drive out of the different churches men who have become old and grey-headed in the work of the Gospel, and who have warned the churches against this abominable lodge idolatry. Christ says of such, "Verily I say unto you, they have their reward." Fearful consequences are coming on these men unless they repent. But will they repent as a body? We answer, No. We do not find that a church body, or a fallen ministry have ever repented as a body, even not those churches in Minor Asia, to whom Christ himself speaks and calls to repentance. If they had repented they would have stood to this day; but their light has gone out in everlasting darkness and their candlestick is forever removed.

Will the churches of our day take warning? for this is a warning of the Great Shepherd to the hirelings, that lord it over God's heritage for the interest of Satan's kingdom. Ominous rolling thunders are heard beneath our feet and over our head. Who will take heed? Communism, the legitimate fruit of lodgism is now raising its head in a threatening aspect, and may soon fall upon those popular churches and their leaders as they did in France in the last century. Will God send the nation such a judgment and afterward allow a monarchy to rise on the ruins of this Republic, with a Masonic state church without the name of Christ in it? Who can tell?

H. W. Hampe.

Sabbath School.

LESSON II.—October 13.—THE GOSPEL FEAST.

SCRIPTURE.—Luke 14: 15-24.

15. And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God.

16. Then said he unto them, A certain man made a great supper and bade many:

17. And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.

18. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused.

19. And another said I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

20. And another said, I have married a wife, and therefore I cannot come.

21. So that servant came, and showed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

22. And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

23. And the Lord said unto the servant, Go out into the highways and hedges and compel them to come in, that my house may be filled.

24. For I say unto you, that none of those men which were bidden shall taste of my supper.

GOLDEN TEXT.—"Blessed is he that shall eat bread in the kingdom of God."—15.

TOPIC.—Now is the accepted time.

DAILY HOME READINGS.

Heb. 3: 1-19; Is. 55: 1-13; 2 Cor. 6: 1-18; Jas. 4: 1-17; Eccl. 12: 1-14; John 12: 23-36; Jer. 13: 1-17.

REFERENCES.

Rev. 19: 9; Matt. 22: 1; Is. 25: 6; Pr. 9: 1, 2; Is. 55: 1; Heb. 3: 15; John 1: 11; Matt. 11: 5; 2 Tim. 4: 2; Pr. 1: 24, 28; Acts 13: 46; Heb. 12: 25.

Explanatory Notes from the Evangelical Repository.

1. The occasion on which this parable was spoken claims a brief notice. It was uttered at a sumptuous entertainment given by a leading man among the Pharisees. From the exhibition given on that occasion of the eagerness to appropriate the best rooms, or rather the most honorable seats at table, it may be presumed that the guests were, in general, of the wealthier class, and this conjecture receives countenance from the counsel which Christ gave to his host, to entertain the needy and wretched, rather than his relatives and rich friends, vs. 12, 13.

Charmed, perhaps, by the Saviour's discourse, and congratulating himself on the prospect of sharing in the festivities of that carnal kingdom which the Jews expected the Messiah to establish, one of the guests, addressing himself to Christ, enthusiastically exclaimed, "Blessed is he that shall eat bread in the kingdom of God." And then was pronounced the parable of the "Great Supper" by him who never lacked in simple yet vivid illustrations, to whose thoughtful mind the scenes of earth, while real, were yet pictorial and symbolic of a world beyond.

2. The general design of the parable.

First. It was meant to enlighten him whose remark called it forth. That remark was, "Blessed is he that shall eat bread in the kingdom of God," v. 15. To him and others who might concur in his utterance, our Lord virtually says, "It is indeed a blessed thing to eat bread in the kingdom of God; but of the nature of that banquet you have little conception. Many, and you perhaps, among the number, so far from desiring to share in it, will, even when invited, refuse to come to it."

Second. It was meant to hint that those classes of the Jews which might have been thought the most likely to gain acquaintance with the truth of the Gospel and to embrace it, would reject it. The wealthy, the learned, the influential classes were, with a few exceptions, the haters and persecutors of him in whom alone the blessings of salvation are to be found.

Third. It shows, moreover, that the purpose of God in preparing the Gospel feast shall not be frustrated; that when the invitation would be declined by the great ones among the Jews, he would gather in a goodly number of their despised fellow-countrymen (v. 21), and not of them only, but also of the Gentiles (v. 23) whom the Jews at that time considered beyond the pale, actual or possible, of salvation, unless they became duly proselyted.

Fourth It exhibits the urgency of God in calling sinners to partake of the spiritual entertainment he has provided for them.

Fifth. It reveals the aversion of our fallen race to the great salvation which is announced and offered in the Gospel. This, indeed, as already intimated, is the fundamental thought of the parable.

3. A few expressions occurring in the parable may require some explanation.

(1) "And bade many," v. 16. To "bid" is used here and throughout this section to mean "to invite." This is the old, and perhaps, primary, meaning of the word; but at present it is used chiefly in the sense of directing or commanding.

(2) "Supper." This, among the Jews, was the chief meal, and was eaten late in the afternoon, or early in the evening.

(3) "And sent his servant at supper time," etc., v. 17. It appears from this verse that there was a double invitation given—first, a general one (v. 16), intimating that about a certain time a supper would be given, and requesting the attendance of those addressed; then, when the supper was actually prepared, a special and precise one, requesting the company immediately of those previously invited. This custom seems still to linger in the East. The discourtesy and duplicity of those who began to make excuse appear in a stronger light when it is remembered that they had been previously invited, and had then allowed it to be understood that, when final notice would be given, they would attend.

(4) "Compel them to come in." Augustine, the most distinguished, or, at least, one of the two most distinguished, of the so-called "Christian Fathers" (Athanasius, in our judgment being the other), fell, through his zeal against heretics and sectaries, into the grave mistake of supposing that this expression warrants resort to physical force in order to bring men to, or keep them in, the fellowship of the church. He did not teach that heathens, or such as had never been baptized, should be thus coerced, but that those who had professed the true faith, or who had been enrolled as baptized members of the church should be subjected to civil penalties, if they proved recreant or refractory. This melancholy part of Augustine's teaching Rome did not forget, as she did so much of his wholesome doctrine. It is hardly necessary to say that the "compulsion" meant here is that of argument and persuasion. We often speak of being "forced" or "compelled" to do certain things, or to believe some proposition, when the idea of rude compulsion by physical force is most remote from our minds. Indeed, in this very parable we find that the purchaser of a piece of land excuses himself on the ground that "he must needs go and see it," or, literally, "that he has a necessity to go," etc.: and in this case he certainly did not mean that he was driven by sheer force.

LESSONS.

1. Salvation is here set forth under the figure of a feast. The figure is one which all can understand. Eating and drinking are processes by which human life is in this world supported, and in his word God sets forth by means of a figure founded upon these operations the blessings of his grace. Christ calls himself "the bread of life," and among the closing sentences of the Book of Revelation is an invitation to men to take of the water of life freely. Rev. 22: 17. It might be no unprofitable exercise to seek out every passage of the Scriptures which presents salvation under the figure of food, or of drink, or of the kindred figures of eating and drinking.

God alone has the right to call guests to this feast. It is his feast, and he exercises his sovereign prerogative in the matter of inviting to it. He calls outwardly by the Gospel proclamation whom he will and he calls inwardly, or effectually, whom he will. Fallen angels are not called to this feast. For them it was not provided. Multitudes of fallen men have not been called to it. Many of them have died without hearing of it. Many who have heard of it and been outwardly invited to it, have not been effectually called to it, or drawn by the grace of God to it.

Yet God employs men in calling their fellow-men to this feast. This duty he imposes, this honor he confers upon his church. Especially does it devolve on ministers of the Gospel to say to men, "Come;" but at the same time all who know the Gospel are authorized and enjoined to spread the glad tidings. Rev. 22: 17. He has not organized his church on the principle of a secret society, forbidding her to divulge the truth committed to her, unless to those who should bind themselves to secrecy; but he commands her to "preach the Gospel to every creature."

While the excuses which men offer for declining the Gospel call may vary, the spirit from which the excuses proceed is the same in all. In this sense they begin "with one consent." Aversion to the feast and the love of something else lie at the root of all these excuses.

The sin of refusing God's invitation to this feast should not be overlooked. That declaration, "Then the master of the house being angry," shows the earnestness of God in this matter, and the sin they commit who slight his gracious advances. He who declines thereby declares that he has no desire for friendly intercourse with God; that he cares not to what expense he has gone in providing the feast, and that he desires that the whole plan of salvation should prove a failure; or else that there is no such plan and no need for it, thus making God "a liar." 1 John 5: 10.

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The Christian Cynosure.

CHICAGO, THURSDAY, OCT. 3, 1878.

THE NATIONAL CONVENTION will be held November 13th, 14th and 15th in the same grand hall in Worcester where we met seven years ago. Bro. Stoddard is hard at work preparing in every way possible for the success of the meeting. If local and State conventions and individual friends do their proportion it will never be said that the meeting was a failure. Let delegates be appointed on every suitable occasion, and let every one who has a suggestion that may help on send it to this office.

"BREAKERS AHEAD."—The poem under this title in last week's paper, completed in this, is by Mr. Alexander Thompson, a soldier-farmer who has frequently written for the *Cynosure* and always well. But this poem evinces a force of genius and taste far above ordinary newspaper writing, and if Mr. Thompson can have leisure and means for literary pursuits he may become a popular writer.

THE *Religious Telescope* is uncovering its shotted batteries. May we be permitted to give our new best bow to the *Telescope* and *Wesleyan* and assure them that they and some other prints which God has set down in the forefront of the hottest of this battle are henceforth to have weekly one reader who will keep step to their music. See the *Telescope's* "Fighting on High Ground," in this number.

THE *Advance*, too, has an excellent article, "Why not Let it Alone?" though "some prominent advocates" of the let-alone policy, and some "reformers of reformers" who are not much wiser or more successful than their brethren "have been indiscreet."

HAIL! READERS OF THE CYNOSURE!

In a few months the *Cynosure* will be ten years old, and I have passed for editor-in-chief from the first number, but have in fact been little more than editorial correspondent, while Mr. Kellogg has edited the paper, and Mrs. Cook has conducted the business department, and touched with her woman fingers the hearts of the volunteer agents who have sustained the list against the "rulers of the darkness of this world."

God has provided for the entire extinction of our College debt by little short of a financial miracle. Prof. C. A. Blanchard has relieved me partly of my duties in the College. The Carpenter Building and fund are secured by the blessing of God on the agency of Mr. Stoddard; and the College debt paid by your prayers and your benevolence; the deck is clear for action, and now let us ask God for ten thousand subscribers to the *Cynosure*, and WE SHALL HAVE THEM: and from the hour when one more than 9,999 paying subscribers are on our list, as saith the prophet on a far different occasion, "Hell from beneath will be moved" for us. The country will bend under your thoughts and emotions as a forest reels in the wind.

Mr. Kellogg is now relieved of the treasury by Mr. Hildreth's election, for whom Mr. Carpenter stands square at his back. Already the *Cynosure* gracefully bends to the increased weight of his (Mr. Kellogg's) hand He has begun correspondence with ministers of Christ's churches which are the "pillar and ground of the truth." Read, henceforward the "news from the churches." As letters from correspondents increase, they must be condensed to get them into the paper. Heretofore these correspondents have been "bright particular stars;" we must now condense them into a galaxy. Farmers, you put your hay into a hay-press and squeeze it into bales before sending it into Chicago. Put your letters to the *Cynosure* into press, so that every reader will wish they were longer, every article they read.

As to politics, God is somewhere training a Salmon P. Chase to give law and sound practical policy to our cause. The first speech I heard from Mr. Chase on slavery was in Henry Lewis's pork house, Cincinnati. He died Chief Justice of the United States, after putting into Lincoln's Emancipation Proclamation the words, "As a measure of justice."

The rod of God now lies heavy on the South and we are assured by his prophet that "When thy (his) judgments are in the earth, the inhabitants of the world will learn righteousness." (Isa. 26: 9.) Surely this is the time to move on Satan's works in the South. Abraham believed God, yet he lived and died in the land of promise as in a strange land; even his posterity did not get a title to the soil until four centuries afterward. The prayers of George Bourne, Dyer Burgess, and of the sainted Feemster, are yet to rise from their graves. The gory beds of the thousands of Uncle Toms, like the voice of Abel's blood, have long cried to God, and that voice is heard and is now being answered "by terrible things in righteousness!" Let us, like the penitent King David go down to their cotton fields as to the threshing floor of Ornan; and pour out our prayers and our offerings as he did, that the pestilence may be stayed. We must save the freedmen from popery and the lodge which is its "*image*."

READERS OF THE CYNOSURE, HAIL! If you ask in faith for 10,000 subscribers you will have them. For He saith, "Open thy mouth wide and I will FILL it."

Gentlemen of the press, we thank you that the fashion of snubbing the anti-secrecy reform is about played out and relinquished. "Be courteous," is a Bible command. Let us seek to heed it. There are not two interests for Americans touching the secrecy question; and there ought to be but one opinion. Let us see if we can, together, make a cataract of public sentiment pure as the waters of Niagara, and as powerful as its current.

INADEQUATE.

Dr. D. A. Wallace, late President of Monmouth College, Illinois, gives, in the *United Presbyterian*, an able but inadequate view of college secret societies. His personal experience had taught him that they are needless, prejudicial to study, morals and religion; and he gives his judgment in condemnation of them, though they exist "in the large majority of the older colleges." All this is good and sound; and the *United Presbyterian* deserves thanks for printing it in the face of the practice of the leading colleges of our land. We respectfully ask the learned and good men who conduct that paper to procure from Dr. Wallace, or give themselves answers to the following questions:

1st. Is not the principle of college secret societies combination for taking secret advantages of our neighbors, and so plain immorality, which should be subject to church discipline?

2nd. Are not the "oaths" mentioned by Dr. W. worship? and unlawful worship? and so idolatry without the presence of an idol? and consequently, like the Jewish traditions, subversive of the law and worship of God? (Mark 7: 7, 9.)

We shall be grateful to the *United Presbyterian*, Rev. S. Collins or Dr. Milligan of the R. P. church, if one of them will bring this subject before the Pittsburgh ministerial association, so that it may be thoroughly sifted, and the true nature of these secret college fraternities settled. For if they include the same principle with seances in modern spiritualism, conjuring and the like; that is to say, if they are in the words of Dean Trench, "self-projected worships," they must affect the moral nature of the students as Rev. Mr. Collins once said of Masonry, as "the milk sickness affects the human body, leaving a virus in it ever after, which will cause the symptoms to reappear in certain circumstances."

If "the large majority of the older colleges" are training schools for idolatrous worship, and that fact can be made clearly to appear, Christian parents will not trust their children in them and purification will become essential to their existence as colleges.

We shall await answer to the above queries with interest.

THE CURRENCY.

The platform of the American party on currency, adopted some six years ago, holds this honest and direct language:

"9. That the government should furnish the people with an ample and sound currency, and a return to specie payment as soon as practicable."

Gold was then at a heavy premium. Now specie payment is virtually resumed; and sounder, safer, more sensible words have not been uttered since the adoption of our platform.

The N. Y. State Republican and Democratic conventions have just issued the last editions of their money platforms. The Republicans say: "Standing unalterably for the constitutional principles of hard money, we insist that instead of the greenback being dishonored and depreciated shall be made as good as honest coin." This at Saratoga.

The same day, Sept. 26, the Democrats met at Syracuse and resolved, "That gold and silver coin and paper convertible into coin at the will of the holder, should be the only currency of the country," etc.

Now if any expert can discover any difference between these two great parties on the currency, we shall thank them for the discovery. The difference does not equal that between tweedle-dum and tweedle-dee. Yet the above are the first and leading ideas of the platforms on which these parties ask the votes of the country; while the steady march toward the destruction of the Sabbath and our national free school system by taking out of it its only standard of law and morals, is wholly unnoticed by them, as is also the degrading our courts and destroying justice by Masonic oaths and the heathenizing our nation by sworn secret clans. It is a curiosity of our political history, too, that since the days of Webster, Benton and Calhoun, the two parties have changed sides. The Democrats under Jackson relied on coin and the Whigs on bank paper for political capital. Now it is the reverse. And while the Republicans have set by law a time to resume specie payments and the Democrats have been seeking the repeal of the resumption act, resumption has come, or nearly so, regardless of both.

If in 1880 enough voters can be pledged to the American platform to secure a balance of power between these parties, the American people will thenceforth give their profound attention to the question whether ours is a heathen or a Christian country.

[NOTE.—The article below was read by appointment (Sept. 24,) to the Wheaton Ministerial Association meeting at Turner Junction, by the editor of this paper. The object is two-fold: 1st, To give the history of the Commune; and 2d, To show its identity with the whole lodge system. The remainder of the article will appear next week.]

COMMUNISM.

This word, derived from *con* and *munis*, seems originally to have meant a community or clan dwelling together within walls, but, like

other words, it has varied its meaning to suit its diversified applications.

The commune was a constituent element in the early government of France, named, perhaps, by the Latin conquerors of Gaul,or the Franks. In the fearful revolution of 1790, the leaders divided the territory of France into 1,720 square districts called *communes*, each having its Assembly of Deputies, chosen by still smaller districts, called cantons. But in the convulsions following this arrangement was changed, so that a few years later, viz., 1793, there were 44,000 communes which, by their deputies, accepted the constitution of the republic. And the commune has now (1878) changed places with the canton and become the political unit of the French system, every canton being subdivided into communes, each governed by its mayor and municipal council.

But the communism assigned me as a topic by the Ministerial Association is social, not political; and has borrowed little from the old political commune of the Roman conquest except, perhaps, the name and the general arrangement of owners and underlings; where leaders control every thing, manage every thing, own every thing, and where every community dwelling within walls was a clan, with something like a community of goods.

The Hebrew community was established by God, upon the doctrine of a Mediator represented by a lamb suffering for sins. It was not a *commune* but a *commonwealth*; modified, it is true, by the darkness of the age and the "hardness of men's hearts," yet dealing out justice by "one manner of law" to prince and peasant alike; and guarding so jealously the rights of the poor,that a servant who wished to live with his master over seven years, was not allowed to do so by private contract, lest the master should oppress him. The transaction must be by free and full consent in open court, and the ear of the servant bored in presence of the judge; and fugitive slaves were received by law, sheltered and allowed to live in Palestine where and as long as they pleased. While the human race outside of Palestine were in a civil condition resembling that of convicts under keepers, the runaway slave even once in Palestine, had his rights of person and property guarded as carefully as those of a king. It was national death to oppress him. "I will kill you with the sword," was the threatening, and your wives shall be widows and your children fatherless." The theory of the system was, that the pagan slave became Hebrew by circumcision, and his rights henceforth sacred. The slave beacme a man.

The Christian community, based like the Hebrew on the laws of nature and of God, was a freer system still. It was a "*perfect law of liberty*," based on the domestic affections, between husband and wife, parent and child, as contrasted with concubinage and force; while general philanthropy was confirmed and strengthened in the Christian by the precept requiring us to love our neighbors as ourselves. This Christian civilization to-day crowns our globe.

But the methods of God, like the processes of nature, are evermore from particulars to generals; from individuals to the mass. Thus, in constructing both the Hebrew and Christian communities the Creator began by regenerating men; circumcising and changing their hearts.

And I need scarcely remark in passing, that the end and method of the Puritan settlers of this country, were an exact transcript of the Divine; a Christian Commonwealth, founded for, and by regenerate men. Their object was, in the oft-quoted words of the loved and lamented Winthrop: "Through a more than ordinary approbation of the churches of Christ, to seek out a place of cohabitation and consort-ship, under a due form of government both civil and ecclesiastical." (Palfrey's New England Vol. I. p. 313.) And I now proceed to show that the modern Commune is simple rivalship of and antagonism to

THE DIVINE AND AMERICAN IDEA OF HUMAN SOCIETY.

In short the Commune is a church without Christ or regeneration; and a state without a family, or even property to maintain one. It must therefore subsist, while it lasts, by superstition and plunder. For as men, by the weakness of their condition and the religious force of their nature, must ever believe in something beyond their sight, and as no stimulus ever did or can produce healthy and regular industry but the love of home, "wife, children and friends;" history, and the moral chart of our globe, prove, that without Christianity, men are the children of superstition; and that aversion to regular industry is the parent of piracy and plunder; so true is it, that, without Christ we "can do nothing" even in politics.

Chambers' Cyclopedia defines Communism, as, "The name given to one class of the arrangements by which certain speculators have proposed to dispense with those laws of social and political economy which are supposed to keep society together through the influence of the domestic affections and the spirit of competition, and to substitute in their stead, a set of artificial rules for the government of mankind."

—The *Freeman* at Albany, Mo., is much strengthened by the addition of Mr. J. D. Nutting to its editorial staff. Such ringing editorials as that in the last number, against the gambling and betting on the county fair grounds, are sure to demand public attention in all the vicinity.

—The Indiana State Convention meets next week at Spiceland. We hope the warm-hearted friends of reform in that State will realize more even than they have hoped in the success and influence of the meeting. It will be a temporary disappointment to know that neither Rathbun or Ronayne can be with them. Both have been announced, on the authority of the State Agent and committee, as expected. Let the Indiana brethren rally and make the meeting resplendent with their eloquence and zeal. They do not lack for eminent ability; now is the time to bring it out, and make it felt for God and truth.

—The expositions of Bro. Ronayne are rousing the good people of Adel, Dallas county, and Norwalk, Warren county, Iowa, this week. Next week he visits Atlantic and the week following Winfield. Arrangements are made at Wyanet, Bureau county, Ill., for work on his return. He expects to be at home again Oct. 24th. All the Iowa meetings have been very successful and we look for stirring accounts next week.

—A failure in railroad connections on Monday gave us the pleasure of a call from Bishop Wright who was returning to his home in Iowa from the Rock River United Brethren Conference, which met last week near Joliet, Illinois. With him were Rev. M. S. Drury, agent of Western College, and Rev. S. M. Hippard, who bears a like relation to the Union Biblical Seminary at Dayton. The conference remembered the reform and its agencies with a kindness and enthusiasm born of a Christian spirit.

—Hiram Barber, Esq., who is nominated for Congress by the Republicans of the Second Illinois District is a Freemason. The first time we saw him was with his hat on, sitting "in the East" in H. W. Bigelow lodge, of this city, on the occasion of a long, lean, lecture by Dr. B. P. Reynolds. H. W. B. lodge is now defunct.

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The object of this Association is:—

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christfrom being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary.

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Home Circle.

October.

The month of carnival of all the year,
When nature lets the wild earth go its way,
And spend whole seasons on a single day.
The spring-time holds her white and purple dear;
October, lavish, flaunts them far and near.
The summer charily her reds doth lay
Like jewels on her costliest array;
October, scornful, burns them on a bier.
The winter hoards his pearls of frost. In sign
Of kingdom. Whiter pearls than winter knew,
Or empress wore in Egypt's ancient line,
October, feasting neath her dome of blue,
Drinks at a draught, slow filtered through
Sunshiny air, as in a tingling wine!

—Selected.

God's Thunder.

Though some people are afraid of lightning and thunder, yet we need thunder-storms to agitate and purify the atmosphere.

There are also many who are afraid of the thunder in the moral heavens. They tremble, like Felix, at the thunder of the truth. But the truth does thunder. God intends that it shall thunder in the moral heavens, and has made preparations to this end. Among the *twelve* two were expressly called "sons of thunder." Spiritual atmosphere needs agitation. We need the lightning and the thunder of the truth to purify the atmosphere. We need something effective, sharp, piercing, flashing, powerful, which will make every sandy foundation of false hopes and theories tremble and quake to the depths.

"But do we need thunder?"

"Yes, the thunder."

"But it is the lightning that kills, not the thunder."

True, but then the lightning which does not thunder does not kill either. It may appear beautiful as with its broad wings of fire it seems to fan the evening breezes, but it does no execution, it does not strike. We the need that lightning strikes and does execution, even if it does thunder.

This, however, is the lightning of which so many are afraid. As long as the truth is presented in a general way, sheet-lightning style, doing no execution, many look on and say, "beautiful!" "splendid!" "fine!" "elegant!" but when it is presented pointedly and in power, doing execution, striking through the ranks of Satan, slaying sin to the right and left, thundering so that the very gates of hell tremble, then they grow pale and quake with fear. But this is the lightning which does the execution.

Some are easily alarmed, and become nervous when it thunders a little in the church-heavens.

There are lightning and thunder in God's throne, in the Holy of Holies, and the Lord sends them forth. We need more of them in the church, to agitate and purify the atmosphere. Let not *man* be blamed for presenting the truth pointedly, fully and powerfully, insisting on making a full surrender, and being fully saved *now*. Let the lightning of the truth flash, and the thunders peal in their divine power. "Without holiness no man shall see the Lord." Should there be little commotion, and some grow a little pale, or become somewhat alarmed, and feel nervous, do not be dismayed or discouraged, or turn aside from the truth and path of duty. Trust in God. If he gives you the power to proclaim the truth with its thunder, shake the church and the world. If God fill you with the electric current from his throne, you must let it strike, or it will destroy *you*. Should any become offended at the truth, still proclaim it in love; let it flash and thunder till hypocrites stand blanched. and lukewarm professors tremble. Get a fresh baptism of electric fire from on high, and renew your work. Hold up Christ as our sanctification. Teach holiness as the Bible teaches it. There are lightning and thunder in the truth. God has placed them there and he is wonderfully in earnest that we should proclaim the truth in simple earnestness.—*Living Epistle.*

Romanism in Central Africa.

The following interesting letter was written to the New York *Evangelist*, suggested by the mention of the fact that the church of Rome is making an imposing movement on Central Africa. The fact, says the writer, should surprise no one acquainted with the history of papal missions. Their whole policy and practice would lead us to expect just such a rush for Central Africa as is now talked of. Let me give a few facts.

The Church Missionary *Gleaner* for 1850 had occasion to say: "Rome has been busy in New Zealand. A Romish bishop reached those islands just as the natives were beginning to improve and open to Christian instruction. The missionaries had at that time about 35,000 under their teaching. The Romish bishop in his letters set them all down to his own account, saying 'Almost all the natives belong to the Catholic Church.'" But the *Gleaner* goes on to say that the bishop found it much easier to write them down Catholics than to make them so. They had learned to read, had been supplied with Bibles by the British and Foreign Bible Society, and thus fortified, prove more than a match for the priest. True to facts is the *Gleaner's* pointed remark, that "The little gardens which Protestant missionaries have fenced from the wilderness seem in a special manner to attract Rome's attention. There her priests are sure to come. She thinks it well for us to do the rough work, dig out the roots, remove the stones, and bring the ground into order, and then she steps in, calls the work all her own, and claims the field."

In the same style the Catholic priests went into the Sandwich Islands, and the way they took to make proselytes is set forth by a missionary of the American Board in the *Missionary Herald* for 1842: "The priests impose few restraints; they promise eternal life to the most vicious and profligate; gambling, card-playing and horse-racing on the Sabbath are not criminal, and to show it the priests do these things themselves; adulterers and drunkards are all admitted to their church, and all apostates from our churches, even the vilest, are admitted by thousands and counted as their best converts. Such is the good news which is carried to the heathen by this class of missionaries."

Many years ago a united mission was established at Fernando Po, West Africa, by English Baptists, United Presbyterians, and others. The place belonged to Spain, but was never visited by any Catholic priest till the Protestant missionaries had labored there several years, and the field became very promising. Rome had bided her time. Says the *Scotch Presbyterian* for 1856: "In May last a Spanish schooner, direct from Cadiz, arrived with no less than thirty-two Roman Catholic missionaries. They consisted of five priests, nine catechists, eight sisters, and ten artisans and agriculturists." The *Presbyterian* adds: "So long as there were no missions and no attempts to introduce civilization, popish Spain left these islands to the dominion of heathen darkness; but now that the Bible and the missionary and the merchant have begun to develop the resources of these important regions, the Man of Sin, ever watchful, sends his confederated bands to arrest or mar the good work and cover over the field with a layer of glittering crosses. But this movement of the papists, though threatening in appearance is in keeping with their whole line of conduct, and does not in the least discourage the missionaries of the Cross."

I could give many other such reports from Protestant missionaries, but these may be taken as sample cases. Rome has indeed sent her priests into every corner of the globe, but they have gone to proselyte in evangelical fields, not to convert from heathenism. Rome cannot point to a single spot in all heathendom where she has ever been first on the ground, led the way from the start, and brought a pagan people up into civilization and religious and social order. Her one and only mission has been to enter Protestant vineyards, sow seeds of discord, corrupt converts, and make more and worse opposition to the Gospel than even idolatry itself. Says the Rev. Myron Winslow, forty years a missionary of the Board at Madras, southern India: "Mobs, threats and brickbats are the arguments of Romish missionaries at Madras." Speaking of an out-station which they had established, he says: "The Romanists threw stones in times of meeting and at other times disturbed us with bells and other instruments, and threatened our lives, and finally burnt the bungalow and the furniture in it. Such was the mission of Rome's hirelings in that place." A missionary of the American Board says in the *Missionary Herald* for 1842: "The hostility of the Romanists to the education of the people is more apparent in heathen than in Christian lands. The priests do all in their power to check the progress of knowledge and of truth among the people." For three hundred years Rome has been doing this sort of missionary work among people of sixty or seventy different languages, and yet not a single instance is known of her having translated the Scriptures into any one of these languages. Not to increase light, but to hinder it, is her mission everywhere and always.

Papal emissaries would belie their whole history if they did not pitch into Central Africa just as soon as they see Protestant Christians breaking ground there and sowing good seed. And we know what they will do when they get there. But the Bible and Christian teachers will be more than a match for them if only they are on hand in season. No panic or fear is called for, but only a rapid movement of the Lord's forces. To know an enemy and his tactics is half the battle.

Keeping the Tongue.

Keep it from unkindness. Words are sometimes wounds. Not always very deep wounds, and yet they irritate. Speech is unkind, sometimes, when there is no unkindness in the heart. So much worse that needless wounds are inflicted; so much the worse that unintentionally, pain is caused.

Keep it from falsehood. It is so easy to give a false coloring—to make a statement that may convey a meaning different from the truth, while there is yet an appearance of truth—that we need to be on our guard. There are many who would shrink from telling a lie, yet, who suffer themselves in such inaccurate, exaggerated, or one-sided statements, that they really come under the condemnation of those whose "lying lips are an abomination to the Lord."

Keep it from slander. The good reputation of others should be dear to us. Sin should not be suffered to go unrebuked; but it should be in accordance with the Scripture method: "Go and tell him of his faults betwixt thee and him alone." And it should be borne in mind that what is too often considered as merely harmless gossip, runs dangerously near, if its does not pass, the confines of slander. A reputation is too sacred to be made a plaything of, even if the intent be not malicious.—*Selected.*

Use Time Right.—He who cannot find time for religious reading and the study of God's Word, will

find some day that he has time to be sick; he who has no time to pray, must find time to die. He who can find no time to reflect, is most likely to find time to sin; he who cannot find time for repentance will find an eternity in which repentance will be of no avail.

Childrens' Corner.

Getting Paid in One's Own Coin.

After Peter's mother died, he had been sent to live with his grandmother, for he had a quarrelsome, fretful temper, and his old aunt could not manage him with the other children. His grandmother dealt kindly and patiently with him, and helped him to improve.

Peter now had a new mother, and his father had sent for him to come home. But he did not want to go. He felt sure he should not like her, and that she would not like him.

"That depends on yourself, Peter," said grandmother. "Carry love and kindness in your pocket, and you'll find no difficulty."

The idea struck the boy favorably, and he said he could.

"And the best of it is," said grandmother, "if you once begin paying it out, your pockets will never be empty, for you'll be paid in your own coin. Be kind, and you'll be treated kindly; love, and you'll be loved."

"I wish I could," said Peter.

All the way home he thought of it. I do not know about his welcome home, or what his father or new mother said to him. The next morning he rose early, as he was used at grandmother's and came down stairs where, every thing being new, he felt strange and lonely.

"I know I shan't like it here," he said to himself; "I know I shan't. I'm afraid there's not much love in my pocket."

However, in a little while his new mother came down, and Peter went up to her and said:

"Mother, what can I do to help you?"

"My dear boy," said she, kissing him on the forehead, "how thoughtful you are! I thank you for your kind offer, and what can I do to help you? for I am afraid you will be lonely here at first, coming from your dear grandmother."

What a sweet kiss was that! It made him so happy.

"That's paying me in more than my own coin," thought Peter.

Then he knew he should love his new mother; and from that good hour Peter's pockets began to fill with the beautiful, bright coin of kindness, which is the best coin in the world. Keep your pockets full of it, and you will never be in want. —*Selected.*

Sweet Home.

"There is one spot upon the earth
Far sweeter than the rest;
There is one spot we all must own,
The brightest and the best."

Little readers, have you a home—pleasant, peaceful, happy? Oh! what a blessing! Do you realize it—are you thankful for it? Multitudes of little folks have no place they can call home. Others, again, have a place of turmoil and wretchedness, poverty and ruin. But a home that is a home in very deed is a heaven on earth, a little paradise. Was there ever a word that fell more delightfully on the ear than "Home, sweet home?"

"What thronging memories come!
Again that little group have met
Within the walls of home."

No spot on earth has charms like those of home. Friends may be kind and minister to our necessities, our physical wants may be cared for; but still the heart longs for the sympathies of home.

"But there's a home, a happy home,
Where wayworn travellers meet."

O glorious home, the home of heaven, the Christian's home, where sorrow and sighing, sickness and death, and, best of all, sinning, can never come. There the saints of God shall meet, and part no more forever. "There we shall see Jesus," and be like him, for we shall see him as he is. Though the weary heart may find no resting place on earth, "There's rest in heaven," when the toils and labors of earth are ended.

"Mid pleasures and palaces though we may roam,
Be it ever so humble, there's no place like home."

There is a magic power connected with the name of home that floods the mind with sad or pleasing thoughts, and thrills the soul with inexpressible emotions.

How numerous the objects of interest around which the mind clusters! Every countenance, father, mother, husband, wife, brothers, sisters, and children; every room, picture, piece of furniture; together with all the surroundings—the gardens, walks, meadows, fields, and pastures; the great rock, the mountain, the hill, and the murmuring stream, the cooling spring and old well with its wooden bucket, the stately elm and grand oak; and there is the orchard, too, with its choice trees of peach, pear, cherry, apple and plum.

But all these objects of fascination are changing. Parents, husbands, wives, brothers, sisters, and children die. Happy homes are broken up. Those who enjoy the solace of home to-day, may be tossed upon life's surging billows to-morrow, pilgrims and strangers, without friends or a home, sad, lonely and dejected. Happy for such if they possess an unshaken evidence of their acceptance with Christ, that he has gone to prepare a mansion for them in glory.

"A home in heaven, what a joyful thought!"

Reader, have you a home in heaven? Have you been laying up for yourself a treasure there, against the time when pleasures fade, when wealth and fame vanish, and when your poor body in the dust is laid? —*Editor "Golden Rule."*

Palestine, or the Holy Land, is a small spot of earth. From Dan in the north, to Beersheba in the south, it is a little less than two hundred miles in length; while the average breadth, from the Jordan to the Mediterranean is not more than sixty or seventy miles, making the area about 11,000 square miles—being only one fourth as large as Pennsylvania. But though so small what wonderful things have taken place there! Only look at the few places here named! Here are Jerusalem, Hebron, Bethlehem, Cæsarea, Nazareth and others. Every one of them reminds us of remarkable histories. Over a large portion of this ground the blessed Saviour trod when he was here in our world for our sakes. I think every one of my readers must feel like saying with myself, "How I would like to see those old Bible places!" But if we never should see them, there is still something we can do in the way of informing ourselves concerning them. As we read our Bibles, we can take up a map and trace out the different places referred to, and we can read the accounts of travelers, and study the manners and customs of the people, together with many other things that will aid us in understanding the Holy Book. Such exercises you will find to be among the most interesting and instructive in which you can possibly engage. —*S. S. Herald.*

Puzzle Corner.

WORD PUZZLE BY O. E. R.

My first is in day, but not in night;
My second is in darkness, and also in dawn;
My third is in brave, but not in dare;
My fourth is in time, and also in eternity;
My fifth is in bad, and also in good.
My whole was a famous king of Israel

Answers to puzzles of last week: "Truthfulness;" Ps. 117 and 1st Chron. 1:25.

Home and Farm.

Disinfectants and Deodorizers.

Infection and ill smells cause a great variety of diseases; they both arise from decomposition and decay of vegetable or animal matter, or both. To deodorize is to take away the bad smell. To disinfect is not only to do this, but to arrest the progress of decay, and thus cut off the supply of bad odor. Our grandmothers thought they got rid of the ill odor of a sick room by sprinkling brown sugar on live coal or burning tar; this gave a strong and more agreeable odor; it overpowered the other, so that it was not perceived, but it did not destroy it; both odors were really present, and the air was doubly impure, only more agreeable to the senses. Hence to deodorize an ill-smelling room or locality intelligently, substances must must be used, which, by causing a new chemical combination, destroy the odor altogether; but if the decomposition continues to go on, other odoriferous particles begin to arise requiring a new application of the deodorizer; on this account all deodorizers are efficient only temporarily; hence, the only rational method is either to remove the offending material or employ disinfectants which arrest further decay. If the material both arrests the decay and destroys or absorbs the ill smell, then it is doubly valuable. Two hundred grains of chloride of zinc in an ounce of water is a powerful agent in neutralizing bad smells, and in arresting both animal and vegetable decomposition, in ships, hospitals, dissecting rooms, cellars, privies and water-closets, without having any ill smell of its own. For disinfecting purposes, mix one pint of the above fluid to four gallons of water.

There are three powerful disinfectants: carbolic acid, but its smell is objectionable, chlorine and permanganate of potash; these last two are quite expensive. These disinfectants act by combining with deleterious substances and rendering them harmless. while antiseptics prevent and arrest the decomposition of animal substances.

The only perfect disinfectant is habitual cleanliness and thorough ventilation; next to that is a dry heat of two hundred and fifty degrees.

The most common and available disinfectant and deodorizer is copperas, crude copperas, sold by druggists at a few cents a pound, under the name of sulphate of iron, one pound to two gallons of water, to be used as is necessary to render all odors imperceptible, acting at the same time as an antiseptic, deodorizer and disinfectant, and if instantly thrown over what passes from the body in cholera is one of the cheapest and best means known for preventing its communication to others.

[The above is a valuable article and should be preserved. There is far too great neglect of disinfectants and deodorizers. For many purposes the information here given is invaluable. But for all out-door uses, earth—dry earth is altogether the best. The only difficulty there seems to be in introducing it into use is that it does not cost anything and is found every where ready for application. If it were found only in certain localities, and to be bought at a price, its merits would soon be recognized. For cesspools or outbuildings nothing else should be used. Yet often do we see people going to a distance to buy lime, when three steps would take them to good, loose earth all ready for use.]—*The Health Reformer.*

Many persons are in the habit of freshening mackerel or other salt fish, and never dream that there is a right and wrong way to do it. Any person who has seen the process of evaporating going on at the salt works, knows that the salt falls to the bottom. Just so it is in the pan where your mackerel or whitefish lies soaking; and, as it lies with the skin down, the salt will fall to the skin and there remain, when, if placed with the flesh side down, the salt falls to the bottom of the pan, and the fish comes out freshened as it should be. In the other case it is nearly as salt as when put in.

To prevent moths in carpets, wash the floor, before laying them, with spirits of turpentine or benzine.

Beets are excellent prepared in the following manner: A small teacupful of vinegar (if very strong reduce with water), a tablespoonful of butter, the same of white sugar, a little salt and pepper, a heaping teaspoonful of cornstarch dissolved in water and added. Stir all together until thickened by boiling; it should be like thick cream when done. Have the sliced beets in a small saucepan, on the stove. Pour the dressing over, stirring carefully. Send to table very hot, in a covered dish.

Concerning the treatment of scarlet fever an eminent physician says that he does not fail in effecting a cure more than once in a hundred cases, by giving the patient warm lemonade with gum arabic dissolved in it. A cloth wrung out of hot water and laid upon the stomach should be renewed as rapidly as it becomes cool. To this simple treatment the most obstinate cases seldom fail to succumb.

To Rid a House of Rats.—Wet a few pounds of unslacked lime with a strong lye made from potash; let it be quite soft; spread it around the holes so that the rats cannot avoid treading in it; let it remain a week or so, and if it gets dry, scrape it off and moisten again. The mixture burns their feet, and they will not be likely to make a second visit. Do not let it come in contact with oil-cloth or paint.

Unfaithful Shepherds.

There is a wide difference between the Christian church and the Masonic lodge. There is more difference between them than there is between a meeting house and a grog-shop. It was in the latter that the lodge took its rise; and it not only teaches and practices grog-drinking, but it mingles infidelity and blasphemy with it. As true Christians mingle a tender faith in Christ with the last supper, so true Masons mingle infidel skepticism with their champagne suppers. The early Christians often, if not generally, held their suppers in upper chambers: the Masons do the same with their champagne feasts. The lodge, in attempts at rivalling the Christian church in every thing, have this in common that both have made use of upper chambers in their ceremonies.

But the Christian church is very different, in every essential point, from the Masonic lodge. The church is made up of families whom the Saviour has purchased to himself at the great cost of his own blood; while the Masonic lodge is a wicked collusion, made up entirely of oath-bound men, many of whom either know nothing of the Saviour, or else they reject both him and his blood. The church teaches good works in the name of the Saviour; Freemasonry teaches good works in the name of the lodge. The church receives its merits from Christ; the lodge receives its merits from the men who make it up. The Saviour of mankind comes from God, and cannot be sanctified or rendered good by the works of men's hands; while all the sanctity the lodge possesses comes entirely from men's good works. But men's good works can no more make the lodge holy, or righteous, or honorable, than they can make a brazen image holy or honorable. If all the good works that Masons ever did were brought together in a bundle, and fashioned into the likeness of any thing whatever, imaginary or real, it could never give any moral weight or sanction to any action. All the good precepts that the lodge may have, do not belong to the lodge any more than they do to a brothel, where, doubtless, they may often be repeated with just as much force, virtue, and sincerity as they are in the lodge.

The lodge is the worst idolatry that has ever existed in any age of the world; because, while entirely the work of men, it is claimed to be divine, and is set up not in ignorance of Christ, but as a declared rival of Christ. It is claimed by many to be better than Christ; and is cunningly devised for the purpose of deceiving. The ancient idolater was an honest, self-deceived man; this modern Masonic idolater tries to deceive others, like the common thimble-rigger.

The church compares its members to flocks, and its leaders to shepherds; while the members of the lodge are called the fraternity, or members of the sly craft, and their leaders are *Masters*, *Grand Masters*, etc., terms forbidden by the church.

There is, in short, nothing in common between the church and the lodge. There is nothing between them but antagonism. How then, with what consistency can a shepherd of the church lead his flock into the lodge, or go there himself? When he calls to his flock in the language of the lodge, in such terms as Boaz, Jubelum, Mahabone, the level, the compass and square, the gavel, the due guard, etc., how are his flock to recognize his voice? How can a shepherd lead his flock up to Christ while teaching them idolatrous practices of the lodge? How can he impress his flock with a sense of the merits of a Saviour's blood, while he himself relies upon the merits of wicked, blasphemous men as embodied in the Masonic lodge?

The Freemasons, as if sensible of their want of Christian virtue, lay great stress upon the *honor* and the *antiquity* of their institution.

There was a lodge of ancient Freemasonry at Ephesus, which was presided over, as the lodge in the United States may be, at the present day, by a vagabond Jew. St. Paul had a long conflict with these ancient Freemasons of Ephesus, and was finally driven out from that city by them. He went to the northward; and on his return to Jerusalem, he determined not to stop at Ephesus; but he stopped at a point some twenty miles, or so, from there, at Miletus, and from there sent to the shepherds of the flock at Ephesus to come and see him. He gave these shepherds of the church his final charges and admonitions; for they were never to see his face again; and there is nothing more pathetic and tender in the whole Bible than this closing scene of Paul's labors for the good of the people of Ephesus. He reminded the shepherds, or elders, that he had ever taught openly, in public, from house to house, and had kept back nothing, though at the expense of being persecuted by the Jews.

Among his closing remarks he said: "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing, shall grievous wolves enter in among you, not sparing the flock. Also of your own selves [that is, these elders, shepherds, overseers, or bishops] shall men arise, speaking perverse [or crooked] things, to draw away disciples after them."

Now to whom were these words addressed? to shepherds of the Christian flock, which Paul had gathered and separated from the lodge of mystification worshipers of Ephesus, or to the Masters and Grand Masters of those wolves which had shouted in his ears for two hours in succession, the exceeding great glory of the great lodge of the city, whose presiding deity had come down from heaven, etc., etc.? It is evident that St. Paul was speaking to *Christians* and not to *Masons;* and that he was warning them against precisely such crooked characters as now, calling themselves bishops, try by forcible violence to draw away their flocks with them into the Masonic lodge.

Alas! what a sad fate has lately befallen one of these bishops, here in "the West," who, while preaching Christ's blood with his lips, was leading the way for his flock to practice the crooked, perverse things of Freemasonry! O how our common humanity is depressed and humbled by this bishop falling from that grace, which, as a covert worshiper of the lodge, he had already made a burlesque of! Between two stools (to use a homely phrase) he has come to the ground before the whole world. We do not say this might have happened to any other bishop, who was not a Mason. We do not say that Bishop Onderdonk and all the other bishops who have fallen were Masons; but what we would say is this, viz., where a bishop is at one and the same time a shepherd of a Christian flock and a Master of a Masonic lodge, it is a miracle of mercy if he does not fall. He is in fact fallen already.

To a Christian, crimes may possibly be forgiven; but to an idolater no crime can be forgiven, because idolatry is itself unrepented crime and the source of crime. It makes a merit of the good works of men instead of a merit of the blood of a Redeemer. The attempt to deprive the Saviour of his merit and give that merit to the lodge, or to mingle the merits of the lodge with those of the Saviour, so as to confound the two, is the wickedest act that perverse and crooked men ever did.

Let us suppose the case of a young man reared in the bosom of a Christian family, with a Christian mother and Christian sisters, who, at the age of twenty-one, is set upon by crafty Masons and cajoled into the lodge. We may easily comprehend what must be his feelings on finding himself so ignominiously dealt with as he is, stripped half naked; blindfolded; a halter put around his neck as round that of an ass, while his ears are stunned with the sounds and voices of mingled terror, sacredness, and burlesque. We can easily understand how all his Christian teaching, and all his sense of republican manhood resents this unworthy, un-Christian, unmanly treatment; and that he may resolve, within himself, that, if once freed from their contemptable proceedings, he will declare against them and their "ancient and honorable" institution forever. But at last, when the bandage is finally lifted from his eyes, and his vision is restored, what does he see among the faces of the knaves who have thus made a mockery of all that is most sacred? Reader, would you believe that this young man sees there among the faces of vagabond Jews, infidels and drunkards, the solemn visage of his own bishop—the shepherd of his own soul?

If you doubt the seeming enormity of this statement, let me recommend you, for its verification, to Bishop McCoskry, of Michigan, who is said to be one of those VERY "*good*" men of whose membership the *very good* Masonic lodge boasts so much.

While we would go backward, and drop a blanket of charity over a fallen *Christian* brother (for in our common weaknesses of humanity we, ourself, may need that service even now, or some day hence) why should we render that service to a man over whom the Masonic lodge had already thrown a blanket that is designed to hide the devil himself? Why should we, who are no Mason, do the dirty work of the Masonic lodge?

But the American clergy are something more than shepherds in the church of Christ. They are, from the nature of the case, a conservative body of men who, from their supposed excellence of character, should be regarded as a substitute for a titled aristocracy, upon whom depends in a very especial degree the conservation of our republican institutions against the violence and eccentricity of extreme democratic action. They are the last men in the country who are excusable for running into such heedless, popular errors as that of the Masonic lodge, even when regarded in a political point of view alone. By doing that, they prove false not only to the Christian church, but they become Jesuitical conspirators against the Republic, and sap the very foundations of the government instead of sustaining it.

AMERICAN.

OBITUARY.

MULENHOUR. — Elizabeth Jane, wife of G. W. Mulenhour and daughter of James and Sarah Wilkison, of Champaign county, Ohio, departed this life Sept. 6, 1878, aged twenty-nine years six months and five days. She embraced religion in her eleventh year and was a faithful Christian and true friend of our reform work. She died in great peace, leaving a kind husband and two promising little boys to mourn her loss.

JAMES WILKISON.

—The sixth annual meeting of the American Board of Commissioners for Foreign Missions is being held at Milwaukee this week. It is not expected that any special questions of interest will be discussed. Perhaps the principal topic will be the advisabilty of accepting the offer made by the liberal English gentleman who has pledged $5,000 for the founding of missions in Central Africa.

Religious Intelligence.

PROTESTANT METHODIST.--Rev. D. B. Turney, of Grafton, West Virginia, is now on a visit in Streator, Illinois, where friends may address him. He hopes ere long to return to Grafton and establish more firmly the reform work already begun, and asks the prayers of all God's people in his behalf. His reported resignation is a mistake. There is a more cold-blooded method sometimes practiced. The last annual conference of West Virginia was controlled by the grip and square and compass, and the Masons had Mr. Turney left without an appointment "in the hands of the president." The conference also failed to pay him the amount of missionary money due him, over a hundred dollars.

UNITED BRETHREN.—Prof. W. J. Ham, who was elected to the position of financial agent and treasurer of Western College, has resigned, and Rev. M. S. Drury, corresponding secretary of the Iowa State Association, has been chosen to fill the place.—The financial agents of Union Biblical Seminary at Dayton, are having good success, and the prospects for the permanent success of that institution are encouraging. —The late Central Ohio conference meeting in the college chapel at Westerville, while recommending the *Religious Telescope* to every family gave this opinion of its conduct on the great issue now troubling the denomination: "We believe, divided in opinion as the church is on important matters of polity, the *Telescope* should be conducted on a lofty, non-partizan plane, recognizing the fact that those who dissent on these matters of polity are such in character, number, and service as to entitle them to courteous treatment and a fair hearing. We express our deliberate conviction that the use or permission in its columns of harsh epithets and abusive language is ill-advised, mischievous and wrong." The editors respond kindly and manfully: "The *Telescope* has been conducted purely on a religious, churchly and conservative basis. The action of the conference referred to impliedly condemns such a basis as being improper for a church paper, and recommends that an unmentioned but vaguely-defined party recognition should be the basis of the church paper. The *Telescope* cannot descend to such a plane. It can only, in the nature of things, be religious, churchly, conservative. It is for no part of the church, but for the entire church. May some prophet pray for Gehazi. Then, 'let there be no strife between thee and me.' More church, brethren, and less of the party. We do not claim perfection, but forgetting the things which are behind we press to those things which are before."

GERMAN BAPTIST.—This people commonly known as Dunkers, had twenty-six years ago in the United States but eight small churches and five ministers. Now they report one hundred and fifteen churches and one hundred and thirty ministers, with one hundred and twenty-five Sunday schools and twelve hundred and sixty-eight teachers. They are each year making progress in various departments of Christian work. In respect to the origin of the Dunkers in this country it is said by a good authority that after many and severe persecutions, a company emigrated from Schwartzenau, Germany, 1719, under the pastoral charge of Alexander Mack, Sr. In this country their numbers were gradually increased by accessions, mostly from the German-speaking colonists who had previously settled in America. And to this day, in many settlements of Pennsylvania, they have no language but the Pennsylvania Dutch dialect. But of late years they have given more attention to the education of their children in the higher branches of English literature. The have now in operation a college at Huntingdon, Pennsylvania.

WESLEYAN.—Rev. D. S. Kinney, business agent of the churches, called at the *Cynosure* office last week on his way from Michigan to the Kansas conference at Topeka. He had been suffering from illness resulting from overwork, which rendered him unable to attend the Illinois conference at Harmon, Lee county. He has measurably recovered and hopes to complete the round of conferences.—A great revival has been experienced in North Carolina under the labors of Rev. D. C. Linville. One hundred have been added to the church within six weeks.—The evangelist of the connection, Rev. N. Wardner, is holding holiness meetings in Iowa.—A fine portrait of Adam Crooks, by Miss Emma E. Canfield of Parma, Mich., has been purchased by Harry Wilcox of Jackson, and donated to the new Publishing House at Syracuse.

FRIENDS. — The report of the Western Yearly meeting shows that the number of meetings or congregations is 84; members, 12,153; families who read the Scriptures daily, 963; occasionly, 1,149; neglect this duty, 388; use tobacco, 1,070.—Benjamin Frankland, Superintendent of the Seamens' Bethel in this city was one of the prominent speakers at this meeting.—A Friends' college was opened last month in Pickering, province of Ontario, Canada.

—Mr. George Muller's work at Ashley-Down, Bristol, is in a flourishing condition. The annual report just published states that after meeting the year's expenses, amounting to $210,000, the accounts have been closed with a small balance in hand. Since the founding of the institution $3,920,000 have been received without any one having been appealed to personally, 66,600 children and adults have been taught in the various schools, and tens of thousands of Bibles have been circulated. The present attendance at the schools exceeds 10,000, and 2,193 orphans have been sheltered during the year.

—The Synod of the Associate Reformed Presbyterian church met at New Lebanon, Monroe county, Virginia, on Thursday, the 15th of August. Nearly all its ten Presbyteries were represented. The various operations of the church seemed in good condition. From the report of the Treasurer of the Synod the endowment fund of Erskine College, at Due West, South Carolina, amounts to $79,222.72. The Theological Seminary, also at Due West, had six students during last year, four of whom completed their course, and have entered upon the public service of the church.

—Mr. Spurgeon replied to the inquiry of an American as to whether he had heard of Colonel Robert Ingersoll: "O, yes; I have heard of your Robert Ingersoll. I should do nothing to convert him. He is a green watermelon. The more he abounds the sooner the public will turn from him."

News of the Week.

—Lomer Griffin, the oldest man in the United States, died at his residence in Lodi, Ohio, last Monday evening, aged 106 years.

—The American schooner, Jere Simonson, Captain Crawford, which arrived at Trieste, France, September 22d from Philadelphia with 2,969 casks of petroleum, took fire and burned with her whole cargo.

—The news of the reciprocal treaty between the United States and Japan produces a remarkable sensation at Yokohama, especially among the British legation, where it is felt that a great advance in American interests has thus been made, and that British influence must correspondingly decline.

—The London *Times* gives three columns of description and two columns of editorial characterization of the American mechanical display at Paris. It declares that "the activity and insight of the American inventive genius develops more that is new and practical in mechanism, than all Europe combined."

—The Norwalk and New York steamer Adelphi burst her boiler when a mile from her dock at Norwalk, Conn., at eight o'clock Saturday morning, on her way to New York. The Adelphi had on board about 200 passengers at the time of the disaster, twelve of whom were killed and twenty injured. Great blame is attached to the inspection of the boat, which was an old one.

—For the last fortnight several bands of hostile Cheyennes having left their reservations have been marauding in southwestern Kansas and the adjoining part of the Indian Territory. A decisive victory was on Saturday last gained over these bands by detachments of the Fourth Cavalry and the Nineteenth Infantry, though at the cost of the life of a gallant officer, Lieut. Col. William H. Lewis, of the Nineteenth Infantry, who died from wounds received in the fight.

—The prevailing fever is evidently on the decline. The "Howards" have already given notice that no further contributions will be needed by them. The "Peabodys" are supposed to be fairly supplied. The secretary of war has made a second liberal assignment of rations for the benefit of "yellow fever sufferers." At Memphis there is less hope. Since the beginning of the epidemic 22 volunteer physicians have died, and although there are fewer fever cases it is because there is little material to work on. At Vicksburg numbers of refugees who have returned are coming down with the fever.

—The Hungarian Radicals held a mass meeting at Pesth on Sunday to protest against the occupation of Bosnia. Deputies Helfy and Simonye, the leaders of the movement, and many other members of the Hungarian Diet, were present at the meeting, which was largely attended. Resolutions were unanimously adopted, declaring that the occupation of Bosnia by Austria is fatal to the Hungarian nation, protesting against the sacrifice of blood and money and Hungarians against their wish, and demanding the withdrawal of the army from Bosnia. The resolutions will be forwarded to the ministers and Parliament will be asked to pass a vote of want of confidence in the Cabinet.

—The British Government has ordered the emancipation of all slaves on the island of Cyprus.

—The largest cotton mills in the world are those at Narva, in Russia on the Gulf of Finland, eighty-one miles from St. Petersburg. One company there owns 400,000 spindles. The Harmony Mills, Cohoes, New York, having 275.000 spindles, are the largest in the United States.

—A correspondent at Constantinople states that the project of the treaty proposed by Russia, for enforcing those portions of the treaty of San Stefano which were not abrogated by the Berlin Congress, fixes the amount of the war indemnity to be paid by Turkey, exclusive of territorial cessions, at 310,500,000 francs.

—Deadwood, D. T., Sept. 27.—The treasure coach of the Cheyenne and Black Hills stage line, that left yesterday morning, was stopped by five armed men at Canon Springs, forty-five miles south of here, at 3 o'clock in the afternoon. Two messengers, Captain Smith and Gale Hill, were seriously wounded, and one passenger, H. O. Campbell, a telegraph operator, killed. The treasure taken amounted to between $20,000 and $30,000. Ten armed men have started from here in pursuit of the robbers.

—A Vienna dispatch says the approach of bad weather, which has set in in various quarters, and the fact that the organized bodies of insurgents are retiring toward Novi-Bazar, cause the the Austrians grave apprehensions. Many of the insurgents now in the Novi-Bazar district served in the Ottoman army, and are known to have formidable artillery. The question arises whether it will be safe to withdraw any considerable number of troops from the province so long as Novi-Bazar is occupied by an imposing hostile force. On the other hand, the bad weather has overtaken the army of occupation ere the work of pacification can be considered as commenced. The insurrection has been subjugated, but a very difficult portion of the Austrian task yet remains to be accomplished.

—Telegraphic dispatches from India leave little room for hope that the Afghan difficulty will be arranged peaceably. The government is hastening on military preparations. Troops are being collected from all sides and sent to various points on the northwest frontier of India.

A correspondent at Calcutta telegraphs as follows: The government will make Lahore its headquarters for the winter, and will not return to Calcutta. The foreign office has received orders from the camp at Lahore. This looks as if the Viceroy entertained no hopes of peace. The government is anxious to avoid acting harshly. The Ameer has still the choice of submission open to him. In any event, I doubt whether an attempt to invade Afghanistan on a large scale will be made until spring. Accurate information regarding the Ameer's strength is wanting, but it is known he has a well-equipped standing army after the European model, besides irregular levies. The most difficult question to be encountered is the possible hostile attitude of the border tribes. The faintest mistake in tact or error of judgment might excite a blaze of warfare along the whole frontier of 800 miles. It is estimated that these tribes can easily turn out 100,000 fighting men.

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TRACT NO. 27.

Duty and Ability to Know the Character of Freemasonry.

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" No. 3		75
" Rejected	50	60⅜
" Winter	85	90
Corn—No. 2		35
Rejected		33¾
Oats—No. 2		19½
Rejected		17½
Rye—No. 2		45¼
Bran per ton		7 75
Flour—Winter	4 00	5 50
Spring	2 50	5 50
Hay—Timothy	6 75	7 75
Prairie	5 50	6 50
Mess Beef	8 00	9 00
Tallow	6½	6⅝
Lard per cwt		6 35
Mess pork, per brl		8 10
Butter medium to best	10	25
Cheese	8	8
Beans	90	1 80
Eggs	16	17
Potatoes per brl	1 15	1 45
Seeds—Timothy	90	1 11
Clover	4 05	4 25
Flax	1 25	1 34
Broomcorn	2	4½
Hides green to dry flint	7¼	14
Lumber—Clear	27 00	34 00
Common	11 00	13 00
Shingles	1 50	2 90
WOOL—Washed	27	36
Unwashed	15	23
LIVESTOCK Cattle Choice	4 25	4 50
Good	3 50	4 00
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Sheep	2 75	4 50

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Winter	95	1 14
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Oats	26	35
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Notices.

THE ANNUAL CONVENTION

of the National' Christian Association will be held in Mechanics Hall, Worcester, Massachusetts, on the 13th, 14th and 15th of November next.

WISCONSIN.

To the friends of Christian reform in Wisconsin:—The State Christian Association opposed to secret societies will, D. V., hold its annual meeting at Waupun, to commence Tuesday evening, Oct. 29th, at 7 o'clock P. M., and to continue through Wednesday and Thursday, the 30th and 31st. It is expected that Past Master Ronayne will work the degrees of Masonry, and other speakers will be in attendance. Entertainment will be provided for those from abroad. J. W. WOOD, Pres.
H. H. HINMAN, Agent for Wis.

MICHIGAN.

Friends of reform in Michigan will please take due notice that the State meeting will be held about the third week in November. Place to be agreed upon after hearing from our friends. Jackson city does not afford us a suitable house, none but Free Methodist church, and inasmuch as we want Ronayne to work the degrees, we think it best to have a large hall. Let us hear from all.

E. MATHEWS, Sec'y.
Brooklyn, Mich.

DES MOINES COUNTY, IOWA.

There will be a mass convention of the people of Des Moines county, Iowa, opposed to secretism in general and Freemasonry especially, at the Bethel Baptist meeting-house, six miles west of Burlington, November 6th and 7th, 1878. The object of the convention is the organization of a County Christian Association, auxiliary to the State and National Associations. Every lover of true freedom is invited to attend, ladies as well as gentlemen. Let this be a grand rally for the cause of Christ and civil and religious liberty. Neighboring county Christian associations are invited to send delegates. Public lecturers who are in the field against the great secret foe of Christianity are expected to be present. We will receive delegates coming from abroad at the Lawrence House, at Burlington, Iowa. Conveyance and entertainment free. The convention will meet at 10 o'clock, Nov. 6, and continue two days.

By order of the Spring Creek Baptist church.

S. A. FLANDERS,
JOHN STORER,
T. L. STEPHERD,
Committee of Arrangements.

ELDER D. P. RATHBUN announces that he has returned to Iowa to remain until after the State Convention, the Lord willing. His address will be Clarence, Cedar county, Iowa, care Alvin Hall. Arrangements can also be made for lectures with James McCleery of Marshalltowa. Let Iowa be thoroughly canvassed this winter. Send for Bro. Rathbun.

PAST MASTER RONAYNE will speak at
Atlantic, Iowa, 8th, 9th and 10th.
Winfield, 14th, 15th and 16th.
New Sharon, 17th, 18th and 19th.
Wyanet, Illinois, 22nd, 23rd and 24th.
Hickory Grove W. M. church, 7 miles northwest of Wyanet, Oct. 25th and 26th.

TO ALL BAPTIST MINISTERS in Illinois and Iowa who are opposed to secret societies, please address a card and state whether you are in the pastoral work.

Address, Elder Joel H. Austin,
Box 1092, Burlington, Iowa.

—Bro. Isaac Hyatt, of East Hamlin, New York, wishes copies of the *Cynosure* of January 8, 1878, for a special and good use. Any friends having copies will confer a favor on him and aid the reform by sending them.

—Rev. W. W. Ames, Secretary of the Wisconsin State Association urges all who pledged aid for the State work to pay the sums promised at the State Convention at Waupun or as much sooner as possible. M. R. Britten, Vienna, is State treasurer.

CALIFORNIA.—The meeting which was advertised to be held at Woodbridge, Cal., September 16th, was postponed for good reasons, to be held in Woodland or Sacramento, at some future date.

WORCESTER, NOVEMBER 13TH.

New England is famous for being the cradle of American liberty, and yet it is in fact the head-center of one of the most absolutely despotic systems in existence. So potent has the lodge power become that ministers and men generally tremble and fear to utter words against it. For years it has been girding itself for pronounced action, and while the mass of the people have been silent it has sworn over half a million of able-bodied men into its secret service. Self-reliant and confident of success, it has of late been more exacting upon its own members and more demonstrative in attacks upon others. Lodge oppression is making many of its deceived victims mad; and its imperious bearing toward the church of Christ and the really pious ministry is engendering a sentiment of distrust among its members and a feeling of holy resentment in the church and among the ministry.

Not less than a score of clergymen since I came to New England have expressed to me their detestation of the whole lodge system, while I have not found one to speak or act in its favor. Why it is I can not tell, but these good brethren say they "don't know what to do." They want to act wisely, judiciously, etc., and seem to have been waiting for years to determine what is wise and judicious; and while they have been halting scores have been snared and lost, who, had they been faithful, might have been saved. Some are beginning to see and confess their error and to bring forth fruit meet for repentance, and I have faith to believe that this number will be largely increased through the work of our approaching Convention. To me it seems strange—indeed, a thing almost incredible—that a minister should see the wolf slaying the sheep and lambs of his flock and not know what to do. Yet I suppose it is so, for ministers often and repeatedly tell me that Masonry, Odd-fellowship, etc., are robbing their churches and prayer-meetings of some of their once most active and efficient workers, and they don't know what to do. They are afraid of being *injudicious.* May God pity and have mercy on these judicious, well-meaning brethren who don't know what to *do.* Possibly if they would ask him who says, "If any man lack wisdom, let him ask of God," their minds would receive light. Of course these men are doing nothing, for they don't know what to do. In this they are consistent. How can they teach or lead others except they themselves know the way. Blind leaders of the blind meet a common and inevitable fate. One "DITCH" for both. Poor men, how we ought to pity and pray for them. Followers of the light of the world and teachers of men see the wolf enter and take one choice sheep after another from the fold over which the "Holy Ghost has made them overseers," and the process goes on year after year with increased frequency, and yet they get no more light on the momentous question, and so "don't know what to do." It will be one part of the convention's work at Worcester to help these brethren out of their trouble and show them just what Masonry is, and then if they don't know what to do they are not fit to teach or to preach, themselves being judges.

I have been looking over the ground and praying over the approaching Convention, and have come to look upon it as second in importance to no convention ever held in this city in its influence on the cause of Christ, and on the churches in New England especially. The issue is made between the church and the lodge, between the the ministers of Christ and the "Worshipful Masters" of secrecy, between the "Bride of Christ" and the Apocalyptic "mother of harlots," spoken of in Rev. 17:5. In this issue is to be decided whether men who swear to conceal the crimes of their fellow-men in the lodge shall be esteemed worthy of Christian fellowship in the church. Whether the man who takes his child to the altar of Masonic baptism, and has it there anointed with the "oil of consecration," placed under the care of a god-father and god-mother and then endorses the the Worshipful Master's proclamation, "In the name and under the auspices of the Supreme Council of Sovereign Grand Inspectors-General of the thirty-third and last degree, I proclaim this child to be purified by Masonic baptism and anointed with the oil of consecration to Masonic duty," may bring that same child to receive the sacred rite of Christian baptism at the hand of God's appointed minister, and whether a Knight Templar who takes the fifth libation from a human skull, is, while unrepentant, a fit person to receive and partake of the "cup of the Lord," with the approval of the church.

These, along with other questions equally vital to the Christian religion, are pending, while other scarcely less momentous in their results as touching the civil liberties of the people are directly involved in this discussion, and no Christian or patriot can long be indifferent or remain neutral.

November, 13th to 15th, is the time and Worcester the place, when, in Mechanics' Hall, the death-knell of lodge supremacy in New England ought to be struck; and it may, and by the help of God will be, if all who know what to do *will do as well as they know.* No friend who can reach this meeting can afford to be absent. Strange to say New England has lagged behind hitherto in this reform. Brethren, let it not be so any longer. Come, trusting not in Ronayne, in Stoddard or even in Moody or Phillips, if they should consent to speak to us of their convictions, but trust in Jesus. Your brother in Christ.

J. P. STODDARD.

No Jesus There.

I saw a neat, well-furnished room,
And many gathered there;
Midst rites and forms of various kinds,
They had a form of prayer;
God they addressed as he who built
This universe so fair,
But did not own his blessed Son,
They had no Jesus there.

Yet in that room a master sat,
They homage to him paid,
As "Noble, Grand," or "Worshipful,"
They recognized their head;
And titles which belong to God,
They with a mortal share,
But they ignore the Saviour's blood,
And have no Jesus there.

A simple Christian man was asked
To join this pompous throng,
To learn their art, their secrets gain,
To join their prayer and song.
"No, no," said he; "'tis Christ I love,
His honors none can share
With my consent. No; never, sirs,
You have no Jesus there."

A weary stranger hailed near,
Wayworn was he and sad;
For him no fellowship had they,
No word of comfort had;
He did not have their grip, their word,
Their bounty might not share.
A Christ-bought soul! they knew him not,
They had no Jesus there.

O, hour sublime! when God's great trump
The universe shall shake,
When stars shall fall and suns die out
And all the dead awake,
Thousands who learned the mystic art
And had a standing fair,
Will hear the word, "Depart! depart!
You had no Jesus there."

The Beast and his Image.

BY REV. H. H. HINMAN.

"Little children it is the last time: as ye have heard that anti-Christ should come, even now there are many anti-Christs, whereby we know that it is the last time." (1 John 2:18)

Of the many forms of anti-Christ which show that these are indeed the last days, two are especially prominent, and, though hostile to each other, are alike hostile to Christ and his cause. They are Romanism and Freemasonry, or the Beast and his Image, as described in Rev. 13th chapter.

Assuming that the opinion of Protestant commentators that the Beast meant Rome, pagan and papal, is correct, I propose to show that organized secretism of which Freemasonry is at once type and pattern is the *very image* of the Beast.

First, both are essentially pagan in their origin. Romanism, though embodying the great truths of Christianity was engrafted on the ancient paganism. Its saints take the place of the subordinate deities. Its saints days are fixed on the old heathen festivals. The Virgin Mary is her Queen of Heaven, which title the old heathens gave to the moon and worshiped it as Romanists now do the Virgin. Freemasonry while claiming a Jewish origin and embodying some facts of Jewish history, is actually patterned after the old heathen sun-worship. Dr. Mackey calls the ancient mysteries (the secret pagan worship of the ancients,) "truly Masonic institutions." (Mackey's Lexicon, page 35). The ceremonies of initiation in Freemasonry are patterned after these ancient mysteries so that they really reproduce them. Masons celebrate the death, burial and resurrection of Hiram the Builder. Of the old mysteries says Mackey (Lexicon, page 35), "In all of them was a legend in which by the dramatic representation of a violent death and a subsequent restoration to life of some distinguished personage, the doctrine of the resurrection and the soul's immortality was emblematically illustrated." In all of this system of mystery the real worship was paid to the sun. And of this system of sun-worship the same author says that "Masonry is its philosophical development." (See Mackey's Ritualist, page 114.")

Second; they are alike in the respect paid to tradition. Romanism is founded partly on history and partly on tradition. Masonry is founded wholly on tradition, though it embodies some facts of history; and both hold their traditions as equally binding with the revealed Word.

Third; both are systems of mystery. On the "old harlot" is written her name which is "Mystery, Babylon, the mother of harlots and the abominations of the earth." Masonry claims to be such a mystery that no one can reveal it. (Landmark 23d, Mackey's Ritualist, page 242.)

Fourth; both claim infallibility. Masonry says that it is not in the power of man to make any innovations on the body of Masonry. (Ritualist page 243). Rome holds that the Pope is the head of an infallible church.

Fifth; both repudiate all responsibility to public sentiment. The decrees of the Romish church must be accepted without qualification or examination. It admits of no discussion. You may go all over the world and speak in favor of Romanism but you cannot speak against it where it has power to prevent it. This is equally true of Masonry. It favors no discussion; admits of no investigations; nor will it permit its character to be considered if it has the power to prevent it.

Sixth; both deny the right of private judgment. Romanism says its authority must not be questioned. The authority of the Master in the lodge is as despotic as the sun in the firmament. (Mackey's Lexicon, page 331.) "If we would be Masons we must yield private judgment." (Pierson's Traditions of Masonry, page 30.) This spirit of obedience runs through the whole system. The Mason is obedient to the Master, the Master to the Grand Lodge, and the Grand Lodge to the "Old Charges." (Mackey's Lexicon, page 331.)

Seventh; both profess to regenerate the soul and make it holy by initiatory ceremonies. Romanism professes that its members have been regenerated in baptism by which they were initiated into the church. Masonry has other ceremonies of initiation in which it claims to regenerate the candidate, make him holy and prepare him for heaven. The candidate for initiation into the lodge, says Dr. Mackey (Ritualist page 23), "Having been walking in darkness and covered over with the pollutions of the outer and profane world, he comes to our doors seeking the new birth, and asking the withdrawal of the veil that conceals Divine truth from his uninitiated sight." "By its ritual it is implied that we have been redeemed from the death of sin and the sepulcher of pollution." "It represents a man saved from the grave of iniquity and raised to the faith of salvation." (Mackey's Ritualist page 109). "In the third degree we are admitted to the Holy of Holies; we view the cherubim in all their brightness and are blessed with a foretaste of heaven through the resurrection of the dead." (Oliver's Signs and Symbols, page 41).

Eighth; both teach that membership will secure salvation. It is the church that saves; there is no salvation out of the church. So says Rome. Masonry says, "Darkness reminds the candidate of his ignorance, which Masonry is to enlighten; of his evil nature, which Masonry is to purify; of the world in whose obscurity he has been wandering, from which Masonry is to rescue him." (Mackey's Ritualist, page 44.)

Ninth; both dishonor Christ. Romanism by putting saints in the place of him who is the only mediator and advocate with the Father. The Virgin Mary is made to be an intercessor, but Christ says, "No man cometh to the Father but by me." (John 14:6.)

Masonry knows no mediator. It requires all its members to pray, but presents them with Christless prayers. "The religion then of Masonry is pure theism on which its different members engraft their own opinions, but are not permitted to introduce them into the lodge or to connect their truth or falsehood with the truth of Masonry." (Mackey's Lexicon, page 402.) It ignores Christ, not only in all its ritual, but also in the burial service, in which it is assumed that the dead Mason has entered heaven. Masonry does not honor Christ and hence dishonors the Father. "He that honoreth not the Son honoreth not the Father that sent him." (John 5:23.) Now that this is anti-Christ we know because "Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God and this is that spirit of anti Christ whereof ye have heard that it should come, and even now is in the world." (1 John 4:3.)

There are other points of resemblance between these two great systems of anti-Christ. I have indicated a few. If the one is the Beast is not the other the Image? If there is danger that the one will subvert our civil and religious liberty is there not equal danger from the other? What though they are in antagonism; did not Herod and Pilate alike reject Christ while they hated each other? Pure Christianity has nothing to gain from the opposition of Romanism and Freemasonry. Both must be destroyed. "Then both (the Beast and his Image) were cast alive in the lake of fire burning with brimstone. (Rev. 19:20.)

Two Causes of Evil in the Methodist Episcopal Church.

BY REV. J. T. MICHAEL.

[Continued from last week.]

2. There is a tendency with some to judge the work of a minister, especially a young minister, by the wrong moral standard.

God is the author of the correct moral standard of Gospel preaching, and he has given it to man in the Bible and in the ethical intuitions of the mind. In every congregation there is a standard more or less resembling this. When there is an exact pattern, and when the preaching to the congregation to which it belongs answers the demands of the true standard, it will answer the demands of that congregation as far as morals are concerned. When there is a difference the same preaching will fail to satisfy in proportion to the degree of dissimilarity. There are two ways then of making the morals of preaching acceptable to the people. One is to make them conform to the defective standard of the people, the other is to make the preaching and the people's standard conform to God's standard. The first is dishonorable to the Christian ministry, the other is the way chosen by the Master to bring the world to himself.

It is not, however, always the easier way. In following it every one must run the risk of meeting opposition; and this opposition is often from those in the church. The most superficial student of church history ought to know that both nominal and unenlightened Christians have frequently opposed the preaching of the Gospel simply on account of the moral truths it contained. The preaching being what it should, opposition may be expected until the true standard exists in every mind. Now, it is undeniable that in a large number of churches the standard needs elevating, but for a minister, especially a young minister, to attempt to do this work in many of them, is to make opposition almost certain. Still, he must do it, for there can be no compromise with sin or ignorance either in or out of the church.

It is better to have a congregation of ten who will receive the pure word, than with a thousand hearers to be compelled to lower the standard in order to retain them. The church can never conquer the world in this way, but the world will surely degrade the church.

Our bishops and presiding elders

then should be very careful (and I believe they generally are) in putting an estimate upon a minister who has met with opposition in his field of labor. This is especially true in reference to those young men who have appointments in which the standard needs improving. The statement that a preacher met with no opposition on this charge *might* be the worst thing that could be said about him, while the fact that he had been opposed might be greatly in his favor. A bishop after speaking of the benefits of hard fields for young men, will sometimes fire an entire conference by a powerful description of his correct and noble conception of ministerial duty. This is all good, but will not the bishop remember that in many of these fields there is a standard differing materially from the one in his mind? The young man sent to one of these may very soon learn that he must either alter the standard he got from the bishop, or meet with opposition. Of course he must hold on to his standard and enter the battle, but it is very probable that his presiding elder will be informed by persons with whose unenlightened spiritual condition he has little or no knowledge, that their preacher has become unpopular and that they should have a change. In this way the presiding elder may get altogether wrong views, and he will be apt to give them to the bishop at the next session of the conference. A fear that the presiding elders and bishops may be misled in this way exists in the minds of many of the younger ministers, and is productive of bad results.

While the bishops are giving their conceptions of the true standard of ministerial work, let them convince their brethren, especially the younger ones, that they will always honor the man who does his duty, even when it produces opposition, and this fear will vanish, and in its place a stronger and healthier determination to preach an uncompromising Gospel will appear.

A Tribute to Reformers.

If reforms were left to thinkers and scholars, and the wise and prudent, they would never be undertaken at all. The grandest efforts of heroic virtue can only be inspired by that supreme devotion to a holy cause which amounts to fanaticism, and nothing less than this can call forth the enduring admiration and perfect love of mankind. This truth is illustrated in the lives of all the world's great martyrs to liberty and high-priests of reform. If no hazards are to be braved, nothing will be attempted. None of the great agitations of the world could have passed muster if they had been compelled in advance to go to trial on a cool calculation of the chances of success and the sacrifices involved. The reformer feels that if he would save his life he must be ready to lose it. He sees the particular cause he espouses with such vividness, from his mount of vision, and embraces it with such unreserved ardor that its service is accepted as a divine command. The light which points his way casts all else into the shade. He accepts the philosophy embodied in Mr. Lincoln's motto of "one war at a time." The very one-sidedness of reformers, their readiness to die for what they believe to be the truth, and that element of exaggeration which so often enters into their conceptions, thus become providential guises, for which the world has reason to return thanks.—*Hon. Geo. W. Julian.*

The Tree Known by its Fruit.

Ye shall know them by their fruit.—Matt. vii. 6.

In this declaration of Jesus we have the true method to determine the character of all individuals, systems and theories. If the fruit they bear tends to make men better, holier, less selfish and worldly, they are of God and have his sanction. If, however, they tend to worldliness, selfishness and sin, they are evil and disapproved by God. "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit."

Let us test secret, oath-bound societies by this standard. Their fruits are evil, as the following will show:

1. All these associations, from Masonry down to its latest born child, purposely, and as a bond of union, rule out the Lord Jesus Christ from their rituals. Every individual entering these associations becomes a party to this rejection of Christ, and must come under the malediction of Matt. 10: 33.

2. The principle of secret clanism originated in paganism, and is entirely contrary to the spirit of the Gospel.

3. The parade and display as well as the high sounding titles of the lodges, is altogether of the world, and at complete variance with the spirit of the Gospel.

4. Association with the lodges brings professors of religion into improper intimacy with the enemies of their Lord, contrary to express Scriptural prohibition.—2 Cor. 6: 14–18.

5. These associations falsely claim to be founded upon benevolence, while they practically exclude the aged, the infirm, and the poor—the true objects of benevolence. Besides this, all their pretended benevolence is only that of an insurance company, and no one gets more than the payment of his dues entitles him to receive, and many less than this.

6. In some cases they blasphemously assume the functions of the church and the ministry, in burying the dead, and otherwise. This, too, by men who are not professors of religion, and sometimes by licentious and profane unbelievers.

7. In many cases they are placed above the church and the Gospel, and some are led to trust to their relation to these associations for salvation instead of Christ. Then, members of these societies will do for one another what they will not do for a Christian, or a member of their own church. Said a chaplain in the war of the rebellion, "Masonry is a good thing. Many a poor wounded, sick, or dead soldier has been cared for by his society, who would have been left without this attention had he not been a member."

"Did you ever see a member of your own church suffer without this attention?"

"Oh yes, many a one."

"Then you did for men, because they belonged to your secret lodge, what you refused to do for others because they were Christians and members of your own church." The Lord deliver us from such pretended benevolence.

8 The evil results of association with these lodges is seen in the following: In over thirty years' observation I have repeatedly noted the following: Persons presenting themselves as seekers of religion, or as candidates for church membership, and members of some secret lodge, and unwilling to sunder their relations thereto, have never been of much advantage to the church in helping forward its interests. Others who were led into these associations, after uniting with the church, usually, if not universally, become estranged from the church, neglected its meetings for those of the lodge, often fell into bad habits by reason of the unfavorable associations they were led into, and, in many cases brought reproach upon the church, causing their expulsion.

Preachers who unhappily became entangled in the meshes of the lodge became inefficient, inconsistent and unreliable, and more of politicians and scheming place-seekers than ministers of Christ and shepherds of the flock. And, in many cases, the mantle of charity had often to be enlarged to cover apparent discrepancies between some of the actions and words and consistency and truth.

In our solemn judgment no one will enter into any of these worldly associations who is in a healthy spiritual condition. And it is only when grace is waning, and some selfish purpose is to be gained, that a follower of Christ can be seduced into associations where his divine Master is kept out.

But is the church justified now in making membership in these lodges a test membership in her fold? Yes, as much so as any other evil. For many of the most prosperous years of her history the M. E. church made attendance upon class meeting a test of membership, and who had a right to question her prerogative to do so? The making of spirituous liquors, or counterfeiting the currency of the country, is not expressly forbidden in the Scriptures. Yet who would question the church's right to rule out of her communion all who would engage in either?

The fruit of all these associations is bad; therefore they are enemies of God, and the disturbers of his church, as is too sadly evident in many places when they have united their forces for this unholy purpose. —*J. Hoke in Highway of Holiness.*

Competent Witnesses.

In the old Roman law it was said that in the mouth of two or three witnesses every word should be established. But it is well known that the weight of testimony depends on the character of the witnesses.

First, do they understand the case pending? Are they competent to give testimony?

Second, are they truthful? Can we give credit to what they say?

Third, are they impartial? Are they enemies or are they special friends to either party? If neither friends nor enemies, and are otherwise competent to give testimony, the evidence is received and considered. Should it be found that the witnesses are voluntarily testifying against their own interest and are likely to receive damage in person, property and character by giving such testimony, it at once fills such evidence with the purest gold in the estimation of every candid thinker. Hence when lodge men under the influence of God's Spirit and Gospel, without human counsel, are known to come out boldly at all hazards, with their eyes wide open to the danger threatening them under such circumstances, and give public testimony against the foul, dishonest influence of the lodge; none but the wilfully blind will throw it away. I desire, in a brief way, to give a few cases which came under my observation in a revival meeting in the city of G.

Case No. 1 was a man of talent and culture; treasurer of one of the lodges of the city. After a long resistence he yielded to God and came trembling to the altar of prayer, where, on his knees, he pleaded for mercy. Close by his side was a brother of the same craft who was convicted of sin. The former remarked to his lodge friend, "John, we must leave that institution. You know we cannot be Christians and do as we do there." This gentleman did leave the brotherhood of grips and signs—went down from that temple justified and an heir of God, while "John" refused to give up his idol, and became more filled with his own devices than ever.

Case 2nd. A young man of promise came many times to the altar of prayer, apparently in great distress on account of his sins. He remarked to a lady friend: "I have gone as far as I can in this matter. I can not move another peg until I give up secretism."

Case No. 3 was marvelously wrought upon by the spirit of truth, but was unyielding for many days. However, his friends continued to pray for him. At a late hour in the night he aroused a good brother who was sleeping near by saying: "Oh, I am dying. Will you pray for me. I'm lost! I'm lost!" The friends were soon called in. Fervent prayer was offered for him. On his knees, by the bedside apparently in great agony, and feeling in his heart that without salvation he must soon sink into hell, he confessed one sin after another. At last with upturned face he cried with a loud voice, saying: "Lord, I give them all up and secrecy, too." I need scarcely add that soon after that consecration to God, peace, love and joy sprang up in that soul till praises filled the house, making it a Bethel to all the redeemed present.

These are but few of the many renunciations and testimonials we have known to be voluntarily hurled against this Babylon of iniquity, whose grips, signs, and lying wonders have blinded the minds of so many who might otherwise have been burning and shining lights in the world. How long, O Lord, how long!—*N. E. Gardner, in the Am. Freeman.*

—The *Presbyterian Journal* puts some points before its readers that deserve a wider reading:

1. If a professing Christian pays five dollars a year toward supporting his church, and twenty-five toward the Masonic institution, which does he love the most, religion or Masonry?

2. If he pays nothing for the church, on the ground that all he can spare from necessary expenses must be paid to the Young Men's Christian Association, which does he consider of the greatest impor-

tance, that Association or the church?

3. If he pays ten dollars for the church, and twenty for tobacco, are we to understand that tobacco is worth just twice as much as religion?

4. If he practices strict economy only in curtailing his church-expenses, what inferences can we justly draw?

Reform News.

The Way Opening for the National Gathering. Ben. Butler on a High Horse with A. H. Quint "on Behind."

FROM THE GENERAL AGENT.

NEAR AUBURNDALE, Mass., October 2, 1878.

DEAR K.—I came to this region on Saturday last, P. M., and have found ample opportunities for work. Sabbath I preached in the Orthodox Congregational church in Wayland and in the Wesleyan Methodist church at Cochituate. Monday and Tuesday evenings I lectured at Cochituate to good audiences, and have an engagement at Wayland Congregational church this evening, Thursday and Friday at Spencer and Saturday at Willimantic, Conn.

Further investigation may change my opinion, but at present New England appears to be ripe and ready for action upon the anti-secrecy reform. I visited Boston yesterday and called on a few of our friends there, Bros. Hastings, Mc Fall and Langworthy, included, and am glad to say that the "Hub" will be represented at our Worcester meeting, November 13th, 14th and 15th.

While in the city I obtained a copy of the "Proceedings of the Massachusetts Council of Deliberation Ancient and Accepted Scottish Rite," held at Boston, June 30, 1874. On the 36th page of this report I find the following which will be of interest, especially to friends in Massachusetts, where Bro. B. F. Butler is figuring so prominently in politics:

After due inquiry among many brethren of the Rite who were attached to the same bodies with Gen. B. F. Butler prior to the time he claims to have received the degrees of Ill.·. Inspector-General, and after duly consulting the Sov.·. Inspector-General, by whose authority he claims to have been raised to the thirty-third degree, the committee are satisfied that Gen. Benjamin F. Butler of Lowell, Mass., was duly raised to the degree of Ill.·. Inspector-General of the New York Supreme Council, prior to the union of the two Supreme Councils; that the obligations of the grade were conferred on him according to the direction of the commander of said council, and were taken by him in March, 1864, and that under the articles of union he is entitled to be recognized as an honorary member of the Supreme Council. * * * Your committee recommend that the Council of Deliberation petition the Supreme Council to grant to Gen. Benjamin F. Butler permission to sign the oath of fealty and renew his allegiance.

CHARLES LEVI WOODBURY, 33°,
MARSHALL P. WILDER, 33°,
Com. on the state of the Rite.

In looking over the list of the members' names in this *official* document, I find on page 96 the name "Alonzo H. Quint, New Bedford," entered as a member of the Massachusetts Consistory, S.·. P.·. R.·. S.·. 32°, from which it appears that A. H. Quint was only one degree below his loving brother B. F. Butler in 1874, and as he has shown some zeal for the craft it is not improbable that ere this he stands on a "Masonic level" with brother Benjamin. Butler is an aspirant for the office of Governor in Massachusetts, and should the people of this State elevate him to that position they will, in my judgment, do an act less reprehensible than the action of the Congregational Council in electing A. H. Quint to the office of secretary of that body. I am glad to obtain, especially at this time, the official document that lies before me. It will be of great service to me while in New England by giving the names of all the high Masons of 1874, as well as other valuable information. I shall have something to say to your readers next week about the approaching anniversary at Worcester. Meantime let every friend be girding on the armor and getting ready for the conflict.

SPENCER, Mass., Oct. 3d.

I have had a day of blessed and precious experiences, but not unmingled with disappointments. I took leave of Bro. Leadbetter and family at an early hour this morning and felt that my labors in his neighborhood had not been in vain. Bro. L. is encouraged and will henceforth have warmer friends to cooperate with him.

I gave in the Congregational church at Wayland last evening a partial expose of the ceremonies of Masonry and after my lecture one young man came forward and subscribed for the *Cynosure*, and another said he knew from experience that I told the truth. He was initiated in England, but had never before heard a lecture on the subject and has no love for the order.

I reached Worcester at nine o'clock A. M. and found letters awaiting my arrival. One from my dear boy Willie, speaking of his Christian experience, made me especially glad. Bro. Jackson, of Harrison, Maine, has appointments for me there, beginning with October 19th. At Worcester I met Bro. Perry from Thompson, Connecticut, asking for help and reporting the field ripe and ready for the harvest, and later in the day Rev. Bro. Wing of E. Douglas, who had come with his horse and carriage sixteen miles to see about getting help in his town. Three other calls for work by letter indicate an encouraging degree of interest in New England. With God's blessing we may look for the grandest convention we have ever held. All with whom I have spoken or communicated on the subject desire to have Bro. Ronayne present and work the degrees, and I think the way will be open and his very reasonable terms complied with. As yet I have found only four places where the thirty dollars necessary to secure the working of the three degrees can be relied on, but hope to find the other four in time to secure his attendance. If once here he would be received with enthusiasm and liberally sustained I have no doubt.

I came here expecting to speak this and to-morrow evenings, but no suitable hall could be obtained and Bro. Tower's letter notifying me of the fact not being received, I find myself disappointed. I have had a blessed evening at class-meeting in the M. E. church, so it is doubtless all for the best.

J. P. STODDARD.

Work for Connecticut.

EDITOR CYNOSURE:—I would suggest to the friends of reform in Connecticut the importance of availing for ourselves and the cause the greatest amount of service from Bro. Stoddard, who has signified his willingness to labor in our State; and for this purpose we need concert of action and preparation for the work. If those who want lectures will write to J. A. Conant at Willimantic, it will save time and help the work. With the help of God I hope to arrange for three or four lectures in as many different places. I hope Bro. Stoddard will be able to visit all sections of our State and stir up the people and thus prepare the way for a glorious State meeting this fall, and that we may receive a great blessing from the meeting to be held at Worcester. The ground must first be prepared to receive the seed if we would reap an abundant harvest.

Yours for the truth,

P. BACON.

The Great Work to be Done—From Past Master Ronayne.

ADEL, Iowa, Oct. 1, 1878.

EDITOR CYNOSURE:—Since my arrival in Iowa about a month ago, it gives me the greatest pleasure to report that everywhere I have had the most unbounded success. The greatest enthusiasm has everywhere been manifested, and in most instances men have come a distance of fifteen to twenty miles to witness the inner workings of Freemasonry and listen to its philosophy examined and explained.

Before I seceded from the institution and repudiated its blasphemous and unholy obligations, some four years ago, I became convinced of the fact that Freemasonry had borrowed ALL its rights, symbols and ceremonies from the secret worship which was practiced among the pagans of antiquity, and all my researches into the nature and the origin of the Masonic philosophy since then only confirms the conclusion which I at that time arrived at. The worship of Freemasonry to-day is, without any doubt, the very self same worship which Ahab and his wicked wife Jezebel established in Israel three thousand years ago, and which was originally borrowed from Egypt through Phœnicia when the the children of Israel forsook the true God and wandered after the host of heaven and worshipped Baalam. It is not enough that we expose the grips, signs and passwords of Masonry, or that we perform correctly the various foolish ceremonies of any one particular degree, we must also explain the origin, the meaning the nature and the design of these ceremonies, and having done this we have established beyond the power of controversy that the Baal of Samaria, the Bacchus and the Dionysius of Phœnicia, the Osiris of Egypt and the Brahma of India are identical in every single particular with the Hiram Abiff of the Masonic institution. We must oppose and expose Masonry because Masonry is the old Baal worship revived and I believe in my soul if we do this God will always crown our efforts with success and we shall be the instruments in his hands of freeing his church from the terrible nightmare under which she is now laboring in consequence of her connection with the notorious demon-worship of the Masonic lodge. Every Anti-masonic lecturer ought to prepare himself so as to be thoroughly posted in regard to this essential phase of the subject and the degrees ought to be worked with the sole object of establishing this undoubted fact.

I cannot leave Iowa yet for some time. It will be the 25th of this month at least before I return to Chicago and then I must prepare at once to attend the Wisconsin State meeting at Waupun on the 30th. I wish in this public manner to return my hearty thanks to all the friends in Iowa for their confidence in my humble efforts to bring Freemasonry into merited contempt and the very liberal support they have given me one and all. I have been unable to visit several important points from want of time although urgently requested to do so but at the very first opportunity I shall again return to this State when I hope to have more time to give it a more thorough canvass, and pay my respects more fully to Most Worshipful T. S. Parvin and his numerous hosts of goat-riders.

Enclosed I send you a corrected list of appointments for October which you will please publish and oblige.

Very sincerely yours,

EDMOND RONAYNE,
P. M. Keystone Lodge, 639, Chicago.

Another State Wheeling into Line.

KEARNEY, Neb.

EDITOR CYNOSURE, *Dear Brother in Christ:* — You may doubtless think it strange that I have not hitherto answered your letter of July 31st. My reasons are that I was in attendance at our annual conference, and it being the time of the organizing of a new conference, viz., the West Nebraska, and having been chosen secretary and then presiding elder of this entire field I found very active employment for all my time, but did not forget the interests of your cause. Bro. Stoddard said that either the first or fourth week in December would be a favorable time when he could attend. The conferences set a time to consider this matter and the following is the result. Elders Austin and Caldwell were appointed in behalf of the East and myself in behalf of the West Conference, a committee to select a place, and Omaha and Lincoln, etc., were suggested, as it was considered best to hold it in the eastern part of the State. Also a delegation of five from each conference were appointed to attend. In behalf of the East: S. Austin, W. P. Caldwell, J. L. St. Clair, and two others, names forgotten. In behalf of the West: W. S. Spooner, J. Belknap, C. G. Bowers, C. C. Kellogg, and O. Knepper. I have a desire that E. Ronayne or some other competent lecturer be present to work the degrees, as I have a candidate now ready. There are many true and enthusiastic anti-secrecy men and women in the State of Nebraska and if they can be induced to act in unison the day of the domination of the lodge in Nebraska is past. Already I hear the notes of alarm, although no special action has been taken by the anti-secrecy friends. Yet it seems that to be known as opposed to secrecy is to subject one's self to their public and private insult. A Baptist secrecy divine took the trouble to visit a small church that I lately formed and inform them that they were not members of the church, as their pastor at the time of their joining the church did not ask them if they were connected with any secret society. They invited him to attend more strictly to his own business, and assured him that they understood the rules of the church they had joined and were satisfied with them. When I returned home my neighbors had a harvest home and old settlers' reunion in a grove near my residence. A reverend secretist belonging to the M. E. church was among the speakers. He spent his strength to extol the principles of secrecy, telling us there was secrecy in the family, in the army, in the church and the government; and exhorted all to stick to their lodges as the sheet anchor of safety, etc. This taught me that the lodges were alarmed and omit no opportunity to strike a blow for their lives.

As soon as I am advised as to a suitable place to hold the State Convention I shall write you again. I am confident that among the intelligent people of Nebraska the lodges and their works are a great and growing abomination and if we do our duty we can gain a victory for right.

Since writing the above I have received a letter stating that the other members of our committee have been invited to hold our first anti-secrecy State Convention at York Center, York county. This is a good and central selection. York county is one of the best in the State and York Center is a thriving town the present terminus of the Midland Pacific Railroad. I commend the selection and it will be held the 3d and 4th of December, 1878, at the town of York in York county. Now, brethren Blanchard, Stoddard and all others of the National Christian Association, we ask your co-operation and assistance in arranging for this State meeting. My brethren also say to me that they wish a competent lecturer to be present to work the degrees of Masonry at that meeting and we intend that the financial matters shall all be right. Please send to me the names and postoffice address of all the *Cynosure* subscribers in the State of Nebraska as I wish to correspond with them.

W. S. SPOONER.

Freemasonry in Canada.

WARDVILLE, Ont., Sept. 11, '78.

Elder Barlow, the eloquent Anti-masonic orator, visited Canada as the pastor of a small congregation, who agreed to give him $600 salary per annum. A compromise was effected by which the Masons already in the church could remain if no more were introduced into its fellowship by him. Having forgotten the command to "cast out the old leaven," the whole lump has become sour and unfit for use, as the batch has cast out the new and true leaven.

An opportunity was given Mr. Barlow to defend himself and expose Masonry before his church and the public. No Baptist clergyman or other member of his church would take the stand with him. He therefore wrote for a minister of the Canada Presbyterian church to come and take his stand on the platform with him. The minister of Wardville Presbyterian church, at his own expense, went to Ridgetown and opened the meeting with prayer and sustained him.

After several evenings' discussion of Freemasonry an opportunity was given the Freemasons to defend themselves. Not one appeared. The congregation then passed the resolution that no more Freemasons be fellowshiped by this church. The Masons within the church uniting with those without resolved to dismiss their pastor and recall their excluded brethren. The "unclean swine" of Masonry, who call all not of their fraternity "dogs" or "cowans," are recalled by the dogs and both are now wallowing in the same puddle! A Christian (?) church has excluded Christ.

A deputation of the Presbyterian church at Wardville waited on their pastor last Monday evening and surprised him by informing him that the congregation, by a vote of eight to one, had resolved to invite him to resign his charge, on the ground that they were unable to raise his salary. Another member of the church was conversing with the minister's wife at the same time that the deputation were talking to her husband, and telling her that this had happened to her husband "because he had said things in the pulpit and in private that were disparaging to Freemasonry, and that he must learn in future to let it alone or he is a ruined man." It was thus a polite invitation to get out into the street as soon as possible. Yet there are due over two hundred dollars of salary unpaid. Pity those Christians could not be *just* before being GENEROUS! It is a poor prospect before winter to be sent away by his debtors. Bad pay! Poor debtors!

Julius Cæsar could say of Gaul, "I come, I saw, I conquered." So could Bro. Barlow of Canada. Cæsar always had his army with him in the field in the hour of victory, but Bro. Barlow lost his supporters when victorious. We saw him for a moment or so standing on the platform at Ridgetown, as the train stopped for a few minutes to exchange passengers. He was without a charge, or home, or visible means of support, and with cancer in thee ye, yet noble even in his trials! What a blessed privilege to grasp his hand ere he left our land.

May the champion of Lockport, N. Y., who so gallantly struck dumb the choice of the Knights Templar and took them all prisoners in our sight and hearing at the Anti-masonic convention, in the winter of 1873, still live to meet the common foe on Canadian soil.

The enemy here has gagged the pulpit and the press, the senate and the forum, the bar and the bench. Theology, medicine, law and physics lie equally at its feet. The Imperial Prince is at its head, but the sword of truth must conquer. Come again, brave Barlow! You shall yet (D. V.) have a noble opportunity to measure swords with your secret foe. He may have bitten your heel; thank God he has not yet destroyed your head in fair fight. Come back to us; we need your aid. We hate U. S. Fenians. We love and welcome your honest men, valiant in fight, and lovers of the truth. Come one, come all, brothers in a common cause.

JAMES DONALDSON.

[The above statements, so far as I am concerned, are, in the main correct; yet perhaps a little explanation may not be amiss. If any "compromise" was made it was only a tacit one. When I visited the church with a view to settlement, at the request of the church, I had no desire to take a pastorate in Canada, and was therefore specially careful to tell those with whom I came in contact, that while I would make no efforts to get rid of such Masons as were already in the church I would never consent to the admission of any more, in any way. I then told them plainly if they did not want a man of such principles, not to call me, and left the field, with very little idea that a call would be extended. I, however, speedily received a unanimous call with a paper signed by six brethren, pledging me the full salary. Among these six were the names of the two Masons who were afterward so earnest in endeavoring to drive me from the pastorate.

So much for the "compromise." Bro. D. speaks of the "returning" of the Masons to the church. Some might infer that these had been expelled. They left of their own accord as soon as my lectures were given, and did all in their power to destroy the church; and at my last advices, were not yet satisfied to take their places, until the church had humbled herself a little more before the lodge.

My sympathies are with Bro. D. in his trials. May the good Lord send him speedy deliverance.

J. L. BARLOW.]

Correspondence.

Organize.

NORTH ROBINSON, Ohio.

Bro. Barlow's letter in the *Cynosure* of September 26th, is a wise one. It raises an important inquiry. My answer to his question as to "How?" is, *organize.* Nothing else will do. We must concentrate in every community the anti-lodge sentiment into an organized working force. Without this it is, in a large measure, lost labor. "The fowls came and devoured them up." We must husband our forces. Men who leave the lodge, who oppose the lodge, must have association; they must have help; they must have something to fall back upon. Our foe is a compact one. Their organization in form is of the closest order. We cannot expect to meet and overcome them with scattered forces. We must concentrate and then bear down on the enemy in the name of our God. Order is God's law. This is but another name for system. This is also but another word for organization. This then must be regular, systematic, connected, open, with a view to

work. Give the system, and the labor and the money will be forthcoming. "The gold and the silver are the Lord's." If it be his cause, and we pursue the right course, the money will come. It is a matter of faith and activity, of business tact. Experience proves its necessity and its truth; reason utters her voice and approves.

JOHN V. POTTS.

A VETERAN OF TWO WARS.

WAUSEON, Ohio.

DEAR CYNOSURE:—In your issue of August 29th allusion is made to me as having been a member of the M. E. church. Please allow me to correct that mistake, by saying that I gave my heart to God and my hand to the church of the United Brethren in Christ in the spring of 1830, and never was a member of any other. I went with this church into the war against the sin of American slavery; have been in many engagements face to face with the enemy; contesting the battle ground inch by inch, step by step, until amid the shouts of triumph victory was proclaimed over the "sum of all villainies."

Flushed with this victory I was ready for another engagement with the same enemy, the devil, who has inaugurated another and greater war than the former; greater, because of its location. The headquarters of slavery were located in the Southern States. Our present enemy is strongly entrenched in nearly every village, town and city in every State and Territory in the Union. The present war is greater also because of the secretiveness of the enemy. It is seldom we can get this potent foe to God and man in open conflict.

I was glad to see in the *Religious Telescope* and also in the New York *Independent* a call for Christians to meet in Aurora, Illinois. It was my happiness to meet in that city nearly one hundred intelligent, matured Christians from ten or eleven States, representing about as many Christian denominations, all of one mind and one heart touching the great evils of oath-bound secret societies. It was there in the great city hall packed to its utmost capacity that President Blanchard, as he arose to make his great speech, had the holy daring to invite Masons to front seats and be sworn, and in case they should deny anything he should say on that occasion he could put them into the penitentiary for perjury, by competent witnesses then present. A large number of Masons were present but they dared not accept the issue. From that time to the present I have been operating in much weakness by various means and methods in this good cause.

As I am just now passing into my seventieth year I cannot go out to battle with my comrades in distant fields. I have therefore erected a little church across the way, just before my door, comfortably seating over a hundred persons, for religious and reformatory purposes; and now I hope some faithful soldiers who are not afraid to stand up for Jesus will come this way and help us in this home field. Pro-masonry U. B. preachers need not call; the door will not open to such of its own accord, and I would as soon open to Jeff Davis, a traitor to his country, as to a traitor to his church.

We have had several meetings, all very interesting. The first and most noted was the dedication meeting when about two hundred and fifty were present, one-half in the church and the remainder in the bower comfortably seated and shaded by the generosity of Bros. K. C. Skeals and C. & A. Gould. As the little church was paid for when completed the people were not called on for money. We therefore had time after the dedicatory services for a speaking meeting. The occasion from beginning to end was very enjoyable, everybody seemed to be happy.

J. MILLER.

"*WHAT ART THOU DOING?*"

DAYTON, W. Terr'y.

The wisdom of man alone cannot fully answer this important question. So deep are the plans and schemes of secrecy laid that none but God can fully see the effect and end of its dangerous workings.

Secrecy has shed the blood of the innocent. Secrecy has suppressed the liberty of conscience, and has silenced "free press and free speech." Secrecy allows no repentance for sins against the "order," and if candid men do repent they are forever branded as "infamous perjurers." Secrecy rules our government. Secrecy controls our courts and elevates unmerited men to posts of honor. Secrecy, in many instances, rules the visible church of Christ. Secrecy elects presiding elders, stations preachers, fixes salaries, and undermines and destroys the influence of "God-sent men" who cry out against the enemies of the church of Christ. Secrecy makes its own laws, executes its own judgments, and extends neither mercy nor justice to those over whom it has control; and many who are blindly led captive at its will would gladly be relieved from the power of its meshes.

As a proof of the above stated fact we extract the following from the Dayton *News:*

"There is considerable excitement in some localities in this county about 'claim jumping.' Secret societies have been formed, and there are indications that trouble is brewing. The following is one of the several notices which have been posted up:

"To J. M. Sparks:—You will be waited upon by our executive committee and summarily dealt with if you make any further demonstrations on the land of Mr. Minick or any other citizen of this neighborhood. We make our own laws; we execute our own judgments. You have done enough. Desist.

By order of the 10 to 1 settler's protection committee. February 25, 1878."

Secrecy buries the dead, and exhibits great pomp and show over the remains of men, where the most profound solemnity should be seen. As an evidence we need but refer to the following: There was a little girl of twelve years of age, an heir of glory, died in our community this winter, near Dayton, Washington Territory. The parents' heads were blooming for the grave. But instead of having a solemn funeral service conducted, the "Grange Ceremony" was conducted in full. The procession was led in grange order, to the grave. But, sad to relate, for fear some reproach would be brought upon the noble (?) order, by the intrusion of religious service, before the grave was closed the parents left the ground and returned home. Well may it be asked, O secrecy! what hast thou done? These things are the "seen." God alone knows the "unseen." O when will Christians of all denominations arouse from their lethargy? God hasten the time!

J. C. SPOONEMORE.

OUR MAIL.

F. W. Merrick, Steuben, N. Y., writes: "Quite a sensation was started here last spring on the subject of Masonry, because a minister that is a Mason was sent to preach for us. A strong opposition was then and is now made against him."

J. K. Glassford, Carthage, Mo., writes: "The *Cynosure* is the only paper that I read clear through. I can't well do without it. I read all the copies and then give them away to be read by others. My prayer is, God bless the paper."

Rufus Northway, Orwell, O., writes: "Orwell is filled with secretists, Masons, Odd-fellows, Good Templars, and almost every secret society that can be named, and but few Anti-masons. There are a few tried persons here who are opposed to secrecy and are doing all they can to put it down. We would like to have a lecturer here to work the degrees."

Mr. H. C. Hayden, Harmon, Illinois, writes: "I see the battle grows more and more fierce. The Lord help us to stand firm The news in the *Cynosure* grows more and more interesting."

J. A. Learn, Point Abina, Ont., writes: "I wish God's richest blessing to rest upon you and your efforts to break down the strongholds of the devil."

A. M. Paull, Providence, R. I., writes: "My heart leapt for joy when my eye caught sight of the notice that the National Convention was to be held at Worcester. I am holding the fort, waiting for reinforcements, and I thank God they are on the way."

E. Darling, Paint Creek, Mich., writes: "Why is the religious press so silent on grangeism? Swindling fraud goes merrily on. To my mind it seems as though the pulpit and the press were unconcerned in the fraud."

Geo. W. Holstead, Vienna, N. Y., writes: "This reform is a needed work and must be performed ere Christ's coming I wish I had much money to help along with it. My father kept a station on the underground railroad (so-called) and wintered one of the down-trodden race."

Pres. S B. Allen, Westfield, Ill., writes: "The prompt response to the call of Wheaton College for funds to liquidate its debt, is a most cheering fact, speaking nobly of a hearty zeal for anti-secrecy forces as well as contempt for the assaults upon Pres. Blanchard. We are in need of a visit from some of our lecturers. Indeed, the cause needs more active agitation all over these counties. Funds used to that end, and used persistently would produce rich fruit."

Wm. Machemer, Constantine, Michigan, writes: "There are too many Achans in Israel, and our ministers will not put away the cursed thing."

Thos. Woodmansee, College Springs, Ia., writes: "Mr. Ronayne has been here working the three degrees of Masonry, with large and attentive audiences, and gave general satisfaction with all friends of Christianity and reform, a few croakers who are never satisfied with anything being the exception."

Joshua Harrison, Ames, Story Co., Ia., writes: "I think the reform is gaining ground in Story county. I have not heard of an upright, honorable man joining them since Ronayne was here. We have a local Association auxiliary to the State Christian Association six miles southeast of Ames, which is the only one in the county. We hold meetings every four weeks. We expect to get Ratnbun here soon if we can. We have some opposition, but we have concluded to fight it out on the Anti-masonic line if it takes a life-time to do it."

Sabbath School.

LESSON III.—October 20.—THE PRODIGAL SON.

SCRIPTURE.—Luke 15: 11-24.

Memorize 17-20; Primary verse, 24.

11. And he said, A certain man had two sons:

12. And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.

13. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance in riotous living.

14. And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

15. And he went and joined himself to a citizen of that country; and he sent him into the fields to feed swine.

16. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

17. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

18. I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

19. And am no more worthy to be called thy son: make me as one of thy hired servants.

20. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

21. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am not worthy to be called thy son.

22. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:

23. And bring hither the fatted calf, and kill it; and let us eat, and be merry:

24. For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

GOLDEN TEXT.—"I am poor and needy, yet the Lord thinketh upon me."—Ps. 40: 17.

TOPIC.—Our God "will abundantly pardon."

HOME READINGS.

Is. 55: 1-13; Hos. 14: 1-9; Ps. 103: 1-22; Micah 7: 1-20; 1 Tim. 1: 1-17; Rom. 5: 1-20; Eph. 1: 1-14; Is. 63: 7-16; Deut. 32:

6:14; Is. 1: 1-9; Jer. 2: 9-19; Jer. 31: 9-21; Luke 15: 1-10; Eph. 11: 12-22; Deut. 30: 1-10: Ps. 51; Rom 6: 11-23.

From Am. S. S. Union Advance Papers.

POINTS FOR SPECIAL STUDY.

1. The Home Readings.
2. The parable of the lost sheep.
3. Of the pieces of silver.
4. Jewish laws of inheritance.
5. Jewish feelings and laws as to swine.
6. The "husks," "ring," "robe," "shoes."
7. The classes denoted by the two sons.
8. The sins denoted.
9. Exemplification of the parable in actual life.
10. The motives which influence prodigals to return.

INTRODUCTORY.

This has been called "the crown and pearl of parables." The Pharisees and scribes complained of Jesus because he associated with publicans and sinners. They did not see that he went down to their level in order to lift them up. Our lesson serves a double purpose, as it was spoken to two classes: namely, (1) to show that it is fit and becoming for the Saviour to seek and save the lost; and (2) that there is hope for the lost. Any man, Jew or Gentile, in pride and self-righteousness, may play the elder son's part. The younger son stands for any man, Jew or Gentile, who goes into sin and consequent misery.

PRACTICAL TEACHINGS.

1. The nature of sin. (Departure from God.)
2. The miseries of sin. (A mighty famine.)
3. The nature of repentance. (Returning to God with sorrow and confession.)
4. The sovereign grace of God. (Restoration to the son's place.)
5. The privilege of adoption.
6. But if the son had not repented and returned—What?

[From the S. S. Journal.]

Verse 11. AND HE SAID. He has already addressed two parables to the crowd of publicans and sinners around him, those of the "lost sheep," and the "lost piece of money," both expressing the Father's willingness to seek and save the lost, and his rejoicing over the redeemed. He now intensifies the same truth by this most precious of all parables, the prodigal son.

A CERTAIN MAN. God represents himself throughout this parable as a loving father, even to those who rebelled against him. We realize that God loves his saints; let us not forget that he loved them while they were yet sinners.

TWO SONS. These may represent the classes of the Pharisee and the publican; or the Jewish and Gentile races, or, in the larger view, those who are moral and those who are wicked. Out from the same hearthstone and the same home influence two sons may go forth, one good and the other evil. Every soul makes its own choice of character.

12. GIVE ME THE PORTION. By the custom of Oriental nations the younger son's share was half as great as the older's in the division of the property. Among some ancient peoples the son could claim this, or a certain proportion of it, at his majority. But the claim shows an unfilial, cold-blooded selfishness. See in this request the root-sins of 1.) Selfishness; 2.) Ingratitude; 3.) Rebellion; which have ever been the deepest blots on the record of our race. Every sinner seeks to grasp all that is possible for himself, regardless of others; and aims to be his own master, forgetting that in casting off the yoke of God he binds around his neck the harder yoke of Satan.

13. NOT MANY DAYS. Though the sinner's will does not at once reveal itself as apart from God's, yet the separation between the two is inevitable and speedy.

TOOK HIS JOURNEY. He who has no love for his father soon finds the restraints of home irksome. Already separated in heart, he soon separates in life.

FAR COUNTRY. A picture of the soul that has thrown off all restraint, and placed a great gulf between itself and God. Every sinner is homeless and restless.

WASTED HIS SUBSTANCE. It is the characteristic of sin to live for the present moment only, regardless of future needs, and to consume in pleasure the good gifts of God. "There is no such waster as the sinner."—Abp. Trench. [Teacher, call attention to the sinner's waste of 1.) Money; 2.) Mental vigor; 3.) Moral power; 4.) Influence; 5.) Time; 6.) Opportunity.]

RIOTOUS LIVING. The Greek word here is that from which the word "sot" is derived. There are pleasures in sin, but they are degrading and destroying of the nobler part of the nature.

14. FAMINE. Famines occur frequently in the East from the crowded population, want of rain and consequent failure of crops, and especially the improvident character of the people. Often millions are swept away by them. The land of sin is a land of woe. "There is always a famine in that land."—Stier.

BEGAN TO BE IN WANT. Every sinner is in want, for the spiritual nature suffers when it is denied sustenance. There may be in God's service a little pain mingled with great pleasure; Satan gives only a brief moment of pleasure followed by life-long, and eternity-long pain. How soon the adversary of souls, who has deluded and misled his victim, casts off the mask of pleasure and begins his torments.

15, 16. JOINED HIMSELF. The sinner who has begun to taste the bitter dregs of his cup does not at once turn back to his Father. He tries to assuage his misery, and find some comfort in the world, by plunging into some new way of living.

CITIZEN. Some think that by citizens of that country must be meant evil spirits.

FEED SWINE. As swine were legally unclean and forbidden as food, a Jew would be disgraced by keeping them. Swineherds were an outcast class, generally idolaters. There are those who feed the swine of debased appetite and fleshly lust.

HE WOULD FAIN. Would have been willing; glad enough to get the opportunity.

HUSKS. Pods of the carob tree, containing a sweetish pulp and brown seeds, food now given to swine, and still sometimes eaten by the poorest people. These would deaden hunger, but not satisfy his needs.

NO MAN GAVE. Not that the pods were denied him; these he could eat, feeding among the swine, but his wants were unsupplied, and his hunger unsatisfied. In a land of sin every man is selfish, and no man cares for the hungry ones around him. [Teacher, call attention to the miseries of the sinner's life: 1.) Degradation; 2.) Enslavement; 3.) Need; 4.) Helplessness.

HE CAME TO HIMSELF. The first step in the way of salvation is to realize the condition of sin. The prodigal now begins to realize his own wretched state. The mask is torn off; the glamour of his sin's enchantment is broken. Every child of sin is beside himself; he is blinded to his real condition and true interests.

HIRED SERVANTS. He begins to realize that those in the lowest state of Gospel grace are far above the highest in Satan's service; that to be doorkeeper in God's house is better than to dwell in the tents of wickedness.

ENOUGH AND TO SPARE. Those lack for nothing who labor for God.

I PERISH. Even in this life sin gives but a barren, unsatisfying recompense, and what of the life to come? [Teacher, note the steps of the prodigal's return: 1.) The awakening; 2.) The resolution; 3.) The action; 4.) The confession.

18, 19. I WILL ARISE. The will fixes the character. That "I will" at once transforms him from a prodigal to a penitent.

AND GO. There must be the action as well as the determination.

I HAVE SINNED. The hardest words in the language to utter sincerely. Nothing so well becomes a sinner as the humble and hearty confession of his sins.

AGAINST HEAVEN. The wrong to the Heavenly Father and his law is deeper and more guilty than that of the earthly parent.

NO MORE WORTHY. One of the tokens of a true repentance is a deep consciousness of unworthiness. Those who feel themselves to be the least worthy God deems most worthy of his favor.

MAKE ME. He asks for the lowest place within the walls of his father's house.

20, 21. HE AROSE. He did not, as many, cling to the pods and pigs awhile after this resolution was formed. He turned from his slavery at once toward his home. A good resolve should have a prompt execution.

A GREAT WAY OFF. God sees the first steps of a returning sinner.

HAD COMPASSION. He forgave him in heart long before the confession passed the prodigal's lips. So God has the forgiving spirit towards his lost children.

RAN. The seeking son is met by the seeking father. [Teacher, show your class how God treats those that seek him.]

THE SON SAID. The resolution was fulfilled, the humbling confession was made; but the acceptance, the pardon, and the kiss of peace, came too soon for him to utter his request for a servant's place.

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The Christian Cynosure.

CHICAGO, THURSDAY, OCT. 10, 1878.

We will next week publish from the Philadelphia *Press* an article on the disruption of the Masonic brotherhood. It is interesting only as showing the fires of malice and hate burning in the Masonic volcano. The press generally, except the *Cynosure*, predicted the disbandment of Mormonism at the death of Brigham Young. Young is dead. Is Mormonism disbanded?

DARKEST BEFORE DAWN.—It is an old familiar adage that the "darkest hour is just before day." I believe that is true in the natural world. It is certainly so in the spiritual. A great horror of darkness came on Abraham before his great and precious promises. Job, too, went through unutterable darkness before finding Christ and returning prosperity. Every Christian remembers his utter and hopeless dejection and darkness before finding light and love and joy in Christ. And the bliss of the young convert consists not so much in joyous emotions produced in him by supernatural means, as in discovering and entering into an everlasting covenant with a faithful, unchangeable friend who has "all power in heaven and earth." It is light springs from darkness and hope from despair. And the very darkness, wickedness and confusion which now infest the churches of Christ though sad in themselves are a bright augury of glory and deliverance soon to appear.

THE NATIONAL CONVENTION, WORCESTER, MASS.

The Worcester meeting, Nov. 13th, 14th and 15th prox., has been appointed after much deliberation and prayer, and Secretary Stoddard writes encouragingly concerning it. He writes that there is a marked improvement in the tone of persons and things since he was in New England some two years ago. Seven years ago not one Congregational pastor ventured into our meetings, or invited the agent of the National Association to occupy their pulpits. Now Secretary Stoddard is speaking from Congregational, Methodist and other pulpits, and calls on him are numerous.

The mass of New England church-members were always opposed to slavery, and as soon as they could do so without, as they thought, endorsing the no-Sabbath, no-voting, non-resistant views held by many of the first abolitionists, the New England Christians went for abolition in Massachusetts. They even gave up their political idol, Daniel Webster, and voted solid for Sumner, Wilson and the anti-slavery leaders. Old Massachusetts Whigs mourned over Mr. Webster's famous 7th of March speech, in which he advised them to "conquer their prejudices" against slavery, as at the funeral of a child. No alleged extravagances of the kind exist to keep back New England Christians from opposing the lodge. Let us hope and pray that they may soon go solid for this reform. Let all who possibly can attend the Worcester meeting, and let all pray for it.

THE CYNOSURE: A TALK WITH OUR SUBSCRIBERS.

The first number of the *Cynosure*, was issued as the *Christian Banner*, July 25, 1868, ten years ago last July.

There were, at that time, a few papers representing churches opposed to secret societies; but their utterances against the lodge, were

"Like angel-visits, few and far between."

Indeed the subject was not well understood. Masons had stolen and burned the books and prints which filled the land fifty years ago; the old Anti-masons were weary, dispirited and hopeless; the war of the Rebellion had deluged the land with Masonry, our Northern soldiers being led by the minions of the lodge to hope for safety and favors from the rebels by that very Masonry which had organized the Rebellion; the lodge had recovered more than its former power, and, to quote my own words in the Aurora Convention, "Brave men stood silent, and timid men quailed before it."

The scene is changed. The United Presbyterian, Reformed Presbyterian, Christian Instructor, The Journal, Christian Worker, Watch Tower, The Primitive Christian, Religious Telescope, Missionary Visitor, Christian Radical, American Freeman, Free Methodist, Earnest Christian, American Wesleyan, Banner of Holiness, Highway of Holiness, Our Banner, Associate Presbyterian, Gospel Banner, Shibboleth, (Swede), Augustana, (Swede) Lutheraner, Lutheran Standard, Church Messenger, Boedberen, (Norwegian), Christian Press, Evangelical Repository, Bible Banner, Catholic Review, Sabbath Recorder, Herald of Gospel Freedom, Christian Ensign, Pacific Telescope, Little Preacher and Sandy Lake News. These papers, thirty-five in all, come from nine different States to our exchange list, and all of them speak the language of the *Cynosure* when they say anything on secret societies.

A considerable portion of these prints have been started since the *Cynosure*, and have received as their subscribers many who for a time took this paper. The book-keeper estimates the number of those who have been subscribers to the *Cynosure* from the first, to be at least twenty thousand different persons.

Those who have toiled with unremitting self-denial to sustain our ubscription list can look with pride on the above list of papers. They have strengthened the hands and encouraged the heart of every one of these. They have cast bread on the waters which will be found after many days. And the future, in time and in eternity, only can tell the effect of their labors on the American press, outside of and beyond the above list, strengthening its tone, and thus hastening the reign of truth and light. More next week.

THE ILLINOIS GRAND LODGE.

This body which was sitting in McCormick Hall, Chicago, last week, has elected Deacon T. T. Gurney Grand Master of Masons in this State. Our readers will remember that some eleven years ago this Congregational deacon, then of the West Side Tabernacle church (Knight Templar Healy pastor, and T. M. Avery, principal patron), took the following Masonic degrees whose names constitute a blasphemous fanfaronade, enough to sicken and disgust any one in whom decency and sense are not obliterated by the lodge. The degrees petitioned for by this Congregational deacon are given in *Cynosure* Tract, No. 9., and are as follows:

"He now prays to be elevated to the superior grades and orders conferred in your body and to be admitted as a Grand Pontiff; Master *ad-vitam* Patriarch Noachite; Prince of Libanus; Chief of the Tabernacle; Prince of the Tabernacle; Knight of the Brazen Serpent; Prince of Mercy; Commander of the Temple; Knight of the Sun; Patriarch of the Crusades; Grand Elect Knight K-H; Grand Inspector Inquisitor Commander, and to be proclaimed and acknowledged as Knight of the White and Black Eagle, and Sublime Prince and Commander of the Royal Secret."

The West Side Tabernacle church to which Grand Master Deacon Gurney then belonged has passed under the care of Mr. Moody and his friends. Where does Deacon Gurney now belong? Has he gone back to Dr. Goodwin's church? And has his Congregational standing helped to elevate him to be head over the lodges of Illinois? Who can tell us?

THE EASTERN STAR BALL.

Women are ever worse or better than men. In the old idolatries the wooded hills of Attica (Greece) were nightly made horrid by "the shrilling screams and frantic dances of the furies of hell in the abused shape of the vilest of of women," who with no other covering for their persons than their long, dishevelled hair, mingled in and made the "Orgies of Bacchus;" who, according to Mackey, was the prototype of the slain Hiram, but according to truth the devil's substitute for the crucified Son of God!

We learn from the Chicago dailies that while 1,600 able-bodied Masons were meeting in McCormick's Hall, "The Grand Chapter of the Order of the Eastern Star, an organization claiming distant affiliation with the Masonic body, met in annual session in Oriental Hall (Oct. 1), on La-Salle street." This is the hall where the Cheney-Bishop Fallows organized a "Lodge of Intelligence," while praying and pronouncing benedictions on Moody's anti-secret revival meetings in the great Tabernacle. The Chicago *Times* says this idolatrous order of women claims "distant affiliation with the Masonic body." Let us see *how distant?*

But, first, who are these women constituting the secret religious "order of the Eastern Star," Satan's profanation of "the Star in the East" which led *to* Christ as this leads *from* him? Their officers' names are given thus:

H. R. Kent, Prophetstown, grand patron; Mrs. L. G. Pitkin, Chicago, assistant grand matron; A. S. McWilliams, Chicago, assistant grand patron; Mrs. Eva McHugh, Chicago, assistant grand conductress; Mrs. E. H. Miner, Wyoming, assistant grand conductress.

The grand matron read her annual address, reviewing the works of her pet order, and the remainder of the day was taken up with the formalities of appointing committees, speech-making and transaction of routine business.

Here is a body of "silly women" under the patronage of H. R. Kent of Prophetstown, Ill., met for no purpose made known to the public but to rope in poor, silly, ignorant girls to dance with the 1,600 Masons met in McCormick's Hall. Of course no one dancing hall could accommodate so great a crowd of dancers; but the ball was probably made up of the "Bread or Blood" starving socialists, communists and others who with beer, whisky and tobacco on their breaths, resolved to "supply their families and send the bills for payment to the city treasury."

Now mark, we do not assail this Masonic ball, as such, any more than we do the sailors' dances along the quays at Boston and New York. But we object to these women "claiming distant affiliation with the Masonic body," being held up by the press as the guides and exemplars of our wives, sisters and daughters. We wish to have them and their male "patrons" weeded out of the "churches of the living God." One thing looks hopeful. The ball was not called in the name of Masonry (Chicago women would have shunned it), but by a stretch of impudence worthy of the cause, these Eastern Star women got up a "charity" ball for the yellow fever sufferers! and the papers announce that the net proceeds were estimated (not counted) at $300,—the joint *estimated* result of two idolatrous Grand Lodges!

—Elder Rathbun was last week in Marshall county speaking at Bangor, Albion and Marshalltown. Rev. E. I. Grinnell spoke also at the Albion meeting. He was giving hard blows as usual and made them felt.

—If any reader is disappointed in not finding our usual topics and editorial items this week, he will be more than repaid in reading our editorial pages, the Religious department and Bro. Stoddard's letters from the East. Let all praise God that he does not allow the hidden things of darkness and sin to be forever hidden. Now that we know that Butler and Quint are yoked together as 33 and 32 degree Masons we shall be able to speak more correctly of the forces operating in American society.

COMMUNISM.

Paper read by President Blanchard before the Wheaton Ministerial Association (concluded).

Simple outright Communism is an imaginary society advocated by St. Simon in France in 1790; and attempted to be reduced to practice by Owen, Rapp, and a few other enthusiasts in England and the United States. In its theory all is to be free to all,—goods, lands, wives, husbands, all common. The St. Simonians were *Industriels*, literally a working men's party. They held to an imaginary social optimism in which human wants and passions were to be left free to find their own level like fluids, without limit or restraint by religion or government.

The Old Testament Scriptures tell us that when man was placed on earth he was met by an attempt to divorce him from his allegiance to God, and a proposition to make him divine by knowledge (Gen. 3: 5), and down through the whole inspired record the same conflict continues between God's authoritative precepts and substitutes for them instigated by Satan and adopted by men. This is the ceaseless conflict between prophets and false prophets. In the New Testament the same conflict is continued between the precepts of Christ and traditions which made the law of God void and his worship vain. (Mark 7: 7, 9.) This struggle is fundamental and final. For the Saviour himself declared that every plant, in religion, not planted by God, but invented by men "shall be rooted up." (Mat. 15: 13.)

Outside of the influence of the Bible, the learned Mosheim shows, from Juvenal and Perseus among the Latin writers, and Lucien among the Greeks, that the moral state of society was one of appalling and horrible debasement; as shown by gladiatorial shows, sodomy and unnatural lusts, the facility of divorce among Greeks and Romans, exposing of infants and procuring abortions, and public stews consecrated to the gods. (Mosh. I. 31.) And when men of common discernment exposed these religious shams, priests stood ready to murder them by the hands of a superstitious and enraged multitude. And Mosheim abundantly shows that in five centuries from Christ Christianity, was so overlaid and corrupted by the infiltration of these human systems, that its worship was sunk to "mimic shows and trifling," landing society in one thousand years of moral darkness in which vice was universal and religion sanctioned crime.

In 1517 the night of the dark ages was broken by the attempt of Luther to restore the authority of God against that of priests; but only twenty-three years later (1540), as soon as the Reformation was fairly established, Ignatius Loyola, under the name of "The Society of Jesus," invented a system which claimed to make a man a saint by oaths and ceremonies in fourteen days. This dreadful order was neither more nor less than the Mormonism, Communism, Socialism, and Freemasonry of all ages. It is a state of society where God is suppressed and man supreme. In the words of a vigorous writer, "Every member of the order, the instant he entered its pale, surrendered all freedom of thought and action, and every personal feeling was superceded by the interests of that body to which he had attached himself. He went wherever he was ordered; he performed whatever he was commanded; he suffered whatever he was enjoined; he became a mere passive instrument incapable of resistance. The gradation of ranks was only a gradation of slavery; and so perfect a despotism over a large body of men, dispersed over the face of the earth, was never before realized." Their proposed end was universal dominion, and their means included every deception from lying to perjury, and every crime from slander to assassination. They were banished in turn by the governments of Europe, and finally suppressed by Pope Clement XIV. in 1773, who was said to have been assassinated by them three years before the American declaration of Independence. Forty-one years later this terrible order was restored by Pope Pius VII. (1814), and all Catholic princes enjoined to afford them protection. It is to-day in its protean forms, but with the same spirit, intent and object, operating as the adversary of God and man.

During the suppression of the Jesuits (in 1780) a German enthusiast, Baron Knigge, projected and procured a congress from all Masonic societies in Europe and America. During this convention, which sat at Willemsbad six months, Baron Knigge was introduced to and joined the Illuminati, a secret order invented by a Masonic adept, Dr. Adam Weishaupt, Professor of Canon Law in the University of Ingoldstadt, four years before the Masonic congress at Willemsbad. Like the order of Loyola, this new order of Weishaupt was secret, under a constitution completely despotic, and like it also sought to subordinate all government and all religion to itself, which, of course, can be effected in no way but by setting aside and completely annihilating all government and religion ordained of God. In the account of the Illuminati given in Johnson's Cyclopedia, the writer says: "As in all mysteries of old, Weishaupt led his disciples through different grades of free thought up to complete emancipation." The order spread with the rapidity usual to such secret inventions, through Germany, Holland and Italy, and in ten or twelve years had so penetrated and possessed the mind of the French people as to realize its conception in the demolition of their government and religion, and the reign of pillage and assassination.

The encylopedia above quoted says, "It is said that Illuminati still exist; if so, they are probably to be found in the ranks of the

COMMUNISTS."

Let us see what reason the cyclopedists have for regarding the modern commune as identical with the anti-Christian and anti-social conspiracies of the past, and

1st. They are identical in their doctrines. These were two: A skeptical philosophy which taught that men are free to do what they please; and the other an occult philosophy by which they learned that they might become whatever they would without help from God. One rejects all restraint upon their passions by law or religion: the other, salvation by ceremonies and perfectability by conjuring and superstition.

2nd. Again all these strange orders are all alike *atheist*. The Commune of 1790 put the proposition over the gate of the principal cemetery at Paris: There is no God. Others mistaking bewilderment for trust, lost themselves in the mazes of miscalled philosophy, or the rites of superstition, but, practically, all were atheists. Each did what Satan attempted in Eden, viz, divorced the heart from its hope by divorcing man from his God.

Then also all these schemes are atheist by putting the true God on a level with the false deities of polytheism, treating all religions alike. For as the army which has degraded the commander-in-chief to a level with all other officers *has* no commander-in-chief, so a society which treats, or affects to treat all religions alike, has no God, but denies him; is simply atheist.

Then all these strange orders are atheist by excluding Christ as the one only mediator, as God is available to mortals only through him. The Jesuits denied Christ by multiplying mediators; Mary, saints, relics, etc., etc., were so many media or mediums by which to get to God. But putting Christ on a level with other objects is deposing and denying him altogether. For the army which has cashiered its commander-in-chief will not recognize him in any other capacity but will hate him.

The encyclopedists who did most to alienate the mind of France from religion and government were Voltaire, Diderot, D'Alembert, Rosseau, Condorcet and others, whose animus toward Christ was the intensest and most malignant hatred, uttered in Voltaire's favorite phrase, "Crush the wretch." And the same malignant spirit of the world against Christ is the secret momentum, the driving wheel of all these strange orders.

3. These schemes too are alike immoral and vicious, and especially in the vice of hypocrisy. Weishaupt debauched his sister-in-law; and, quarreling with Baron Knigge, his secret correspondence came out in which he conspired the murder of her child. Rosseau lived in open profligacy of a similar kind, and Lasalle, the father and founder of the present phase of German Communism, fought one duel at sixteen on account of one woman and died at forty from wounds received in a duel on account of another. Saint Simon who founded a sect called "*Industriels*," or the working-man's party, was an indolent Count in the prime of life during the reign of terror. Francis A. Hoffman who led the Communists of Chicago in their cry for "Bread or blood," was reared in Dupage county, Illinois, in the utmost neglect of labor, and his brother Julius, when a student at Wheaton, when a child of twelve years old, said "he considered Jesus Christ as the greatest of the magicians." Karl Marx is the most prominent successor of Lasalle, who is said to have now a vote in the Reichstag of the German Empire of 485,000. He derived his ideas from the writings of Lasalle, who while deprecating the miseries of the poor and denouncing property as a crime, lived in extreme luxury in rooms adorned with elegant hangings, vases and furniture; and his followers imitate his vices and copy his tastes. Both Lasalle and Marx were Jewish adventurers, and retain, in all their fortunes, the Jew's hatred of Christ.

But all other exploits and phases of the Commune are outdone and distanced by the Commune of Paris, at the close of the recent Franco-German war. These cosmopolites, in whom pretended love of the world of mankind has extinguished all love of their country, seized Paris, in an hour of weakness, while the present French government was being settled. They took up their quarters in Montmartre, and lived according to their ideas and instincts on plunder and by murder for some sixty days, till vanquished and many of them executed by French and German troops united. When the Archbishop of Paris, Darboy, was brought before them and asked his occupation, he answered, "I am a servant of God." "Where does your Master live?" the court inquired. "Everywhere" was his answer. The presiding officer then turned to the clerk, "Make out a process to arrest one God who lives everywhere;" was the characteristic reply. The man who uttered this blasphemy is now in New York, sheltered by our laws and government which he is plotting to overthrow.

Home Circle.

A Hymn for Aged Christians.

BY REV. STEPHEN WRIGHT.

Weary and worn by life's long race,
We faint to see the Saviour's face;
Waiting by faith, we hope to be
From pain and sorrow soon set free.
Life's battles fought—its conflicts o'er,
We gladly hail the other shore,
Beyond the stream so many dread,
Where we may lay our weary head.

The blind will see—the lame will walk—
The deaf will hear—the dumb will talk.
And all adore the Saviour's face,
Who saves them by his matchless grace.
Such hope we owe to Jesus' love,
Who came to save us from above,
Who died on Calvary's cross, to win
Salvation full from all our sin.

For this we long, for this we wait,
For this we linger near the gate,
While angels beckon us to come
And enter our eternal home,
Then let us here with patience stay,
And faithful serve our working day;
For Jesus labor in good cheer,
Since our reward is very near.

And when we hear his royal voice
Bid us among the saved rejoice,
With glad accord we'll rise and sing
The triumphs of our Saviour king.
To be forever with the Lord
And share the glory of his word,
Will make the heaven of saints above,
Where all is light and life and love.

GLENS FALLS, N. Y.

"I Have Kept the Faith."

Paul kept the faith at Antioch, even when the infatuated crowd attempted to drown his voice in clamor, and interrupted him, contradicting and blaspheming. He kept the faith at Iconium, when the envious Jews stirred up the people to seize him. He kept the faith at Lystra, when the fate of Stephen almost became his, and he was dragged, wounded and bleeding, outside the ramparts of the town, and left there to languish, and for aught they cared, to die. He kept the faith against his erring brother Peter, and withstood him to the face, because he was to be blamed. He kept the faith when shamefully treated at Philippi, and made the dungeon echo back the praise of his God. He kept the faith at Thessalonica, when lewd fellows of the baser sort accused him falsely of sedition. He kept the faith at Athens, when to the world's sages he preached of him whom they ignorantly worshipped as the unknown God. He kept the faith at Corinth, when compelled to abandon that hardened and obdurate city, and to shake off the dust from his garments, as a testimony against it. He kept the faith in Cæsarea, before the trembling Felix, when he reasoned of righteousness, temperance, and judgment to come. He kept the faith before Agrippa, and by his earnestness compelled the king to say, "Almost thou persuadest me to be a Christian;" and even in the closing hours of his life, when the last storm was gathering over his head, when lying in the dark and dismal Roman cell, he wrote these triumphant words, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept my faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not to me only but to all them also that love his appearing."—*Macduff.*

Mothers and Children.

As the babe grows out of the nurse's arms, its will, which never has been wisely controlled, is manifested in almost every act; but its little dainty, imperious ways are pronounced, "So charming! Too 'cunning' for anything!" And, doubtless, they are so, if any one looks at the present, with no foreshadowing of whereunto these "cunning" ways may lead it in after life. It may be laughable just for once, to see this small specimen of humanity stamp its small foot, or strike with its pretty dimpled hand, when denied some article of food or deprived of something unsafe for it to handle.

In a few months the child enters another stage of child life. That which at twelve months or two years was "so cute!" "so smart!" that the mother had not the heart to check it was but the beginning of insubordination to parental control, or to trespasses and infringement upon the comfort of others, will fast become intolerable, even to the partial eyes of the parents. Now let them attempt to tighten the reins or exercise proper authority. Will it prove an easy task? Will they succeed in straightening the "twig" which their own folly or neglect has permitted to "bend" so far beyond their reach?

Where lies the blame? The mother, who suffered herself to be conquered by an infant's puny resistance, must answer. The parents who, later, saw without rebuke or prevention the small child abuse or destroy choice books, destroy valuable articles of furniture, or strike the nurse, or torture menials, without one resolute effort to subdue or teach it better, must appeal to their own consciences to decide this question. They who winked at the child's youthful misdeeds, proud of its "smartness" will suffer the most for this wicked indulgence when they see what the little one, so loved and indulged, is fast becoming—ungovernable, insubordinate, impertinent, yielding to to no authority that is not brought to bear on them through punishment or force. The "twig," twisted and bent by over-indulgence or neglect, has become a branch or limb, distorted, unsymmetrical, a disfigurement, not a thing of beauty that should have been a joy forever.

A child indulged in every caprice, whose wrong-doings are a source of merriment and openly repeated as something wonderfully brilliant in the presence of the culprit, must be but little lower than the angels if it does not in a few years bring its parents to grief, and become the torment of the whole household and a nuisance to the neighborhood.

We have only space to speak of the great wrong done children by over fondness and unregulated indulgence, but quite as much harm, of which we have not now time to speak, springs from the heartless neglect of those parents, and particularly the mothers, who for the pleasures of fashionable life, and their own selfish enjoyments, leave their children to the unsafe guidance and imperfect judgment of hirelings while they look only to their own ease and pleasure. Such mothers ignore any responsibility, every duty, until at last they are roused to the knowledge that their neglected children are now utterly ungovernable and vicious, going in ways that have every promise of bringing their parents' gray hairs with sorrow to the grave.—*Christian Union.*

The Economy of Cremation.

From an orthodox stand-point, the present mode of disposing of the dead is an offense against the doctrine of Christian stewardship, as developed and enjoined in Holy Writ. We are but sojourners in this world, and stewards only of the means entrusted to our care by Divine Providence. We are commanded to enlarge the boundaries of our successful stewardship in all rightful ways, and are held strictly accountable for the wise and judicious expenditure of our acquisitions. We are positively forbidden to expend any portion of our rightfully gotten accumulations for useless or criminal purposes, and when we devote portions, and often large portions, of these accumulations to provision for expensive funerals or costly monuments, we directly transgress the rule by which our stewardship is to be guided. While great masses of the earth's population are living in heathenish darkness, how dare Christian men devote so much of their income to the gratification of their own pride and vanity in aiding and abetting the evils of this sinful custom? In illustration of this wicked extravagance, we take the liberty to allude to the waste of money which has occurred in Washington cemetery. Though the company is of comparatively recent organization, their financial agent informs us that upwards of $250,000 have been already expended in it, some single enclosures with their monuments costing more than $10,000. Many of the lot holders are members of Christian churches, who acknowledge in *theory* their duty as religious stewards.

The aggregate of such questionable expenditures over the United States would amount to billions of dollars, a sum truly alarming in size; and this criminal expenditure has been an important factor in conducing to the monetary panic still prevailing. This is one of the many extravagances which account in a great degree for national financial difficulties. The average expenditure for each body by the system of inhumation may be placed at $100. The average expense by the cremation plan would not exceed $20, showing what an immense national saving would be gained by substituting cremation for interment.—*Dr. LeMoyne.*

Every day should be commenced with God. The busiest and best man in Jerusalem was wont to say, "In the morning I direct my prayer unto Thee, and will look up." "I will sing aloud of Thy mercy in the morning." Daniel, too, saluted his God with prayer and praise at early dawn. We begin the day unwisely, and at great risk to ourselves, if we leave our chamber without a secret conference with our Almighty Friend. Every Christian, when he puts on his clothes, should also put on his spiritual armor. Before the day's march begins he should gather up a portion of heavenly manna to feed the inner man. As the oriental traveler sets out for the sultry journey over the burning sand, by leading up his camel under the palm tree's shade, and fills his water flagons from the crystal fountain which sparkles at its roots, so doth Christ's pilgrim draw his morning supplies from the exhaustless spring.

Childrens' Corner.

The Peony.

Still shines that Sabbath morn for me,
Its breeze still whispers low;
'Twas yesterday; it cannot be
'Twas thirty years ago,
A little girl, in broad-brimmed hat,
In the old meeting-house I sat;
The south wind through the doorway blew,
And the old deacon, in the pew
In front, looked back and gave to me,
Full blown, a crimson peony.

What sudden sense of wealth was mine!
To my delighted eyes,
It seemed a blossom such as might
Have grown in Paradise.
So wide its silken petals spread,
So rich its robes of royal red,
Pinks, roses, lilies, violets, all
My garden blossoms, great and small,
Seemed poor, pale, common things to me,
By that resplendent peony!

In what serene content I spent
That oftimes weary hour,
My little head in rapture bent
Above that matchless flower!
The prayer and hymn were both unheard;
I lost the sermon, every word;
But oh, what charms, unseen before,
For me, that gray, old deacon wore!
The best of men I thought must be
The giver of that peony.

Time flies with swallow's wings away;
I count the years and know
That Sabbath was not yesterday,
But thirty years ago;
The very meeting-house is gone,
We gathered in that summer morn;
The preacher's voice is hushed, and wave
The daisies o'er the deacon's grave;
But, fresh and fragrant, still for me
Unfading, blooms that peony—

Still bright, as when, above its breast
That happy day I smiled;
O, blest, for aye the gift is blest
Bestowed upon a child!
It has a charm beyond its own,
A charm to all things else unknown!
How perfect is the joy it gives!
How long in memory it lives!
And childhood's spell yet makes for me
A flower of flowers, the peony!

—Sunday Afternoon.

"*For Jesus' Sake, Amen.*"

In the *Helping Hand* Miss E. E. Johnson tells the following stories:

"I know of a little girl who promised the Lord all the paper-rags she could find; and her mother told her that her carpets were never so neat before, for not a scrap or raveling escaped that rag-bag. Every month the rags were sold, and the proceeds went to the Sabbath-school mission-fund.

"Another little girl had the greatest dislike for sewing. She had commenced a bed-quilt, but was not likely to finish it. One day she came home from Sabbath-school, burning with missionary zeal, and asking for work. 'Well, Lizzie, I'll pay, if you will piece a block every other day.' Poor Lizzie! Her missionary spirit threatened to depart. But finally she said, solemnly, 'Yes, grandma, I'll piece blocks, or anything else, *for Jesus' sake, amen.*' That bed-quilt is *finished* now; and there is an earnest little worker for missions in that home."

Would that some older children who shrink from laborious and disagreeable work would get a little more of this spirit, and say, "I'll do anything for Jesus' sake, amen."

Lost in the Cornfield.

"Come to dinner, Doc. Jump, little girl!" Papa held out his arms. Little Doc jumped right into them like a grasshopper, and straight on through the cornfield papa tramped, with tired little Doc on his shoulder. Such a cornfield! Did ever any of you see a real Iowa cornfield? Corn to the right of them, corn to the left of them—ten broad acres; and high above papa's head waved the silky corn-tassels. How the wind kept whispering secrets there! Well, there were plenty of ears to listen.

"Me dump down, papa!"

"Keep close to papa, then," he said, putting her down. And then he fell into a brown study, and never noticed that the little feet went straying off after silk to line burr-baskets.

"Where's Doc?" said mamma, as she poured the coffee.

"Doc! Isn't she here? Oh, she's coming right along, I guess. She came out to see me in the cornfield, and I brought her part of the way," said papa. But little Doc didn't appear.

"Johnny, run and meet her," said mamma. "Her dinner will be cold."

"She isn't anywheres," reported Johnny, fifteen minutes later. And then papa rose in haste and went after her himself. He ran down the little path from the house; he entered the cornfield, and found the place where he had put her down; he hallooed in every direction, "Doc! little Doc!" All the neighbors came to help. All through the great cornfield that rustled mysteriously as if it knew all about it, around the edge of the black piece of woods that lay dark and silent away on the north side of it, they searched, and called, and listened. The news spread, and every hour some new additions came to the little band of discoverers. Before night a hundred men were hunting for little Doc. They surrounded the great field, and worked their way toward the center, consulted, and were sent off again in new directions. But Doc was such a little thing, and the cornfield was so wide! It was growing dusk, and they all met in the edge of the great dark woods.

"She is lost—my little Doc!" said papa. "It is too dark to see now. We shall never find her." There were tears on a good many other faces at that cry; but what could they do? Hadn't they hunted everywhere?

"Me tan fin' Docsie!"

All the men turned to hear that small voice, and there, with her little white sunbonnet in one hand and a tiny shoe in the other, was Nanny Bunn, Docsie's little friend and playmate.

"Me tan fin' Docsie!"

"Somebody take that child home," said one of the men hastily. "One's enough, I should think."

"*Docsie!*" cried little Nannie as loud as she could. "Tum to supper! It's all weddy!"

"He' I be!"

Somewhere in the woods a sweet, faint little voice answered them. Nannie clapped her hands. The men listened.

"Docsie! Fere *is* you?"

And then they heard it again, as faint and sweet, but in Docsie's own dear little voice.

"*He*' I be!"

All the men ran in the direction of the voice. Docsie *wasn't* lost quite. It took a little hunting, but at last they found her; and oh! I wish I could make you see the picture (for it is a true story, you know). The men all huddled close to get a glimpse of her, clapsed close in papa's arms, the little tired face all scratched with briars, the pretty clothes in tatters, the poor feet half bare and bleeding.

"Fy *din't* you fin' me?" she asked with her face in papa's neck. "I is so tired, an' my s'oos weared out, an' the bliars sclatched me. I 'ant my mamma!"

And her mamma wanted *her!* Dear little Docsie! They hurried home with the glad, glad news; and papa said he wished she was twice as heavy, he liked to feel his arm ache. And Nannie rode home, too, in triumph. How the men hurrahed for Nannie Bunn.

Docsie felt "all tired to deff" for a day or two, and lay on the lounge where everybody could look at her; but she was soon out playing with Nannie again as bright as a button. —*Youth's Companion.*

Good Morning.—Don't forget to say "Good morning." Say it to your parents, your brothers and sisters, your schoolmates, your teachers, your servants—and say it cheerfully, and with a smile. There is a kind of inspiration in every "good morning" heartily and smilingly spoken, that helps to make hope fresher and work lighter. It really seems to make the morning good, and to be a prophecy of a good day to come after it. And if this be true of the "good morning," it is true of all kind, hearty greetings. They cheer the discouraged, rest the tired one, and somehow make the wheels of life run smoothly.

Puzzle Corner.

BEHEADMENTS BY O E. R.

Behead the coming of morning and find a shade over doors, windows, etc.

Behead a bunch of wire and find a fluid.

Behead a company and find a conjunction.

Behead to seize and find a kind of file.

ANAGRAMS BY O. E. R.

Teuyab krhootva vehsite roem nhta dlgo.

Rof nsradel sievl pnuo sicuosecns,
Orf veer douseh ewhn ti ceno tesg sipssonsoe.

Answer to enigma of last week: "David."

Home and Farm.

Hearty Breakfasts.

In a large majority of cases, says the *Journal of Health*, it will be found that the best and heartiest meal of the day should be eaten in the morning. If the closing repast of the day has not been eaten too late, or has not been excessive in quantity or indigestible in quality, the stomach will be rested and active in the morning after the individual has enjoyed a cool bath. The stomach will then respond quickly with the necessary gastric juice for the solution of food, and, if a fair amount of exercise is taken during the day, a large mass of food will be assimilated and converted into blood and tissue. With a good, substantial breakfast no great amount of food will be required during the remainder of the day. One further meal will be ample, and that might better be taken at from 2 to 3 o'clock in the afternoon than at any period, if business engagements only permitted it.

The breakfast may be made from any kind of wholesome food, and the fewer kinds the better. The dinner should be light and readily digested, if sound sleep is desired and strong appetite and perfect powers of digestion next day. If hunger comes, a bowl of sweet milk and well-cooked mush of Indian meal, or other unbolted grain, will allay it, and will digest quickly. One "square meal" in every twenty-four hours is all that can be taken care of by many weak stomachs, and more than this is an excess and induces headache, nausea and distress. If dinners were abandoned, and especially late and heavy dinners, myriads of dyspeptics would be cured. But under the exigencies of city life a late dinner cannot well be avoided. This need not be the tremendous meal it is customary to make it, if the breakfast be substantial and nutritious, and not a thing of slops and biscuits, as it too often is.

Gossip about Window Gardening.

A correspondent of the *Ladies' Floral Cabinet* says: I have some hints on window gardening which will probably prove of some value to those that are always trying to find out different ways of growing and arranging flowers. First, procure a wooden box, quite shallow, and about twelve inches long and eight inches wide, and if convenient line it through the inside with zinc, and punch about four holes in the bottom of the box for drainage. Then proceed as follows: Fill the box with rich dirt—I think what is called chip dirt is very good, as I have used it for growing plants and they seemed to thrive splendidly—then mix with this chip dirt some leaf mold, if it can be procured, and if not, just a little sand and dirt will do; now you have your box ready to plant your flowers; so you may choose just what flowers you like. I have a box in which is planted coleus, ivy, verbenas, portulaca, Wandering Jew, and thus they form a miniature window garden. I think that if one would plant in a box a row of hyacinths, a row of tulips, and a row of crocuses, and have them all bloom at the same time, it would be a beautiful sight, and in winter who would not enjoy them? I think it is so cheerful to see flowers in winter—even green leaves are pretty in winter. I would advise every one to grow the green Wandering Jew, and keep it through the winter, as it is quite easily kept; if watered occasionally with ammonia water it will keep green and grow luxuriantly through the winter, We have some growing in a hanging basket that has grown to the length of six feet and nine inches, and every one that sees it admires it; it is the longest one I have ever seen. When you have your box all filled with plants you can ornament it on the outside by covering it with rough bark, which can be procured by taking a walk in the country around the woods, and then when it is covered varnish it with Damar varnish and it will be quite pretty. another pretty ornament is to take a bowl of water and put in two sweet potatoes, and in several weeks they will sprout and throw out their green leaves, and it will be a beautiful vine, and can be trained in any manner which the taste of the person may desire.

And still another window ornament is to have a Wardian case filled with calla lilies and water lilies and lycopodium. A good way to make a Wardian case is to procure a common table, and then to take off the top and turn it up (the wrong side up) and line it with zinc; then get four window-sashes, one for each side and one for each end, and also one for the top, and it makes a very cheap ward case; and as ward cases are very expensive, this will not exceed, I think, more than five dollars, if it does that much; and you cannot get one all ready made for less than twenty-five or thirty dollars; so I think this information will be prized very highly. Another ornament is to get a large white sponge and plant in it wheat, grass, flaxseed or rice, and place it in a saucer or plate filled with water. and immerse it daily, and in a week or two it will become green, and then it can be suspended in a window with a picture or common cord run through it.

The Farmer's Home.

A correspondent writes the following to a western newspaper: "It seems to me as though farmers as a class do not pay sufficient attention to their homes. How often we hear farmers say, 'My sons are of no account; they will not stay at home, but spend their time (when not at work) at the nearest town.' Now there is a remedy, and a simple one for all this, and it is within the reach of all farmers. Make the home on the farm pleasant and agreeable for your children, and they will devote their spare time to reading, pleasant games and profitable conversation. Treat them kindly, praise them for what they do, furnish them with good family newspapers and books, and there will not be so many fathers left uncared for in their old age. Try this remedy for one year, and see if I am correct. Send for at least two good papers, and your boys will soon get in the habit of reading them, and they will always be found at home in the evening. On the other hand if you do not follow this course, or one similar to it, you will soon find that your boys will not remain at home, but will grow up poor, ignorant creatures, and too often their destinies will be the State Prison or the paupers' home. Farmers take your choice. You must follow one or the other of these rules, and results will be just as I have stated."

Religious Intelligence.

THE UNITED CHURCHES OF CHRIST.

New Ruhamah Congregational church, Hamilton, Miss, August 25th, 1878.

Pleasant Ridge Congregational church, Miss., September, 1878.

What name shall be next?

—The College Church at Wheaton observed last Thursday as a day of fasting and prayer in preparation for the communion of the Lord's Supper on Sabbath and the annual business meeting and election of officers on Saturday. Meetings were held in the afternoon and evening which were greatly blessed to the church. Hopeful conversions have begun among the students and others are inquiring after Christ.—Members of the church and students preached last Sabbath in the churches at Streator, Union, Crystal Lake, Lisle, York and Big Woods and at Pleasant Hill school house. The Streator and Union churches were supplied by students connected with the Wesleyan church.—At the annual meeting letters of great interest were read from Pres. S. B. Allen of Westfield College, and Rev. Eli Tapley of Columbus, Miss., and the following invitation to the Illinois State Christian Association was voted:

To the Illinois State Christian Association.

BRETHREN AND FRIENDS:—If consistent with other arrangements we desire, and hereby invite you to hold your next annual convention with us in Wheaton.

Our request is on these grounds:

1st. Since your last meeting we have passed through a severe and unusual struggle with our common foe, the lodge power; and God has graciously heard our united prayer in giving us victory and peace. We desire that you should unite with us in praising God for this providence.

2nd. Our State lecture work has been declining, so that for the past year we have had no agent in the Illinois field. We believe that a meeting in Wheaton would be better attended than at almost any other point, and an opportunity thus be given for raising a large subscription which would revive this necessary part of your work.

3rd. We desire that churches which sympathize in our reform principles should form an alliance against the false worship of the lodge. We hope that such a union may be formed in connection with the meeting of the State convention; and we believe that at no other point in the State can such an organization be formed more satisfactorily than at Wheaton.

CHURCH OF GOD.

—Elder I. W. Lowman, editor of the *Herald of Gospel Freedom*, has been preaching on Yellow Lake circuit the past year. He turns over the work to a successor this year.

—It is under discussion to make the *Herald* a semi-monthly instead of monthly, as now. The paper was started last year as the organ of the Northern Indiana eldership, a body opposed to secret orders, whose members were greatly persecuted for their steadfastness to their principles, and who separated from the main body on account of its lodge fellowship.

—The *Christian Harvester* has the following interesting item regarding this eldership and its work. Bro. Warner writes: "The editor of the *Herald of Gospel Freedom*, with several others, were refused license by the 'Church of God,' because they refused to fellowship men in secret societies. Accordingly they formed themselves into an independent eldership, to work for the Master, since which their labors have been signally blessed, their numbers increased, and most of them entirely sanctified, Bro. I. W. Lowman being the first fruits of my visit there last May." This work lies in Indiana.

WESLEYAN.

—Rev. J. M. Snyder began his labors with the church in Wheaton last Sabbath. Mr. J. N. Bedford of the College, who has been preaching for this church has occupied the pulpit of the Independent church in Streator, Ill., for two Sabbaths.

—Rev. J. W. Robb of Middleburgh, Neb., gave an address on the lodge question at his quarterly conference. He says in the *Wesleyan:* "Some of the craft were present. While quoting Morgan, Barnard and Finney, as our authors for some of our proof, they were quite ready to make light of the same; but when we called for an affidavit to the untruthfulness of the above books, they put on long faces. We occupied most of the hour on the question. The attention was good. There was some squirming among the dark lantern brotherhood. We are in great need of anti-secret workers in this western field. May the good Lord raise up and send them to us." It was expected that Rev. J. C. Kiggins wouldto speak at this meeting.

—Rev. N. Warduer, whose recent labors as evangelist have been blessed in Iowa, will probably relieve Rev. D. S. Kinney, the publishing agent, at the Minnesota and Wisconsin conferences. The latter has not entirely recovered from his fever attack in Michigan.

—A plan is afoot for Rev. E. I. Grinnel of Iowa, to travel with Elder Rathbun in their own conveyance, lecturing and publicly working the degrees of Freemasonry all over Iowa and Missouri. Like the two sent out by Christ these forerunners of his kingdom will rejoice to tell of the great work wrought through the name of the Master.

—J. D. Sanders, a young man connected with the Lockport conference, was lately proceeding to his day's work when he was met by some villains, knocked down, gagged, taken into the woods, tied to a tree, drugged, robbed of a coat and month's wages, left all dayand the following night was liberated and made his way in a famished condition to the house of a neighbor, and so injured as to be unable to work. No assignable cause is given for the inhuman act, whether plunder or revenge. He expected soon to go to Wasioja to school.

FRIENDS.

—The Yearly Meeting at Oskaloosa, Iowa, has just closed with grand success. Ministers were present from England, Ireland, and several of our Yearly Meetings in the United States. Much work is being done on the temperance and tobacco questions. The addition to the membership and progress of the Sabbath-school work were very encouraging.

—The Indiana Yearly Meeting held its 58th annual gathering a fortnight since for the first time in their spacious new building on Main and Twelfth streets, in Richmond, Ind., erected in the past two years. The former fifty-seven years it was held in the old building, within the city limits, which was erected and the first Yearly Meeting held in it in the year 1821. The new building is somewhat modern in style, yet plain and neat, erected at a cost of near $30,000 and seating about 2,000. Among the foreign persons in attendance are J. B. Braithwait, John Joseph Dymond and Richard Littleboy, ministers, and George Latham, an elder, of London Yearly Meeting, who are a deputation sent out by that meeting to restore a breach made in the Western Yearly Meeting on account of such innovations as singing, mourners' bench, ministers accomplishing marriages, etc. Besides this deputation, Helen Balkevill, a minister, also from London, and Susan Doyle, an elder, from Ireland, were in attendance from the Yearly Meetings on the continent; Albert Peele, from North Carolina Yearly Meeting; Axum Cox and William G. Johnson, from Western Yearly Meeting and Edward Young, from Ohio Yearly Meeting. The clerk, Charles F. Coffin, on behalf of the meeting, extended a cordial welcome to the English delegation and all others in attendance. Thirty thousand people attended the divine service of the meeting on Lord's Day, September 29th.

—At the last Indiana Yearly Meeting a large committee was appointed to revise the book of discipline, and the result of their labors was taken up in joint session this year and paragraph after paragraph deliberately read and discussed, both sexes taking part in the discussion. On some points there was a difference of sentiment, but a good degree of harmony and consideration was shown. The subjects of the testimony against secret oath-bound societies and the use of tobacco were the points prepared by the committee that brought Friends to their feet. The final result was that it was pronounced a disownable offense for any member to join, march or participate in any way with any secret, oath-bound society, and that any habitual user of tobacco was not a fit subject to be promoted as a minister or elder, or to occupy any prominent position in the church.

BAPTIST.

—The trial of Rev. W. W. Ames, of Menominee, Wisconsin, on charges trumped up by his lodge enemies, has resulted in his virtual acquittal, the district attorney having entered a *nolle prosequi*. All true men rejoice with the brother in his victory.

—Elder Barlow has been helping Father Stratton in the Exposition work. Both he and his wife have suffered some illness since removing to Chicago, but have recovered. He has much hope of a good work yet springing from his reform instructions in Canada. He attended the Indiana State convention this week at Spiceland, Ind.

—Dr. W. W. Evarts of the First Baptist church in this city resigned his pastorate last Sabbath morning. The church has had a good deal of financial trouble, losing $20,000 through the failure of a contractor and as much by shrinkage of other property. The church under Dr. Evarts has been a mother of Baptist churches in Chicago and the Northwest, and was at one time among the wealthiest in this region. It has ever been noted for its liberality. Dr. Evarts has been its pastor for than 20 years. He is known as a man of great ability and energy and has done much to impress his character upon the denomination. His efforts in maintaining the educational institutions of the church, the Chicago University and Baptist Theological Seminary are well known. He has also been pronounced on reform questions, delivering an able argument before the National Reform Convention here over a year ago and keeping his church prayer-meeting free for testimonies against the lodge.

News of the Week.

—The London correspondent of the Liverpool *Post* affirms that purchases are being made along the Euphrates Valley Railway route, on behalf of the Duke of Sutherland and his co-directors, who are negotiating this great enterprise. The English engineers who are surveying the track have left Racca, near Aleppo, and are engaged in mapping the levels along the left bank of the river to Anbar, the route being continued thence to Bagdad. He adds, "I have reason to know that the Duke of Sutherland is determined to prosecute the scheme, and the investing public in this country may expect to have the prospectus placed before them early next year." The Duke of Sutherland, one of the wealthiest of British peers, has money enough at his command, if he wishes so to employ it to pay for the construction of the whole line.

—The centennial of the discovery of the Sandwich Islands by Captain Cook in 1778 is to be commemorated by a bronze statue, heroic size, of Kamehameha, the conqueror and organizer of the islands. This famous Pacific hero was an ancestor of King Kalakua, who visited us in 1875.

THE YELLOW FEVER.

The report of the New Orleans Board of Health for the twenty-four hours ending at noon, Oct. 6 is as follows: Deaths, 59; new cases 182; total cases, 10,485; deaths 3,171.

The government has ordered Collector Smith at New Orleans to distribute 40,000 rations to the needy and suffering.

Reports from towns adjacent to Memphis continue to be received which are startling in their nature. The fever has appeared at every point on the line of the Memphis and Charleston road, even as far as Chattanooga, Tenn., to which city the Howard Association to-day sent nurses. The development of one case of fever at any of the small towns has the effect to create a stampede, and reminds one of during the war, when the Federa, forces were marching through this section of the country.

CAIRO, Ill., Oct. 6.—Many families are leaving the city by trains and wagons. Four deaths from black vomit occurred to-day, and two others were attacked who will probably die to-night.

—The subscriptions in Paris for the yellow fever sufferers in the United States have reached $12,000.

—The hostile Cheyennes who have been raiding through western Kansas crossed the Kansas Pacific railway Sunday morning, Sept. 29, going north. When about twenty-five miles north of Buffalo Station they commenced killing settlers, and so far, seventeen dead bodies have been found along Jappa creek. The Indians do not go out of their way

to kill white people, but if they meet a man on horseback they kill him and take his horse. They killed no women or children, and have not thus far mutilated the bodies of victims. The Indians crossed the Union Pacific road five miles east of Ogallalla, Neb., Oct. 4. A party of scouts followed up their trail and overtook a small party of Indians in the rear of the main body, with whom they exchanged a few shots, the Indians then fleeing and abandoning a few head of stock. The scouting party estimated the number of Indians at between 150 and 200. Major Thornburgh, who was was waiting at Sidney to move at a moment's notice, was advised of their crossing, and immediately started with his command, numbering 150 mounted men, but through some delay did not reach Ogallalla until 4 o'clock. This gave the Indians six hours start of him. Major Thornburgh started immediately for the trail and pursued as rapidly as possible.

—The following official telegram has been received at Vienna:

SERAJEVO, Oct. 4.—The Austrians entered Visegrad this morning unopposed. The insurgents evacuated their intrenchments, abandoning tents, cannon and ammunition. The Austrians entered Gorazda yesterday unopposed, and to-day occupied Cajnica. The district of Tocha is cleared of insurgents. Thus the whole of Bosnia and Herzegovina is subdued, and the country is in our hands.

—A dispatch from Bombay says: "Four of the Ameer's infantry regimentals and six guns are stated to have arrived in front of Ali Musjid, a short distance up the Khyber Pass, and have advanced within three miles of Jamrud, at which place a detachment of British troops has arrived. Much larger bodies of Afghan troops are on their way down. These threaten to attack the Khyberees for having allowed the British mission to penetrate the pass."

—The Bank of Glasgow, Scotland, suspended last week with liabilities estimated at $50 000,000. It had a large number of branch houses and 1249 stockholders. The ship-building and East India trade will be seriously affected, but American trade will be little troubled. It is believed that criminality and recklessness in the management is the cause of this disaster.

FOREIGN.

—Official information has been received at Washington relative to the existence of the insurrection at Santa Cruz, but the advice says nothing regarding the number of lives supposed to be lost. The island of Santa Cruz is embraced in the consular district of St. Thomas, under the jurisdiction of Consul V. V. Smith. According to the latest reports received by the State department, the mob have succeeded in capturing and destroying the town of Frederiksted. There is a United States consular agent residing there and it is supposed his house has been destroyed, with others. In addition to the squadron sent this afternoon from Portland, Me., to the protection of American citizens in Santa Cruz, the navy department also sent a vessel from the West India station, the one nearest to the disturbed region, to hasten on the same mission. Christiansted, the only town on the island in addition to Fredericksted, is well fortified and, it is supposed, can withstand attack.

Political.

PLATFORM OF THE AMERICAN PARTY.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage, is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency, and a return to specie payment as soon as practicable.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally, we demand for the American people the abolition of Electoral Colleges, and a direct vote for President and Vice-president of the United States.

THE THREE CLASSES IN POLITICS.

YORK, Pa., Sept. 1, 1878.

EDITOR CYNOSURE:—The political papers have much to say about Republicans, Democrats, Greenbackers, Prohibitionists, Labor Reformers, etc., but the truth is there are only three elements in our political world. These are the Masons, the working class and the Americans.

By Americans I mean not only those who claim to be anti-secret reformers, but all who still believe in the Constitution and the laws; by the working class I mean all the secret organizations of laboring people who strike, riot or sympathize with laborers acting secretly; and by the Masons I mean all who belong to the order or vote for Masons.

Now, the secret labor organizations were started by rich Masonic capitalists, so as to control working men; but all of these societies are now led by communists, and are antagonistic to Masonry.

The communists are more powerful in the United States than many intelligent persons are aware of. I am not a communist, but do not intend to serve, either in the Pennsylvania militia or United States army against them, if the Masons are in power. Indeed, I would sooner die than fight to uphold a Masonic monarchy under any circumstances. It is true the communists desire a share of our property; but the Masons are *now* taking our property by high taxes, by ring and class legislation, and by frauds of all descriptions.

Now, are there not enough sensible people in the United States to organize a true American party that will be strong enough to stop the communistic revolution on the one hand, and the Masonic ring and class thieving on the other? Can we not muster sensible and honest men enough to have a republic in which all men will be free and independent in fact? Did all the noble soldiers and sailors who fought for freedom in the late war die, or are they only stopping to rest and to eat a few hard tack? Yours for the war, E. J. CHALFANT.

PERJURY.

The Masonic lodge tries to look big and make a great bluster about perjury, as if it had a right to punish men for that crime.

Now the American citizen recognizes three powers which may deal with him for perjury, viz.: 1st, God; 2nd, public opinion, and 3rd, the law of the land.

What right has this barbarous old foreign institution, the Masonic lodge, to administer oaths to men, and punish them for committing perjury? They who make the charge of perjury ought to prosecute it before the courts of the land, or else pass as wicked maligners and slanderers. The lodge puts itself in the place of the courts of law, and thunders forth worse terrors against perjurers than the law itself! And in this way it hopes to intimidate American citizens against exposing ring frauds! Such men are *traitors* as well as *perjurers* in the eyes of "Masonic law."(!)

Is it a crime for the American citizen to *vote* against the lodge as well as commit *treason* and *perjury* against it? Shall we be hushed down by being told that we shall endanger the Republican party, or the Democratic party, and thus ruin the country if we vote against Masonry?

For my part, I will never knowingly vote for a Mason, or a Masonic minion for office, though the heavens should fall.

AN AMERICAN.

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TRACT NO. 25.

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TRACT NO. 26.

FREEMASONRY A RELIGION.

This Tract is made up of quotations from Standard Masonic Authors and nothing could more clearly demonstrate the fact that Freemasonry claims to be a Christless and therefore Anti-christian religion. An 8 page Tract.

TRACT NO. 27.

Duty and Ability to Know the Character of Freemasonry.

Thousands seem to consider it a virtue to know nothing about the character of Secret Societies. This is shown to be a great error if not a crime and our duty to use the knowledge within our reach, especially when of such vital importance, is clearly enforced. A 4 Page Tract.

Cynosure Tract No. 28.

FREEMASONRY REVEALED.

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To the correctness of the published expositions of Freemasonry. The author very briefly states the mode of preparation and initiation in the various degrees, with the mock murder and resurrection of the candidate in the personification of Hiram Ahiff in the 3d. degree and the penalties of each. A 2 page tract.

TRACT NO. 29.

D. L. Moody on Secret Societies.

At his great religious meetings in Philadelphia, New York, Chicago and Boston this man of God has shown clearly that the Bible condemns all connection of Christians with Secret Societies and most emphatically enjoins the Separation of his people from the World. This leaflet contains Mr. Moody's remarks on Secret Societies at each of these places. The general circulation of this tract must have a most powerful influence for good. A 4 Page Tract,

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CHICAGO, Oct. 7, 1878.

GRAIN—Wheat—No. 2		82
" No. 3		71
" Rejected	55	57
" Winter	84	87¾
Corn—No. 2		34½
Rejected		33¼
Oats—No. 2	18½	19¼
Rejected		17
Rye—No. 2		44
Bran per ton	7 55	8 00
Flour—Winter	4 00	5 50
Spring	2 50	5 50
Hay—Timothy	6 75	7 75
Prairie	5 50	6 50
Mess Beef	8 00	9 00
Tallow	6½	6¾
Lard per cwt	6 15	6 20
Mess pork, per brl		7 75
Butter medium to best	10	25
Cheese	3	8½
Beans	90	1 80
Eggs	12	15
Potatoes per bu	50	62
Seeds—Timothy	90	1 14
Clover	4 20	4 50
Flax	1 25	1 30
Broomcorn	2	4½
Hides green to dry flint	7¼	14
Lumber—Clear	27 00	34 00
Common	11 00	13 00
Shingles	1 50	2 90
WOOL—Washed	27	36
Unwashed	15	23
LIVESTOCK Cattle Choice	4 50	4 70
Good	4 20	4 40
Medium	3 75	4 00
Common	2 40	3 00
Hogs	2 90	3 70
Sheep	3 25	4 50

New York Market.

Flour	$3 50	8 25
Wheat—Spring	85	91½
Winter	1 04	1 10¼
Corn	47½	50
Oats	25½	37½
Rye		59
Lard		6¾
Mess pork		8 70
Butter	16	25
Cheese	6	9¼
Eggs		19
Wool	12	43

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Notices.

THE ANNUAL CONVENTION

of the National' Christian Association will be held in Mechanics Hall, Worcester, Massachusetts, on the 13th, 14th and 15th of November next.

WISCONSIN.

To the friends of Christian reform in Wisconsin:—The State Christian Association opposed to secret societies will, D. V., hold its annual meeting at Waupun, to commence Tuesday evening, Oct. 29th, at 7 o'clock P. M., and to continue through Wednesday and Thursday, the 30th and 31st. It is expected that Past Master Ronayne will work the degrees of Masonry, and other speakers will be in attendance. Entertainment will be provided for those from abroad. J. W. WOOD, Pres.
H. H. HINMAN, Agent for Wis.

MICHIGAN.

Friends of reform in Michigan will please take due notice that the State meeting will be held about the third week in November. Place to be agreed upon after hearing from our friends. Jackson city does not afford us a suitable house, none but Free Methodist church, and inasmuch as we want Ronayne to work the degrees, we think it best to have a large hall. Let us hear from all.

E. MATHEWS, Sec'y.
Brooklyn, Mich.

DES MOINES COUNTY, IOWA.

There will be a mass convention of the people of Des Moines county, Iowa, opposed to secretism in general and Freemasonry especially, at the Bethel Baptist meeting-house, six miles west of Burlington, November 6th and 7th, 1878. The object of the convention is the organization of a County Christian Association, auxiliary to the State and National Associations. Every lover of true freedom is invited to attend, ladies as well as gentlemen. Let this be a grand rally for the cause of Christ and civil and religious liberty. Neighboring county Christian associations are invited to send delegates. Public lecturers who are in the field against the great secret foe of Christianity are expected to be present. We will receive delegates coming from abroad at the Lawrence House, at Burlington, Iowa. Conveyance and enterainment free. The convention will meet at 10 o'clock, Nov. 6, and continue two days.

By order of the Spring Creek Baptist church.

S. A. FLANDERS,
JOHN STORER,
T. L. STEPHENS,
Committee of Arrangements.

ELDER D. P. RATHBUN announces that he has returned to Iowa to remain until after the State Convention, the Lord willing. His address will be Clarence, Cedar county, Iowa, care Alvin Hall. Arrangements can also be made for lectures with James McCleery of Marshalltown. Let Iowa be thoroughly canvassed this winter. Send for Bro. Rathbun.

PAST MASTER RONAYNE will speak at Wyanet, Illinois, 22nd, 23rd and 24th. Hickory Grove W. M. church, 7 miles northwest of Wyanet, Oct. 25th and 26th.

TO ALL BAPTIST MINISTERS in Illinois and Iowa who are opposed to secret societies, please address a card and state whether you are in the pastoral work.

Address, Elder Joel H. Austin,
Box 1092, Burlington, Iowa.

—Rev. W. W. Ames, Secretary of the Wisconsin State Association urges all who pledged aid for the State work to pay the sums promised at the State Convention at Waupun or as much sooner as possible. M. R. Britten, Vienna, is State treasurer.

—Bro. Isaac Hyatt, of East Hamlin, New York, wishes copies of the *Cynosure* of January 31, 1878, for a special and good use. Any friends having copies will confer a favor on him and aid the reform by ending them.

NOTICE!

The author of the "Temperance Songster," "Liberty Minstrel," "Harp of Freedom," "Songs of the Free," etc., has been repeatedly urged to publish another Reform Song Book, containing pieces suitable to be sung in aid of the objects of the "National Christian Association opposed to secret societies," "orders," "cabals," "rings," etc.

All persons anxious to aid such an object should send to Geo. W. Clark, Dansville, Livingston county, New York, Box 15, such odes, hymns, songs, etc., either original or selected, as would be adapted to such a work. Let them be "short and sweet," pithy and to the point.

Other notices in Political Department 13th page.

Topics of the Time.

The great Chicago Tabernacle, which was opened two years ago to receive Moody and Sankey, was last week taken down to be replaced by a block of fine stores. The Tabernacle was constructed with a view to this change and its floor was the basement while the gallery was nearly on a level with the street. The building has been used for concerts and lectures where an immense seating capacity was desired; but no audiences like those that crowded to hear Moody and Sankey have ever poured into it. There in the presence of thousands Moody gave his thrilling testimony against the lodge, to be repeated with emphasis a few days later in lower Farwell Hall. Never to be forgotten is the scene at the Friday noon meeting of the same week, when three or four reclaimed drunkards gave such a testimony to the power of Divine grace to save, that scarce one in the vast crowd could restrain his emotion. Not less wonderful was the evening sermon to the fallen women of Chicago by Mr. Moody, when the vast room was packed to its utmost and probably nine thousand people heard the wonderful Gospel message of love and salvation to the lost more tenderly preached than perhaps ever before. But the Tabernacle was of little use after Moody left, and last week the day after Senator Blaine spoke in it, workmen began its demolition.

The seventh anniversary of the Chicago fire passed last week with a simple mention from the press. The enterprise of the city has more than replaced the eighteen thousand buildings destroyed, and more than covered again the three and one-third square miles burnt over, while the population is near two hundred thousand more than then. It would be unwise to say that the one hundred and ninety-six millions worth destroyed has been replaced, but the loss was widely distributed through insurance companies, and nearly five millions in cash with another in supplies, sent by generous hearts, gave new life and hope. The past year nearly eight millions were expended in new buildings, including the magnificent court-house and post-office. Among the business buildings are two of the finest dry goods stores in the country. With prosperity returned the lessons of adversity are lightly remembered, however, and only from repeated admonitions will the people learn the wisdom of humility and obedience.

The elections in Iowa, Indiana, Ohio and West Virginia last week, and in Colorado the week before, were indicative of returning strength to the Republican party, though their majority in Congress will be slightly reduced. The National vote in Ohio will not reach it is believed thirty thousand, and the much more deserving Prohibition ticket had only about ten thousand supporters. In the five States named there are forty-six Congressmen, thirty-one Republicans and fifteen Democrats. The result of the election will probably make the numbers respectively twenty-eight and eighteen. With three or four tickets in the field there was a vast amount of independent voting indulged in, which may be disastrous to the ring politician, but is surely hopeful for the country. At the South this breaking up is not perhaps so marked, but no less beneficial. Ex-general Joseph E. Johnston, Democratic candidate for Congress in Virginia is likely to be by this means, and Wade Hampton in S. Carolina, who wants to get into the Senate, finds the same serious obstacle in his path.

The newsboys are keen tradesmen. Last week Wednesday they made the corridors of the Chamber of Commerce ring with cries of "War, war, war!" No other word was needed to sell their papers to the speculators of the Board of Trade, more than one of whom read with satisfaction the threatening dispatches from Eastern Europe. It is not easy to follow the complications of treaties by which the Russians claim to hold Roumelia, and which are likely to bring on war between Austria and Turkey. It is evident that the Berlin Congress, however good its intentions, did not reach the seat of the trouble. It could not heal the wound which was being secretly probed by Beaconsfield. The demonstration toward the north of India is surmised to be a mere stratagem of the same mind. For years there has been no communication between the Viceroy of India and the Ameer of Afghanistan, and when the latter saw the would-be visitor approaching with a small army at his back he refused his request to visit his capital at Cabul. The question is, was the viceroy's visit in good faith, or a mere pretext for declaring war and advancing the British flag through the Himalaya passes? If the latter, the indignation that will be visited upon the projector of the scheme is only delayed till the fact is known.

—Missionaries of the American Board in Austria report that they still have to work under great restrictions and amid persecution. For every meeting held in the hall the permission of the police has to be obtained, at a cost of about one dollar and twelve cents, and the privileges which were granted four years ago are refused now. The missionaries have not much of an encouraging nature to report.

Some Facts about Freemasonry without the Dross.

BY D. B. TURNEY.

Whatever is known to be immoral, unlawful and anti-Christian, should be zealously opposed.

I. Freemasonry is immoral.

1. In her associations and obvious tendencies.

2. In her impious oaths and disgusting ceremonies.

3. In her prostitutions of Scripture and her awful blasphemies and profanities.

4. In her concealing and encouraging crime.

5. In her protection of criminals who should be punished, and affording them facilities for escape from justice, particularly such as are guilty of assassination.

6. In her useless expenditure for foolish trappings, regalia, etc.

7. In her waste of time, money and manhood.

8. In her arrogant titles and false pretensions.

9. In her relation to other oath-bound conclaves.

10. In her foresworn course of blind compliance and secrecy, in the interest of her selfish and narrow schemes.

II. Freemasonry is unlawful.

1. In assuming to hold jurisdiction over the persons and lives of some American citizens.

2. In inventing and upholding extra-judicial oaths.

3. In fabricating offenses against her own foresworn system, under threats of unlawful and murderous punishment, independent of the civil authorities of the land.

4. In exacting peculiar penalties unknown to our laws, and in a manner forbidden by the Word of God, through a foresworn obligation of concealment.

5. In the adoption of titles and dignities which are not allowable in a republic.

6. In exerting a clandestine and hidden influence.

7. In having regulations, principles and measures which are not open to governmental inspection and public discussion.

8. In teaching her members treason, by claiming that the civil oath of the country has no supremacy over her own foresworn vows of concealment.

9. In requiring the concealment of crime and protecting the guilty from conviction and punishment.

10. In affording criminals facilities for the undetected commission of their evil deeds.

11. In promoting the interest of a few at the expense of the many who are equally meritorious and deserving.

12. In restricting and forbidding the principles of free inquiry and other natural and inalienable rights guaranteed to citizens of our nation.

13. In often trying to impede the due administration of law, by improperly and corruptly influencing the result of judicial investigations.

14. In the occasional abduction and murder of persons holding citizenship in this Republic. (Noah Smith, of Vermont; Wm. Ritchie, of Pa.; Oliver Gavil, of Ohio; Joab Hunter, of Mass.; Capt. Ariel Murdock; Wm. Morgan and many others, have been murdered and assassinated by Freemasons for failing to keep the secrets of Freemasonry.)

15. In the arbitrary execution of vengeance upon those who renounce and denounce the order.

16. In the extra-judicial and profane use of religious forms, fraught with many dangers to the peace and safety of our land.

17. In bidding an open defiance to the laws of country respecting the obtaining of money under false pretences, the administration and reception of false oaths, the exercise of jurisdiction, the assumption of titles incompatible with republican simplicity, and the limitations of obedience fixed by legal decisions.

(*To be continued.*)

Sermons by Masons.

BY THOS. HODGE.

I confess that I listen with some degree of suspicion of the soundness or of the sincerity of preachers who are also Freemasons. Like the old Scottish lady who slept during the sermons of her regular minister but kept wide awake when a stranger filled the pulpit, I have to watch them. If they are conscientious and Masonic, then I expect unsound preaching, for the authority of Christ becomes secondary to reasonings and speculations, and such so-called liberal views as acknowledge any person as an accepted worshiper if sincere, whether the worship be through Christ or any other teacher whose disciples are eligible for membership in the Masonic brotherhood.

If the preacher lacks an active conscience he may preach an unexceptionable sermon to orthodox ears in the church and crack the joke over it in his lodge among his other brotherhood.

Again there is the preacher who like the fly in the spider's web sends forth but more loudly his own sounds, as if to make up in loquacity for his unfortunate position, as also a lodgerist. Soon, however, his energies are found poisoned by the spider, and the grand virtue of Masonic silence supercedes his zeal as a preacher of the Cross, except as a means of extending the power of the lodge.

There is also the needy or unpopular preacher who has lost the confidence of the best part of his church and takes refuge in the lodge, thus securing an alliance that will strengthen him against his opponents in the church and will give him material aid, as well as proclaim his wonderfully increasing popularity. It may be that he goes to a new field, and then has a still better chance to become a star under the unsuspected patronage of the secret brotherhood. He gets appointed to lead off in popular meetings, and to be a great man among the Young Men's Christian associations, and spouts at missionary or temperance meetings, and in fact he becomes less a preacher of the Gospel than a spouter of fine things which are as nearly allied to any other as to the Christian system. His hearers become impatient under the narrow views formerly received as sound, and the charge of the apostle might be applied to them. "I marvel that ye are so soon removed from him that called you, into another Gospel." Yes, that is the secret: "Another Gospel" is the great danger and temptation in our day as in past days. The heart of man is as deceitful as ever and the agencies of the evil one are as active and numerous as ever. "What I say unto you I say unto all, Watch."

"*New Elegant Extracts.*"

"Whatever the other [the Christian church] may do, Masonry will go forward, doing good as it may, *waging no warfare*, but showing its reliance upon the three primal virtues, 'the greatest of which is charity,'" etc.—*Voice of Masonry, June, 1878.*

"The Chicago River is notorious for impurity, and its stench often offends all who approach it; but it may be and is dredged and purified. In its worst stage it is nothing in comparison with the foulness and offensiveness of Cynosurism, which is beyond the reach of disinfectants, but still has the effrontery to proclaim itself a *Christian* association and a general guardian of human society.—*Ibid.*

"It [Cynosurism] assumes the white robe, but engenders hatred, malice, strife and crime. It imputes to others every conceivable impure motive and act, and is itself the essence of hypocrisy, deceit and sin. Its iniquities are enough to blast a world, and to put fiends incarnate to shame."—*Ibid.*

We give the above boast of Masonic charity and the specimens of its emanations that the "Cynosurists" may read, mark, ponder and inwardly digest the same. These words for the spirits and rotten eggs for the bodies of "Cynosurists," are the disinfectants which Masons are wont to use. No wonder we are not purified in the estimation of the craft. B.

Russian Socialism.

Russia is far from being a free country; but principles are secretly leavening society in that land, and in Germany also, which must ultimately bear fruit. The assassination of General Mesentzoff, the chief of police, has awakened much and grave apprehension. The whole social and political fabric is honeycombed with revolutionary societies. Russian officials of all grades feel at present as if they went about their business with their lives in their hands, and Russian rulers, between home and foreign troubles, must have an unenviable burden of anxiety. They have not even the hope that if they could but secure the threads and the chiefs of the great association, they could stamp out the whole danger. The indications point to the existence of scores of societies with various objects, alike only in the expression of a vague dissatisfaction, which seeks to express itself by the most desperate means with the existing order of things. Clever and enthusiastic young men in the large towns of Russia seem to go into the secret revolutionary organizations as naturally as in England they would go into debating, scientific, or other clubs. The only comfort for Russian rulers is that Germany, their educated and superorganized neighbor, has been thrown into a panic of apprehension by the murderous attempts of a couple of half insane socialists. By and by, surely, one or two statesmen will arise in Russia and Germany who can see that the most gorgeous military foreign policy will not appease the masses of the people, who groan beneath the crushing burdens of home oppression.—*Cor. Religious Telescope.*

The Masonic Crisis.

The actual disruption in the general Masonic brotherhood, which has been expected for some time, must soon take place. The Grand Orient of France may be credited with this disintegration. The facts of the case are not without interest. Without referring to earlier Masonic institutions in France, we may state that, in 1771, the Ancient Grand Lodge of France, declared extinct, was formally replaced by a body called the Grand Orient of France; but continued to "work" separately until June, 1798, when it was solemnly incorporated with the Grand Orient, which has continued until the present time, though it has been placed out of communication with many Grand Lodges, for some extraordinary deviations from established rule—one Dr. Mackey, a well-known Masonic author, says, being "the recent abolition of the office of Grand Master—the duties being performed by the President of the Council of the Order."

Several months ago, the French Masons (*i. e.*, the Grand Orient of France) solemnly resolved that they would no longer recognize the existence of a God in any Masonic rites. Considering that Masonry is eminently a religious institution, wholly unsectarian (Christians and Jews being members, with equal privileges), this repudiation of the Deity was so extraordinary that the Grand Lodge of Ireland immediately severed all fraternal relations with the Masons of France. In due course, the Grand Lodges of Scotland and England, and some of the American lodges, took similar action.

The Grand Orient of France are about to issue a general invitation to their brethren in England, Ireland, Scotland, and the United States to take part in a "convent" (or secret convention) to be held in Paris, in order to revise the decision of the English-speaking lodges, which have literally read the French Masons out of all fraternity, because of their repudiation of the Deity. If the Anglo-Saxon Masons, as they are called, adhere to their resolution, or even if they decline to accept the invitation to join a secret convention, the Grand Orient of France have resolved to declare themselves independent, with power and determination to issue warrants under

their separate seal, constituting branch lodges in England, the United States, and other countries. A few members, constituting the old section, will probably maintain Masonry as a religious element in France, but the new and more numerous revolters will continue to exclude all reference to the Deity in their cermonials. Such is the latest aspect of an affair which has a tendency, of course, to annoy Masons in English-speaking countries.—*Philadelphia Press.*

]From the Christian Union.]

Public Schools in New Haven.

You inquire of me about "the New Haven Bible-in-school question." I should hardly have written to you on that subject had not you asked me to do so; but as I think of the matter on which our citizens voted last week in electing members of their Board of Education, and the answer which they gave to the question which they had been thinking about through a period of eight months it seems to me that the late election in our school dirtrict may reasonably be regarded as having much more than a local interest.

I know not for how long a time our public schools have been opened daily with a very brief religious service. The service has been, first, the reading of a few sentences from the Bible by the teacher, then the repetition of the Lord's prayer by the united voices of teacher and scholars, then the singing of two or three stanzas from a hymn. Some of the teachers and many of the scholars were Roman Catholics; and our Jewish families (numerous enough to have two synagogues) were as fully represented by children at school as any other class. But I have not learned that either from the Romans or from the Hebrews there had been any complaint in the namo of conscience against that method of beginning the school-day routine.

It was therefore a surprise when the people of New Haven found a little more than eight months ago that, by a vote of five to three in their Board of Education, all "religious exercises" in the public schools were thenceforth prohibited. The only Roman Catholic member of the Board voted against the prohibition, and gave his signature to the document in which the minority appealed to their constituents. The Jewish member of the Board (and that there was one is significant of the liberal spirit which our people have exercised in regard to their schools) voted with the majority. The other four of that majority are men to whom none who knew them would impute any sentiment of hostility to religion, to Christianity, or to Protestantism.

The issue was brought before the public in two reports, exhibiting, respectively, the views of the majority in making the new regulation, and the views of the minority who had voted against it. With the two documents before me I will endeavor to state the issue fairly.

On the part of the Board it was maintained (for substance) that the religious exercises in the schools must necessarily be obnoxious, and therefore oppressive, either to Roman Catholics or to Protestants, either to Jews or to Christians, either to unbelievers or believers; and that the State under whose authority the schools are established and regulated must do nothing which can be regarded as teaching any system of religion or morals. The exclusion of moral instruction and the exclusion of every religious idea or sentiment were inseparably blended in argument. There was to be no teaching of morals "other than the rules of the school as prescribed by the Board, and these could not but be moral in their ends and effect. The very necessities of school discipline"—such was the reasoning of the majority—"involve the inculcation of certain moral practices, certain virtues. We cannot have schools without truth, and self-denial, and industry, and obedience, and honesty, any more than we can have a state without them." As I understand the argument, it was assumed that because of the completed separation between church and state in Connecticut, and because of the acknowledged and guarded sacredness of religious liberty, no distinction between right and wrong was to be recognized in the public school as resting on any other basis than "the necessities of school discipline," or on any other authority than that of the Board of Education. The children must be taught that telling lies in school hours is against the regulations of the school; but let the teacher beware of intimating that "lying lips are an abomination to the Lord," or even that lying is everywhere wicked and mean. They may be taught that they must not steal each other's books or pencils while they are in school nor each other's hats as they go out, but there must be no teaching of a Divine law, "Thou shalt not steal;" no suggestion of the idea that stealing is objectionable for any other reason than because the Board of Education, in deference to "the necessities of school discipline," will not permit such doings inside of the schoolhouse. If a boy whose home reeks with the breath of blasphemy, being reproved for some school delinquency, replies with a horrible execration, there must be no suggestion to him of the sin or the immorality of such language; but if there happens to be no specific rule against cursing he may be informed mildly that when he calls on God to damn the teacher he is introducing into the school a "religious exercise" forbidden by the latest regulation.

I do not mean to imply that our schools have been conducted in this way, nor that sound moral principles—the rules and ideas of Christian morality—have not been inculcated with the approval of the Board. The contrary is true. What I mean is that if the principles on which the late majority of the Board defended their position are consistently adhered to and applied, all suggestion of an essential distinction between right and wrong must be forbidden in the schools; and the children must be trained by the state into the habit of thinking that the difference between right and wrong, instead of existing in the nature of man and of the universe, is only conventional, created by human law, and sanctioned by nothing more than human power. Who is so ignorant as not to know that schools are really valuable to the state, or really worthless, in proportion as they elevate or depress the moral character of the people, making them truthful, honest, chaste, generous and brave?

By the minority of the Board it was denied, in the statement of their views, that the religious liberty of either Jew or Romanist had been infringed by religious exercises which involved no disrespect to the religion of the Old Testament or of the Talmud, and touched no point of difference between Romanist and Protestant. It was denied that the five-minutes' religious service was what could properly be called religious teaching, or was in any sort an intrusion by the State into the province and functions of the church. A distinction was taken "between *religious teaching* by the State, and the *recognition of religion* by the State, and therefore in the school which the State establishes." It was argued that the principle on which the majority had been induced to act is of much wider application. That principle, said the minority, "requires that the State shall in all respects ignore religion, and shall suppress the voice of prayer in halls of legislation and courts of justice, shall recognize no Sabbath, shall cease to inaugurate its officers with invocation of God, or to bind the conscience of a witness by administering any oath. In other words, it requires that the State shall cease to be the civil organization and self-government, under God, of a religious people, or to know that the people who *are* the State are anything else than atheists. We are not prepared to admit that, in Connecticut, atheism has attained, or is likely to attain, the dignity and dominancy of a religion established by law."

Deliberately and distinctly, the minority confronted the whole argument on the other side by affirming the "historical and legal fact," and proving it, "that the State of Connecticut has always been and is now, a Christian Commonwealth." As a State, "Connecticut has never professed indifference to religion, but has always had a positive and affirmative religious character." Connecticut as a State, "in its recognition of universal religious liberty and in its protection of every man's religious rights, is not the less Christian but the more Christian. It is not Christian in any limited sense of the word, Greek, Roman or Protestant, but in that sense in which all Christian denominations are Christian."

The issue, thus defined, was before the people of the New Haven school district during a period of eight months. It was considered and talked about; and, I believe, it was pretty generally understood. Our Roman Catholic citizens understood it. They knew that their religious liberty had not been violated by the devotional exercise at the daily opening of the schools. As the time drew near for the annual election at which three new members of the Board were to be chosen, two tickets were nominated—one known as the Bible ticket; the other named by those who made it the "Anti-Sectarian" ticket; with the insulting assumption that in Connecticut, Christianity—nay, religion itself—is "sectarian." On the day before the election some of the Roman Catholic clergy addressed their congregations on the subject and frankly told them that the question was not between Roman Catholic and Protestant, but between religion and irreligion.

Your readers know the result. The Bible ticket was elected by a majority of nearly three thousand votes.

Yours truly,

Leonard Bcon.

Where mortal eyes, looking at the outward appearance, contemplate only the frail child of earth, the divine vision may distinguish an heir of eternal glory.

Heathen Counterfeits of Christ.

[From the Jewish Advance.]

The 16 Saviours we copy from a book published in Boston, by Colby and Rich, called the "The world's sixteen crucified Saviours," many of whom, the author assures us, were born of virgins, on the 25th of December, the present Christmas day. The 16 Trinities we found specified in Mackenzie's Royal Masonic Cyclopædia and without any further comments; here are the 16 Saviours:

	Crucified about B. C.
1. Chrishna, Hindoo, date unknown	...
2. Sakia, Hindoo	630
3. Thammuz	800
4. Wittoba of Telingonese	553
5. Iao of Nepaul	622
6. Hesus of Celtic Druids	834
7. Quexalcot of Mexico	827
8 Quirinus of Rome	406
9. Prometheus	547
10. Thulis of Egypt	1700
11. Indra of Thibet	725
12. Alcestos of Euripides	600
13. Atys of Phrygia	850
14. Crite of Chaldea	1200
15. Bali of Orissa	725
16. Mithra of Persia	1200

And here are the 16 Trinities:

1. Egypt, Osirus, Isis, Horus.
2. Orphic mysteries, Rhanes, Uranus, Kronos.
3. Zoresterian, Orsmuzd, Mithra, Ahriman.
4. Hindoo, Barhama, Vishnu, Siva.
5. Cabiric mysteries, Axieros, Axiskersas, Axiskersa.
6. Phœnicia, Ashtaroth, Milcom, Chemosh.
7. Tyre, Belus, Vinis, Tammuz.
8. Greece, Zeus, Poseidon, Hades.
9. Rome, Jupiter, Neptune, Pluto.
10. Eleusis, Iacchus, Persephone, Demeter.
11. Platonic, T'agathon, Nous, Psyche.
12. Celtic, Hu, Ceridwon, Crierway.
13. Teutonic, Fenris, Midgard, Hela.
14. Gothic, Woden, Frigga, Thor.
15. Scandinavian, Odin, Vile, Ve.
16. Mexico, Vitzlipuzli, Tlale, Tezcatlipoca.

J. R.

In the annual report of "Grand Master" Webber of Michigan, Jan. 26, 1875, occurs the following upon the religious character of the lodge:

In looking over the proceedings of sister grand jurisdictions I observe discussions which it seems to me are entirely foreign to our institution. Some seek to prove that Masonry is and others that it is not religion. Which is right depends upon the definition which is given to the term. The dispute is rather a dispute about terms than a dispute about principles. There are many different religions in the world and each adjudges all the rest wrong. Why should we dispute about such questions? Masonry has been well defined to be "a universal system which teaches the relative and social duties of man on the broad extensive basis of general philanthropy." Within that definition every lover of his kind, every one who is willing to love his neighbor as himself, or to do unto others as he would have others do unto him, can see that Masonry is right, no matter whether as a technical religionist he be a Jew, a Mohammedan, a Christian, a follower of Zoraster, Confucius or Brahma. The inhabitants of all climes and the men of every worship may join with Masons without hearing that which will conflict with their peculiar ideas. As men, as citizens, as members of ecclesiastical organizations, differences may exist between

us. With those differences we, as Masons, have nothing to do, and a discussion of those differences should find no place in our lodge rooms. When we meet as Masons we meet as children of one common Father, as brothers laboring for one common end. If we are asked for our creed, we reply, "Faith, Hope and Charity." If we are asked for the tenets of our profession, we answer, "Brotherly Love, Relief and Truth." If we are asked what principles guide us in our intercourse with humanity, and in our progress through life, we answer, "Temperance, Fortitude, Prudence and Justice." If there be any who say that our creed is founded in error, that our tenets are not entitled to their respect, and that the principles guiding us through life are not well adapated to benefit humanity, we point them to the history of our institution, which ante-dates human records, and ask, Who is he that dare put his individual opinion against the experience of the past? So believing, let our practice be made to conform to our professions —we serve God best when we best serve our fellow men. "Be not weary in well doing, for in due season ye shall reap if ye faint not."

Reform News.

Preliminary Work.—From the General Agent.

Windsor, Conn., Oct. 10, 1878.

Dear K.—A hasty note while delayed for a little time here may be of interest. I find the feeling in New England so far as I can judge far less rigid than two years ago. I have thus far been received and treated kindly. There is evidence of a deep conviction among the ministry that this question of secrecy must be discussed and acted upon at no distant time. There is also evidence of unwillingness on the part of many to take an open, decided stand against the lodge at present. How far they will attend our National meeting at Worcester remains to be seen, but without question nine-tenths of the clergy are in heart with us, and would regret exceedingly to have it fail in any respect. How much they will be willing to aid in making it a success is a question of the future.

At Hartford to-day, I called on our aged friend Francis Gillett, who is quite infirm and unable to make very much effort in any cause. Financial reverses have taxed his faith to its utmost and he is seeking relief for the whole country, himself included, in helping on the greenback movement.

At Willimantic we had a fair attendance and good meeting last evening. At Putnam I met several friends the day previous and have agreed to return there for work at some subsequent time as shall be arranged.

On the 8th I attended the consociation of Windham county, Conn., and was allowed half an hour to present our work. Many questions were asked and a brotherly, Christian feeling shown, and I felt that the Lord had opened the way for doing a good work. I invited the brethren to attend our anniversary at Worcester, and suggested the appointment of representatives, but did not think it wise to press the matter or to urge the association to go farther than they felt it to be their duty.

On the evening of the 7th I spoke to a small audience at Mansfield, in the vestry of the Congregational church. At this point I met two pastors, one a Baptist and the other a Congregationalist, who had left the Odd-fellows' lodge and bade me a hearty God-speed in my work. At Willimantic, on Sabbath, I had the pleasure of listening to an admirable sermon by the pastor of the Congregational church in the morning, and spent a pleasant and profitable hour in the Sabbath school after the close of the morning service. One of the deacons of this church is engaged in a mission work in a neighboring parish and I accepted from him an invitation to preach to his people at 4 o'clock P. M. The audience was not large but the attention was all that could be asked. In the evening I preached in the Congregational church, and was much encouraged by the kind reception of the plain truths of the Gospel by attentive listeners. I am greatly indebted to the pastor for his many acts of kindness and gentlemanly treatment shown to the advocate of a confessedly much needed, but in most places very unpopular reform.

I might mention many incidents of interest and give the names of parties who have expressed to me their hatred of the lodge in private conversation, but it might, should this meet their eyes, be thought an unwarranted liberty and for this reason I have avoided speaking of names. What seems necessary here is a thoroughly devoted man of God full of faith and works to go among the people. He would be well received and I think sustained.

J. P. Stoddard.

Northeast Pennsylvania Affairs.

The annual meeting of the Northeast Pennsylvania Anti-secret Association occurred on the 27th, 28th and 29th of September, at Scott Valley Baptist church.

We were much disappointed in the absence of many whom we had fondly hoped to meet, especially the men on whom we relied mainly to speak to the people on the occasion. Notwithstanding all, the meeting was a spirited one, and, I believe, good was done and the cause of God advanced.

Elder S. E. Miller gave us on Friday evening a good logical sermon founded on God's command to "come out and be separate" from the sons of Belial, which was well done and well received.

On the 28th we convened at 10 A. M. for prayer. At 10:30 we came to order with Elder S. E. Miller in the chair. Brief addresses, followed by free conference, with some business occupied the forenoon.

At 2:30 P. M. we resumed the free conference after thirty minutes spent in prayer. Conference ended, we went to the following items of business: Re-elected the same officers for the coming year. Voted the first quarterly meeting to be at Waverly, Lackawanna county, Pennsylvania, on the last week in December, commencing on Friday evening, 7 o'clock and lasting till Sabbath evening, embracing the 27th, 28th and 29th. The evening session was occupied by a lecture by the writer of this sketch and an address by Elder S. E. Miller.

At the close of the exercises, the following was passed by a rising vote:

Whereas, Speculative Freemasonry with its kindred organizations is an anti-Christian religion, assuming to save men and land them in the "grand lodge above," therefore

Resolved, That it is inconsistent and wrong for Christians to fellowship adhering members of the lodge in our churches.

The Sabbath was occupied by the usual devotional services, attended with sermons morning and evening.

We are soon to inaugurate more active measures in this lodge-cursed region of the State. Bro. L. C. Stevens of Clifford will start the enterprise by being one of twenty men who will raise $100 to procure the services of E. Ronayne for a series of lectures in this region in December next. Let any who will pledge $5 for said enterprise send their names and pledge to me. I hereby request brethren Raynor of Montrose, Powers of Harford, S. C. Stevens of Clifford, S. A. Reynolds of Waverly, Robert Berry of Carbondale, Clark Lowry of Green Grove, and N. L. Miller of Peckville, to solicit the needed sum to put the work on foot without delay.

The secretists are spoiling for want of *genuine* light. Counterfeit light, such as they get in the lodge, don't stir them enough to keep them from getting rancid by inaction and bad air. When they become conscious of this themselves and call for light as they do in Carbondale, Pa., it is high time to send the poor lodge-bound souls a little *real* light. "So mote it be." We *must have lectures in Carbondale!* The Baal worshippers there are vexatiously supplicating an aged and feeble man of nearly eighty years to embark in their behalf. Though *he* could handle them without mittens, give him fair play, let us grant them more than they ask.

Yours for the cause,

Nathan Callender.

Notes from Venango Co., Pa.

Editor Christian Cynosure:—Having promised the friends of the reform about Nicolville to preach for them at two different places and lecture in that vicinity, and help organize an anti-secret association, I left home on the morning of the 4th of October, in my own conveyance, and reached Father Watson's on the 5th at noon. After dinner I went eight miles to Pleasant Hill, where there was an appointment given out in the M. E. Church; as it rained there were few out. After meeting I went home with Bro. S. McMurdy, one of the old veteran class-leaders of the M. E. church, whom we learned to know and love twenty-six years ago, and who is heart and hand with us in this reform.

Sabbath morning, the 6th, I preached for them in their church again to a numerous congregation, from 1 Cor. 15:25, on the reign of Christ. In the evening I preached in the Levere school-house to a crowded house and announced the lecture for the next evening. After meeting I went home with Father Watson, an old tried friend of the reform.

On Monday evening I lectured at the Levere school-house on the evil tendency of secret orders. After the lecture the friends present formed themselves in an association auxilary to the N. C. A. Four different townships in Venango and Clarion counties and five different Christian denominations are represented in the association. The leaven is there at work and will eventually permeate these two counties.

The first seed sown here for the reform was by Mr. Robert Shaw from Oil City, now of Seagertown, Crawford, Co., Pa. Eight years ago he sent a copy of the *Cynosure* for one year to Mr. Watson. Now there are over fifteen copies taken at different post offices in the vicinity of Nicolville. Some of the lodge ministers are taking warning and deny that they any longer affiliate with these orders, hence they take their demits that they can say they no longer belong or attend the lodge, yet they are still acknowledged members of these orders. If not why are they so shy? and why do they at certain times recommend those orders to young men? These in turn talk out of school sometimes. Not long ago a member of the lodge and also a member of the Evangelical Association, boasted that most all their preachers of the Pittsburgh conference belonged to secret orders. Or why do these men by a resolution of their conference (as is asserted by some) close the doors of their churches against sermons and lectures on this subject? We ask why? Gentlemen, why do you not stand boldly for or against these orders and their teachings? Are you ashamed of your connection with them? If so, why not come out against them? "Why limp ye on both sides? If Baal be God why serve him, but if the Lord be God serve him." It will be hard for you "to kick against the pricks." It is reported by a certain brother that the Erie conference of the M. E. church passed a resolution against

secret societies at their session recently held at Oil City. Were those men sincere? The Philistine foxes will be caught hereafter. Yet straws show which way the wind blows. More anon. H. W. HAMPE.

WHO VOLUNTEERED AT PELLA, IOWA.

LYNNVILLE, Iowa, 9th Mo., 27, 1878.

EDITOR CYNOSURE:—We have just closed at Pella, Iowa, one of the most interesting courses of lectures and expositions on Baal and sun-worship, latterly termed Freemasonry, that I ever attended. Bro. Ronayne seemed especially gifted and helped on this occasion by the Lord. The hall was densely crowded every evening; the last two many stood with listening ears outside to catch a passing word. It has seemed to awake a general and wide-spread interest for good that will never lose its power.

On the third evening Bro. R. called for volunteers to fill the officers' chairs, and a well-known Mason in Pella by the name of Gough, came up and filled the Junior Warden's chair, and went to work showing by the way he took hold it was no new play for him, acknowledging its correctness, and other noble-hearted Christians took Bro. R. by the hand and blessed God that such a man was raised up to expose so heinous a sin, and bid him God speed. We must give the fraternity credit for their attendance and good behavior, yet we think one main point was for their good conduct. Public sentiment here is against them; nearly all the business men of the city attended, and some of them filled officers' chairs. Bro. R. made his usual offer or challenge to pay for the hall two or three nights, if they would come out and discuss Masonry with him, or prove him an impostor as they sometimes call him. One of the Pella bankers, on the south side of the square, told some one on the street that R. was a blatherskite and liar and should not be believed; and the editor of the Pella *Blade* said he knew no more about Masonry than a Greenbacker does about politics. More anon. T. K. BUFKIN.

LIGHT ARISING IN A DARK PLACE.—GLORIOUS NEWS FROM THE SOUTH.

COLUMBUS, Miss.

BRO BLANCHARD:—I was glad to see the names of more seceders from Freemasonry in the last *Cynosure*. I send another to be added to the list, J. W. Moore, (one degree) Sanford county, Ala. He renounces Freemasonry declaring he will have no more to do with it.

Pleasant Ridge church (Congregational) resolved by a unanimous vote to keep pure from secret societies, and sends up her name as one of "The United Churches of Christ." Not long since I heard a Methodist minister preaching against secretism. He spoke of the prevalence of Masonry as one of the probable causes of the present judgments of God upon our land.

I spent some time lately in tract distribution in Alabama. The tracts were generally received with pleasure. One man speaking of a minister of that place said, "He warns us against every other sin and he ought to warn us against secret societies." While I was telling to some the way in which they are made to swear in the Masonic initiation, a lady exclaimed, "Why, it's sacrilegious; its perfectly awful! Why, my husband, why did you not tell me of this?"

I preached at a Methodist church in Sandford, Alabama at a protracted meeting and part of my discourse was upon lodgery. I requested those who were opposed to it, and would advise their preachers to preach against it to rise. Almost all the congregation rose up. Two preachers stood up signifying their readiness to do so.

In the midst of success I have also met with derision and curses, but hitherto the Lord has been my trust, my refuge and my defense, and to his name be the praise.

ELI TAPLEY.

RATHBUN IN WEBSTER CO., IOWA.

Rev. N. Wardner, general evangelist of the Wesleyan churches, notices in a late report to his church paper the good work being done by the Iowa lecturer:

On Saturday brother Rathbun came greatly to our joy. He had been to Missouri and some fears of his safety had been entertained, and his appearance was a source of great relief to our anxieties. He had worked the Masonic degrees there and through the Divine interposition had returned unharmed. Bro. Rathbun's work in this part of Iowa has dug a grave for Freemasonry more than "six feet perpendicular." His triumphs over the champions of "the works of darkness" have been most complete. Having failed to foil him in discussion, they have resorted to the basest slanders, which only return to torment the inventors. Under the light that is being shed on this blackness, many are leaving the lodge, and many good and conscientious Christians are withdrawing from churches which fellowship these abominations, and wide fields are being opened for the organization of Wesleyan Methodist churches. This is the reward of fidelity to principle. The rising tide of Gospel reform which sweeps all dark orders from God's altars can not be stayed. Monday evening I saw brother Rathbun work the third degree of Masonry at Dayton. He was perfect master of the work in hand, killing and resurrecting "Hiram" most admirably. I could but wish that he might work the degrees in every community where we have a Wesleyan church throughout the land. Masonry

"Is a monster of such hideous mein,
As to be dreaded needs but be seen."

There is no danger that seeing it often would lead to either "pity, endure or embrace."

My soul so rejoices that our churches, as far as my observation goes, are so forcibly realizing that to be false is to fail, but to be true is to succeed.

Correspondence.

WHAT DO THEY MEAN?

SALINA, Kansas.

EDITOR CHRISTIAN CYNOSURE:—The enclosed clipping was taken from one of our city papers and will doubtless explain itself to you.

Will you please tell us by what authority Masons claim the true God as their "Supreme Commander," "Supreme High Priest," and "Grand Master on high?"

How do Masons *know* that there is a "celestial convocation of the Infinite Chapter?"

The Masons whose names are attached to these resolutions speak of their deceased brother Mason as one who "has entered the blissful abodes of the blessed," and whose "soul, freed from its shackles, will partake of eternal bliss."

Do they make these statements from the stand-point of Masonry, or the stand-point of the Gospel of Christ?

Is there anything in Masonry, apart from Christ, that is calculated to save men from sin and its eternal consequences?

More light is desirable. Yours truly, ENQUIRER.

ASYLUM OF ASKELON COMMANDERY, No 6, Knights Templar.

"WHEREAS, It has pleased our Supreme Commander to remove from among us our well-beloved friend and frater, Sir William S. Alexander.

Resolved, That in the death of our beloved frater, we have lost a true friend, and earnest, faithful and magnanimous Knight, and this city and community a valued citizen.

Resolved, That our only consolation rests in the faith that our departed friend has completed his dreary pilgrimage; has finished his warfare with the vanities and deceits of this world, and has entered the blissful abodes of the blessed."

At the regular convocation of the Salina Chapter, No. 18, R. A. M., held Sept. 9, 1878, a committee consisting of Companions Faulkner, Whitehead and Bond reported the following, which was adopted:

"WHEREAS, Our dearly beloved companion, W. S. Alexander, has been summoned by our Supreme High Priest to a celestial convocation of the Infinite Chapter. * * *

Resolved, That while we sincerely deplore the untimely death of our beloved companion, our grief is tempered by the reflection that our loss is his gain, and that his soul, freed from its shackles will partake of eternal spiritual bliss."

SALINA LODGE No. 60, A. F. & A. M.

"WHEREAS, It has pleased our Grand Master on high to call from labor in this earthly lodge, to refreshment in the lodge celestial, our worthy and much respected brother, William S. Alexander, therefore,

Resolved, That with great esteem we hold our brother in remembrance as one whose personal character was affluent in all those qualities which contribute to the formation of a perfect man.

Resolved, That in his being called from our midst, we recognize the mysterious hand of the Supreme Architect of the Universe, and submissively bow to the decree of him who doeth all things well."

AN INCIDENT.

A colored man, a member of a Baptist church in Burlington, Iowa, who had recently listened to Rathbun's expose of Masonry, said, "I went the next Sunday evening to our church, de cole'd church, and dare was our preacher he a Mason and he preachin' away as hard as he could, and when he see lots o' white folks comin' in he jus stick his thumbs together and spread his hands out right over de Bible. He want to tell de white folks he Mason. Me want no more Mason preacher for me dat take such awfu oaths. Me once goin' to join de Masons, but lacked two dollahs and they wouldn't take me. I'se glad I lacked that two dollahs. Wy, broder, a Mason has no more business in de church dan a hog has in side-saddle. De boys all round say dat Rathbun's lectures cured them of wanting to be Masons. No more Mason for them." SO MOTE IT BE.

A SYLLOGISM FOR BRO. HINMAN.

1. Ninety-nine out of every hundred of those who have been truly regenerated have felt, at times, the involuntary uprising of depravity in the shape of pride, anger, covetousness, lust or other evil propensities, even while living in a state of conscious justification by faith.

2. The stirring of these evil propensities is inconsistent with a state of entire sanctification, for the blood of Jesus "cleanseth us from all sin," and from "all filthiness of the flesh and spirit."

3. Therefore, ninety-nine out of every hundred of those who have been *truly regenerated* have not been regenerated at all, and are either wofully deceived or arrant hypocrites, according to Bro. Hinman's theology.

I should rather draw the following conclusion: Therefore, ninety-nine out of every hundred of those who have been truly regenerated need the cleansing blood to wash away *inherited depravity*, from whence spring these evil propensities. M. L. VORHEIS.

Burlington, Ia.

A NEW AND VALUABLE HISTORY.

MARSHALLTOWN, Iowa, Oct. 1, 1878.

EDITOR CHRISTIAN CYNOSURE:—The following is a copy of a card sent by some Mason I presume, to Bro. Rathbun a few days ago. I hope you will give the Masons the benefit of an insertion in your valuable paper.

It is headed "Important to Masons," and is as follows:

"We have just issued a book which is a complete instructor for the Blue Lodge, containing the opening and closing and all the work and lectures, pertaining to the first three degrees.

This work is printed in cipher which is easily read by a Mason but is perfectly unintelligible to any other person. The work is called

the *Political History of the United States.*

As the work differs somewhat in the different States, we have different books containing the exact standard work of each particular State, word for word, leaving out the signs, grips and passwords.

Masons have been so long availing themselves of the open exposes which any one can read and which are always erroneous, that it has become a *necessity* that a work of this kind should be within the reach of members of the fraternity, if for no other purpose than to discourage the publication of exposes which would not be published at all but for the patronage which they receive from Masons themselves.

No member who wishes to be a *bright* Mason can afford to be without this book. It is neatly bound for carrying in the pocket and it will give you the work as correctly as you could get it from the Grand Lecturer.

This work will be sent by mail, postpaid, on receipt of $2.25. Liberal terms allowed to agents. Sample copies will be sent on receipt of $1 50. L. WIGHTMAN,
731 Broadway, N. Y., publisher of standard Masonic works."

The above is the card to the letter, with the publishers italics. No comments.

Yours for the information,
J. McCLERY.

ODD-FELLOW DEDICATION.

CANAL DOVER, O., Oct. 6, 1878.

BRO. KELLOGG:—Thursday, 3rd inst., was a great day for the I. O. O. F. of this place. The order have rented a hall on third story of a large brick block recently elected for a wholesale business. The dedicatory ceremonies took place on Thursday afternoon. After taking a street parade the "solemn ceremonies of setting apart this hall for the purposes of Odd-fellowship," were duly performed. Of course some "Worthy Past Master" had to be imported for the purpose. There were two on hand, one to lead off, the other to "say" the prayers. After the former had done his part he lectured to the order until train time, and the latter remained over night and delivered an address on Odd-fellowship in the M. E. church.

I assign two reasons for its being there: 1. By getting into the most popular church of course everybody would conclude it is a good thing and ought to be patronized. 2. The M. E. church has the largest audience room there is in town, and by the amount of advertising done to get a crowd, it was presumed that a vast audience would be out to "hear all about Odd-fellowship," as the posters said. The audience, however, was very small, a very fitting rebuke to the occasion.

Mr. Deuel, the man who lectured, spoke nearly an hour. The first part of his lecture was devoted to the development of the "immortal truths" that Odd-fellowship has been the means of discovering, and in the second part, he took hold of the "objections to Odd-fellowship" and exploded them. I noted down a few of his propositions which I here give to the readers of the *Cynosure.* They may be new to some.

1. Odd-fellowship is the miracle of the age. 2. It dispenses millions every year. (Of course the lecturer in the afternoon said the same thing. They all do that, but forget to say that all their dispensation of gifts is on the principle of a life insurance company that claim no charity in it.)

3. Odd-fellowship has gained such proportions that it demands the attention of every one. 4. It is founded on the Bible. (This must always be said to quiet all fears as to its being an immoral institution. It's a subterfuge that *other* wicked institutions resort to when defending themselves. The same principles are taught in the order that are taught in the Bible. Hence the Bible authorizes it.)

5. The first principle discovered and taught by Odd-fellowship is the "Fatherhood of God," the second, the "Brotherhood of Man." Through the discovery of these truths, the churches have been elevated and sectarianism abolished, he said, so that the church is indebted to their order for it. Then, growing out of these fundamental principles for the discovery of which Odd-fellowship alone must have the honor, is another leading truth of the order, viz., "The Immortality of the Soul."

Of course the members of the lodge think it was a grand effort, but I venture the opinion that the initiations will not be increased either by that lecture or the "imposing ceremonies" of dedication.

Above the entrance to the lodge room, and also above the chief officer's stand, is the inscription, "In God we trust." I met this said officer next morning, who, by the way, is a prominent member of one of the churches, and after asking me how I liked things the day before, and very openly giving him my opinion of such work, I asked him how many of their members do really and truly "trust in God." His reply was that a man could not get into the order unless he does believe and trust in God. But I know men of that order who have no regard for God, his laws, the Sabbath, religion and morality, and yet the principles of Odd-fellowship teach them that they are better than Christians and in event of death they are taken to the "Grand Lodge above," and that God is their "Great Grand Master." O, it is horrible to contemplate such doctrine! My blood chilled as I witnessed their blasphemous and heathenish ceremonies.

Canal Dover is not wholly given to Baal. Although comparatively silenced by the supremacy of the lodge influence I find some very strong opposition to secrecy. I have conversed with several good men who offer to aid me in procuring the services of Bro. Stoddard, to whom I have already written on the subject. One of the ministers here is anti-secret, but he has never investigated the matter and his convictions of the truth of the expositions of the orders are not as sound as they ought to be. I am sure that a few lectures by Bro. S. will confirm him in his anti-secret views, and make many more decided opposers of the lodge.

On Friday I was told by a man who a few years ago was a confirmed drunkard, but has since reformed, been converted. attends church and lives a Christian life, that he started to prayer-meeting the evening before, but on getting in sight of the church he discovered no light in the basement where prayer-meeting is held, but saw the audience room lighted up, and he then thought of the Odd fellow lecture, and he turned and went home. He calls secrecy the work of the devil and is very anxious to hear it exposed. Justice to this man compels me to say that he is a strong Prohibitionist and on next Tuesday his testimony will be against the unholy liquor traffic. I mention this because I like to find men right on every question. Hoping the good work may continue, I am yours for truth, C. W. KOHR.

WE MUST ORGANIZE.

The Masonic organization is the most perfect in the known world. In it every man is sworn, under penalty of death, to do his Masonic work and meet his Masonic obligations. For Anti-masons to attempt to overthrow this terrible despotism, without a systematic organization, is extremely foolish. Then let it be impressed upon the minds of all anti-secret reformers that organization is the first duty of every one anxious for the removal of the decomposing carcass of Freemasonry.

We have had many good audiences; we have given the people much light by papers, tracts, books, etc.; but we have failed to impress on the minds of the people that *every man must do his duty or suffer the penalties.* The penalty for the Christian is to be found in the Scriptures; and those for the freeman can easily be guessed by the thickest skulled Anti-mason.

Now, readers of the *Cynosure,* will you try to get along with all the wheels off your ox-cart, or will you grease them well with greenbacks and then put them on, so our lecturers can ride through the mud of secretism and the filth of Freemasonry?

The great word of the Mason is Mah-hah-bone. Let the anti-secret word be "Organization."

E. J. CHALFANT.

OUR MAIL.

Daniel F. Pratt, Reading, Mass., writes in regard to a journey in Europe:

"I found that I could get along as well without Masonry as with it. I was kindly treated by all whom I came in contact with in both England and France. I was urged to join the order before leaving, but I could have found no earthly use for it if I had, unless I wished to do some wrong."

Asa G. Cutler, Putnam, Ct., writes:

"My heart is with the Anti-masonic, also the prohibitory or anti-rum, cause."

Augustus Soper, Tilsonburg, Ont., writes:

"How is it that Masonic fathers never solicit their sons to become Masons? How is it that Masons' wives are not buried with Masonic honors? How is it that Masons' wives are not permitted when dead, to join their husbands in the Grand Lodge above?"

Will some Mason answer these questions?

J. Hunter, Freeport, Ill., writes:

"The *Cynosure* stands next in value to the blessed Bible in my family. God hasten the day when it may be found in every house. I read it and send it out on its mission of reform. It is growing better every number. May God make the truths it utters sharper than a two-edged sword. God bless both editor and paper."

Dr. A. Benham, Melmore, O., writes:

"Our churches in this vicinity have concluded to let the Masons run the dead river line through Dear *Christian Cynosure,* we have many souls to save, and if God will not take the cause in his own hands, we are in a doleful condition. Let every Christian and lover of Christ pray that God will, in his own time, send deliverance. There are a few here who say, 'Come over and help us.'"

Hope Davis, Carpenterville, Ill., writes:

"The influence of all ministers who do not come out fully on the Lord's side, is on the side of Baal. They keep back a part of the price. They regard evil in their hearts and the Lord will not bless their labors. They had better stop preaching and take hold of the plow. I believe the Lord will hear us and we will prevail."

Josiah Talbot, Pella, Iowa, writes concerning Mr. Ronayne's lectures in that place:

"We feel thankful to God that he has raised up such an able man to expose that idolatrous institution called Masonry. We enjoyed the three lectures here very much, and the people have had their eyes opened as never before. We think much good has been done."

A sensible man in Philadelphia, Pa., writes:

"After a careful perusal of the 'Odd-fellowship Illustrated' obtained a short time ago from you, I think I am benefited by the exposure there made, and having been importuned to join the Masons and Knights of Pythias, I would like to know something of their doings."

Sabbath School.

LESSON IV.—October 27, 1878.—THE RICH MAN AND LAZARUS.

SCRIPTURE.—Luke 16: 19-31. Memorize 22-25. Primary Verse 31.

19. There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day.

20. And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

21. And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

22. And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;

23. And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

24. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

25. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted and thou art tormented.

26. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you can not; neither can they pass to us, that would come from thence.

27. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

28. For I have five brethren; that he

may testify unto them, lest they also come into this place of torment.

29. Abraham said unto him, They have Moses and the prophets; let them hear them.

30. And he said, Nay, father Abraham: but if one went unto them from the dead they will repent.

31. And he said unto him, If they hear not Moses and the prophets neither will they be persuaded, though one rose from the dead.

GOLDEN TEXT.—"The wicked is driven away in his wickedness: but the righteous hath hope in his death."—Pr. 14: 32.

TOPIC.—"Lay up for yourselves treasures in heaven."—Matt. 6: 20.

BIBLE READINGS.

Luke 6: 20 38; Mat. 19: 16-30; Job 21: 7-21; Jas. 5: 1-20; Jas. 2: 1-16; 1 Cor. 1: 20-31; Rev. 2: 1-11; Mark 9: 43-48; Rev. 14: 10-19; John 5: 32 47; Acts 10: 34-43; John 12: 10 25; Ps. 73: 1-17; Heb. 12: 1-13; 2 Thess. 1: 1-12; 1 Kings 12: 25-33; Job 27: 11-23; 2 Cor. 5: 1-9; Pr. 30: 1-9.

From the S. S. Journal.

ANALYTICAL AND BIBLICAL OUTLINE.

Revelation Concerning the Hereafter.

I. THE SAINTS HEREAFTER.

1. Carried by the angels. v. 22.
"They shall gather together his elect." Mat. 24: 31.
2. Into Abraham's bosom. v. 22.
"To an inheritance....reserved in heaven." 1 Pet. 1: 4.
3. He is comforted v. 25.
"God shall wipe away all tears." Rev. 21: 4.

II. THE SINNERS HEREAFTER.

1. Being in torments. v. 23.
"The wicked shall be turned into hell." Ps. 9: 17.
2. "Son, remember." v. 25.
"Salvation is far from the wicked." Ps. 119: 155.
3. A great gulf fixed. v. 26.
"The sorrows of hell compassed me about." 2 Sam. 22: 6.
4. Neither can they pass....from thence. v. 26.
"Depart from me, ye cursed." Mat. 25: 41.

From Am. S. S. Union Advanced Lessons.

POINTS FOR SPECIAL STUDY.

1. Scripture references to "purple" and "fine linen."
2. Oriental "beggars" and "dogs."
3. The Jewish conception of Abraham's bosom.
4. The Scriptural teaching concerning hell.
5. The real "good things" of life.
6. The real "evil things."
7. The pleasures and pains of memory. (Son, remember)
8. Scripture examples of persons raised from the dead, and the effect upon unbelievers.
9. The teachings of this parable concerning the nature and duration of future punishment.
10. The Bible Readings.

PRACTICAL TEACHINGS.

1. Consciousness and character go with us into the next life.
2. As we have been morally, here, we shall be there.
3. Ungodliness, without regard to great vices, is soul-destroying.
4. The next life is one of retribution.
5. The suffering saint will have rest and joy in the future.
6. No other means of grace than those we enjoy would avail with those who are impenitent under the present means.
7. Unsaved in life we are unsaved forever.

From the Evangelical Repository.

LESSONS.

The allotments of this life afford no certain evidence of the estimate which God puts upon us, or of our condition in the future state. We grant that godliness is profitable unto all things, and that, on the whole, the way of holiness tends even to temporal prosperity. Still, so far as individuals are concerned, the distinction is not made in the ordinary providence of God, between the righteous and the wicked which we might have expected. We need to walk here by faith and not by sight in this matter. Those dear to God may, in this world, be sorely tried, and seemingly cast off by him, while those who are his enemies may roll in affluence. This state of matters has been a puzzle and a trial to many in all ages. In Psalm 73, it is seen how it exercised and perplexed the souls of saints in ancient times. The book of Job, and, more directly, that of Ecclesiastes, deals with this problem. And in this parable our Lord sheds light upon it. Here we see that God has another world in which to rectify the inequalities and clear up the mysteries of this. It is important for the guidance and comfort of Christians, especially in dark days, to meditate upon this parable, and it may serve as a warning to any who feel emboldened to increase or continue in sin because, for the present, they are outwardly prospered.

After death men exist as conscious beings. This doctrine is palpably involved in this parable. The body of the rich man was buried, yet the lived after death and was conscious. The materialist, who says that man consists simply of matter, organized delicately, it is true, but still only matter, is at variance with the teachings of Christ here. Those also who allege that between death and the resurrection the soul exists in a condition of inactivity and stupor, would do well to meditate on this parable. It is a standing protest against the doctrines of materialism and of an intermediate state of soul-sleeping.

At death the soul passes at once either to bliss or misery. The soul of Lazarus is borne to Abraham's bosom, to the banquet of the blessed. The soul of Dives goes to the place of torment, vs. 22, 23. There is no hint given here of the Romish purgatory, a place to which, it is contended, good men go when they die to be purified by suffering from the remainder of their sins. This doctrine, derived from paganism, has deceived many, and brought vast treasure to Popish coffers; but it finds no countenance in the Word of God.

Memory survives death. "Son, remember," said Abraham to Dives, and Dives remembered his brothers and Lazarus also. Indeed, it is necessary that the wicked should remember, else they would not know why they suffer, and the righteous need to remember in order that they may be in a position to recognize the grace of God in delivering them. Memory will intensify the misery of the one and enhance the joy of the other.

The separation which takes place at death, between the righteous and the wicked shall be complete and eternal. How far they may be permitted to have knowledge of each other's condition may be a question: but that there is an impassable gulf between them we here learn. Hence those who say that in the future world the impenitent may repent and pass to heaven, come into direct collision with our Lord's teaching here. Dives does not presume to ask admission to heaven, and Abraham speaks of an impassable gulf lying between the abode of the righteous and that of the wicked.

This is the only instance in the Bible of the invocation of departed saints, but it may be noted that the invocation came from one lost, and besides was unsuccessful.

The state of mind which leads men to disregard the Bible would make them resist any evidence of a mere intellectual kind. What we need is not more external evidence, but a heart to receive what is afforded. "Because I tell you the truth ye believe not," said Christ to the Jews. Because men love darkness rather than light, the more light is shed upon them the closer may they shut their eyes. No sinners are so hardened as the gospel-hardened.

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The Christian Cynosure.

CHICAGO, THURSDAY, OCT. 17, 1878.

OUR GREAT MEETINGS. — The Worcester National Convention and State meetings about to be held. Let us remember that we do not meet as anti-secret conventions to war on secret orders, but as "*Christian associations*" to turn the world from "these vanities" to Christ. A revival of pure and undefiled religion should attend every one of these gatherings. All who met in the City Hall Convention, Aurora, Ill., in 1868, remember that season as a Pentecost lit up by tongues of fire. Then all our hopes centered in God and we were not disappointed. "The Spirit was poured upon us from on high." So let it be at Worcester and the rest of our meetings near at hand.

"THE BIBLE IN SCHOOLS" is the voice and choice of the readers of the *Cynosure;* the sole and only standard of law and morals; and the first plank in the American platform, which declares that, "Ours is a Christian and not a heathen nation." They will read with joy Dr. Leonard Bacon's letter in the present number of this paper, on the "Public Schools in New Haven," and will notice a distinction heretofore insisted on by the editor of the *Cynosure*, between "religious coercion and recognizing religion." All Christ and Christianity ask of Americans, *as citizens*, is, not to imprison, fight for, or coerce men to accept it; but, as a nation, to continue to do as we have done from the first, viz., recognize it. Pilate must recognize Christ or crucify him. So must we: and so *shall* we, and "whosoever shall fall on this stone shall be broken, but on whomsoever it shall fall, it will grind him to powder." (Mat. 21:44.) Read with delight Dr. Bacon's letter and the result of the popular vote in New Haven.

A MACEDONIAN CRY comes from Columbia City, Oregon, so earnest and plaintive that we endorse and publish it, hoping that it will fall on the ears of some sleeping apostle Paul. Bro. Wm. E. Gore writes, ordering books and sample copies of the *Cynosure*, and adds: "I find this the best place for a lecturer. A good preacher and lecturer would be sustained and supported, and the people would rejoice to see the thing go on. If a good one can be got who is not afraid, send him on. We will stand by him to the last. This is a beautiful country and climate. If you can help us please let us know soon."

Will some one write to this brother.

THE MASONIC CRISIS, in this number, is a very important article. The persistent attacks of Abolitionists on slavery forced professing Christian slave-holders to change their ground and come out square for slavery, whereas before they had condemned while they apologized for it. Our attacks on the lodge are having the same effect. The Grand Orient of France which aspires to be head and mistress of Freemasonry, which is essentially atheistic, is alarmed that our blows are compelling professing Christian Masons to deny its atheistic character, and claim that the Bible on their altars means something more than a bauble and decoy for Christians. L'Orient therefore comes out for striking out the name of God from the ritual, and the Bible, of course, from the altar. This brings on the struggle noticed by the Philadelphia *Press*. Read and ponder. It points to the final struggle.

A FRIEND STATES THIS CASE: A Congregational church member, "as much opposed to Masonry as any body," but deprecating discussion, has joined "The American Order of United Workmen," secret, and meeting in the Masonic Hall. Being labored with he says he is bound to "the order" not only by his oath, but by a two thousand dollar benefit bond. So that if he must quit one he must leave his church. QUESTION: What is to be done in his case?

ANSWER. If incorrigible and irreclaimable, he should by all means be excluded from the church:

1. Because Paul commands it in Eph. 5:11. Those "unfruitful works of darkness" are reproduced in and by these modern secret orders, as can be shown by a multitude of authorities.

2. Because any person preferring his relations to the world above his relations to Christ in his church is already an apostate in his heart, and will be an Achan and curse to the church.

He should, therefore, be labored with in love and saved, if possible; but if not, cut off.

PRESIDENT S. C. BARTLETT held a meeting at the Tremont House, Chicago, Oct. 7th inst., in behalf of Dartmouth College. He said the College needed $250,000. "There was a deficit last year of $4,620, and twice as much the year before," that is the College has sunk *thirteen thousand eight hundred and sixty dollars* since President Bartlett went there. He has taken the course which its assailants recommended to Wheaton, viz., condemned Freemasonry in words and protected it in practice, and assailed its assailants. His policy has not brought him success. The meeting undertook to raise $1,000 from Dartmouth alumni. They reported but $650 raised; but a small part of the $250,000 called for. The above facts are from the *Inter-Ocean* of Oct. 8th.

THE CONSPIRATORS AGAINST WHEATON COLLEGE.—In the war on President Blanchard, Messrs. Webster, Taylor, Grassie, Hazard and others were loud in their professions of Anti-masonry. Webster attended and spoke at Anti-masonic meetings at Wheaton, and Rev. L. Taylor went down and addressed the Illinois State Anti-secret Convention at Streator. The same parties at Sycamore, in Elgin Association, voted to exclude an Anti-mason, without charges; elected a minister who was a Freemason as member of the body; and placed Gen. Dustin, Knight Templar, on its standing committee; then passed an Anti-masonic resolution to deceive the members of their churches who are opposed to Masonry.

Since then Rev. J. A. Montgomery of Morris, was advertised to read before Fox River Association, an attack on the division and reorganization of the College church. And Oct. 8th these same men, viz., Webster, Taylor, Grassie, Hazard and Hart, went down to Chicago Association, met at Lombard, Ill., where an hour was occupied in discussing "The responsibility of Congregationalists in this vicinity," in which Hazard was a leader; but no word is reported concerning secret societies. From the first the course of these men has been:

1. To condemn the lodge in words.
2. Protect it in practice; and
3. Set Congregationalism against the anti-secret administration of the College.

"THE JEWISH ADVANCE" is the name of a new Jewish weekly in the 16th number of its first volume in Chicago. The number before us has culled from a Boston book sixteen crucified Saviours and sixteen Trinities of divine persons. It is a significant fact that every system of heathenism, since Abel fell as a symbol and martyr tyr for Christ, has had its supreme god or Jupiter, and its slain mediator and prophet. Freemasonry has both. "The god of this world," Satan, is its supreme deity and the mythical Hiram its martyr mediator. Mormonism has the same. In short, Satan, as Adam Clark says, "is God's ape," or imitator, and caricatures God in his manifestations to men. In the last day all these false systems and counterfeits will be a unit against Christ. "Come, Lord Jesus, come quickly." (Rev. 22:20.)

TALK WITH OUR SUBSCRIBERS No. 2.

We have received responses from two good men saying that ten thousand subscribers to the *Cynosure* will, in their judgment, achieve the moral triumph of the reform for the cause of Christ and our beloved country. One writes from Massachusetts the other from Missouri. Our hopes and expectations for a large and powerful paper rest on the following grounds:

1. God has sustained the *Cynosure* through a season of financial pressure and derangement almost unprecedented since the settlement of the country. Good crops, industry and frugality among our people are already giving the wheel of business an upward turn.

2. The success and spread of our principles already attained make the *Cynosure*, a public necessity.

3. Since Mr. Kellogg is relieved from the care of the treasury of the National Christian Association, he is giving a large and increasing share of his time and energy to the departments of general and religious news, which will soon make the *Cynosure* as necessary as an almanac to all members of those churches in sympathy with the reform.

4. The working of Masonic degrees by Ronayne, Rathbun and others increases everywhere the call for intelligence on the subject.

5. The erasure of the name of God by the Grand Orient Lodge of France, and soon after by the Supreme Council of France meeting at Lausanne, has moved the order from its deepest foundations all over Europe and the United States. The *Voice of Masonry* (Chicago) for October, contains by much the ablest writing on the subject we have ever read from a Masonic author. Extracts from letters to the Supreme Councils of Belgium, England, Wales, Ireland, and the United Lodges of Germany insist that erasing the name of God and substituting a *Force Superieure* or *Principe Createur* (Supreme Force or Creative Principle) will utterly uproot and destroy the order in Christian, English-speaking lands, making the lodge prayers and oaths folly and absurdity. The upheaving and colliding of these masses of mind will make the discussion read and sought for like news from the Turco-Russian war.

6. Meantime, the meetings at Worcester, at Wheaton, in Nebraska, Wisconsin and Minnesota now soon to take place, and the inaugurating the United Churches of Christ, and missions in the ex-slave States, all these and many more conspiring causes unite to make the *Cynosure* a necessity, and will furnish our devoted and excellent volunteer canvassers with arguments sure to prevail. A better and holier set of men and women do not walk the earth, and their prayers and perseverance must surely win success. Meantime no toil shall be spared on the paper itself, and the publishers stand ready to reduce the price, as the list increases to a living figure.

THE STANNARD MYSTERY.

A few weeks since, Mary E. Stannard, of Madison, Connecticut, was found dead in the wood lot of Rev. H. H. Hayden (M. E.) in an unfrequented path, with her throat cut and arms folded across her breast. Before her death she had told her sister that Hayden had debauched her. Incipient legal measures were

being taken when the State withdrew the case, and there is much popular excitement in Madison and vicinity. Hayden, to prove an *alibi*, alleged he was in another place throwing wood where it could be loaded upon a cart. Some aged citizens went to the spot and one old man threw the same wood in three minutes and a half which was said to have consumed an hour or an hour and a half of Hayden's time.

The prosecuting attorney, Harrison, said he had withdrawn the case because Justice Wilcox had declared he would not believe Hayden guilty or bind him over. He, Harrison, further said to the reporter of the New York *Herald*, that "Wilcox and Hayden are *both members of the same Masonic lodge.*" And he further mentioned to the reporter that Rev. E. K. Avery (M. E.) who murdered Sarah Cornell and hung her up in a stack-yard in 1831 (forty-seven years ago) to give the appearance that she had hung herself, was a Mason; that he was taken before two Masonic magistrates who acquitted him; but was afterward bound over by a magistrate who did not belong to the lodge. There is talk of bringing Hayden before the court by a bench warrant.

Whatever shall prove true in this gloomy case in respect to Hayden the guilt of the lodge is apparent in both cases; that of Mary E. Stannard and Sarah Cornell. It must, we think, arouse attention in New England and Secretary Stoddard should carefully put the facts before the Worcester national meeting.

Church Shrinkage under Masonic Pastors.

The attempt to blend Congregationalism and Masonry is utter fatuity. The Puritan movement began by Hooper's "scrupling vestments," which were a plain Quaker dress compared with the toggery of the lodge. The early non-conformists shrunk from centralization, and each church ordained its own pastors. The Masonic constitution is absolute subjection to centralism. Says Professor Robison, "The principle of underling adherence to unknown superiors runs through all the lodges alike." Aside from its exclusion of Christ, the lodge is therefore simple death by chloroform to a Congregational church.

The *Advance* (Oct. 3,) tells us that Rev. Richard Knight was dismissed from his pastorate in South Hadley by a council week before last. And another council dismissed Rev. Geo. E. Fisher from his pastorate at South Hadley Falls. Immediate steps will be taken to consummate the union between the two churches." The *Advance* is mistaken as to the location of Mr. Knight's church. Both his and Mr. Fisher's are at South Hadley Falls, and both have large, fine buildings, and there is plenty of work for both.

But both Knight and Fisher are Freemasons; and the best members of their churches are opposed to the lodge. Some eight or ten years ago Fisher was Master of Holyoke Lodge of Freemasons, and invited his congregation, men and women—*Proh pudor!*—into the lodge-room to hear his inaugural address. The trustees of his church gave me the basement of his church to reply to his speech, which was given without prayer, and a German infidel played the melodeon accompaniment to Christless Masonic odes. Fisher told his people that the lodge was not religious but social, and he dwelt copiously on the social enjoyments afforded, from which the godly women of his church were excluded.

Rev. Mr. Knight lauded the lodge in private conversation; said that it helped him from Kansas (or Texas I forget which) to Massachusetts when Christians would not. And he boasted that Dr. Quint and other Congregational pastors were in the lodge, and "plenty more were joining!"

Is it any wonder that their two churches are shrunk to one? Unless the New England churches can be rescued from such leadership they are doomed to utter and certain extinction.

The Illinois State Convention.

By the agreement of the officers of the State Association and the friends at Westfield this meeting will be held in Wheaton the week before Thanksgiving. From the invitation voted by the College church it must be seen that the business to come before this meeting is of the highest importance to the reform. The letter of President Allen which we print herewith foretokens the work now to be undertaken in Illinois. Let every faithful child of God be instant in prayer for a meeting filled with the Holy Ghost and with wisdom to plan for the kingdom of Christ.

WESTFIELD, Ill., 10th, 1st, '78.

President Blanchard:

DEAR SIR:—I summoned our local anti-secrecy association to consult upon and decide the question of surrender of the State Association in favor of Wheaton. I was pleased to find a deep interest in the coming of the Association. Our claim would not have been yielded for your reasons first or second, but the third, viz., the prospect of an organization on Anti-masonic principles for missionary wor~, possibly foreshadowing more extended ecclesiastical union to the same end, induced a consent—reluctant—to accede to the suggestion of your letter.

The reply th en is: "Wheaton may have the Association this year (officers so arranging) with the condition that Wheaton influe nce agree now to support Westfie ld for the next succeeding meeting."

And, please, (for whatever good it may do,) have it clearly understood as above said, that the controlling factor in this consent is the expectation of such organization as you spoke of, or other of equal or greater moment. Should that not ensue, or at least be heavily essayed, we will feel, perhaps not quite aggrieved, but disappointed, to say the least.

May abiding and abounding grace ever fill your soul.

Yours in Christ,

SAMUEL B. ALLEN.

—The *Freeman* has begun to unveil the sophistries of the "Ancient Order of United Workmen," which is spreading over our Western prairies stealthily as miasmatic mists from a Carolina swamp. A correspondent in Warren county, Illinois, complains also of the inroads of this society on the Congregational church of which he is a member. We have printed little about this order as it has been hardly known outside Pennsylvania until a few years. Any accurate information will be gladly received respecting this order, or we will thank any friend to point out any avenue that may lead to such facts as will inform the people respecting the order.

—Bro. Needle's *Freeman*, at Albany, Mo., is doing a good work and doing it better all the time. Two papers are now printed at the office in good style, making 3,000 to 4,000 impressions per week, which is lively work for a country hand-press.

—The Secretary and Agent spoke to good meetings in Willimantic, Connecticut, last week and aroused the enthusiasm of the friends in that part of the State to be well represented at Worcester. He next visited Hartford and Hon. Francis Gillett, who is quite infirm, and, while his interest in the progress of the war on lodgery is unabated he can hardly expect to be at the Convention. His son was last week elected to Congress in Iowa on the Greenback ticket. Bro. Stoddard next visited Windsor and spent last Lord's day in Collinsville. He expected to reach Worcester on Thursday. He is greatly encouraged by the efforts of friends in various places to secure lectures and awaken the churches to the necessity of action against the lodge foe.

—There is an earnest corps of workers at Roney's Point, West Virginia, twelve miles east of Wheeling. They have organized a local association and arranged to hold meetings in the school-houses of the neighborhood during the winter. They want a lecturer, and one must be sent to help these brethren who are showing their faith by their works by an admirable enthusiasm.

—"Parents," says the Memphis *Avalanche*, in describing the terrible ravages of the yellow fever in that city, "have deserted their children, and children their parents, and husbands their wives; but not one wife has deserted her husband."

The National Christian Association.

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Home Circle.

THE DAY IS DONE.

The day is done, and the darkness
Falls from the wings of night,
As a feather is wafted downward
From an eagle in his flight.

I see the lights of the village
Gleam through the rain and the mist,
And a feeling of sadness comes o'er me
That my soul cannot resist:

A feeling of sadness and longing
That is not akin to pain
But resembles sorrow only
As the mist resembles the rain.

Come, read to me some poem,
Some simple and beautiful lay,
That shall soothe this restless feeling,
And banish the thoughts of day.

Not from the grand old masters,
Not from the bards sublime,
Whose distant footsteps echo
Through the corridors of Time.

For the strains of martial music,
Their mighty thoughts suggest
Life's endless toil and endeavor,
And to-night I long for rest.

Read from some humbler poet,
Whose songs gushed from his heart,
As showers from the clouds of summer,
Or tears from the eyelids start.

Who through long days of labor,
And nights devoid of ease
Still heard in his soul the music
Of wonderful melodies.

Such songs have power to quiet
The restless pulse of care,
And come like the benediction
That follows after prayer.

Then read from the treasured volume
The poem of thy choice,
And lend to the rhyme of the poet
The beauty of thy voice.

And the night shall be filled with music,
And the cares that infest the day,
Shall fold their tents, like the Arabs,
And as silently steal away.

—H. W. Longfellow.

COTTON MATHER.

Cotton Mather was one of the most remarkable men of his age. He was born in 1662, in Boston, in what was then the province of New England. He graduated at Harvard University, at the age of sixteen. Even at that age he was distinguished for his learning. He drew up systems of sciences and made an almanac for 1683. At the age of twenty-two he was ordained minister of the North Church, Boston, as colleague with his father. He was one of the greatest workers of that or any age. In addition to his labors as a minister, which he discharged with great fidelity and zeal, he wrote, during a period of forty-one years, 283 books and tracts—some of them volumes of large size—and all showing great labor, piety and learning. He published some works in Latin, some in Spanish, and some in the Indian languages of the native tribes. He was the greatest linguist in America.

In 1692 he published his "Wonders of the Invisible World," it being his account of the witchcraft cases of the day. For this he has been charged with credulity. But that these were supernatural manifestations, not unlike in some respects those described by the spiritualists of our day, seems to be established by the strongest testimony. Cotton Mather, very properly, as we think, ascribes these manifestations to the influence of demons.

In 1710 was issued a work from his pen entitled, "*Bonifacius;* an Essay upon the *good* to be devised by those who would answer the great end of life." Dr. Franklin, when a young man, was well acquainted with Cotton Mather. In a letter written by Franklin when an old man, to Samuel Mather, son of Cotton, he says: "When I was a boy, I met with a book entitled, 'Essays to do good,' which I think was written by your father. It had been so little regarded by a former possessor, that several leaves had been torn out; but the remainder gave me such a turn of thinking, as to have an influence on my conduct through life; for I have always set a greater value on the character of a *doer of good* than on any other kind of reputation."

In the same letter is an account of an interview which he had with Dr. Mather, which is still as instructive as when it was first told:

"You mention being in your seventy-eighth year; I am in my seventy-ninth; we are grown old together. It is now more than sixty years since I left Boston, but I remember well both your father and grandfather; having heard them both in the pulpit, and seen them in their houses. The last time I saw your father was in the beginning of 1724, when I visited him after my first trip to Pennsylvania. He received me in his library, and on my taking leave he showed me a shorter way out of the house through a narrow passage, which was crossed by a beam overhead. We were still talking as I withdrew, he accompanying me behind, and I turning partly towards him, when he said hastily, 'Stoop, stoop!' I did not understand him till I felt my head hit against the beam. He was a man that never missed any occasion of giving instruction, and upon this he said to me: 'You are young and have the world before you; stoop as you go through it, and you will miss many hard thumps.' This advice, thus beat into my head, has frequently been of use to me; and I often think of it, when I see pride mortified, and misfortunes brought upon people by their carrying their heads too high." Wise advice; and wise are they who profit by it.

Cotton Mather was made Doctor of Divinity by the University of Glasgow, was elected Fellow of the Royal Society in London, and was held in honor by the learned men of Europe, with several of whom he held correspondence.

He died the 13th of February, 1728. The *New England Journal* of the 19th of February of that year, said of him: "He was perhaps the *principal ornament* of this country, the *greatest scholar* that ever was bred in it. But besides his universal learning, his exalted piety and extensive charity, his entertaining wit, and singular goodness of temper recommended him to all that were judges of real and distinguished merit. After having spent about *forty-seven years* in the faithful and unwearied discharge of a lively, zealous and awakening ministry, and incessant endeavors to do good, and spread abroad the glory of Christ, he finished his course with a Divine Companion and joy."—*Rev. B. T. Roberts.*

EXAMPLE LIMITLESS.

An eminent lawyer in Boston, forty years in his profession, once told the following:

While a student he went to a meeting held in behalf of missions in that city. One speaker, a plain workingman, related that in his family was then living "a great Sunday-school and missionary girl." She came from New Hampshire; her wages were "nine shillings ($1.50) per week;" she had a class of street boys in ——— Sunday-school, who never missed her from her place; and she gave one dollar every month to missions. He said further: "She was the happiest, kindest, tidiest girl he ever had in his kitchen." "I went home," said the venerable lawyer, "with a stirred-up heart by this narrative: 'Class of street boys; one dollar a month to missions; and happiest girl,' etc.

"The three things kept running through my mind. I was ashamed of myself. That girl's example made me so. I'll have a place in Sunday-school, was my first resolve. If she can give a dollar a month I can and will, came next; and as to the happiness, I'll see."

His resolves became acts. Teacher, superintendent, valuable helper in Sunday-school conventions and councils, all these years have shown him to be.

His gifts to missions and to all Christian work have been steadily growing, and might comparatively be called princely; in tens, hundreds and thousands he has bestowed, at times matching by his own the contributions of the entire church of which he is a member, and which is no mean New England church.

Can anybody calculate the result of that lowly kitchen-girl's example upon and through even this one man? The Sunday-school work it led him into still keeps him busy; the steady forty years' giving, its effects upon the church of which he is a member, and upon all who know him; the missionaries his gifts actually have supported; the converts led to Christ by them and the soul-harvests by those converts, and to be followed by successions of converts to the end of time; and the Bibles translated, printed, given to the heathen, into which work his contributions through these years have been entered; the Sunday-schools and even theological schools which have grown up in these, his giving years,—ah! where are the limits?

What that humble young Sunday-school and missionary woman did is just what in other forms any like her in spirit in work, in sacrifice for Christ, can do.—*Sunday School World.*

NOVEL USES OF THE TELEPHONE.

Various are the surprises that blossom out of that wonderful instrument, the telephone. In France they have applied it to marine purposes. The French war-steamer Desaix had to tow out from Toulon the old ship Argonaute. A conducting wire was rolled round one of the towing cables, with an end on board each vessel. The electric current was formed by the action of the sea on the copper-sheathing of the ships. A telephone was introduced in the circuit on each, and communication was established between them. During the whole time of the navigation conversation could be carried on as easily between the officers of the two vessels as if they had been seated in the same cabin. The next step was to apply the telephone to the work of the diver. One of the glasses of the helmet is replaced by a copper plate, in which is inserted a telephone; so that the man has only a slight movement of the head to make in order to receive communications or report observations. The advantages of such an arrangement are obvious. Frequently at sea the necessity arises of examining the keel or bottom of a ship. The diver descends, and is able to give an account of all he sees and does and receive instructions without having to be brought to the surface to give explanations, as has hitherto been the case. By the use of the telephone a man at the bottom of the sea can remain in constant verbal comunication with those at the surface. But the most singular application of the telephone comes from New South Wales, where Mr. Severn, an enthusiastic experimenter, claims that he has made the deaf to hear with it. After describing a very simple telephone which he constructed out of a tin pot, the closed end of which he opened and tied over it a piece of parchment, passing a fine string through the center and making a knot inside, Mr. Severn says: "Make a loop in the string some three feet long, put this loop over the forehead of the listener (the deaf man), cause him to place the palms of his hands flat and hard against the ears, let the loop pass over the hands, and now this listener will hear the smallest whisper, let him be deaf or not. This fact may appear extraordinary; it is, nevertheless, true that a deaf man may thus be made to hear the voice, music, etc."—*The Tribune.*

No great man or woman has ever been reared to great usefulness and lasting distinction who was unschooled by adversity. Noble deeds are never done in the calm sunshine of summer light.

Childrens' Corner.

True Courage.

It would be a great mistake to think that courage can be shown only in great things, or by grown-up people. Great courage may often be shown in little things; and little people—boys and girls—may "deal courageously." Have not you sometimes seen a little boy with a thorn in his finger which gives him a good deal of pain, and will go on paining him, unless it is taken out? His mother says to him, "Come here and let me take it out with the point of my needle." But perhaps he is afraid. He cannot summon courage to let his mother take the thorn out, and so it goes on paining him. The prick of the needle would be a very little pain, and the thorn would soon be out. But you see it needs courage to hold out his finger and stand quite still to have it done.

It needs courage to do anything disagreeable, just because we know we ought to do it; for instance, to jump out of bed on a cold dark winter morning directly you are called; or to speak the truth manfully when you expect it will get you into trouble, as George Washington did about the cherry-tree. And I will tell you what takes a good deal of courage. It takes a great deal of true courage—either for children or grown-up people—to stand being laughed at, and to persevere in doing what we know to be right, even if we stand alone.

A young lad left his home, where he had always been taught to pray to God night and morning, and went as an apprentice into a house of business where there were a number of shopmen and apprentices. Instead of his own cozy little bedroom, he found he had to sleep in the same room with five or six other lads. The first night he knelt down by his bedside to say his prayers as usual. Immediately every one else in the room began mocking and laughing at him. Some said foolish things to make him laugh, and some called him names, and some began to sing noisy and silly songs. The poor boy's courage failed him. The next night he thought he would say his prayers in bed; and I am afraid he soon left off praying at all. But after a while another lad came as an apprentice, who had to sleep in the same room. He also knelt down by his bedside, and was jeered at and persecuted just as the first lad had been; but dealt courageously. He did just the same the second night, and the third night. Then his fellow-apprentice felt how wrong he had been to be ashamed of prayer, and he took courage, and also knelt by his bed as he used to do at home. And what did the others do? Perhaps at first they laughed all the louder. But they knew these two boys were doing right. They could not help respecting them. After a few nights everybody was quiet, and I believe several, if not all, of those careless, foolish lads began to pray also.

Now, what was the secret of that lad's courage? The Lord was with him; and he knew it, because he was doing what was good—pleasing to God, good to himself, and a good example to others. This is the secret of true courage—to stick to what is right, and to be sure that the Lord Jesus is at our side, as he was with Paul before Nero (2 Tim. 4: 16, 17). "So that we may boldly say, the Lord is my helper, and I will not tear what man shall do unto me." (Heb. 13: 6.)—*Churchman.*

The Little Book-Keeper.

"Oh dear! every one has a better time than I do!" was the petulant exclamation of little Kate Williams, as she watched from the windows the passers-by in the street below. "There goes Jessie Brown and Jenny Hull to spend the afternoon with Grace Lee," said Katie, as she saw two handsomely-dressed girls about to enter a gate opposite. "They don't have to stay home to take care of a cross baby."

This last remark was called forth by the screams of poor little Willie, who had rolled over on the floor and could not get up without help. Kate picked him up with a jerk, tossed him some of his playthings and then turned her attention to the window again.

"Yes; and there are Fannie and Dora out on the street," she muttered; "their mamma lets them out if it *is* cold. Oh dear! and there's Carrie Stone going to ride, all dressed up; and Mamie Brown skating on the pond. Oh, dear! Oh, dear! every one but me!—every one but me! There, you little cross thing! here are your blocks and toys; why don't you stop crying and play with them?"

"Kate! Kate!" said a gentle voice; and Mrs. Williams entered the room, looking reproachfully at her little daughter. "I do not wish to hear any more complaints. Call Sarah to get Willie to sleep, and then take a pencil and paper and sit by me."

Kate hung her head guiltily as she heard the grave tones of her mother.

"Do you know, my daughter, how papa earns the money to give us this pleasant home, our food, and clothes, and all the comforts which we enjoy?"

"Yes, mamma; he is book-keeper for Mr. Thompson."

"As you seem to be discontented this afternoon, suppose you try to be a little book-keeper."

"That will be nice," said Kate, brightening, "If you will show me how."

"Well, your papa has to set down on one side of a great book what his employers owe, and on the other what they receive; the difference between these two is what he calls the balance. Now I have heard all your complaints this afternoon." Here Kate blushed. "You can set the things you have to complain about down on one side of your paper, and call it the trouble side; on the opposite page you can put down your blessings—all the good and pleasant things; then we will strike a balance and see which side has it. Now begin."

Kate got paper and pencil and wrote as her mother dictated:

TROUBLES.

Taking care of the baby.
Could not go to ride.
Could not play ball.
Could not give my doll a ride.

BLESSINGS.

A dear little brother.
Strong feet, which lame Carrie Stone has not.
A kind father, which Fannie and Dora have not.
A pleasant home.
A mother that loves me.
Nice things to eat.
Good clothes to wear.
A nice Sunday-school.

"O mamma, there isn't room for any more blessings; we shall have to balance it now," cried Kate, her eyes sparkling with a new sense of riches."

"Well, in whose favor is the balance, dear?"

"Why the blessings of course; and we didn't put them all down either. The next afternoon I have to stay at home I will think of my blessings and not my troubles."

"That is right, my Kitty," said her mother, kissing her. "Now you are my blessing. Whenever you feel that your troubles are too hard for you to bear, do a little book-keeping, and you will find the balance to be on the blessing side. If that does not answer, then ask God to please help you be patient and contented. Now run and tell Sarah to make your favorite cakes for tea."

"Thank you, mamma; that is another blessing;" and Kate ran off as gay as a lark.—*The Little Sower.*

Puzzle Corner.

ENIGMA BY MINNIE C. GURNEA.

My first is in dale but not in hill,
My second is in ant but not in bee,
My third is in darkness and also in dawn;
My fourth is in oil but not in grease;
My fifth is in meet but not in part;
My sixth is in table but not in stand;
My whole was a prophet in olden times.

Tonica, Ill.

ANSWERS TO PUZZLES OF LAST WEEK.

Beheadments:—Dawning, awning; coil, oil; band, and; grasp, rasp.

Anagrams:—Beauty provoketh thieves more than gold.

For slander lives upon succession,
For ever holds when once it gets possession.

Home and Farm.

Doing up Men's Clothes.

I used to think it a task to wash and do up men's and boy's wearing apparel, for the reason that I was troubled to make them look nicely after the renovation.

They would put on such a wrinkly appearance that I would get discouraged, and not feel at all satisfied with the result of my labor. It wasn't the washing part that troubled me so much as the ironing.

I learned, by experience, never to wash any kind of woolen goods, especially if they are colored, in a sudsy water, where white clothes had been previously washed, on account of the lint, but to put up a suds made of clear hot water and soap, and then rinse them in clear warm water, folding the garments carefully before putting them through the wringer; they would then dry out clear and look well; but the doing up was where the difficulty came in.

After a while, however, I was fortunate enough to secure some instruction from an experienced laundress, which caused my troubles to vanish like dew before the sunshine, and the lesson was so simple that I was surprised at myself to think I had not thought of it before. It was merely this: After the garments that are to be ironed are thoroughly dried, spread them smoothly over the ironing board, then wring a cloth out of clear water, spread it smoothly over the goods and iron with a hot flat until the cloth is dry; dip and wring again; spread the cloth above the part already pressed, and proceed as before until the face of the goods has been all passed over.

When the pantaloons are to be done up, the seams should be pressed over a press-board, the same as when newly finished; then fold the same as tailors do, and go over them with the wet cloth and hot iron. After being treated to such a course, woolen gear will come out looking nearly as good as new, and no one need be ashamed to wear them "either to mill or meeting."

It is difficult to do up coats and vests, because of the different materials of which they are composed, not all shrinking alike, yet they can be managed so they will look nicely, if care is exercised in the management; that is stretching the parts that have shrunk, and pressing in places, as they are being done up. If the linings are too loose, rip them up, and lap over or rip off.—*Dot, in Ohio Farmer.*

Cure for Diabetes.—In 1863, my husband was taken with the diabetes; he was so bad that I had two doctors. He got worse for three weeks; the doctors then gave him up, and said he could not live. The last night he was so bad that he drank thirty gallons of cold water, and it passed through him cold. His kidneys were swelled so that we could see them very plainly on his back. I will now tell you what I did, and it cured him, and he is a big, hearty man to-day. Take hops and make one quart of strong tea, and give it every time he wants to drink, till it is gone; then make another quart, not so strong, and give the same way, and every two hours rub the back and kidneys thoroughly with I. L Strahn's Nerve and Bone Liniment. After the first twenty-four hours, use the liniment twice a day, and drink the tea for two weeks every night, that is, after the person begins to get better. The doctors told me that the above saved my husband's life. We used to live in Tiffin, Ohio; we now live in Newton, Jasper county, Iowa.—*Lucinda Elms.*

Dangerous Paper Hanging.

The Boston *Traveler* says: "Poisonous wall-paper is becoming so common, and it is so difficult to distinguish it from the harmless article, that it seems to be the part of prudence not to paper rooms. Dealers are not to blame for this state of things, but the manufacturers are, and they have no more right to spread arsenic on the walls of dwellings than milkmen have to place it in the milk they sell—and milkmen would never think of doing anything of the kind. Arsenic is well known to be a cumulative poison, and men can no more breathe it with safety than they can swallow it with safety, and it is inhaled by every one who makes use of rooms papered with arsenic-laden paper. Health is first destroyed, and then life is lost, by inhaling the air of rooms that are poisoned in the papering. Women and children, as being the more domestic are the greater sufferers, and nursing mothers and their babes are peculiarly open to the reeking poison that comes from beautiful walls.

The application of the following remedy for toothache is said to be efficacious in the most desperate cases, provided it be not connected with rheumatism: Alum, reduced to an impalpable powder, two drachms; nitrous spirits of ether, seven drachms; mix them well and apply them to the tooth.

Religious Intelligence.

THE UNITED CHURCHES OF CHRIST.

New Ruhamah Congregational church, Hamilton, Miss., August 25th, 1878.

Pleasant Ridge Congregational church, Miss., September, 1878.

What name shall be next?

UNITED PRESBYTERIAN.

—At the last meeting of the Synod of New York in Charles street church, New York city, Professors Stewart and Harper resigned their posts in the Newburgh Theological Seminary.

—Rev. W. H. McKee is to be installed Oct. 17th over the church in Hoboken, N. J. Revs. R. W. Kidd, Robert Armstrong and W. Kirkpatrick take part in the exercises.

—Rev. Samuel Martin, who is being detained still in this country from his mission work in India, has become an instructor in Muskingum College at New Concord, O.

—Rev. Thos. H. Pollock, formerly of Jersey City, N. J., has declined calls which he has received from the United Presbyterian congregations of Amity and Avondale, Ohio.

—W. T. Meloy was installed pastor of the congregation in this city, corner Monroe and Paulina streets, on Tuesday evening, Oct. 1st. Rev. R. W. French preached the sermon, Rev. John M. Henderson of Monmouth, led in prayer, Rev. C. H. Mitchell addressed the pastor, and Rev. J. D. Smith the people. The occasion was a pleasant and encouraging one to the church and denomination which is under many difficulties maintaining this testifying body in Chicago. A brother of Prest. D. W. Wallace is superintendent of Bro. Meloy's Sabbath-school.

—Rev. Dr. Watson and family sailed on Saturday, the 5th inst., from New York, in the steamer City of Richmond, for Liverpool, on his way to the mission work in Egypt.

—The United Presbyterian church of Wooster, Ohio, Ex-Pres. D. A. Wallace, pastor, is agitating the anti-lodge question together with the anti-fraternity students in Wooster University. They are inquiring for Past Master Ronayne or some other able speaker to unfold the facts of lodgery.

REFORMED PRESBYTERIAN.

—The 23d Street church, New York, which was nearly destroyed by fire some months ago, has been rebuilt and was opened with appropriate services Oct. 4th. The pastor, David Gregg, Rev. D. McAllister and Prof. J. R. W. Sloane of Allegheny City, took part in the exercises, which continued all day.

—The Ohio Presbytery attended to the organization of two new congregations at its late meeting, and communion was held in each on the first Sabbath of this month. One of these new churches is at Mansfield. Special attention was given by the presbytery to the anti-lodge cause and religious reform in the government.

—Rev. Joseph Beattie, Missionary to Syria is now in this country. Mrs. Beattie having not long since died he will not return to his mission field until spring.

FREE BAPTIST.

—The Rev. James L. Phillips, D.D., of the mission at Midnapoor, India, sailed on the Circassia last Saturday, the 5th inst., for his former field. He was successful in raising the $25,000 needed for the school, and goes back accompanied by his sister, Miss Hattie L. Phillips, for many years a teacher in the Chicago public schools.

FREE METHODIST.

—The Illinois conference met at Crystal Lake, closed last week Monday; Superintendent E. P. Hart presiding. Brethren M. V. Clute, W. F. Manley, D. P. Baker, J. G. Terrill, O. P. Rogers, E. A. Kimball, H. M. Hugunin and J. J. Schuyler were appointed to attend the General Conference at Spring Arbor, Mich., which convened on Wednesday last. W. F. Manley was appointed chairman of Fox and Rock River districts; W. W. Kelley of Galva, Central Illinois and Belleville districts; John Wilson set apart for a mission to Sweden and C. H. Brant to Washington Territory. Bro. C. B. Ebey was reappointed to the Chicago church to which he has ministered with marked success for two years. Bro. C. H. Rawson, graduate in the last class at Wheaton was appointed to the church at Athens in Menard county.

—This conference adopted the following on our great reform work: "The position of the Free Methodist church on the subject of secret societies is believed to be Scriptural. From the experiences of the past year we are persuaded that our efforts against all secret orders should not be lessened but rather increased. Especially do we feel the importance of action in view of the fact that one of our own conference preachers has recently been murderously assaulted as is believed by a member of a secret society, because of his uncompromising position upon this question. Surely it is a time when all lovers of light should hold their lamps higher, when each lover of truth should cry aloud and spare not.

It is believed that substantial progress is being made in exposing the false claims and sacrilegious character of Freemasonry under the efforts of Mr. Ronayne and other faithful laborers.

It is a gratifying fact that the publications devoted especially to this department of Christian reform are meeting with that measure of patronage that they so richly merit.

For the promotion of the Gospel of Christ as against all combinations and associations of darkness we bespeak the faithful labors and earnest prayers of all Christians."

—At the Michigan conference over $300 dollars were raised to remove the debt from the church in Holland.

—A brother, who removed to Clark county in southwestern Arkansas last fall, organized Sabbath schools among both blacks and whites. The latter when they learned that the same leader was engaged in both, broke up their school, while the other goes on prospering and being blessed of God.

—Revs. W. E. Coquilette, the well known seceder, and T. B. Arnold of the *Free Methodist*, were placed on the superannuated list at the Illinois conference.

—The fifth quadrennial session of the General Conference met at Spring Arbor, Michigan, on Wednesday of last week, superintendents Roberts and Hart presiding, and brethren Gould, Jones and Terrill secretaries. The aggregate membership of the body is sixty and nine annual conferences are represented.

WESLEYAN.

—Agent Kinney, who spent a pleasant hour in the *Cynosure* office on his way to the Kansas Conference, found his health so poor when he reached Topeka that by advice of physicians he reluctantly put his business into the hands of Rev. J. A. Richards of Fort Scott and returned home to Syracuse. Bro. Richards will visit the Iowa, Wisconsin and Minnesota conferences.

—At the Kansas Conference Rev. J. T. Kiggins, former lecturer in Indiana, was chairman, and Rev. J. Pixley late from Michigan, was secretary. Rev. J. S. T. Milligan of the Reformed Presbyterian church was present at the conference.

—Bro. L. N. Stratton, of the *American Wesleyan*, assisted at the dedication of a new church in Morley, St. Lawrence county, New York, last Friday.

—Elder A. R. Dodd, of the class of 1877, Wheaton, is stationed this year at Elgin by the Illinois Conference. Elders Pinkney, Lathrop and Riley remain on their old fields. The next meeting of the conference will be at Wheaton.

CONGREGATIONAL.

—The paper on the position demanded by God and truth of the churches on the lodge question, by pastor A. J. Bailey of Hennepin, Illinois, read last week before the Fox River Association, is promised for publication in the *Cynosure*.

—Dr. Herrick, a returned missionary from Constantinople addressed the Chicago Association at Lombard last week. He drew a dark picture of Turkish oppression as developed in the law courts, in tithing, etc., and believed that God was opening the way in recent events for the spread of the Gospel in that region. He had a map of Turkey, shaded to show the comparative religious populations. The total population of the empire is about twenty-seven millions, of which seven millions are Christians, fifteen and a half millions Mohammedans, and less than one million Jews. He gave a list of the cities in which the Protestants have stations, and it included about all the capitals of provinces. Hundreds of thousands of copies of the Bible have been distributed there. A great number of Sabbath-schools have been established. The Mohammedans have been up to this time nearly unimpressible to Christian influence. This was because their liberty was restricted. The speaker gave a history of the preparation of that translation of the Bible in Turkish which is now in use, and expressed the hope that under the new political conditions, and with the new Bible, the conversion of the Mohammedans would not be so difficult.

—A strong appeal comes from Congregationalists in Warren county, Illinois, for a warning to be given to all the sister churches of the Northwest against maintaining the lodge in connection with gifts for missionary and educational purposes. Several years ago the Triennial Convention, met at the Chicago Theological Seminary, which is largely indebted to Philo Carpenter for its foundation, voted not to give gratuitous aid to young men studying for the ministry who belonged to the lodge or used tobacco, the resolutions being moved respectively by Revs. S. B. Goodenow and W. W. Patton. Last spring in the educational report before the State Association at Galesburg there was an ominous omission of this matter. Our correspondent writes: "We do not want our contributions to be appropriated in support of either secret society students in college or seminary, or secret society pastors or preachers in our home missionary churches, especially in our Illinois Home Missionary Society. We certainly do not need to warm the vipers that are biting us." *Vox populi, vox Dei.*

BAPTIST.

—But one affiliating Mason is known among the ministers of the St. Croix Valley Association of Wisconsin, and but a very small number of the church members are connected with any lodge. This condition can be made better.

—The Scandinavian churches of this denomination are believed to be thoroughly anti-lodge in their convictions and practice. This honorable position is believed to be largely due to the Christian instruction of Prof. Edgren who has charge of the Scandinavian department in the Theological Seminary at Morgan Park near Chicago. Prof. Edgrin is largely maintained by Col. Wilson of Menominee, Wis., who is well known as thoroughly set for Christ against the secret idolatries of the lodge. A grand work is thus being carried on among the large Scandinavian population of the Northwest through this instrumentality.

PRESBYTERIAN.

—Rev. Warren Taylor, of Milnersville, Ohio, is yet holding the fort for Christ. He is expecting to begin public addresses on the lodge question soon. His appeal to the Presbyterian ministry has had a wide circulation and has had a careful reading by many who probably had their attention first called to the lodge system by this means.

—Rev. C. B. Taylor, of Morgan county, Ohio, is also bearing a good testimony for the truth amid much trial and opposition. As both of these brethren stand somewhat alone in their denomination, the prayers of all the chosen of God are desired in their behalf.

IN GENERAL.

—In the schools of the Old Catholic church in Switzerland there are 3,606 children under religious instruction.

—It is reported that above 33,000 Hindus have renounced heathenism and accepted Christianity this year.

—It is said that no infidel books are to be found in the Welsh language. It is pre-eminently the land of one book—the Bible—hence neither infidelity nor popery get a footing.

—General Howard started a prayer meeting in the Military Academy at West Point some years ago, and it is still held. One-third of the officers leaving the Academy are said to be members of it.

—The Y. M. C. A. noon-day prayer meeting of this city is now the largest in the world. During the month of September there were over 3,556 persons in attendance. The largest number any one day was 250; the smallest 75.

—Leo XIII. has ordered a census of the clergy residing in Rome, with full details as to where and how they live, their fortunes and church functions, in order to institute certain reforms.

—A new education law has been adopted by the Chambers and sanctioned by the King of Holland, which excludes the Bible and religious teaching from the primary schools of that country.

—A Baptist missionary in France has been sentenced to three months' imprisonment, and to pay a fine of

1,500 francs for attempting to prevent a Catholic priest from administering the last sacraments to one of his — the missionary's — parishioners.

—The government of Russia has at last withdrawn its prohibition against missionary enterprise in Central Asia. The Synod of the Russian church has prepared to found extensive missions in all parts of Turkestan.

Political.

Platform of the American Party.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage, is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency, and a return to specie payment as soon as practicable.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally, we demand for the American people the abolition of Electoral Colleges, and a direct vote for President and Vice-president of the United States.

To Pennsylvania Voters.—All voters who desire to vote for the American candidates can write their ballots if they fail to receive printed tickets.

MASS CONVENTION.

All friends of the anti-secret society reform in McHenry county are requested to meet in convention, at the courthouse in Woodstock, Thursday, October 17, 1878, at 2 o'clock P. M., to nominate condidates for the various bounty offices; to send delegates to the district convention; and transact any other business that may come before the convention.

H M. Frink,
J. F. Warren,
E. L. Sheldon,
Central Committee.

Glod Resolves Work Well in Practice.

Union, Ill., Oct. 8, 1878.

Editor Cynosure:—At a meeting of our Auxiliary County Christian Association, held at Marengo about one year ago, we decided that the time had fully arrived when we should express our opinions on the secret society question in a more emphatic manner than by convention resolutions. We therefore called a county convention. The call was liberally responded to and a goodly number present. We put in nomination a full county ticket. In some instances selecting our men from candidates of other parties known to be true to our principles; printed and distributed our tickets; appointed county and town central committees, and were almost overwhelmingly surprised at the great result, several towns casting a large vote. We believe in this kind of work. Please insert the enclosed notice in your paper and greatly oblige us. E. L. Sheldon.

Washington's Ideas of the Civil Service.

When Washington was called to the presidency in 1789 there were no regularly organized parties, and there was no room for patronage in a partisan sense, and nothing could exceed the justice of the rules by which he was guided. Called to the executive chair even against his wishes, he said he would go to it under no pre-engagement of any kind or nature whatever, but would hold himself absolutely at liberty to act while in office with sole reference to justice and the public good. So much depended on wisdom and impartiality in this matter that, in case of injudicious or unpopular measures with regard to appointments, the government itself would be in the utmost danger of being utterly subverted. "My political conduct," he said, "in making nominations must be exceedingly circumspect." Again: "I do not intend to be swayed in the disposal of places by motives arising from the ties of friendship and blood." All this time it is not to be supposed there was nobody to present his "claims." Even before his first inauguration, Washington was greatly annoyed by applications for appointments, and invariably represented to such persons the delicacy of his situation, and the impropriety of bringing such matters before him. He apprehended what afterward proved true: that there would be a hundred competitors for any office of any importance; but for a long time he would give no decisive answer to the applications of any candidates whatever, and would only nominate such persons as in his judgment were best qualified to discharge the duties of the departments to which they were appointed. As between an intimate friend and a determined opponent, he gave a lucrative office, which both had applied for, to the latter, with the following explanation: "My friend I receive with cordial welcome. He is welcome to my house, and welcome to my heart; but with all his good qualities he is not a man of business. His opponent with all his politics so hostile to me is a man of business. My private feelings have nothing to do in the case. I am not George Washington, but President of the United States. As George Washington, I would do this man any kindness in my power. As President of the United States, I can do nothing."—*Scribner.*

Parker Pillsbury, the anti-slavery agitator, said not long since to a press reporter:.

"I am not interested in politics much in a general way; I have never voted for a president yet. At present I oppose both the Republican and Democratic parties. My sympathy was with the Republican party years ago, but since slavery has been abolished it seems to have fulfilled its mission and done nothing since. So I have come to the conclusion that we need another party. Greeley and Sumner were honest in their aims and desires to organize a new party which should agitate the questions of to-day, but you see they were unsuccessful."

News of the Week.

—The races at a new trotting park in the western part of Chicago were a great attraction all last week. Thousands of dollars were lost in bets. the racing association cleared $50,000. On one day it is said that 40,000 people were present. Hard times, when money can flow for such follies!

—Senator Blaine addressed the voters of Chicago last week in the Tabernacle on financial issues.

—A meeting of Chicago prohibitionists was held last week at 913 Green street to inaugurate a movement in local politics in this city.

—On Wednesday of last week 600 Mormons arrived at the port of New York, destined for Salt Lake, under the leadership of H. W. Nesbitt, an Elder, and editor of a Mormon paper in Liverpool. This makes about 2,000 of this class of immigrants that have arrived this season, and important additions to their number are expected in the course of the next few weeks.

—New and startling facts have come to light in the Stannard case. The arsenic which Hayden says he got to kill rats could not be found in the barn where he said it was left, but enough arsenic has been found in the stomach of Mary Stannard "to kill a whole community." Other damaging evidence also is found, which with the Masonic collusion of the judge, will make a new trial necessary.

—A terrible accident occurred last Tuesday evening on the Old Colony railroad, to a crowded excursion train which was returning from Silver Lake rowing match between Reagan of Boston, and Davis of Portland. A train of twenty cars and two engines went off the track by the carelessness of the conductor of a freight train in leaving a switch open. Some 1,500 were aboard, of whom 20 were killed or died soon and 130 injured.

—There is yet little abatement of the yellow fever. The condition of Memphis is more hopeful, but the interior towns are suffering greatly. A great amount of suffering exists among the poorer classes, and the relief committee are taxed to their utmost to provide for the demand for food. The Board of Health of New Orleans report for the twenty-four hours ending at noon, Oct. 13: Deaths, 50; cases reported, 128; total cases to date, 11,537; deaths, 3,490.

—On Monday night of last week eight negroes entered a house of ill-fame at Mt. Vernon, Ind., occupied by three white girls, displayed pistols, and compelled them to yield to their desires. On Wednesday, four of the supposed culprits were arrested and lodged in jail. Next morning a deputy sheriff in attempting to arrest a fifth, named Harris, was shot and killed from a window. Intense excitement followed. At 8 P. M., a band of masked men, two hundred strong, took Harris, who fired the shot that killed Thomas, and the other four. A knife was plunged into Harris' breast and the body cut to pieces and thrown into the court house vault. The other four were hung. The evidence of their guilt seems convincing. Harris confessed that he fired the shot, but claims not to have known that the men were officers.

—Pope Leo XIII., it is now reported in Europe, is assured of two attempts having been made to destroy his life by poison, and in his constant fear of the attempt being repeated, is said to have his brother attend to the marketing for his table, and he prepares his own coffee. The report has not ceased that his late Secretary, Franchi, died from poison secretly administered to him.

—M. Boukhavoster, a Russian of Orel, recently died, bequeathing all his personal property, about $500,000, to the principality of Montenegro for the founding of a bank at Cettinje, and requiring every cent of profit from it to be devoted to schools and dowries for poor girls.

—During a performance in a Liverpool theatre a fight occurred under the gallery. The audience hearing but being unable to see the disturbance, became alarmed, and a cry of fire was raised, when a terrible panic ensued, people rushing for the doors and gliding down the pillars of the gallery on the heads of the occupants of the pit. A post impeded their exit. Thirty-five men and lads and two women were suffocated. Many persons were severely injured.

—A dispatch from Kingston, Jamaica, Oct. 7, says: The insurrection in Santa Cruz has been quelled and the ringleaders captured. The cause of the insurrection is said to have been a disagreement between the negroes and the planters regarding labor contracts.

—The latest Australian news budget says that in New Zealand five Wesleyan missionaries were murdered and eaten by bush natives near Malicola coast. Eighty of the tribe were killed by the traders and coast natives in retaliation.

—From Japan it is reported that the difficulties between the foreign Christian missions and the native fanatics continue in the province of Fu Kien. The churches and schools were burned down by rioters. Dangerous mobs exist in the district of Chusan in consequence of oppressive taxation. Two hundred thousand peasants threaten to rise at Ningpo. The officials have only a few thousand troops in the neighborhood. Several lives have already been lost in desultory conflicts.

THE EASTERN WAR.

—A dispatch from Vienna states that Russia has informed the powers of the stoppage of the retreat of Russian troops and has invited them to join in energetic representations which Prince Labanoff is instructed to make, in order to induce the Porte to take prompt measures to stop the outrages upon Christians. A dispatch from Constantinople says: "In both Turkish and Greek circles the idea is gaining ground that war is inevitable. An influential party in the Turkish Counsel, headed by Osman Pasha, even holds that a purely defensive policy is impossible, for purely military reasons." It is said that seventy-one battalions of Turks and 12,000 Albanians are now at Novi Bazar. Osman Pasha will bs there soon in command of 150,000 men. A Constantinople dispatch says the Porte has received information that the Russians have recommenced marching on Adrianople (presumably from the north). All the foreign military attaches have left Constantinople to verify this intelligence. A dispatch from Simla says the latest rumor is that an immediate advance through the Khyber Pass is probable. The rumor appears to rest on no particular authority. The Khybers report the Afghans in the pass suffering from fever.

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TRACT NO. 1.

HISTORY OF MASONRY.

BY PRESIDENT J. BLANCHARD, OF WHEATON COLLEGE.

This is now published in three tracts of four pages each.
TRACT No. 1, PART FIRST—Shows the origin of Speculative Freemasonry, and is entitled "HISTORY OF MASONRY."
TRACT No. 1, PART SECOND—Is entitled "DESPOTIC CHARACTER OF FREEMASONRY."
TRACT No. 1, PART THIRD—Is entitled "FREEMASONRY A CHRIST-EXCLUDING RELIGION."

TRACT NO. 2.

MASONIC MURDER.

By REV. J. R. BAIRD, of Pleasantville, Pa., a seceding Mason who has taken seventeen degrees. A 2-page tract.

TRACT NO. 3.

SECRETS OF MASONRY.

BY ELI TAPLEY.

This is an Illustrated tract, showing the signs, grips and passwords of the first three degrees. A 4-page tract.

TRACT NO. 4.

GRAND! GREAT GRAND.

BY PHILO CARPENTER.

This tract calls the attention of the public to the despotic and ridiculous titles of Freemasonry, *a long list of which are given.*
A 4-page tract.

TRACT NO. 5.

EXTRACTS FROM MASONIC OATHS AND PENALTIES,

As Sworn to by the Grand Lodge of Rhode Island.

This tract is a re-print of a tract published in 1834, and is a very weighty document. A 4-page tract.

TRACT NO. 6.

HON. JOHN QUINCY ADAMS' LETTTER,

Giving his and his Father's Opinion of Freemasonry (1831).

—AND—

HON. JAMES MADISON'S LETTER,

Giving his opinion of Freemasonry (1832.) Both of these letters in one 4-page tract.

TRACT NO. 7.

SATAN'S CABLE TOW.

This is a careful analysis of the character of Masonic oaths, and shows them to be most blasphemous and un-Christian; and the Masonic Cable Tow is clearly shown to be the Cable Tow by which Satan is leading thousands to eternal death.
A 4-page tract.

TRACT NO, 8.

This is a double tract, "ILLUSTRATED." The first page represents a Mason proclaiming the wonderful wisdom and benevolence of the order, with an article below entitled "**Freemasonry is only 152 years old,**" and gives the time and place of its birth. The second side is entitled, "**Murder and Treason not Excepted,**" and shows that the Masonic order is treasonable in its constitution, and is both anti-Republican and anti-Christian.
A 4-page tract.

TRACT NO. 9.

FREEMASONRY IN THE CHURCH.

AN ILLUSTRATED TRACT.

Copy of a petition for the higher degrees of Freemasonry, in which Blasphemous and Despotic Titles are enumerated and *prayed* for. The Copy was printed for the use of "*Occidental Sovereign Consistory, S. P. R. S.*," 32d degree—a Chicago Lodge and was ordered by a deacon of a Christian Church and Grand Orator of the Grand Lodge of Illinois. A 2-page tract.

TRACT NO. 10.

CHARACTER AND SYMBOLS OF FREEMASONRY.

By its "Grand Secretaries, Grand Lecturers, Perfect Prince Freemasons, Grand Inspector, Inquisitor Commanders, Grand High Priests," etc. The wonderful symbolical meaning of "the Cable Tow," "the Square and Compass," "the Lamb Skin, or White Apron," and "the Common Gavel," are given in the exact words of the highest Masonic authority. The first page shows a candidate prepared for initiation in the Third Degree. A 4-page tract.

TRACT NO. 11.

ADDRESS OF NIAGARA COUNTY ASSOCIATION, NEW YORK.

TO THE PUBLIC—Concerning the Morgan Murder, and the character of Freemasonry as shown by this and other Masonic murders.
A 4-page Tract.

TRACT NO. 12.

JUDGE WHITNEY AND MASONRY.

This tract contains a condensed account of Judge Whitney's Defense before the Grand Lodge of Illinois, on charge of unmasonic conduct in bringing Samuel L. Keith the murderer of Ellen Slade, and a member of his Lodge, to justice. with Judge Whitney's subsequent renunciation of Masonry. An 8-page tract.

TRACT NO. 13.

DR. NATHANIEL COLVER ON MASONRY

AND

HOWARD CROSBY, D.D.,

Chancellor of the University of New York, on SECRET SOCIETIES. A double 2-page tract.

TRACT NO. 14.

GRAND LODGE MASONRY,

Its Relation to Civil Government and the Christian Religion.

Opening address before the Monmouth Convention, by PRES'T. BLANCHARD of Wheaton College. A 16-page tract.

TRACT NO. 15

MASONIC OATHS NULL AND VOID.

A clear and conclusive argument proving the invalidity of any oath or obligation to do evil. By REV. I. A. HART, Secretary National Christian Association. Published by special order of the Association. A 4-page tract.

TRACT. NO. 16.

HON. SETH M. GATES, ON FREEMASONRY.

Proof that the Institution that Murdered Morgan is Unchanged in Character.

This is a letter to the Monmouth Convention by Hon. Seth M. Gates who was Deputy Sheriff of Genesee County, and also Secretary of the Leroy Lodge at the time of Morgan's Abduction.
A 4-page tract.

TRACT NO 17.

ORIGIN, OBLIGATIONS AND EXPENSES OF THE GRANGE,

With a Constitution of a Farmer's Club.

This little tract ought to be put into the hands of every Farmer in the United States. A 4-page tract.

TRACT NO. 18.

HON. WM. H. SEWARD ON SECRET SOCIETIES.

Extracts from a Speech on Know Nothingism in the United States Senate in 1855.

The testimony of JOHN QUINCY ADAMS, MILLARD FILLMORE, CHIEF JUSTICE MARSHALL and others added. A 2-page tract.

TRACT NO. 19.

WHAT GREAT MEN SAY ABOUT FREEMASONRY.

WASHINGTON, MADISON, MARSHALL, RUSH, HANCOCK, ADAMS and WEBSTER, give brief clear testimony against the Lodge.
A 2-page tract.

TRACT NO. 20.

OBJECTIONS TO MASONRY.

By a Seceding Mason of Cornton, Vermont.

This tract contains many strong arguments against the Lodge drawn from personal experience, observation and study of its character.
A 4-page tract.

TRACT NO. 21.

MASONIC CHASTITY.

By Emma A. Wallace.

The author, by wonderfully clear illustration and argument, shows the terribly corrupt nature of Freemasonry. No true woman who reads this will ever speak with approbation of this institution.
A 4-page tract.

TRACT NO. 22.

LINUS CHITTENDEN ON FREEMASONRY.

The author, a seceding Master Mason, states his objections to the Lodge, drawn both from experience and observation, in a clear, concise and forcible style A 2-page tract.

TRACT No. 23

MASONIC OATHS AND PENALTIES.

ADDRESS OF REV. A. M. MILLIGAN AT THE PITTSBURGH CONVENTION

This is the clearest and most conclusive argument to show the wickedness of masonic oaths and the duty to disregard and repent of them that we have ever seen.
A 4 page tract.

TRACT NO. 24.

SHOULD FREEMASONS BE ADMITTED TO CHRISTIAN FELLOWSHIP?

The principles and teachings of Freemasonry taken from the highest masonic authorities are compared with those of the Bible, several Masonic Oaths are given in whole or in part with the comments of Revs. Moses Stewart, Nathaniel Colver, and Charles G. Finney, on this character. Those who love a pure Christianity should aid in the circulation of this tract. A 4 page tract.

TRACT NO. 25.

The American Party.

ITS OBJECT, ORGANIZATION, PLATFORM AND CANDIDATES.

Some of the ablest men in the nation have pronounced our platform the best that has been presented to the American people for the past fifty years Our Candidates are men of acknowledged ability and honesty, and if every voter in the United States could read this our "POLITICAL TRACT," our Candidates could undoubtedly be elected. One friend pledges a dollar for every other dollar contributed this 8 page tract

TRACT NO. 26.

FREEMASONRY A RELIGION.

This Tract is made up of quotations from Standard Masonic Authors and nothing could more clearly demonstrate the fact that Freemasonry claims to be a Christless and therefore Anti-christian religion.
An 8 page Tract.

TRACT NO. 27.

Duty and Ability to Know the Character of Freemasonry.

Thousands seem to consider it a virtue to know nothing about the character of Secret Societies. This is shown to be a great error if not a crime and our duty to use the knowledge within our reach, especially when of such vital importance, is clearly enforced.
A 4 Page Tract.

Cynosure Tract No. 28.

FREEMASONRY REVEALED.

A LEGAL ATTESTATION BY EDMOND RONAYNE

To the correctiness of the published expositions of Freemasonry. The author very briefly states the mode of preparation and initiation in the various degrees, with the mock murder and resurrection of the candidate in the personification of Hiram Abiff in the 3d. degree and the penalties of each.
A 2 page tract.

TRACT NO. 29.

D. L. Moody on Secret Societies.

At his great religious meetings in Philadelphia, New York, Chicago and Boston this man of God has shown clearly that the Bible condemns all connection of Christians with Secret Societies and most emphatically enjoins the Separation of his people from the World. This leaflet contains Mr. Moody's remarks on Secret Societies at each of these places. The general circulation of this tract must have a most powerful influence for good.
A 4 Page Tract,

TRACT NO. 1, IN SWEDISH;

translated by Prof. A. R. CERVIN. A 15-page tract

GERMAN CYNOSUCE TRACT A.

Six Reasons why a Christian should not be a Freemason.

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Donations to the Tract Fund.

N Madson, $2.

MARKET REPORTS.

CHICAGO, Oct. 14, 1878.

GRAIN—Wheat—No. 2	80	80½
No. 3		68
Rejected		51
Winter	80	86
Corn—No. 2	34	34½
Rejected	32½	32¾
Oats—No. 2	18¼	20
Rejected	17½	18½
Rye—No. 2		43
Bran per ton	7 75	8 50
Flour—Winter	4 00	5 50
Spring	2 50	5 50
Hay—Timothy	6 75	8 25
Prairie	5 50	6 50
Mess Beef	8 00	9 00
Tallow	6½	6¾
Lard per cwt		6 25
Mess pork, per brl		7 75
Butter medium to best	10	25
Cheese	8	9½
Beans	90	1 80
Eggs	12	15
Potatoes per bu	38	50
Seeds—Timothy	70	1 15
Clover	4 00	4 35
Flax	1 17	1 30
Broomcorn	2	4½
Hides green to dry flint	7¼	14
Lumber—Clear	27 00	34 00
Common	11 00	13 00
Shingles	1 50	2 90
WOOL—Washed	27	36
Unwashed	15	23
LIVESTOCK Cattle Choice	4 75	5 15
Good	4 20	4 60
Medium	3 75	4 00
Common	2 40	3 00
Hogs	3 20	3 85
Sheep	3 75	4 25

New York Market.

Flour	$3 50	8 25
Wheat—Spring	78	1 04
Winter	1 01	1 08
Corn	45½	51
Oats	26	36
Rye		57
Lard		6¾
Mess pork		8 90
Butter	16	25
Cheese	6	9¼
Eggs	21½	22
Wool	12	43

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CHICAGO, THURSDAY, OCTOBER 24, 1878.

VOL. XI., No. 4.—WHOLE NO. 448. WEEKLY (post paid) $2.20 A YEAR.

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Notices.

THE ANNUAL CONVENTION

of the National' Christian Association will be held in Mechanics Hall, Worcester, Massachusetts, on the 13th, 14th and 15th of November next.

ILLINOIS.

The Annual Convention of the State Christian Association will be held in the College chapel at Wheaton the week before Thanksgiving, Nov. 20th, 21st, and 22d. Bishop Wright, the President, is expected and numbers of other able speakers will be present. The business before the convention will be of great importance to our reform work among the churches. Let every friend turn his heart and prayers toward Wheaton.

WISCONSIN.

To the friends of Christian reform in Wisconsin:—The State Christian Association opposed to secret societies will, D. V., hold its annual meeting at Waupun, to commence Tuesday evening, Oct. 29th, at 7 o'clock P. M., and to continue through Wednesday and Thursday, the 30th and 31st. It is expected that Past Master Ronayne will work the degrees of Masonry, and other speakers will be in attendance. Entertainment will be provided for those from abroad. J. W. WOOD, Pres.
H. H. HINMAN, Agent for Wis.

IOWA.—Official announcement is not yet received, but it is understood that the State Convention will meet this year in Chariton, Lucas county, the second week in December.

NEBRASKA.—Arrangements are being made to hold the first State Convention in York Center, York county, Dec. 3d and 4th.

DES MOINES COUNTY, IOWA.

There will be a mass convention of the people of Des Moines county, Iowa, opposed to secretism in general and Freemasonry especially, at the Bethel Baptist meeting-house, six miles west of Burlington, November 6th and 7th, 1878. The object of the convention is the organization of a County Christian Association, auxiliary to the State and National Associations. Every lover of true freedom is invited to attend, ladies as well as gentlemen. Let this be a grand rally for the cause of Christ and civil and religious liberty. Neighboring county Christian associations are invited to send delegates. Public lecturers who are in the field against the great secret foe of Christianity are expected to be present. We will receive delegates coming from abroad at the Lawrence House, at Burlington, Iowa. Conveyance and enterainment free. The convention will meet at 10 o'clock, Nov. 6, and continue two days.

By order of the Spring Creek Baptist church.

S. A. FLANDERS,
JOHN STORER,
T. L. STEPHENS,
Committee of Arrangements.

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DEAR READERS:—Week after week we have been permitted, through the goodness of God, to publish the earnest promises of many of our readers, of faithful efforts to enlarge the circulation of the *Cynosure*. Week after week we have carefully pondered the question: What can we do to make the *Cynosure* more of a power for Christ and his kingdom? How can we make it more worthy of the noble efforts for its enlarged circulation? Our energies did not waste themselves, however, in mere reflections on this subject. We have promptly embraced every practicable scheme presented to us for making the paper more valuable, and we have abundant testimony to prove that our efforts have not been unsuccessful. The following and many similar expressions quoted from the letters of our readers show this to be the case:

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"It is more to me than food; if necessary I would live on bread and water rather than do without it."

"I would not give up the *Cynosure* if it cost five dollars a year."

Among the arguments which will, in our opinion, make you successful in securing a large list of new subscriptions for the *Cynosure* this season, the two following will be very effective:

1st. That the senior editor of the paper is now devoting fourfold more time to its columns than he has ever been able to before. The eighth and ninth pages will be filled with vigorous editorials on topics of vital interest to Christians and patriots everywhere.

2d. The second is adapted to those who would like the paper but feel the pressure of the hard times. It is the great reduction in the price of the paper to single subscribers. During the fall and winter campaign subscriptions, either renewals or new, may be taken at one dollar and a half a year, whether one or one hundred names are sent at one time. We are confident that many whose subscriptions have been solicited under our recent club-of-ten system, have failed to subscribe, fearing that the required number might not be made up. But the price is now $1.50 for all, until March 1, 1879, after which time the price of the *Cynosure* will be $2.00 a year in advance.

Those whose subscriptions expire with spring, summer or fall months may avail themselves of this offer and forward to us $1.50 before March first and have their date put forward one year.

Now, friends, let us have

10,000 SUBSCRIBERS.

The best of editorial ability, together with a price to suit the times, ought to bring a host of new subscribers. How many will there be by the first of January? Cannot at least one-third of our readers send in ten names each within the next month?

Try! TRY!! TRY!!!

We do not believe that the number is over-estimated when we say that 100,000 persons long to break their connection with secret societies. They are in a condition similar to that of the Irishman, who came to this country with a desire for more light upon the subject of zoology. Passing through the woods one day he undertook to examine a snake whose head was hid under a log near the path. As his Saint Patrick had driven all the snakes out of Ireland he had never seen one. Patrick took the reptile by the tail, but before the inspection was fairly commenced, its head whopped over the log from the other side and with angry eyes and fiery tongue it darted at the kind and honest investigator. To release his hold of the struggling, squirming "varmint" seemed to Patrick certain death so he clung to its tail with a vice-like grip.

"What are you doing to that snake?" called out a passing woodman who suddenly appeared upon the scene.

"Faith an' I'm waitin' fur a dacint man to help me let go of him," said Patrick.

These unfortunate members of the secret orders long to be released from their bondage, but the venomous, and, at first, concealed power of the secret orders is, to them, a constant menace, retaining their unwilling allegiance, under penalty of disarranging their business and destroying reputation and perhaps life. They are anxiously waiting for help. "Decent men"

HELP THEM LET GO!

Put the *Cynosure* into the hands of all their neighbors every week for a year. Spread abroad the light and they will find it easy to let go. Better still, let us also unite our energies in enlightening the great army of young people now approaching years of maturity, on the nature of secret orders, and they will shun or destroy them, as promptly as an average boy kills a snake. Do not allow them to run the fearful risk of being poisoned by the secret orders. Rather let them in the unmarred strength of youth learn to cherish home, country and Christ.

Only about two months of the present year remain. They are the best months of the year for securing subscriptions. Work on the bright days, on the dark days, on the dry days and on the wet days for subscribers. A gentleman said to us recently: "If I could work in Warren county, Illinois, I think I could secure one hundred subscriptions for the *Cynosure*."

How many counties are there in our thirty-eight United States that will send us one hundred subscriptions at $1.50 a piece, before January first? Every *one* helps.

As Freemasonry threatens the destruction of Christianity and blights patriotism everywhere, the *Cynosure* is designed for all patriots and all Christians.

Canada is showing more and more interest in this reform. How many subscriptions shall we receive from her?

Delays are dangerous. Begin today to work for the TEN THOUSAND SUBSCRIBERS.

Yours truly,
EZRA A. COOK & Co.

Historical Sketches of Holland Lodge.

This is a work of 162 pages, written by Joseph N. Balestier, Master of the lodge, and published in New York by the lodge. It consists chiefly of two addresses, one delivered in 1862 and the other in 1878.

It appears that Holland Lodge was established in the city of New York under a warrant issued by a British potentate who bore the following title, viz., "The Right Worshipful and Most Noble Prince John the Third, Duke, Marquis and Earl of Athol, Marquis and Earl of Tullibardine, Earl of Strathsay and Strathardle, Viscount of Balquider, Glenaldmond and Glenlyon, Lord Murray, Belreny and York, Hereditable Captain and Constable of the Castle and Constabulary of Kincleaven, Hereditary Keeper of the Palace of Falkland, one of the sixteen peers of Scotland, and in that part of Great Britain called England and Masonical jurisdiction thereunto belonging, Grand Master of Masons."

This warrant, emanating from such a lofty aristocratic source, was issued, it appears in 1781, to citizens or inhabitants of New York city during the occupation of that city by British troops. We are justified therefore in presuming that the warrant was in favor of the British cause; opposed to the cause of America and given to men who were Tories and not patriots.

The author describes the language of the warrant as pompous, in which every one will probably agree with him; but it is not more pompous than the titles of Freemasonry usually are. Issuing from a lofty aristocratic source, the warrant has descended (so the author claims) to some of the first men of New York. Yet he says, "Holland lodge is strictly an American lodge, and has, I am glad to say, no foreign antecedents whatever." Such is the beautiful consistency of Masonic writers! Some of the distinguished men who have belonged to the lodge were De Witt Clinton, John Jacob Astor, William Irving, Fitz Greene Halleck, John Onderdonk, John Anthon, etc., etc. The lodge furnished two generals to the rebel cause, who went over to it under circumstances of special treachery. Among the distinguished persons who have visited the lodge were Baron Steuben, Soderstrom, Consul General of Sweden, Chancellor Livingston, Gen. Jackson, etc.

The author in speaking of the two members of the lodge who went over to the rebels says: "Two members who joined us at the commencement of the war, and who stood well in the community, subsequently made their way through the Union lines, and acquired high rank in the Confederate service, no doubt carrying valuable aid and comfort to the enemy. It was at a time when Masonry flourished beyond all precedent; and if it has since comparatively languished, the misfortune must be attributed to the over-stimulation of the war, which led hundreds and thousands to the altar of Freemasonry for reasons which the craft well understand."

We would remark here, that the people, too, are beginning to understand these reasons; and the more they understand them the more thoroughly they detest the knaveries of Freemasonry.

But the chief object of Masonry is "charity," so the craft pretends; and let us see how Masonic pretensions agree with facts. The writer unblushingly says: "The charity funds are absorbed in annually gathering together in this city an unwieldy body of Masons whose expenses literally 'devour widows' houses.'" Again he says: "But, of necessity, the chief expenditure has for many years been the pay of the Grand Lodge, and the intolerable deal of sack called mileage and *per diem*, has always been out of all proportion to the bread of charity." It appears that the sessions of the Grand Lodge in New York city, in imitation of our legislatures, are made up of Master Masons of all the lodges of the State, who thus maintain a secret, subterranean legislature, at the expense of five dollars per day for each member, as pay, and three dollars per day while traveling!

The Masonic Temple owes a debt of $800,000. The income during the year 1877–8 was $98,234.14, out of which $64,000 went to the hall and asylum fund. Of the balance, $34,000, there were nearly $22,000 paid to members of the Grand Lodge!

During a period of seventeen years Holland lodge dispensed $17,-111.19 in charity. As the membership of the lodge is 220 this would give less than five dollas a year from each member for charitable purposes.

The initiation and affiliation fees, so-called, amount to $80 for each member. If we allow 75,000 Masons to the State of New York, this would yield a sum of $6,000,000! What has become of it? Who has been enriched by it? For what secret purposes is it used? The writer himself acknowledges that out of $98,234.14 drawn from the Freemasons of New York, only $750 went for charity! "And as if," says the writer, "to cast more glaring shame upon such a mean showing, we find the next item to be $500 for a testimonial! Nearly a hundred thousand dollars, given ostensibly to charity, reduced to less than a thousand — all frittered away in three or four days, that a great crowd of Masters, many of whom take little or no part in the proceedings, may say they have attended the Grand Lodge!"

Yet, notwithstanding this clear exposition of the false pretenses of the lodge to charity, the great plea for its own existence, the writer urges his audience, with great fervor and pathos, to "stand by the lodge." This institution, invented by a set of monarchists and infidels in a London grog-shop, and which is aristocratic in all its features, and which is as false in all its pretences as it is in its charity; which is utterly un-American, this American writer sustains with all his ability and urges others to do so too! The very first principle of liberty is a distrust of all irresponsible power. The lodge boasts of its power and makes it felt too; and as its counsels are kept secret from the people it is irresponsible to the people. The writer shows that the lodge is not trustworthy, and in the same breath urges young men to sustain it. Such is the character of Freemasonry. American.

Some Facts about Freemasonry without the Dross.

BY D. B. TURNEY.

III. Freemasonry is anti-Christian.

Having found several particulars in which Freemasonry is immoral and unlawful, it remains to be noted that she is also anti-Christian.

1. In prostituting numerous passages of the Bible to her own unholy purposes, and making the Scriptures sebservient to her secular and trifling concerns, to the serious and fatal hurt of vital religion in many cases.

2. In efforts to weaken the sanctions of religion by multiplying profane oaths, and begetting an immoral familiarity with the commingled mixture of religious forms used in impious and degrading ceremonies.

3. In promoting habits of idleness and intemperance, by inducing her members to neglect their own business to attend her meetings and swallow her libations.

4. In accumulating funds at the expense of the poor men who join, and to the injury and privation of their wives and families, to be dissipated and wasted in the senseless ceremonies and pompous exhibitions of the order, under the false pretense that the money will be employed to help the indigent and unfortunate.

5. In the tendency to narrow the sympathies of the human heart, by confining its benevolence to its own votaries, instead of sending it out to all of the needy; and in the reversal of the law of Christian charity, by giving Masons a preference even over those who are "of the household of the faith" in Christ.

6. In a disregard of all the true principles of human equality, by bestowing favors upon members of the fraternity and withholding them from others.

7. In hatred of the spirit and precepts of our holy religion shown by pretensions to an equal antiquity, usefulness and virtue.

8. In labors for self-aggrandizement, attempts to control multitudes and luxuriate in their spoils, the steady encroachments upon the free exercise of religion, and the scornful repudiation of the public good at the beck of self-interest.

9. In the persistent adherence to foresworn vows that are illegal, immoral and irreligious.

10. In the profanation and blasphemous use of God's name in the ritual, thereby repeatedly taking his name in vain and uprooting a veneration for his character.

11. In the perverse ignorance of such passages of Scripture as the following:

"Cursed be the man that maketh any graven or molten image, an abomination unto the Lord, the work of the hands of the craftsman, and putteth it in a secret place: and all the people shall answer and say, Amen."—Deut. xxvii: 15.

"And if a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known of it; if he do not utter it, then he shall bear his iniquity.

"Or if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these."—Lev. v: 1, 4.

"Therefore, seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty (Gr. shame); not walking in craftiness, nor handling the Word of God deceitfully; but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God."—2 Cor. iv: 1, 2.

"And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret."—Eph. v: 11,12.

"What hast thou done? The voice of thy brother's blood crieth unto me from the ground."—Gen. iv:10.

"Thou shalt not defraud thy neighbor."—Lev. xix: 13.

"If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? and he that keepeth the soul, doth he not know it? and shall not he render to every man according to his works?"—Prov. xxiv: 11, 12.

"Be not rash with thy mouth, and let not thy heart be hasty to utter anything before God: for God is in heaven, and thou upon earth: therefore let thy words be few."

"Suffer not thy mouth to cause thy flesh to sin." Ecc. v: 2, 6.

"He that answereth a matter before he heareth it, it is folly and shame unto him." Prov. xviii: 13.

But while strangely ignorant of these and texts similar to these, the friends of Freemasonry boast of distinguished patrons, immense income, gaudy and pompous processions, illustrious truths, and keep in the dark the bloody assassinations, abominable oppressions, degrading and disgusting features, the fabric of lies and knavery, and the utter failure to do any good whatever. Yet the system is marked as anti-

Christianin the points named, and in many other respects:

12. In the fruitfulness of the lodge as the mother of delusion and error.

13. In the persecution of renouncing Freemasons.

14. In hostility to the dearest rights of man.

15. In the rigid exclusion of, or refusing to admit to membership, the most amiable and affectionate part of our species.

16. In baleful influence on public virtue.

17. In promiscuous assemblage of knaves and dupes, the good with the bad, etc.

18. In the erection of a false standard of excellence, by substituting the useless knowledge of ridiculous customs and absurd legends in the place of valuable attainments in true wisdom and superior acquirements in real culture.

19. In the habit of diverting the attention of her votaries from objects of permanent and genuine utility and placing it upon frivolous and useless things, to the great detriment of sober civilization.

20. Bold claims, pompous eulogiums, swelling words, boastful pretensions and vain-glorious declamations, hung upon the outer wall; and the hiding veil of secrecy, pernicious lying, viciousness and blind compliance, forced upon the inside votaries. In these things blazoning forth a double vileness.

21. In the idle parades, gewgaws and aprons.

22. In the swords, devices and morals.

23. In the very adaptability to all sorts of men under various shades of circumstances.

24. In the fact that Freemasonry has made many men worse and never any man better, so far as careful observation has extended.

25. In her heterogeneous commingling of sacrilegious, religious, fictitious, and mock ceremonies, to suit the caprices, passions, prejudices and designs of her various votaries.

But I weary of the recital. Freemasonry is anti-Christian in so many particulars that I should need a great while to mention them all. I have pointed to enough, however, to vindicate the charge.

Freemasonry then, is

1. Immoral, and God will curse its votaries.

2. Unlawful, and the government should crush its lodges.

3. Anti-Christian, and we must prevent its controlling the churches.

If we would protect from Masonic vengeance all the

1. Persons and reputations;
2. Lives and families;
3. Property and business

of citizens of our American Republic, we must

1. Oppose,
2. Expose, and
3. Destroy

the system of Freemasonry, and that right speedily. Let all good men aid in the work, and may the blessing of God give it success.

What Position Should the Church Take in Regard to Secret Oath-bound Societies?

A PAPER READ BY REV. A. J. BAILEY, BEFORE FOX RIVER CONGREGATIONAL ASSOCIATION AT MT. PALATINE, ILL., OCT. 9TH AND 10TH.

In answering this question, it is proper to state briefly the duties and responsibilities of the church, and the character of secret, oath-bound societies.

The church is the great company of believers in the Lord Jesus Christ, organized for the worship of God, the maintenance of his ordinances, and the extending of his kingdom by the preaching of his Gospel. As such, conformity to the truth, and obedience to God, are at once its duty and its authority. The church can not make the conditions on which its fellowship is based, but must accept the condition Christ has made, viz., regeneration or Christian character. The church must receive all whom Christ receives, that is, all Christians, and reject all whom he rejects, that is all who are not Christians, and *because* Christ receives or rejects them.

The church must judge of the characters of men by their fruits. If their fruits prove them Christians the church must receive them in Christ's name; if otherwise the church must reject them because Christ rejects them.

Secret societies are associations of men bound together by an oath of secrecy. The objects of these societies are various, and so are their modes of operation. But they all make secrecy a condition of membership, and a fundamental principle of the society. In some, the secrecy includes the object of the society, the modes of operation and even the names of the members. In others only a part of these things are kept secret, while other parts are made known to the public. The character of these societies may be unlike in many respects according to their objects and modes of operation. But they all have a common character in these respects: They are based on selfishness; they depend for the fidelity of their members on an oath of fidelity, and not on a love of righteousness; and they appeal for the defense of their existence not to the God of Justice, but to the power of darkness. By their secrecy they show that they love darkness rather than light, and Christ says of such, "Everyone that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."

Such being the character of secret societies, they should be classed with the things of which Paul says, "Let it not be once named among you, as becometh saints," and adds, "Be not ye therefore partakers with them. * * * Walk as children of the light. * * * Proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them."

This is the position the church should take. How shall it take this position and hold it? This is the end to be secured. What position shall the church take to secure it?

I. In the first place the church should take the position of DISCUSSION,—clear, candid discussion of this subject in the spirit of love and Christian faithfulness. The church ought to discuss everything that has to do with morals and religion, especially wherever these things come in contact with the work, progress or purity of the church. It does not belong to the church to discuss mercantile business as such; but it must teach integrity, and when necessary apply this principle by discussion to the business of the land. So the principles of Christianity should be discussed as they have to do with societies or individuals, especially when these principles are violated to the danger of the church.

It may be that some will not agree that secret societies are un-Christian, and so not to be fellowshiped by the church. But in this land of free speech, and in this Association of Congregational churches none can say that this question should not be discussed. Discussion is the lowest ground the church can take on any subject with which it has to do.

The discussion of this subject should begin where, in each case, it is necessary that it should begin in order to *prove* all things. If all agree on certain points, leave these and go to others; but go no faster than it is possible to have conviction follow. If people know nothing of this subject, begin as if it were all an open question. Take nothing for granted, but *prove* every point. But investigate and discuss the subject until none can be led astray because of ignorance.

Discussion is a possible and proper position for every individual church, and for every member of the church to take. These societies are everywhere coming in contact with the churches, affecting their work, their progress and their purity. In many feeble communities may be found two or three weak churches, and as many secret societies, all taxing the strength of the people and drawing on them for money. In many instances members of these feeble churches are dividing their strength and money between the church and the lodge, thus affecting the work and progress of the church, to say nothing of its purity, which must always suffer from a divided interest of its members. Such a state of things ought to be investigated. If it is right, accept and carry the burdens thus imposed; if not, seek at once to find and correct the wrong.

Secret societies invite Christian ministers to assist in the burial of their dead, in a service prepared and executed by the lodge, much of which the minister, unless he belongs to the lodge, is supposed not to understand. But the church ought to know whether its ministers are assisting in Christian or heathen burials.

These societies, when they can, put their seals on Christian monuments, and the corner-stones of Christian churches. The church ought to know what kind of seals are stamped on its monuments and houses of worship.

Members of Christian churches seek admission to these societies, and in some of them, special privileges are granted to ministers—Christian ministers—who join them. These ministers sometimes, in public speeches in the churches, extol the lodge, and recommend it to the public.

Members of secret societies seek admission to Christian churches, thus asking the fellowship of Christians, and asking the church to watch over their souls. But the church cannot well watch over the souls of men who hide from it much that has to do with their souls. The church cannot know that those whose ways are hidden from it are children of light.

The investigations that have already been made in regard to secret societies reveal facts that show need of still further investigation; and, much more, of a more general investigation of the subject on the part of the church at large. It is found that these societies are in their principles opposed to the principles of Christianity, and that in their practices they are opposed to Christ, to righteousness and justice. They are full of corruption, and have a damaging influence on the morals and spirituality of not only their own members, but of the communities in which they exist.

II. Secondly, the church should teach the difference between the holy and unholy, especially on those points having to do with the principles and operations of secret societies.

It is amazing what a lack of discrimination there is between the principles Christ taught and those taught by the world. The church is greatly weakened by this ignorance. Men of average mental capacity and intelligence argue that the so-called benevolence of secret societies is the same as the benevolence of the church. They do not see that, in the lodge, men helping others that, in case of need, they may be helped, are acting out nothing but selfishness; but that in doing good to men because they are in need, not expecting to receive anything in return, the principle on which the church acts, is in every way a different principle. In the face of the Sermon on the Mount men still advocate the old tradition, "Do good to those who do good to you," as a right principle on which to act.

Men become so wretchedly blind, or so wickedly perverse, that they can swear allegiance to a society at once the rival and the enemy of Christ, and at the same time seek to enjoy the privileges of his church without recognizing the inconsistency of such a course. Christianity is God's plan for harmonizing the world in a common brotherhood; but secret societies invent other ways to do what religion is designed to do, and yet men do not recognize these societies as rivals of the church. God has said that there is only one way to make a perfect state of society, and that is by supreme love to God and equal love to men. Secret societies attempt to build society on other foundations, and men cannot understand why God should find any fault with the religion of the lodge! Masonry even goes so far as to revive the old heathen religions against which God pronounced curses; it undertakes to make sinful men fit for eternal blessedness while excluding Christ and the atonement; and yet men say that Masonry is not inconsistent with Christianity.

Let me quote from Masonic authority a few of the claims of Masonry, to show how blind those must be who cannot see that the lodge is at enmity with the church.

Macoy says (Cycl. p. 398, Art. Induction, note): "The Rite of Induction signifies the end of a profane and vicious life—the palingensia (new birth) of corrupt human nature, the death of vice and all bad passions, and the introduction to a new life of purity and virtue. It also prepares the candidate by prayer and meditation, for

that mystic pilgrimage, where he must wander through night and darkness, before he can behold the golden splendors of the Orient, and stand in unfettered freedom among the sons of light." Mackey, in his Lexicon, page 16, tells us that "Masonry consists in the great truths, that there is one God, and that the soul is immortal." Ibid. pp. 40, 41, he says: "The white apron is by its symbolic purity to aid us to that purity of life and conduct which will enable us to present ourselves before the Grand Master of the Universe unstained with sin." Salem Towne says, "Masonry is the perfection and arrangement of those holy principles by which the soul is fitted up for a meet temple of God in a world of immortality."

And now while Masonry is talking of a new birth, and of making sinful men fit for heaven, Morris, (Dict. of Masonry, p. 90,) tells us, "The order of Knight Templar and Knight of Malta, together with many of the degrees and orders in Scotch Masonry, are intensely Christian in their doctrines; their ceremonies also embody events in the life of Christ. Some of the side and adoptive degrees have the same reference, *i. e.* the Cross and Crown. This fact, of course, forfeits the claim of such degrees and orders to be styled universal Masonry."

If introducing Christ into a degree or order of Masonry "forfeits its claim to be styled universal Masonry," then Christ is not in that "universal Masonry," induction into which "signifies * * * the palingensia (new birth) of corrupt human nature," and "by which the soul is fitted up for a meet temple of God in a world of immortality."

These quotations and arguments are so familiar to those familiar with this subject, that I should not introduce them here were it not that men still tell us, even after hearing these arguments, that Masonry is not inconsistent with Christianity. I know of no better way to convince men than to ring out these simple facts, and at the same time to teach plainly to all the difference between the holy and the unholy, and between the clean and the unclean.

III. Thirdly, the truths of Christianity must be not only taught but *applied*. The church must *reprove, rebuke* with all long-suffering and doctrine.

When the church teaches that no man can serve two masters, and says to the people, "*Ye* cannot serve God and mammon," if this truth is not applied by those who ought to apply it, then the church must apply it by reproof and rebuke. If men are working so hard to make money that they have no time to devote to Christ and his church, they must be *reproved*. And if men join secret societies for business patronage; or for votes, or to be taken care of, they must be made to feel that God will not save those who seek their help from men. If men care more for the favor of some secret society than for the favor of God, he will leave them to their own choice.

The directions given to the church in regard to offending members, and the exhortations to those who have sinned, show that Christ did not expect the church to be free from the trials of offending brethren. But they show also that the church must not allow these erring brethren to continue in sin. It is not enough to teach that extortion is wrong; this truth must be applied to the extortioner. And when the church teaches that Christians must forsake *all* and follow Christ, this truth must be applied to those who, without forsaking all, seek to follow Christ.

When Elijah challenged the priests of Baal on Mount Carmel, it was with the understanding that if Baal proved himself God, all the people should serve him; but if Jehovah proved to be God, then all the people should *serve* Him. So when the church proves any course *sin*, it must insist that all must forsake that sin. God does not trifle, and men must not so trifle with truth and God as to prove a doctrine false or a practice unchristian, and not rebuke those who are in error. While every man has a right to insist that he be convinced of sin before he is condemned, the church has also a right to insist that when a man is convinced of sin he must forsake it.

IV. Fourthly, it follows, then, that in regard to these societies, as another step, the church should take the advice given by Paul to Titus, "A man that is a heretic after the first and second admonition reject; knowing that he that is such is subverted, and sinneth, being condemned by himself."

We must hold that regenerated men will accept the fundamental truths of the Gospel when these truths are clearly presented to them; and that those who seek to do God's will, and to be led by his spirit, will recognize evil when it is shown to them. Men may sin ignorantly through unbelief; but those who believe will not continue to persecute Jesus when they know who he is. If a man cannot be convinced that intemperance and horse-racing and gambling are inconsistent with Christianity, it is quite certain that he is not a Christian. If a man holds to an error in regard to any fundamental principle of religion, it must be because he does not fully understand that principle.

It is possible for one to be a Christian, and because he does not fully understand some essential doctrine, hold to error in regard to it. It may be very difficult to so present the truth that the man can understand it.

But the man who has experienced a truth such as, for example, the new birth, will not deny the facts concerning it; and if the doctrine of regeneration can be presented in language that he can understand, he will accept it. If one does not accept the truth it is evidence that he has not experienced it. So a man might join a Masonic lodge, taking all the oaths of the first three degrees, and not realize that these oaths are contrary to Christianity. But let these oaths be carefully read to him, let him understand what Masonry teaches and if it does not then appear to him inconsistent with Christianity, it must be does not know enough of religion to be a Christian. Masonry is so directly opposed to Christianity that a man can hardly be an intelligent Mason, and at the same time be an *intelligent* Christian, if, indeed, he could even be an ignorant *Christian*. And the other secret societies are not so unlike Masonry as to stand much better in the test of Christian character. If an intelligent man could not be convinced of the un-Christian character of secret societies, I should very much doubt his piety, and should reject him, feeling that "he that is such is subverted, and sinneth, being condemned of himself."

Finally, the church, if not in regard to secret societies, at least because of them, should take a higher position of purity and piety. The great difficulties the church experiences in regard to secret societies are because of worldliness and a lack of piety in the church. If all secret societies were like the Ku-Klux, or the Mollie Maguires, they would never get near enough to the church to necessitate the taking of any position in regard to them. And if the church could be as far removed in purity from those societies the members of which seek admission to the churches, there would be no trouble from them. The trouble comes because men see something desirable in both the lodge and the church, and do not *see* the antagonism between them. They do not see that one is pulling down what the other is building up. When a man's piety gets so low that he cannot see sin in worldiness, he is in danger of going over entirely to the world, and secrecy is one of the ways of the world particularly attractive to many.

When one is full of Christian faith, love and zeal, he will not long love the lodge. Some as they have grown in grace have practically left the lodge, without any argument on the subject; their hearts teaching them in advance of their heads, that Christ is not there. They lose their relish for the lodge as they grow in love for Christ and his work.

Those who oppose secret societies must remember that in so doing they expose themselves to the severer criticisms of the world. It will not do to oppose this sin in others and hide another sin in oneself. If a man complains of the idolatry of secret societies he must not commit sacrilege; if of their dishonoring Christ, he must not dishonor him. The church ought to be so pure that sin would never seek admission to it. Let Christians follow Christ, and walk in the light as he is in the light, and the sin of secrecy cannot long exist in the church.

Reform News.

The Light Rising in the East.

WINDSOR, Conn., Oct. 13, 1878.

DEAR EDITOR:—Among the few things which the right minded people of our New England have occasion for thankfulness one is for the presence and labors of dear Bro. Stoddard. Another is that the next annual meeting of the National Christian Association is to be in our midst. It is at least so to all opponents of lodge power, who long have felt the need of close sympathy and presence of the Lord's band of strong men from the West, all alive with the spirit and power of God, ready to do battle against the powers of darkness which now cast such a blight over the fair land of the Forefathers.

While there has been so little open warfare hereabouts the past two years, greatly due to the "hard times," Bro. S. finds ample occasion to note the results of the good seed sown in the past; and although some of us have slept, God has faithfully given the increase, and a traverse of the field now, with eyes open, will bring forth testimony to his honor and glory.

Bro. Stoddard in his flying visit (like a good angel of God) to many towns in our State, dropped down among us last Thursday night, and the night following gave a terrible blow to the old "handmaid," at a chapel in a corner of the town, where we have prayed for the people for months and years. And oh! if you could realize the thankfulness of many for what they saw and heard, you would thank God with us and take fresh courage.

We had hoped that our new town hall would have been ready, furnished with seats and lights, but it was not, and in the Methodist church directly opposite was to be and came off the same night a temperance lecture by the "chief" of the "Templar" organization of the State. We would not seek to interfere with them under the circumstances, so gathered our little band in our favorite place, and all gave the speaker the best attention, earnestly desiring to hear him again. Three or four of the craft were present and stood the terrible ordeal like martyrs.

Bro. S. left here yesterday morning for Weatogue and Collinsville, where he was to preach on Sabbath in the latter place, and as there was only one night of this week he could be with us before the Convention at Worcester came off, and as the hall is not quite ready, we have deferred till after that, when we shall call him back for two or three nights, and also hope to have Bro Ronayne accompany him and work the degrees.

I have done nothing here the past year to speak of, but our dear Bro. Collins has labored on unceasingly, sowing the good seed, scattering tracts, lending and giving away books as he has had opportunity while following his daily occupation; and he will not fail of an abundant reward.

A short but terrible night of darkness and evil is about to set in upon our world, and over the whole earth will sweep an overwhelming tide of wickedness and evil which will eclipse all that has ever preceded it. "But when the enemy shall come in like a flood, the spirit of the Lord shall lift up a standard against him." To be forewarned and to take heed, is to be forearmed, and the Lord will still be the hope of his people. We may labor on, pray on, suffer on, but a mighty deliverance will surely come to the people of God, and the groaning creation also will be delivered from the bondage of corruption into the glorious liberty of the sons of God. Amen.

Yours, rejoicing in truth and righteousness. D. J. ELLSWORTH.

FROM OTHER POINTS.

WEATOGUE, Conn., Oct. 17, 1878.

EDITOR CYNOSURE:—Bro. Stoddard has been with us and the Lord opened the way for him to preach in the Congregational churches at Canton Center and Collinsville, Sunday, Oct. 13th, and to lecture in Collinsville Oct. 14th, and at Canton Center on the 15th. The attendance was good on both evenings and the

attention remarkable. At Collinsville the lodge was well represented and all kept their jewels.

To those who know Bro. Stoddard it would seem almost useless to offer my testimony as a lecturer of remarkable ability, possessing an almost perfect knowledge of the system of secretism as found in the lodges at the present time, and to those who have not heard him, I would say, improve the first opportunity you may have of listening to the eloquent and earnest manner in which he presents his wonderful subject.

To all the readers of the *Cynosure* and friends of reform in Connecticut, I would suggest that you at once go to work to secure the services of Bro. S. in your several localities. Work must be done in our State ere we are enslaved or driven out by the lodgemen. Let us by our earnest importunity make an effort to secure his services after the Worcester Convention.

Write Bro. Conant at Willimantic. Let us know who is on the Lord's side. Yours, P. BACON.

GRAND WORK ON THE ROSTRUM AND AT THE POLLS IN MARSHALL CO., IOWA.

MARSHALLTOWN, Iowa, October 8, 1878.

DEAR CYNOSURE:—Bro. Rathbun is with us. We held the annual meeting of our county anti-secrecy association at Albion last Thursday, the 1st of October. That night Rev. E. I. Grinnell gave us a very interesting lecture against the lodge, which was followed by another from Bro. Rathbun. There were but few, if any, of the "fraters" present. So the meeting passed off quietly and all went home pleased, so far as the writer has been informed.

Next night Bro. R. gave us another lecture in the Presbyterian church, which proved too much for a Masonic jack that was present. He attempted a contradiction and some Masonic abuse. I think he felt he had got the worst of it before he got through. Bro. R. lectured at Bangor, and a Mason, and perhaps the only one present, lost his jewel and said Bro. R. lied, but when asked to point out the lie failed to do so.

Bro. R. has lectured at several different points in our county, and at several points has worked degrees. One young man took the part of an officer in the lodge one night. Next day he told me he had intended as soon as he could to join the lodge, but he would not do so now, and has ordered some Anti-masonic literature to read. Hope before long he will take the *Cynosure*. How many more these lectures and expositions have saved from the lodge God only knows. Judging, however, from what we see, I think the scales are beginning to fall from the eyes of many not only out of the lodge but also in it.

I have not attempted to give even a synopsis of Bro. R.'s lectures, for I could not give your readers, who have never heard him, any adequate idea of the force of them. The only way to learn anything satisfactory about his lectures is to send for him and hear him for yourselves. An Odd-fellow the other night listened to the end, and at the close R. gave his experiences briefly and closed by singing some verses composed by a friend at his bedside when suffering from abuse received at the hands of Freemasons. By request of some present the hat was passed round and this O. F. threw in twenty-five cents saying, "that song was worth that at any rate."

OCT. 10.

Bro. R. has lectured at Clemens Grove; worked the third degree Tuesday night at Dillon. In the course of his remarks he told the people that they had been to-day electing men to fill the various offices in the gift of the people, and now if any of those elected should be Masons, and forge their own bond, they could not hurt them. There sat before him an ex-sheriff that had been guilty of that very crime, and went scot free. Now, of course people thought he had been posted; but not so, he had never heard of the case till after the lecture.

Next morning a gentleman (?) fell on him and abused him a while about his lecture the night before. A stranger came along and inquired what the trouble was? Bro. R. replied he had lectured here last night, and this man was mad about it. He inquired what he lectured on. R. replied, "Against Masonry." Said he, "I did not know that any one would dare to speak against Masonry." R. said, "Yes, there are a number lecturing against it." Result, stranger pulled out his wallet and gave Bro. R. $1.50 for the *Cynosure*, although a perfect stranger. Masonic wrath did it!

Last night he worked the third degree at Albion, and he knocked Hiram splendidly; but he was equal to the occasion, and by the power of the Master's grip he raised him again, and on the five points of fellowship whispered that magic word, *Ma-ha-bone*, in his ear, which makes all things right again, *Masonically*.

The "Antis" in Iowa township are jubilant this morning. They gained a clean victory at the election—elected every man by about double their former majority. Bro. R. has visited eight different points in this county and delivered ten lectures and sermons, and almost every place he has been invited back again. May the time soon come when the truth will do its work everywhere as it has done here. J. MCCLEERY.

THE MICHIGAN STATE MEETING.

FLINT, Mich., Oct. 14, 1878.

Friends of this reform and to Secretary Mathews:—In regard to holding the State meeting I suggest that the city of Flint would be a very good place for that purpose. I have got the consent of the president and the managers of the Reform Club Hall for the use of their room at any time I call for it, by giving two or three days' notice; expense of hall $3.50 an evening, well lighted up. This hall will hold one thousand people and there are many here who would like to have such a meeting held here as it is very much needed. I will endeavor to bear a good part of the expense.

We must have E. Ronayne to work the degrees. He need not fear but that he will get a good house. And now if the friends should not see fit to hold the State meeting here, I wish E. Ronayne could find time to come here and give us a lecture and work the degrees. It would do great good and I think it would pay him well for so doing. Yours most truly.

M. LISCOMB.

Let us all unite in the *Cynosure* work and secure

ONE GRAND CLUB OF TEN THOUSAND.

FREE BAPTIST:—MASONRY IN THE NEW DURHAM QUARTERLY MEETING.

CENTER STRAFFORD, N. H., Oct. 12, 1878.

This New Hampshire body of Freewill Baptists was the first organized quarterly meeting of the denomination. The first Freewill Baptist church was organized at New Durham Ridge by Elder Benjamin Randall, June 30, A. D. 1780. The quarterly meeting is now composed of twenty-four churches with a membership of 2,121. The denomination embraces 1,449 churches with a membership of 75,686. As a body the denomination is decidedly Anti-masonic. In New Hampshire which contains 118 Freewill Baptist churches, about one pastor in ten is an adhering Mason; about as many more have been Masons but do not now affiliate. It is probable that the proportion of Masons in the laity is about the same as in the ministry. Yet this small number of Masons, backed up by outsiders and the minor lodges, exercise a powerful and degrading influence over the churches, and hold the timid majority in slavish fear. It is exactly like the pro-slavery despotism of wenty years ago.

At the last session of the New Durham Ministers' Conference, the writer, at the request of his brethren, read an essay on the "Doctrine of Holiness." The essay argued that card-playing, theatre-going, cider-drinking and selling, tobacco-using and lodgism were not in accord with holiness, or favorable to growth in grace. It is our custom to criticise the essays presented. The brethren were called on in turn and offered slight criticism. Bro. J. J. Wentworth, a good Anti-mason, but aged and non-combative, thought it was not perhaps necessary to denounce Masonry on every occasion.

Bro. J. S. Neal, a sound Anti-mason but non-combative, thought my manner was too zealous for the theme, and that there was excess of elaboration on some branches of the subject. Bro. E. W. Ricker, who professes to regard Masonry about as Gallio did Christianity, dissented from the doctrine of the essay that justification and sanctification are co-ordinate and inseparable. The Moderator, Elder Ezra Tuttle, a Mason and tobacco-user (for perpetual medicine), said he was requested by a brother who was present when the essay was read but could not be present when it was criticised to protest against being unchurched without a hearing. The venerable chairman said he would not refute the essay but tell a story. He then told the well-known tale of the lunatic riding an imaginary hobby-horse.

I was then called upon to defend my essay, which I did as well as I could in a few remarks. The moderator then flew to his feet and said he had not objected to the essay because it discountenanced card-playing, cider-drinking and tobacco-using, although he thought cider and tobacco were valuable medicines, but because I had assailed secret societies. He said he had never seen anything wrong in Masonry and thought it decidedly out of place for me to bring that subject up at every session of the quarterly meeting. After apologizing for secret societies as best he could, he resumed the chair. I arose to defend my essay and myself, by asking the moderator to prove the assertion that I had lugged in Masonry at every session, admitting that in about nineteen sessions I had introduced the subject two or three times, and by offering to prove that the oaths of Masonry were contrary to the Bible and the Christian religion. The moderator called me to order. I asked why it was not in order for me to defend my essay as other brethren had theirs, and why it was in order for the chair to speak at considerable length in apology for secret societies and not in order for me to speak three minutes (all I asked) to show that Masonic oaths were wrong. The chairman ruled that the essay had not been attacked on that point hence a defence was not in order. Two brethren simultaneously moved that I be allowed opportunity to defend my essay. The motion was put and unanimously carried. I read from Bro. Ronayne's Hand Book and endeavored briefly to prove that the Masonic oaths are forbidden by the Bible. Bro. Ricker could not see the point which I endeavored to make and with your permission at an early day I will try to make the proof clearer for his benefit and that of other brethren who have not investigated the character of Masonic oaths. Among the twenty-four churches in this quarterly meeting the above named Elder Ezra Tuttle is the only known affiliated Masonic pastor. How much good he could accomplish by renouncing Freemasonry and exposing its barbarous oaths to public scorn. S. C. KIMBALL.

Correspondence.

An Old Man's View on the New Departure and of Hypocrites in the Pulpit.

Granger, N. Y.

To all friends and brethren in Christ, East West, North and South, who compose God's great picket line, few in number, but mighty through God:—Courage, brethren, courage, your cause is good, and all power in heaven and earth is in the hands of your Captain. Let the shout go up from right to left, and from to rear, Advance. Your Captain has said, "Lo I am with you always." Don't forget that. These are troublesome times, brethren; but even now as bright crowns of glory may be won as were ever won on earth. God bless our editor, President Blanchard, I would give more and go farther to shake hands with him than I would any other president on earth. The gates of hell thought they had prevailed when Stephen was stoned, but God took their champion Saul of Tarsus and converted him and he was more than a match for all their hosts.

It is said that Falsehood on a certain occasion stole Truth's mantle and left her own, and so has gone naked ever since. We read of wolves in sheep's clothing. And when I see a man wearing a Masonic badge I know he is not one of Christ's sheep. I don't care how long he prays nor how loud he shouts, the devil has him hoodwinked and with his cable-tow leads him captive at his will. And when I see Masonic emblems hung up in a meeting-house I don't need to be told that this is one of the high places of Baal where an effort is made to form a concord between Christ and Baal. It cannot be done. I go for the "New Departure." I think it the best move that has been made yet to make Christ's people one. O how it will strenghen the churches to know that they all have each other's prayers and co-operation. And then they all want the mind that was in Christ for this includes all the Christian graces; and that mind was shown as clearly in cleansing the temple with a scourge of small cords as it was at the grave of Lazarus or when weeping over the devoted city.

Why is the name of Christ rejected by Masons? Because he said, "If they shall say, Behold, he is in the secret chamber (the lodge) believe it not." Now if they admitted his name in the lodge it would be proof positive that he meant them. Their lodge prayers are a greater sin in the sight of God than the most profane language of an Algerine pirate. Men do not persecute and kill their fellow men for revealing their good or virtuous acts. No, they are all too glad to have these known. But it is for revealing what they know to be base, mean, vile, wicked. What they know all good men and women will loathe and condemn.

Masonic ministers cannot take their sectarian principles into the lodge; if they did it would destroy their bond of union. But how is it when they go out of the lodge? Does each one return to his sectarian principles, like the dog to his vomit? If so what becomes of his bond of union? Or has he renounced his sectarian principles forever? If so, then is he a hypocrite in the church. If not he is a hypocrite in the lodge. Take which horn of the dilemma you please, gentlemen; your Masonic minister is a hypocrite the best way you can fix it; and he is drawing money from the church to give to the lodge —your enemy. Will you stand it? "I won't," my father used to say before the Morgan affair. There is no good in Masonry. It is vice only that needs a veil. I am now in my seventy-ninth year, poor in health, can do but little, am doing what I can. You may expect to hear from me again. Gold and silver I have but little, but I have my Saviour, his Word and the *Cynosure*, and these three ought to make me rich Thank God, Satan holds no mortgage on my throat or tongue. I want to get some subscribers for the *Cynosure* but it is a hard place here.

L. Chamberlin.

Who cannot save $1.50 from unnecessary expenses. Think what an amount of good reading it will bring to your family.

Purify the Churches.

Seemly, Ill., Oct. 10, 1878.

Editor Cynosure:—Two members of the Hoopeston Masonic lodge have just returned from the Grand Lodge held recently in Chicago, having been sent by their lodge as representatives. Whatever report they may have made of their lodge the timber they are working into it is not first-class; for, be it remembered, that every candidate at Hoopeston lodge knows in advance just the ceremony he has to pass through and the oaths he has to take, and no first-class man will submit to such oaths and ceremonies. While Masons are claiming that their numbers are constantly increasing, the friends of our reform must remember that numbers are no evidence of strength but on the contrary are often a positive evidence of weakness. The good men all over the country are leaving the lodge and quietly dropping out, while the dead beats are sticking closer to the institution and more rushing in; and these are just the ones that will in the end break down the institution. In other words, using a shipping phrase, the dead beats are the freight and the good men are the rolling stock, or propelling power, which latter we are fast taking away from the lodge. The Masonic lodge with its satellites will soon have to side track and get out of the way. Yes! get out of the way of the car of civilization which is moving steadily, surely and swiftly on.

Let us learn a lesson from the slavery issue. What was it that aided so much—it was separation! The Presbyterian church was divided, the Methodist Episcopal also, and other denominations more or less. We are opposed to schism, and division where matters can be adjusted and settled in a right and Christian spirit; but there is no settlement in this case. We know the temper and spirit of the lodge. It has a deathly grip which it will not relinquish, and as I told the Masonic Methodist presiding elder if there was no other way to settle the lodge question with the churches but to split them from stem to stern, where they will not give up their lodge worships without it, let it be done.

To facilitate this matter let records of persons withdrawing from churches be kept at suitable localities, and their names enrolled as members of Christ's church, where the lodge is not fellowshiped. The College Church of Christ at Wheaton would be one good point for Illinois. Yours as ever in the cause.

J. S. Hickman.

Elder Limbocker to his Friends.

Reading, Mich.

I wish to say a few words to my *Cynosure* subscribers. I am so feeble in health this fall, which is unusual for me, and my pastoral charge being larger than I ought to undertake, and having removed from your locality, I therefore cannot come around to see you and am anxious for you all to continue your paper. The paper grows better and better. It is the leading one in the noble little band in our nation that dare stand square on the rock and speak the whole truth for Christ in a Christ-like way. And the cause it advocates is making head against the *beast*, notwithstanding world-loving churches are hindering the truth. And thirdly, *now* is the time for every friend to put in his influence. If you will direct a card to me (Reading, Mich.,) intimating your desire to continue, I will make arrangements with the publishers to have them come at club rates, and will come around and get the money so you need have no more trouble about it. H. S. Limbocker.

P. S. I am glad to see the subject of our State Anniversary referred to by our secretary. Jackson would be my preference, and I would be willing to meet my part of the expense for a hall. H. S. L.

How I was Convinced of Masonic Integrity.

Quincy, O.

A Mason having approached the writer on the cars, the following conversation took place:

Said he, "I can convince you that we Masons do not favor or shield each other in crime." "I was once on a jury in my county where the accused was charged with horse-stealing, and he was a Master Mason and there were two other Master Masons on the jury with me, and although we saw him give the sign of distress three times during his trial, asking sympathy and favor, yet when we went to the jury-room the three Masons were the first three men to step forward and sign the decision of guilty. Now," said he, "don't this convince you that Masons will not screen one another in crime?"

I asked him, "Are you right sure he was a Mason?" He said he was. I asked him if he was a well informed, shrewd man. He said he was.

Said I, "Did he understand Masonry?"

"Yes, sir," said he, "he was a bright Mason."

"Well, sir," said I, "your attempted defence is too thin: 1st. Your argument drawn from the fact that you Masons were the first men to sign the verdict of guilty looks very suspicious, to say the least of it. Sir, if it were not a concerted plan to deceive outsiders, how came you Masons to step forward unitedly and sign that verdict? 2d. Then if your Masonic witness told the truth, and you have not misrepresented him, then it is true that you have the hailing sign of distress and that this Masonic horse-thief gave it correctly and intelligently, so as to be understood by Masons, and that you Masons have a way or mode of asking relief or help in giving that sign. Now, sir, if there is no such sign, how did you Masons know he gave such sign? and if it is not the established or fixed mode or way of asking relief, how did he as a bright Mason come to make such sign and you to understand it as such, and how did he conceive of such a mode of asking sympathy and relief?"

With this he abruptly left me to my own reflections and I thought of that man in Logan county, Ohio, who said, "If I was going to be a rascal I would join the Masons," and in a short time went into public business and did join the Masons, and the people thought he made his words true.

Mr. Editor, I am more than convinced that these pretensions to Masonic fairness are but deception and a cheat, and that they lie in wait but to mislead and destroy. A Masonic minister of the M. E. church said to me, "Brother Wilkison, if I was back in the U. B. church, with confidence restored that I lost by joining the Masons, I would never betray that confidence again." He added, "Bro. Wilkison, don't you think one of our Masonic ministers got in trouble with a woman and came to me saying, 'You have stopped at that house, and if you will testify that that woman is not honest, that will save me;' and

when I refused to do so he appealed to our Masonic obligations and claimed that I must help him. But I told him I was not so much a Mason as a Bible Christian."

My heart sickens as I think of the condition of church and state ruled by the lodge. I am longing for the day when secretism will be destroyed. Yours for the spread of the true light.

JAMES WILKISON.

OUR MAIL.

Rev. B. G. Huber of Shippensburg, Pa., the publisher of the Highway of Holiness, writes:

"Masonry is not only Christless, but also Godless. And yet there are some church members who would invite the Apocalyptic "beast," with its "seven heads and ten horns" into the church. It gored Morgan to death, and your lecturers have felt its keen horns repeatedly. Our church (U. B. in Church) has had some experience of the same kind from this Godless beast.

But "the Lord reigns," and is to be trusted for victory for the right.

Rev. A. F. Dempsey has his address changed to Lisbon Center, N. Y., and takes occasion to say:

"I will try to do what I can for the *Cynosure* there, and for the God-honoring and Christ-vindicating reform it so nobly represents.

My heart's best sympathies are with President Blanchard in his being "excluded" from his life-honored Association by the allies of Satan, who cannot endure the light.

My present conviction, which appears inspirational, is, that they never could crown his grey hairs with such a halo of glory, as by now casting him out, and thus declaring him in sympathy with the Master. I praise God for the undaunted heroism of his life. I believe God will yet lead him to glorious triumph in victories for the truth."

A friend, of Warren, Ill., objects to anything being said by the *Cynosure* on politics. We think him mistaken, for, since civil government was established by God he requires his people to be salt and light in this, as well as in business, or any other relation of life. He writes:

"O that our hearts may be in a better work than politics. For all those things will pass away. But God's church and kingdom will increase in glory and power when this earth shall pass away. What we need is a line drawn between those who are openly and fully for Christ and those who are secretly for human inventions; who are like a man with his wife on one arm and a strange woman on the other. Let us seek to be cleansed in the "precious blood of Christ Jesus" and cleave only to him.

I cannot feel to support any religious paper that is devoted to any other cause than directly to the full and complete advancement of Christ's cause, and that by gentleness and persuasiveness in love, and walking with and in accordance with the Scriptures in all cases where brethren walk disorderly.

LET every one cheer for the Ten Thousand,—not Zenophon's but the *Cynosure's*.

Sabbath School.

LESSON V.—November 3, 1878.—THE TEN LEPERS.

SCRIPTURE.—Luke 17: 11: 19. Memorize vs. 15-19.

11. And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

12. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:

13. And they lifted up their voices, and said, Jesus, Master, have mercy on us.

14. And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

15. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,

16. And fell down on his face at his feet giving him thanks: and he was a Samaritan.

17. And Jesus answering said, Were there not ten cleansed? but where are the nine?

18. There are not found that returned to give glory to God, save this stranger.

19. And he said unto him, Arise, go thy way; thy faith hath made thee whole.

GOLDEN TEXT.—"And Jesus answering said, Were there not ten cleansed? but where are the nine?

TOPIC.—Acknowledging blessings.

BIBLE READINGS.

Luke 17: 11-19; Lev. 13: 1-8; Num. 5: 1-4; Lev. 14: 1-20; Num. 12: 10-15; 2 Ki. 5: 1-14; Mat. 8: 1-4.

LESSON NOTES.

This occurrence does not appear to be narrated in order of time, as an incident of the journey, but as one of the teachings of Jesus that properly belongs here, in the class which Luke is now relating.

11. "As he went to Jerusalem:" Probably to attend the Feast of Tabernacles. Some think it was on his return from Perea, whither he had withdrawn after the raising of Lazarus.

"Through the midst of Samaria and Galilee:" Probably not between them on the border, as should be the meaning if this journey was a return from Perea.

12. "Into a certain village:" But not yet in it: still some distance outside.

"Ten men that were lepers:" Not even the outcast lepers can live without society, so they band together for help and protection. Another example, 2 Kings 7: 3. To this day the lepers have their own settlements. See Lev. 13: 45, 46.

"Stood afar off:" Even now the lepers never venture to touch a healthy man; but they come as near as they dare, to clamor for alms.

13. "Lifted up their voices:" Called loudly.

"Master:" Here, commander or director.

"Have mercy on us:" Or, Pity us; or even, Give us alms.

14. "And when he saw them:" After having his attention called by their cry for help.

"Go shew yourselves to the priests:" In accordance with Lev. 14: 2, etc. The priest, however, could not heal, but only decide whether he was healed or not.

"Priests:" Not, priest. The Samaritan would probably not be attended to by a Jewish priest.

"As they went, they were cleansed:" Or, While they were going away, as soon as they started, they were made clean.

15. "When he saw that he was healed:" Before he had been to his priest.

"Turned back:" Back to Jesus.

"Glorified God:" Praised, or ascribed the glory to God.

16. "Fell down on his face at his feet:" A mark then, as now, of adoration to God.

"And he was a Samaritan:" See John 4: 9.

17. "Not:" Or, Not indeed.

18. "There are not found that returned:" Or, Were there not any found who would return?

"Save this stranger:" Or, Except this Gentile.

19. "Arise:" From being down on thy face at my feet.

"Go thy way:" Same as "go" (not as "went") in v. 14.

"Thy faith hath made thee whole:" Or, Thy faith hath saved thee.—S. S. Times Quarterly.

—The largest Sunday school in the world is probably at Stockport, Chester county, England, a town with a population of only 53,014. The school building cost $100,000 and has between eighty and ninety teaching rooms. Since the institution was opened 5,085 teachers have been employed, and 90,804 scholars registered.

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The Christian Cynosure.

CHICAGO, THURSDAY, OCT. 24, 1878.

THE ANNUAL CONVENTION OF THE NATIONAL CHRISTIAN ASSOCIATION.

BRETHREN AND FRIENDS:—Another year, and our reform is not yet completed.

Modernized heathenism of the lodge is still practiced in our midst. Young men and middle-aged have not yet ceased to put their necks under yokes of secretism, that are intended to be life-long. Our fellow-citizens and even our sons and brothers are exposed to the alluring dangers of lodge-craft, whose subtle stratagems, yet far from extinct, still continue their foul and injurious depredations upon public and private weal. Whatever is politic, or patriotic, or pious is in perpetual jeopardy through the chicanery, the despotism and the ungodliness of the antagonist of our Association.

These facts forbid us peace or even armistice. They bid us "Hold the fort"; and not only so, but also to make a Sherman's "March to the sea."

The current annual campaign is almost ended. At its close we are invited to a grand council of war at Worcester, Massachusetts,— time, 15th, 16th, 17th prox.

The day is near at hand. Let all good soldiers under our banners resolve to go or help to send somebody.

Long journeys are required to congregate a national meeting in this vast land. These journeys cost. The wealthy can easily bear the cost, but others may not be able to go unless assisted. "Many hands make light work" — may many proofs of this be shown in many places by united purses to send delegates.

If the spirit of the pilgrim fathers has not departed from Massachusetts, she herself might roll down from the Worcester meeting an avalanche of Anti-masonry that would bury and smother the lodge in the East.

Let the nation drop in there to see and to help.

And since God is our only stay and hope, our fervent prayers ought to be ascending "the hill of the Lord," invoking the divine help we so much need. Men and women of faith, let us pray!

SAM'L B. ALLEN.
Pres. National Convention.

There are some 25 churches in Warren county, Illinois, in theory opposed to the lodge. Will Bro. Gordon see that they are canvassed and 100 copies of the *Cynosure* put in circulation among them.

How many subscriptions for the *Cynosure* can you obtain to-day?

"DON'T KNOW WHAT TO DO."—Secretary Stoddard is a trifle sharp on ministers who loathe Masonry but "don't know what to do." Their case is this, as one lately said to me: "I do not think it is my 'bread and and butter,' but my ministry; all my means to do good. The first word I say on Masonry is the last word I speak in that pulpit; and the next church does not want a minister who has failed in the last. So the question is not 'shall I lose my bread, but my ministry, to which I am called of God?'" Now let every reader of this writing take it to his own or some other minister who is a good man, in the above situation; and I will tell him "*what to do.*"

1. "Be wise as serpents and harmless as doves."

2. Be sure you lay down your influence and life for Christ's sake; and be willing to leave your church as Edwards left Northampton, for truth's sake, and you will have an hundred fold more now in this life before your life is done.

3. As soon as you have settled it with Christ, go to the best members of the church and enlighten them. Or first, perhaps, enlighten yourself by getting them to take the *Cynosure* one year. As soon as your praying, giving members, especially women, see what the movement is, your work is done, and your religious worldlings will not, dare not rebel against the piety of the church.

4. Then take your life in your hand, tell your wife to prepare her mind to leave, and preach a temperate, clear thorough out and out sermon on the false worships of earth, lodge worship included.

I did this when a young pastor in Cincinnati, in a worse case than yours and lost not one member by it.

THE ROCK RIVER CONFERENCE of the M. E. church has had Dr. Thomas of the Centenary church before it for unsound and un-Methodist preaching. The Doctor replies to his conference: "On the subject of religion I hold, substantially, to what is known as the moral influence theory;" and "As to the duration and results of that [future] punishment, whether it be eternal or corrective, resulting in reformation or ending in annihilation, I have not reached any settled conviction." And yet this man has been for years preaching salvation from he confesses he knows not what; and ridiculing the tenets of his church and the belief of his brethren who believe that when Christ said one class of people shall "go into everlasting punishment" and another class "into life eternal," he could not mean that both would get to the same place, or into the "eternal sleep" of the French atheists. "That day shall not come except there come a falling away first, and that man of sin be revealed the son of perdition." 2 Thess. 2: 3. Swing and Thomas are the heralds and precursors of "that man of sin." Thousands will follow them to perdition.

VOICE OF U. B. CONFERENCES.—At the Dakota Conference, Aug. 30, 1878, the following resolution was presented:

Recents events as, developed in a convention held in Dayton, Ohio, the great object of which is to destroy our rule on secrecy, show that rebellion exists in our midst; therefore,

Resolved, That we will support the principles of our church upon that subject by precept and example.

The yeas and nays being called for, the following was the result:

Yeas—Milton Wright, A. K. Curtis, I. G. W. Chase, J. Cotton, J. Morris, J. Brown, D. M. Harvey, A. N. King, I. Coles, A. Andus, D. Mekeel, P. Van Norman, W. W. Chase, L. S. Moore.

Nay—J. H. McVay.

North Ohio Conference, Sept. 11, 1878, on—

Tobacco.—We believe that the use of tobacco as a mere gratification of appetite is sin; that thus spending money in this direction is sin; that the influence of the example thus exerted is sinful; and we will, in discouraging its indulgence, live consistent lives therewith.

Cynosure.—Resolved, That we recognize in the *Christian Cynosure* an efficient co-laborer in the work of spreading light and truth and defending the cherished principles of our church respecting our opposition to secretism.

Let us bless God for Otterbein and the United Brethren church.

LOFTY IMPUDENCE.—A small faction in the church of the United Brethren, the same who held the nullification convention at Dayton, Ohio, seems to have one of its centers in Otterbein University, which has lately conferred the title of D.D. on Rev. Z. Warner, of West Virginia, a leader and exponent of the Masonic faction which is troubling the Brethren church. Before the war, John M. Mason, of Virginia, soundly berated the loyal Senators for "violation of the Constitution," while the guns of his party, stolen from United States arsenals, were shotted and in battery to fire on our National flag! So these false guides condemn the *Religious Telescope*, and speak of a "low grade of periodicals," and say, "We regard it below our dignity as ministers to encourage such publications." The ignorance, vulgarity and low breeding of these men was abundantly manifested in their speeches at the Dayton Convention. They are the "poor white trash" crept into decent society, and we only refer to them to warn all God-fearing United Brethren to mark them and have no company with them that they may be ashamed. Rom. 16:17.

MORE AND MORE.—The *Religious Telescope* comes in, since the above was written, containing an article from E. Harper, of West Virginia, against the rule of the U. B. church, whose constitution says: "There shall be no connection with secret societies." The style and spirit of these church nullifiers are a mere transcript and copy of the arguments of the secessionists and traitors before the war. This writer: 1st, cavils because the constitutional provision excluding secret societies "does not permit an appeal." Appeal from an express provision of a constitution! From what? and to what? Anything higher than the constitution? Be it remembered, too, that these men openly "nullify" the constitution which they are prating about. They agree that their constitution excludes "secret societies," and they wish to appeal from it! Ignorance and arrogance combined.

2d. He complains that himself and associates "are looked upon with suspicion as being in full sympathy with secret societies." Well, are they not? When such scribes and Pharisees came with such cavils and bits of law to Christ, Paul or John the Baptist they were called "hypocrites" and "vipers" as they plainly were. So are these men. All the tobacco-users and secret society men are on their side, regard them as their champions, and they never say anything to either reform or to displease them.

3d. Again; this writer says: "It [the church] has tried to do what never can be done," viz., "legislate out of existence what is conceived to be an evil." Mark his words, "what is conceived to be an evil!" No honest man ever penned such a Jesuitical sentence as that. If he believes the lodge which is swearing his neighbors to conceal each other's crimes to be no evil, why does he not, like an honest man, say so and defend the lodge?

4th. Still again, when the church excludes the things which constitute Freemasonry as they exist outside of the lodge, viz., blasphemy, sworn murder, and false worship, as among pirates and pagans, is that trying to legislate evil out of existence? or only declaring such things to be worthy of discipline, and contrary to reason and the Word of God?

Look at the conduct of these men. I went to the Harrisburg office of the *United Brethren Tribune* soon after it started and asked "What the paper was started for?" The father of the publisher answered: "We want a paper east of the Alleghenies to represent our religious interests." He denied that secret societies had anything to do in starting it. Yet the Dayton nullification convention voted to remove and issue that Harrisburg paper at Dayton, thus giving the lie to their pretended reason for starting that hypocritical sheet to talk "church," "soul-saving" and the like, while they mean secret societies and the repeal of the rule to let in that dark and dreadful brood! Turn to and see an exactly similar case and the way Christ met it in Mat. 22:18.

The Cynosure: More than One-Fourth Reduction of Price.

There is a little Jewish paper published here in Chicago, just one-half the size of the *Cynosure*; price per annum, $3.00. Why $3.00? Not that Jews like to pay dear for what they buy, but because they know that with a small subscription list it cannot be printed cheaper.

Having faith in the American cause; faith in the devoted and tried men and women who have stood by the *Cynosure* through its literal perils by fire, frost and flood; above all, having faith in God and the American people, the publishers of the *Cynosure* have resolved to strike off more than one-fourth of the price of the paper during the cool months which are the campaign season for subscribers.

Below are some of the arguments by which we hope you will prevail with your neighbors and friends to subscribe.

Our aim is no less than to turn the press, pulpit and people of the United States, and the world through them, from the "vanities" of self-projected worships to serve the living God.

We hope and intend to put three or four times the amount of brain labor on the paper given heretofore, and we have made a fair beginning. Meantime, more than one-fourth has been dropped from its price. The *Advance*, and other papers of the same number of pages with ours, though somewhat larger pages, still stand at three dollars a year, double our campaign price.

Our correspondence daily increases in power, and we hope soon to be compelled to condense each article to one-half the space it now fills to give all an equal hearing.

We intend to give the most lively attention and the strongest backing of which we are capable to all denominations, denominational papers, and other prints which war on the anti-Christ of self-projected worships. We intend to aid and strengthen all ministers of the Gospel who do the same holy work.

We expect at the approaching State Christian Association meeting at Wheaton, Illinois, something definite and reliable will be done towards missions in the ex-slave States by "Independent churches and by anti-secrecy members of pro-secrecy churches;" and all will wish to read of that national movement.

We do not expect that "the American Party" will either die or go back, but grow and increase steadily, and absorb all sincere Prohibitionists and other parties of principle. Even politicians must then read up this American political movement.

In short, we submit and tender this proposition to the minions and myrmidons of the lodge-worshipers, and to their allies, the religious worldlings and children of indifference: Persecute us and we will grow by persecution; neglect us, and we will increase by your neglect. But since without Christ we can do nothing, let us begin, continue and end this campaign with him, remembering his words, "What things soever ye desire when ye pray, believe that ye receive them and ye shall have them."—Mar. 11: 24.

Now, dear friends and brethren, push this canvas for subscribers, in God's name and the country's.

The Grand Masonic Imbroglio.

"The impersonality of the Supreme Being was declared as a principle of the Masonic creed by less than a score of brethren, (the Lausanne Confederation) and within less than one week's deliberation. The wound they have inflicted may not prove fatal, but the order can scarcely hope to escape the disfiguring scar. It is certainly a dangerous precipice to which it has been hurried—the leap is death."—*A. G. Mackey. Voice of Masonry, p. 743.*

"Do you not see that what you have adopted is legally and logically a disavowal of such a God as makes religions and worship possible?"—*Albert Pike.*

"Do you mean by your *Principe Createur* a Supreme Will and Intelligence, beneficent, provident — a God whom we can trust, and to whom one may, without being a fool for doing so, pray?"—*Ibid.*

"If we were to deny the personality of the Deity or admit that it could be doubted, every page of our rituals, the labor of many years, would have to be torn out."—*Ibid.*

Such are the views of the two leading Masonic minds in this country of the erasure of the name of God, by French Masons, and substituting a *Force Superieure* or *Principe Createur* in its place.

Yet these same, and all other intelligent Freemasons, know that the Commune of Paris was, in large part composed of Masons; and that they were generally atheists. So were the atheists of the Revolution of 1790 largely Freemasons, who placed over the great gate of the Pere La Chaise cemetery, the propositions: "There is no God. Death is an eternal sleep." Prof. Robison assures us that the Jacobin lodges which inaugurated the reign of terror, were Masonic lodges. Indeed, Freemasonry is everywhere, now, essential and practical atheism. It professes to believe in the God whom all mankind believe in. But, as putting the truth on a level with a lie, is denying there is any truth, because there is no truth which is on a level with falsehood; so putting God on a level with false deities is denying there is any God: for there is no God who is on a level with other deities.

The Congregationalists— Very Important.

Fox River Association is the successor, with name slightly changed, of Fox River Union, the oldest Congregational body in the State of Illinois. This body met at Mount Palatine, Oct. 9th and 10th inst., a good congregation present.

Rev. A. J. Bailey, the successful pastor of the church at Hennepin, by previous appointment, read an article on the relation of the churches to secret societies. The article, which is given in this number, is exceedingly able. It will be read with avidity and delight. Rev. Messrs. Etheridge, of Marseilles, Bascom, of Peru, and Avery of Tonica, followed with interesting remarks in favor of the doctrine maintained by Mr. Bailey; and some others, including one of the sisters, showed that their hearts were full of holy abhorrence of the Baalism which has come back to plague and pervert the churches of Christ. There was, indeed, but one sentiment apparent in the whole congregation.

Rev. J. A. Montgomery, of Morris, was announced for an article understood to be intended as an injurious reflection on the Wheaton College church. A minister present at the Mt. Palatine meeting, informs us that Montgomery passed the duty over to Rev. J. C. Webster of Lisbon, but, that neither gentleman was present, so the paper was not read.

This Mt. Palatine meeting is the beginning of the end. The end must be the fall or purification of the National Congregational Council which is now taxing the Congregational churches *five thousand dollars* to pay expenses incurred by Grand Chaplain Quint, Sublime Prince of the Royal Secret and Freemason of 32° who is its secretary and actuary.

We expect to report in the *Cynosure* of January 9, 1879, the number of subscribers. Will you help make it 10,000?

—The Secretary and Agent met a number of prominent citizens of Worcester last Thursday, and steps were taken to arrange for entertainment and reduced fare on the railroads. Bro. Stoddard believes that free entertainment will be generally provided, especially for those from a distance. The Worcester friends are working harmoniously and confidently, and the meeting is beginning to attract favorable attention. Hartford dailies will be represented, and probably also the Boston press will send reporters. The movement is taking a strong hold of the business men of Worcester, and if they move it is evident the people will follow; and if the churches do not take the lead they will be ingloriously put to shame. It is impossible for the Secretary to respond to the numerous calls for lectures. He spent the Sabbath in Harrison, Me., intending to return this week to New Hampshire or Massachusetts. Let his great work be remembered around every altar of prayer.

—Elder Barlow brings us the first news from Spiceland, Ind., of the State Convention. Rev. Halleck Floyd, of Dublin, was elected president; Rev. R. L. Fisher, of Fairmount, is continued as secretary, and Dr. S. L. Cook, lecturer. Elder Barlow spoke after the Convention at New Lisbon, Williamsburg, Hagerstown and Eaton.

—D. L. Moody, the evangelist, revisited Chicago last week, after an absence of nearly two years. He spoke several times in Farwell Hall, and in the Chicago Avenue church, which will long be best known as "Moody's church." Immense crowds listened with interest not the least abated by lapse of time; nor were the exhortations of the speaker less keenly spiritual than their wont.

—Rev. H. H. Hinman returned last week to Wisconsin, where he will remain until after the State meeting at Waupun, which he looks forward to with hope that it will excel all the conventions yet held in that State. Past Master Ronayne will attend and give such aid as never fails to make a convention successful.

—The distance to Worcester will prevent many friends attending from the West, among them we regret to say we fear may be the honored president of the Convention. We hope, however, that such accommodations may be furnished as to induce many to go who could not otherwise. Friends in New York, Pennsylvania and New Jersey must take hold of the matter in earnest and see that every auxiliary association is represented, and so, too, should be every testifying church of Christ. Western friends should give the more attention to their State meetings, making the lecture work strong and encouraging every honest effort against the lodge. The Illinois meeting will be especially attractive to every true reformer, and the friends at Wheaton extend a welcome to delegations from all parts of the State and from beyond its borders.

Wisconsin.

To the Friends of the Anti-secrecy Reform in Wisconsin.

Dear Brethren:—Are you aware that our State Association has during the past year had an agent in the field, a competent man, a man of Christian character and integrity, a man who is making no small sacrifice to enlighten and bless the community?

Are you aware, too, that pledges given to him in good faith for a partial support have not been redeemed and consequently our brother is suffering embarrassment pecuniarily? Such is the case. Of the $250 due him only a pittance has been paid.

Now, brethren, this ought not,—must not be. We cannot expect to maintain our cause without some effort. Nor can we expect our agents to make all the sacrifice, while we simply meet and pass resolutions. Let us then inquire what we owe the cause and at once remit the same to M. R. Britten, treasurer, Vienna, Walworth county, Wis.

E. L. Harris,

Home Circle.

Be Still in God.

FROM THE GERMAN OF JULIUS STURM.

Be still in God! Who rests on him
  Enduring peace shall know,
And with a spirit fresh and free
  Through life shall cheerily go.
Be still in faith! Forbear to seek
  Where seeking naught avails;
Unfold thy soul to that pure light
  From heaven, which never fails.

Be still in love! Be like the dew
  That, falling from the skies,
On meadows green, in thousand cups,
  At morning twinkling lies!
Be still in conduct, striving not
  For honor, wealth, or might!
Who in contentment breaks his bread
  Finds favor in God's sight.

Be still in sorrow! "As God wills!"
  Let that thy motto be;
Submissive 'neath his strokes receive
  His image stamped on thee!
Be still in God! Who rests on him
  Enduring peace shall know,
And with a spirit glad and free
  Through night and grief shall go.

—Religious Magazine.

The Other Train that is Coming.

As a train was passing over a New England railroad it struck a broken rail. The conductor felt the shock. He knew a car was off the track, and sprang for a brake. It was his last brave service. The crash came, and he was picked up, a poor mangled wreck; his skull had been broken. He made out, however, to utter these words—the last utterances of a faithful, loyal soul—"Put out the signals for the other train!" Somewhere down the track he knew another train was coming, thundering, crashing along, dashing faster, faster, faster, and there was his train on the track! Out with the signals, out with the signals! another train is coming! That was his last injunction.

That other train, that other train, I am saying to myself, the generation that is follow us; the boys and girls that are pressing hard after us, coming along faster, faster, faster, just ahead of whom we are, only perhaps to be in their way, a hindrance, an obstacle, and, possibly, the occasion of their ruin. What need of care, what need of caution, what need of restless vigilance for their sake, in speech, in act, in look, in gesture! I want nothing to escape me that will be an obstacle in their way. If we are on the track blocking it, if we are in the way, let us take ourselves out of the way as soon as possible.

"What will you take?" was the question asked an observant boy at the table, and referring to the beverage he might desire.

"I will take what father takes." The father had received from the waiter a glass of intoxicating drink.

The father heard the boy's remark, set aside his glass and called for water. He saw the other train coming and cleared the track for it at once.

I think the saddest of all experiences is the consciousness that an opportunity for doing right has been lost. It brings a sad look into a man's face to know that he has set an example, bad in itself, and hopelessly followed by others.

We know of an empty train that came to a stop on a down grade, the station having been reached. In the absence of an official the train broke loose and went crashing down the track to meet the steamboat express. Some one chased the runaway cars, but could not overtake them to put on the brakes. The opportunity for the arrest of the train had gone. There was a collision that night.

Oh, souls on the track! fathers and mothers! your opportunity in behalf of your boys and girls is today—*now!* Don't let it slip from you.

We are not only to have a clear track for the next train, but in every way we are to make and keep that track suitable for the travel of the coming generation. Here comes the work of the Sabbath-school teacher, to get the uneasy, rambling feet of childhood over into the roadway of the very best life.

I passed recently a large rabble of boys in a vacant city lot. They were noisy and rough. What more important work, I asked myself, than to labor for that age and class, the generation coming? Through the Sabbath-school, the Bible, the church, we are to open a sure, steadfast, blessed way for their feet.

Our opportunity is to-day. Did not Voltaire make the age of five the limit inside which characte substantially is settled? At any rate, that limit cannot be set with safety very far ahead. I don't want to be so absorbed in the cares and pursuits of my generation as to forget the next. I want to think of a plan for and work for the generation coming—that other train on the track. As the Lord helps me, I mean to think more and make more of the interests of the children—the other train that is coming.—*E. A. Rand.*

The Sack of Earth.

A rich man had cheated a poor widow out of a field which had belonged to her husband and which was the only property she had, in order to make his own garden larger. A day or two after, the poor woman met him in that very field with an empty sack in her hand. With tears in her eyes she said to him: "Sir, I wish you would give me just as much earth out of this field os would fill this sack." The man laughed and said: "I can't refuse you such a foolish wish as that." The widow filled the sack with earth, and then said: "And now, sir, I am going to ask you to help me to lift this on to my shoulder?"

The man had no wish to do this, but the widow begged him so hard that he was obliged to give way. But when he tried to lift the sack, he found it was too heavy for him to move. He told the widow so, and she said: "Oh, sir, if you find only one sack of earth too heavy, how will you be able to bear the weight of this whole field, which holds a thousand times as much earth, upon your conscience at the day of judgment?" The man trembled at these words, and gave her land back to her again.—*From the German.*

Gibbon the Historian.

This famous author has been generally classed among the enemies of Christianity. A new view of him begins to have reputable endorsement. Dr. Pond, of the Bangor Theological Seminary, in a late number of the *Congregationalist* makes a good plea in favor of Gibbon being a believer in Christianity. A summary of Dr. Pond's article is thus given in the *National Baptist:* After some general remarks expressive of the estimate of Gibbon's associations with English Christians of the aristocratic class, Dr. Pond goes on to say, that Gibbon was a Roman Catholic; but, being sent by his father to study with a Calvinistic clergyman of Switzerland, he was recovered to the Protestant faith, and became a communicant in the Presbyterian church. "At this time" (as forty years afterward he wrote), he says "he suspended his religious inquiries, acquiescing, with implicit belief in the tenets and mysteries which are adopted by the general consent of Christians."

The chief reason why Gibbon has been regarded as an infidel, Dr. Pond says, was that in accounting for the rapid spread of Christianity, he did not refer it to the special power of God, but rather to second causes. But, says Dr. Pond, he *does* refer it to the power of God, and he quotes Gibbon as saying, that "it was owing *to the convincing evidence of the doctrine* and to the *over-ruling Providence of its great Author.*' "But to dwell on these points," continues Gibbon, "is the work of the theologian, or the ecclesiastical historian, while it devolves on me, as a civil historian, to trace out the instrumental causes leading to the same result," which he then goes on to do. On the fall of paganism and idolatry, Mr. Gibbon says, "Other deities might have occupied the deserted temples, if at the decisive moment the wisdom of Providence had not interposed a genuine revelation, fitted to inspire the most rational esteem and conviction, while it was adorned with all that could attract the curiosity, wonder, and admiration of mankind."

Gibbon also was a firm believer in miracles, saying that the doctrine of Christ and his apostles "was confirmed by innumerable prodigies; the lame walked, the blind saw, the sick were healed, the dead raised, demons were expelled, and the laws of nature were frequently suspended for the benefit of the church. Under the the reign of Tiberius, the whole earth, or at least a celebrated province of the Roman empire, was involved in a preternatural darkness for three hours." He also speaks of all the Old Testament revelations and sacrifices as pointing to Christ, and of Christianity as adapted to all climes and peoples. He wrote a book defending the books of Moses against the absurd theory of Warburton in his "Divine Legation." He was a constant attendant on the public worship of God, and a diligent reader of the Bible. He had no sympathy with those who rejected or impugned Christianity. He charges Julian the apostate with "puerility, fanaticism, duplicity, hypocrisy and persecution;" speaks of Voltaire as a superficial writer; wrote against the doctrines of the French Revolution; and praises some of the old church fathers in the highest terms.

His great work on the "Decline and Fall of the Roman Empire" was, on its appearance, highly extolled by eminent Christian writers, and he himself was greatly surprised when he was accused of undervaluing and rejecting Christianity, so much so that he thought it needless to deny it, or to defend himself from the charge.

All these things, Dr. Pond thinks, and it seems to us justly, are proofs that Gibbon should be regarded as a learned believer in Christianity, and no longer be counted an enemy of revelation, or of the great doctrines and duties set forth in the Bible. "I do not regard him," says Dr. Pond, "as a spiritual, evangelical Christian, but in comparison with some doctors of divinity in our time, he may be called a saint."—*United Presbyterian.*

When music rises in a city street, every man who hears it with his soul forgets the uncouth noises with which it contends, and becomes in some sense a poet and a prophet. When we listen to the melody of what the best writers say concerning woman, and find that among all the barbarous cries of time this lofty anthem rises victoriously and is remembered age after age because it possesses inherent fitness to command, we are made poets and prophets, and naturally anticipate a better world. When I hear great music I feel sure that the vexed centuries will be put in order at last. In all noble melody there is a suggestion of a melodious final arrangement of human events. Goethe said that level roads lead out of music in every direction. So they do out of the love of love. The immense inspirations of woman's character always elevate us, as music does, to a height from which we anticipate better ages.—*Joseph Cook.*

Ten Thousand—10,000—CCIↃↃ subscribers is the word.

Childrens' Corner.

The Turn-Stones and the Dead Fish.

A most wonderful and ingenious bird is a turn-stone. It has earned this singular name by the manner in which is procures its food, which is by turning over, with its strong, curved beak, the stones on the seashore, in order to obtain insects that are under them.

A great naturalist, named Thomas Edwards, who is now living, saw two of these birds on the Scotch coast, trying hard to turn over a cod-fish; but as it was six times as large as large as themselves, they found their task rather difficult. Still, they set bravely to work, pushing away first with their bills and then with their breasts; but in spite of their pushing the fish would not turn over, so they ran round to the other side of it and began to scrape away the sand to undermine it, that it might be turned over more easily. Then with fresh energy they set to work; but still the heavy fish would not move. Presently another turnstone came flying towards them from the rocks, and Mr. Edwards could hear a low, pleasant murmur of delight at this timely help. So now there were three of them to tackle the obstinate fish, and many hands, or rather beaks, made light work in removing the sand; then with a long push, and a strong push, and a push all together, at length they raised the fish some inches above the sand. But it was too heavy for them; they could not turn it over—down it sunk again.

Poor birds! they were obliged to rest for a while to recover from their disappointment. But still the dogged little creatures would not be beaten. Thrusting their bills under the fish, they managed to lift it again, and with another united push with their breasts at last the fish rolled over, and the brave little birds were victorious. You may imagine how much they enjoyed the rich feast of insects which they found where the fish had lain. "I was so pleased and even delighted," adds Mr. Edwards, "with the sagacity and perseverance which they had shown that I should have considered myself guilty of a crime had I endeavored to take away the lives of these interesting beings at the very moment when they were exercising the wonderful instincts implanted in them by their Creator."—*Missionary Visitor.*

Cecil's First Fleece.

Little Cecil loved the Sabbath school, and when his parents removed to Kansas, and he learned there were none near them, he was inconsolable. His father at length took pity upon his little boy, and commenced a Sabbath school at home for him and his sister.

One day the school was commenced with the usual exercises, and Cecil stepped up to his father and recited this verse, "The first fruit also of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give to him." Then he asked, "What is the first fleece, father?"

His father explained by telling him that the Israelites gave the first crop of a new piece of land, the first fruit of their trees, and the first of their fleeces to God, and after that the greater part of their crops, fruit, wool, etc., was theirs.

"Did they have to do it?" asked Cecil.

"Yes; God told them to, and they would have been very ungrateful and wicked if they had not obeyed. God gave them all these things in the first place, and if they were really grateful for them, they would love to give a part of them back to him. When I buy candy for you, would you be a good and thankful boy if you went off by yourself and ate it alone, and never gave any of it to your parents or sister?"

"No, sir;" said Cecil; "I always think, 'Now father gave me this candy, and I'll give the first and best piece to him.'"

"That is the way we should feel about everything God gives us," said his father.

Cecil sat very still while his sister was reciting her lessons; and then said, "Father, aren't you going to shear my sheep this week?"

"Yes, my son."

"Won't that be my first fleece?"

"Yes."

"Well, I want to give it to God, and wait until next year for my new coat. May I, father?"

"Yes, my son," said his father, and if you always give your first fleece to God, you will never *want for necessary clothing.*—*Child's World.*

Puzzle Corner.

ENIGMA BY A. M. PAULL.

Illustrating the proverb "Birds of a feather flock together."

I am composed of 93 letters.

My 5, 19, 63, 22, 21, 3, 39, 11, 64, 4, 27, 10, 24, 37 and 44 is a prolific but a sorry brood.

My 15, 16, 61, 25, 71, 20, 59 and 26 is father of the brood.

My 75, 30, 46, 51, 36, 6, 53, 13, 9, 72 and 7 is the mother of the brood.

My 22, 29, 18, 32, 71, 38, 73, 58, 89 and 5 are found very plentiful in the neighborhood of the mother, from which we infer that the brood is hatched from them.

My 65, 31, 81, 85, 80, 42, 43, 74, 28, 39, 33, 76, 45 is one of the brood.

My 48, 92, 4, 58, 16, 18, 5, 11, 85, 45, 23, 68, 54, 24, 62 and 53 is another of the brood.

My 53, 84, 92, 53, 13, 85, 86, 11, 77, 6, 81, 82 and 1 is another of the brood.

My 86, 84, 42, 43, 23, 36, 6, 89, 2, 24, 22, 80 and 53 is another of the brood.

My 35, 91, 90, 45, 56, 19, 84, 75, 40, 11, 67, 13 and 30 is another of the brood.

My 29, 17, 49, 50, 44, 34, 77, 88, 45, 21, 92, 41, 57, 68, 4, 27 and 53 is what the hungry brood is fed on.

My 58, 8, 24, 26, 69 and 12 is the verdict of God's word in the case of all who take such food. Leviticus 5:4.

My 85, 55, 43, 5, 61, 63, 70, 72, 76, 39, 10 44 is what Jesus calls this brood. Matt. 24:24.

My 88, 71, 63, 73, 4, 60, 80, 15, 79, 91, 19, 56, 21, 64 and 18 is what Jesus says this brood would do if it were possible.

My 1, 27, 57, 24, 37, 60, 46, 59, 32, 77, 13 and 35 is what Jesus tells his own to do when this brood calls to them to come and seek for truth within the "secret chambers." Matt. 24:26.

My 87, 9, 64, 42, 51, 47, 38, 3, 54, 59, 67 and 69 is what Paul calls this brood in 2 Cor. 6:17.

My 64, 65, 36, 37, 74, 14 and 78 is what Paul says to those Christians who are joined to this brood. 2 Cor. 6:17.

My 63, 84, 90, 46, 11, 66 and 93 is what a voice from heaven says to those Christians who are joined to this brood. Rev. 18:4.

My 22, 84, 92, 6, 83, 67 and 80 gives the brood the agonies of death.

My 68, 70, 71, 63, 52, 67, 84, 53, 2, 22 and 80 is sure death to the whole brood.

My whole is a declaration of Jesus, (recorded in Matthew) which, if his followers properly understood, they would never be found in the company of this wicked brood.

Moral: Brood over this, and ere the mischief is fairly brewed, unite to overthrow the brood.

READ AND ACT on the proposition of our publishers. See first page.

Home and Farm.

Fruit vs. Malaria.

The residents in the Western States and other regions where intermittents and similar diseases result from malaria, state that a regular supply of ripe, home-grown fruit is almost a sure preventive. Eat the fruit only when fully ripe, and eat only moderate quantities at a time, and little need be feared. The residents of such regions should, therefore, not omit the very earliest opportunity for a supply. Plant large quantities of strawberries for early summer—they will bear abundantly a year from the time they become established. Plant many currant bushes, for these are a most healthy and excellent fruit, very hardy, and, if in abundance, will last through all the hottest parts of the summer. The Doolittle and Orange raspberries are profuse bearers, the former very hardy, the latter generally so, but should be laid down and covered with an inch or two of earth for winter. The Rochelle blackberry, if pinched in when three or four feet high (about mid-summer) will bear abundantly, and prove hardier than if the canes run up without control. The Delaware, Clinton and Concord grapes are early and hardy, and will bear in two or three years from transplanting. Dwarf apples, on the Paradise and Doucin stock, will flourish in any locality, and begin to bear profusely in three or four years, and on the Paradise stock often in two years. Some varieties bear early on common stock; such, for example, as the Dyer, Lowell, Early Strawberry, Sops of Wine, Oldenburgh, Porter, Belmont, Jonathan, etc.; but these will, of course, bear much sooner as dwarfs. The Bartlett Washington, Julienne, Howell and Seckel pears produce early as standards, and the Louise Bonne de Jersey as a dwarf. Houghton's gooseberry grows with great vigor, is very hardy, and in two or three years affords almost solid masses of berries in the branches.

Such fruits as the above should be planted out on every new place, as indispensable to health as well as to comfort and economy; and emigrants to new countries should take a supply with them, as the best medicine chest they can provide.—*Fruit Culturist, page 132.*

How to make Skeleton Leaves.

The *Gardeners' Chronicle* gives the following: For the dissection of leaves I find the process of maceration too long and tedious to say nothing of the uncertainty as to the results; I have therefore adopted the use of alkali in saturated solution, the specimens to be introduced while the liquid is heated to boiling point; the time of immersion to be regulated by the character of the various leaves, and the nature of the epidermis to be removed. When the specimen is freed from epidermis and cellular tissue, it must be subjected to the action of chlorine to destroy the coloring matter. The introduction of peroxide hydrogen serves not only to render the lace-like specimen purer in color but preserve it also.

In destroying the coloring matter in ferns this also is invaluable; added to the chloride it gives a solidity to the bleached fronds, and appears to equalize the action of the chlorine. For skeletonizing capsules, the slow process of maceration by steeping in rain water is alone available; a moderate heat may be applied to hasten the process, but alkali is useless.

The only known flower that can be dissected is the hydrangea japonica. The fibrous nature of the petals renders it easy to skeletonize in the perfect truss in which it grows.

Skeletonized leaves and capsules appear to gain in the process a toughness and durability not possessed by them in their natural state.

Mutilating Fruit Trees.

Of all the blunders that the common farmer makes with trees, none is so common or so hurtful as the practice of cutting off lower limbs. All over the country nothing is more common than to see big limbs cut off near the body of the tree. This is a sin against nature. The very limbs necessary to protect the tree from wind and sun are cut away. But the greatest injury is the rotting—too big to heal over, and kept moist by the growing tree, the limb must rot, and the rotting goes to the heart and hurts the whole tree. —*Gardener's Monthly.*

Experiments with Ammonia and Flowers.

A French journal states that Prof. Gobba has lately made a series of experiments for the purpose of determining the change which ammonia produces in the color of different flowers. For this purpose he merely makes use of a dish in which is poured a small quantity of common aqua ammonia. Over this he places a tunnel, in the tube of which are inserted the flowers to be experimented upon. In this way he has shown that blue, violet and purple flowers change to a beautiful green: deep red and carmine flowers to black; white to yellow, etc. These changes are most striking when the flowers have several different tints, in which the red lines are turned green, the white yellow, etc. An interesting example is that of fuchsias, with white and red flowers, which in consequence of the ammonia vapor become yellow, blue and green. If when these changes have taken place, the flowers are immersed in pure water, they preserve their colors for several hours, after which they gradually resume their original tints. Another observation due to Dr. Gobba is that the flowers of the asters, which are naturally inodorous, acquire a very agreeable perfume under the influence of ammonia. The flowers of the violet asters also become red when they are moistened with a diluted solution of nitric acid. Again, these same flowers, if exposed in an open box to the vapor of hydrochloric acid, become after some hours of a beautiful carmine red, which they preserve, after being dried in the dark, if kept in a dry, dark place. Our readers may like to try some of these experiments.—*Bos. Journal of Chemistry.*

A butterfly is the very last creature one would suspect of carrying a useful tool, and above all of using it. But it is true that this beautiful insect carries a long pump coiled up under his head, shaped like two half tubes (as though you split a tube lengthwise), which he can open, hook the two sides together, stick deep into a flower, and pump out every drop of honey in it.—*Ex.*

Religious Intelligence.

United Brethren in Christ.

—The following resolutions were passed at the East Des Moines annual conference held at Fry's chapel, Oct. 10th to 14th, 1878:

Whereas, The *Christian Cynosure*, the organ of the National Christian Association opposed to secret societies, and published by Ezra A. Cook & Co., 13 Wabash Ave., Chicago, Ill., is a leading reform journal and worthy of confidence; and

Whereas, Its expressions of sympathy for the United Brethren church in her efforts to maintain her constitution and laws against the cunning efforts of secret enemies are appreciated; therefore

Resolved, 1st. That we wish the Christian Association and its organ, the *Christian Cynosure*, abundant success.

2d. That the Iowa State Christian Association to meet at Chariton, Iowa, the second Tuesday in December to discuss the subject of secretism in its relations to church and state, meets our approval.

3d. That we request each field of labor in this conference to send a delegate to the above named Association.

Whereas, There was held in Dayton, Ohio, in May, 1878 a convention of ministers and laymen which passed a resolution advising a disregard of the constitution and law of the church relating to secret societies; therefore

Resolved, That said convention was revolutionary, and is therefore condemned by this annual conference. Wm. Kelsey, *Secretary*.

—The Missouri annual conference meeting in Bethel chapel, near Andover, Harrison county, Oct. 3d, passed strong resolutions against the use of tobacco, and unanimously voted to sustain the principles of the church against the lodge; and the Dayton nullification convention was declared by resolution to be revolutionary.

—Bishop Wright presided at the above conference. Last week he was at the East Des Moines conference, Corydon, Iowa, and this week he presides in the Iowa conference at Lisbon.

—Mr. Robert Smith, of Polo, Ill., has lately given $2,000 to the mission work of the church.

—Bishops Dickson, Weaver and Glossbrenner are just closing their fall conferences for this year.

—The semi-annual convention of the Holiness Association meets at Middletown, Adams county, Pa., November 12, 1878, and will continue till Thursday night.

—The Michigan Conference, Bishop Weaver presiding, resolved to "approve the spirit manifested in the *Telescope* against secret societies, and earnestly pray it may ever be as a flaming sword against all secret orders." Also to disapproval of the Dayton Convention, and of the Otterbein University in conferring the title of D.D. upon Rev. Z. Warner, because of his disloyalty to the constitution and regulations of the church.

—The West Nebraska Conference set apart a special time to the consideration of the importance of organizing a State Christian Association opposed to secret societies, and on behalf of this conference, W. S. Spooner, I. Belknap, C. G. Bowers, O. Knepper, and C. C. Kellogg were appointed as delegates, and the hearty co-operation of the conference was pledged. This shows an earnest determination to maintain the principles of the church and the Gospel seldom if ever equalled in any denomination.

Baptist.

—Elder Barlow has returned from lecturing in Indiana.

—Elder A. D. Freeman has left the Spring Prairie, Wisconsin, church for the time being. During his absence Elder E. L. Harris of Delavan, Wis., supplies the pulpit.

—The Bridgewater Baptist Association held its annual meeting Sept. 11 and 12, in Birchardville, Pa. The following resolution, introduced by Elder A. L. Post of Montrose, was adopted by a strong but not unanimous vote: "*Resolved*, That we continue to stand by our old Baptist landmarks, such as individual soul liberty; church independency; church, as distinguished from Christian fellowship; New Testament, as distinguished from such prelatical titles as Doctor of Divinity, now becoming so common; the equal right of all men to life, liberty and the pursuit of happiness; and also to all our former testimonies in favor of total abstinence from all intoxicating drinks, and against all oath-bound secret orders, or so-called brotherhoods." The Association has for many years had a majority against secret orders; yet it is believed that there are members of the lodge in sufficient number to prevent emphatic action. Elders Post, Miller and other faithful brethren are members of the Association, and they are resolved to maintain a pure testimony "until the Master comes to deliver the church and nation."

—The Mondovi church, Buffalo county, Wis., with its pastor, are right on the question of fellowship with the Baalism of the lodge, and lodge members must renounce before taking the covenant of the church.

Congregational.

—The able paper of Pastor Bailey, of Hennepin, before the Fox River Association, appears in this number.

—Rev. Geo. S. Bascom, of Peru, Ill., in the discussion following the reading of the above paper, said he was much influenced in his judgment against the secret orders by this consideration: that all who came out from the lodge said the same thing, their testimony agreed. Pres. Finney, Bernard, Ronayne, Rathbun, Cogswell and others made the same statement regarding the lodge. Whereas, the adhering members say, some one thing, some another. Some say, it's all a lie; others in private confirm the testimony of the seceders; others say they are all perjurers. The testimony of those who stand by the lodge is not consistent. He believed with Finney that the lodge was corrupt.

—Pastor W. J. Phillips, of the College Springs, Iowa, church, called at this office last week.

—Rev. Eli Tapley, of Columbus, Miss., supplies for one-half the time a Congregational church just across the State line in Alabama. The rest of his time is given to evangelistic labors in other congregations. His efforts for the truth have been abundantly blessed, though his reward is not a pecuniary one. If any liberal-hearted Christian could furnish him a horse, or help him to needed books, it would be a gift which God would bless. He asks the prayers of all the people of God that he may be blessed in his noble work for Christ.

Wesleyan.

—Rev. R. L. Fisher, re-elected secretary of the Indiana State Association, takes charge of the Fairmount church this year, removing from Westfield.

—Rev. J. T. Kiggins, President of the Kansas Conference, is stationed this year at Topeka.

—Rev. L. W. Stratton, of the *Wesleyan*, is expected to dedicate a new church at Varick, N. Y., on Thursday of this week. At this place Bro. Stratton labored in a precious revival about two years ago, following which the church was organized.

—Rev. J. A. Richards reports a gracious season at the meeting of the Iowa Conference at Masonville, Oct. 2d to 6th. Rev. N. Wardner, of New York, was present, and preached with power. Several publicly renounced Freemasonry and confessed Christ. Several ministers also were received from the Methodist Episcopal church, and two were ordained.

Presbyterian.

—Rev. James Donaldson has finally been driven from Wardsville, Ont., by Masonic opposition and intrigue. This place is a few miles from Ridgetown, where Elder Barlow lately preached in the Baptist church. Masonic art has been used against the pastor for some time, and on the 8th inst. a deputation from the ihe Presbytery met with the congregation, which had been called together in a clandestine manner, without the legal notice from the pulpit. Pastor Donaldson got official intimation of the meeting by telegram only the day before at noon. A venerable preacher, who was one of the deputation, said he hated Freemasonry as much as any man could, but he made up his mind just to let it alone. He moved that the pastor be invited to resign at once, and that the committee accept the same, and appoint a brother to declare the pulpit vacant on the first Sabbath. This, being utterly irregular, they finally voted to request the pastor to intimate his desire to resign at the next meeting of Presbytery. Thus another is added to the list of crimes perpetrated by Freemasonry in the name of religion.

Methodist Episcopal.

—Rev. O. E. Burch is stationed this year by the Rock River conference at Nunda, Ill.

—The following is the report on the Sabbath, adopted by the Illinois Annual conference:

Whereas, God has said, "Remember the Sabbath day to keep it holy," and we believe that we ought to obey God; therefore,

Resolved, 1. That as ministers we will oppose, by tongue and pen, and by personal influence and example, the desecration of the Sabbath, such as Sunday excursion trains, whether to camp-meetings or not; the sale of anything on Sunday at camp-meetings, the keeping open on Sunday of baker shops, tobacco or cigar shops, clothing stores, drug stores (except for the sale of *needed* medicines), and business houses of all kinds.

Resolved, 2. That we will discourage the burial on Sunday of any person who could as well be buried on Saturday or Monday, thereby preventing interference with the various regular Sabbath services.

Resolved, 3. That as American citizens we will insist on an American Sabbath, and if our foreign element like the foreign Sabbath best, let them go where they can enjoy it without disturbing the rights and privileges of the citizens of this country.

Resolved, 4. That as newspaper men and newsboys ought to have a Sabbath as well as other people, we will discourage Sunday newspapers, and will teach our people that it is as sinful to buy newspapers on Sunday as it would be to buy groceries or any kind of merchandise.

Resolved, 5. That we mean what we say, and that we will defend the fourth commandment even if it renders us unpopular.

In General.

—The only large town in England or Ireland in which omnibuses and street cars do not run on the Sabbath is Belfast.

—A Parsee lady joined the Methodist church in Bombay, June 16, the first instance where a lady of that faith has publicly professed Christianity.

—There are about 400,000 persons connected with the Christian churches in India, China and Japan, besides 200,000 children receiving a Christian education.

—The Spanish Christian Church is the name taken by the Protestants of Spain. The church is Presbyterian, having a Presbytery at Madrid, where the first assembly was held, and another in Andalusia.

—There are now seven different Protestant evangelical bodies in Rome, viz: The Waldensian, the Methodist, the Episcopal, the Presbyterian, the Plymouth Brethren, the American Baptists and the Apostolic Baptists, numbering 700 Italian adherents in all. The Waldensians have purchased a site for a new church, and the American Baptists are building a place of worship.

—The national camp-meeting of the Seventh Day Adventists was held at Battle Creek, Mich., the headquarters of the denomination, during the early part of the present month. The following interesting facts were reported: Tracts and reading matter to the amount of 13,525,465 pages have been distributed during the past year, in the State, and 79,637 by European missionaries, besides 162,198 newspapers in the same way. Twenty-five thousand missionary visits have been made, and 21,326 letters written. This work has been done not by paid colporteurs, but by amateur missionary workers. Nineteen thousand dollars have been raised the past year for Tract Society purposes. The inventory of the Seventh Day Adventist Publishing Association shows its assets, after debts are paid, to be $99,112.63, making a net income during the year of $19,536.65.

—The church meetings that are taking a stand against the waste and filth of tobacco using may be surprised to learn how some good people view the matter. The *Lutheran Standard* says: "The Methodists have become so righteous overmuch that the use of tobacco is declared a disqualification for the ministry. Two candidates were rejected at the Conference recently held in this city, because they would not meet the Methodist requirement in this respect. Where it is written in the Bible that taking a smoke or a chew is a sin, any more than eating ice cream or drinking tea, the Methodist doctors have not shown, and we fear that they have not cared to inquire."

—Bishop Vail of Kansas, with a hundred other Protestant clergymen of different denominations, have issued a call for a "prophetic conference" in New York, Oct. 30 to Nov. 1st next week to be held in the church of S. H. Tyng, Jr. The

following is the programme for the day sessions: 1. "Christ's Coming; Is it Personal and Visible?" Rev. Stephen H. Tyng, Jr., D.D., of Episcopal church of New York city. 2. "Christ's Coming; Is it Pre-Millennial?" Rev. S. H. Kellogg, D.D., professor of theology, Presbyterian seminary, Allegheny, Pa. 3. "The First Resurrection," Rev. A. J. Gordon, D. D., Clarendon street Baptist church, Boston Mass. 4. "The Rapture of the Church," Rev. W. P. Mackay, D.D., Presbyterian church, Hull, England. 5. "Times of the Gentiles." Rev. John T. Duffield, D.D., professor in Princeton college. 6. "The Kingdom and the Church." Prof. H. Lummis, Methodist church. 7. "The Present Age and Development of Anti-Christ." Rev. H. M. Parsons, Presbyterian church, Buffalo, N. Y. 8. "The Gathering of Israel." Bishop W. R. Nicholson, Reformed Episcopal church, Philadelphia. 9. "The Judgment, or Judgments." Rev. J. T. Cooper, D.D., professor of theology United Presbyterian seminary, Allegheny, Pa. 10. History of the Doctrine of the Pre-Millennial Coming of Christ." Rev. N. West, D.D., Presbyterian church, Cincinnati, O. 11. "The Coming of the Lord in its Relation to Christian Doctrine." Paper by Rev. James H. Brooks, D. D., Presbyterian church, St. Louis, Mo. Addresses by Rev. Dr. Craven, Presbyterian church, N. J.; Rev. L. W. Bancroft, D. D., rector Christ's church, Brooklyn, N. Y. 12. "That Blessed Hope as a Motive to Holy Living and Active Labor." Paper by Rev. Rufus W. Clarke, D. D., Dutch Reformed church, Albany, N. Y. Addresses by Rev. E. P. Goodwin, D. D., pastor First Congregational church, Chicago; Rev. L. Osler, Advent church, Providence, R. I., and Dr. Mackay, of England.

Evening sessions will be devoted to conference upon the topics of the day and to evangelistic services. Dr. W. P. Mackay, author of "Grace and Truth," of the Presbyterian church, Hull, England, will address the Conference upon the opening and closing days, and probably at evening sessions.

The World Moves.

The Baptist State Convention of Wisconsin has just closed its session at Racine. In connection with this body was held the Ministerial Union composed of most of the pastors and ministers of the State. Before this body was read an essay by Rev. Mr. Medberry of Milwaukee on "The Attitude of the Church in Reference to Social Reforms."

The essay took the ground that the Christian church is amply sufficient for all moral reforms and that Christians should work in, and through the church; instead of joining in outside organizations, thereby acknowledging the incompetency of Christ's organization. This article was the subject of criticism, and to our surprise and joy, we found the essay almost unanimously sustained by the body. A few belonging to the Temple of Honor, however, writhed and squirmed under it. The Masons bore it like heroes. Two Knight Templars (laymen) acknowledged the truth of the essay.

Our surprise was increased, as we were about to ask for an abstract of it for the *Cynosure*, to hear the editor of the *Standard* say he would publish it in his paper.

Accordingly the Union voted to ask the author to furnish a copy of it for publication. Five years ago such an article could not have found tolerance in that body, much less a place in the columns of the *Standard*.

I hope when published you will furnish an abstract of it for the readers of the *Cynosure*.

Yours for progress,

E. L. H.

OBITUARY.

Died at Cordova, Ill., Oct. 15th, Joseph R. Sexton, in the 72nd year of his age. Deceased had been a resident of this place since 1838, and for many years a consistent member of the Baptist church of the place. When slavery was in existence he opposed it with all his influence. Since that ceased to exist he was equally zealous in opposing secret societies and all other wrongs. He leaves a widow and a large number of relatives who deeply mourn his loss.

News of the Week.

—During a marriage at the colored Baptist church at Lynchburg last Tuesday, crowded to the utmost capacity, a piece of plastering fell, creating a panic of the most dreadful character. The bodies of ten women were taken out and many were wounded.

—The number of failures in the United States for the third quarter of 1878 were 2,853, as compared with 1,815 for the same quarter last year. The liabilities for the last quarter were $66,000,000, as compared with $42,000,000 for the same period of 1877. For the first nine months of 1878 the failures numbered 8,768, as compared with 6,565 for the same period in 1877. The liabilities for the first nine months of 1878 were $197,000,000, against $141,000,000 for the nine months of 1877.

—All the accounts from South Carolina agree that the Democrats are trying to terrorize the Republicans, and that Wade Hampton is doing nothing to protect the latter in their rights. In the district represented by Congressman Smalls the Democrats have a body of fifty armed men to ride to every point where a Republican meeting is called, and demand a division of time, and when this is refused they boldly break the meeting up.

—Reports from Yankton, Dakota, state that a destructive prairie fire has traversed from fifteen to twenty counties between Jim river and the Missouri river. It reached Yankton and Bonhomme counties, driven by a strong northwest wind. Bonhomme village and Springfield village were saved only by the hardest kind of work. The Bohemian settlements of Tabor and Siskov, some ten miles west of Yankton, have suffered severely. Six parties have been arrested for firing the prairies, but the supposition is that the fire was originally started by a band of Yankton Indians. Destructive fires have also raged over some counties of Iowa and Nebraska. In one case an old farmer was burned to death.

—It is established beyond a doubt that the total number of citizens killed near the Nebraska State line by the Cheyenne Indians who crossed the Union Pacific Railroad Oct. 7 was forty-three—twenty-three on the Sappa, fifteen on the Beaver, one on Prairie creek, and five near Republican river. The Indians carried away a large number of fine California horses from Wilson's ranche, Hitchcock county, Neb. Army official reports are unanimous in the opinion that the outbreak was caused from lack of food. Lieut. Col. Lewis, who was killed by them, in his last report stated: "While Captain Hemphill's company was here Mr. Amos Chapman, interpreter at Camp Supply, informed me that he was at the Cheyenne Agency just before the escape of the Northern Cheyennes. He says that at that time the Indians were suffering for want of food; that he knew this from his own observations, and from what was told him by the Indians, and that they were driven to eat horse flesh taken from horses that had died from disease or natural causes. His opinion is that the escape of the Indians was for the purpose of reaching some place where they could get sufficient food for themselves and their families. In his opinion there will be a larger outbreak before the coming spring, unless something is done to improve their condition at the agency."

—A dispatch from New Haven states that in the case of the Rev. H. H. Hayden, charged with the murder of Mary Stannard, the grand jury, after two days' deliberation, found a true bill for murder in the first degree, so that Freemasonry could not finally prevent the indictment. What will be done at the trial?

—Time has seldom brought to view so strange a combination as that of the famous guerilla commander, Mosby, and a son of the martyr Abaham Lincoln, both of whom appeared last week as witnesses in the Fitz John Porter case. According to the testimony of Mr. Lincoln, his father thought the sentence of the court-martial against Porter just, and that he deserved death. Some of Porter's own words, as given in the latest testimony, appear as the worst evidence against him.

Tell every one that the *Cynosure* has increased its editorial force and lowered its price for the fall and winter campaign.

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TRACT NO. 1.

HISTORY OF MASONRY.

BY PRESIDENT J. BLANCHARD, OF WHEATON COLLEGE.

This is now published in three tracts of four pages each.
TRACT No. 1, PART FIRST—Shows the origin of Speculative Freemasonry, and is entitled "HISTORY OF MASONRY."
TRACT No. 1, PART SECOND—Is entitled "DESPOTIC CHARACTER OF FREEMASONRY."
TRACT No. 1, PART THIRD—Is entitled "FREEMASONRY A CHRIST-EXCLUDING RELIGION."

TRACT NO. 2.

MASONIC MURDER.

By REV. J. R. BAIRD, of Pleasantville, Pa., a seceding Mason who has taken seventeen degrees. A 2-page tract.

TRACT NO. 3.

SECRETS OF MASONRY.

BY ELI TAPLEY.

This is an Illustrated tract, showing the signs, grips and passwords of the first three degrees. A 4-page tract.

TRACT NO. 4.

GRAND! GREAT GRAND.

BY PHILO CARPENTER.

This tract calls the attention of the public to the despotic and ridiculous titles of Freemasonry, *a long list of which are given.*
A 4-page tract.

TRACT NO. 5.

EXTRACTS FROM MASONIC OATHS AND PENALTIES,

As Sworn to by the Grand Lodge of Rhode Island.

This tract is a re-print of a tract published in 1834, and is a very weighty document. A 4-page tract.

TRACT NO. 6.

HON. JOHN QUINCY ADAMS' LETTTER,

Giving his and his Father's Opinion of Freemasonry (1831).

—AND—

HON. JAMES MADISON'S LETTER,

Giving his opinion of Freemasonry (1832.) Both of these letters in one 4-page tract.

TRACT NO. 7.

SATAN'S CABLE TOW.

This is a carefnl analysis of the character of Masonic oaths, and shows them to be most blasphemous and un-Christian; and the Masonic Cable Tow is clearly shown to be the Cable Tow by which Satan is leading thousands to eternal death.
A 4-page tract.

TRACT NO, 8.

This is a double tract, "ILLUSTRATED." The first page represents a Mason proclaiming the wonderful wisdom and benevolence of the order, with an article below entitled "**Freemasonry is only 152 years old,**" and gives the time and place of its birth. The second side is entitled, "**Murder and Treason not Excepted,**" and shows that the Masonic order is treasonable in its constitution, and is both anti-Republican and anti-Christian.
A 4-page tract.

TRACT NO. 9.

FREEMASONRY IN THE CHURCH.

AN ILLUSTRATED TRACT.

Copy of a petition for the higher degrees of Freemasonry, in which Blasphemous and Despotic Titles are enumerated and *prayed* for. The Copy was printed for the use of "*Occidental Sovereign Consistory, S. P. R. S.*," 32d degree—a Chicago Lodge and was ordered by a deacon of a Christian Church and Grand Orator of the Grand Lodge of Illinois. A 2-page tract.

TRACT NO. 10.

CHARACTER AND SYMBOLS OF FREEMASONRY.

By its "Grand Secretaries, Grand Lecturers, Perfect Prince Freemasons, Grand Inspector, Inquisitor Commanders, Grand High Priests," etc. The wonderful symbolical meaning of "the Cable Tow," "the Square and Compass," "the Lamb Skin, or White Apron," and "the Common Gavel," are given in the exact words of the highest Masonic authority. The first page shows a candidate prepared for initiation in the Third Degree. A 4-page tract.

TRACT NO. 11.

ADDRESS OF NIAGARA COUNTY ASSOCIATION, NEW YORK.

TO THE PUBLIC—Concerning the Morgan Murder, and the character of Freemasonry as shown by this and other Masonic murders.
A 4-page Tract.

TRACT NO. 12.

JUDGE WHITNEY AND MASONRY.

This tract contains a condensed account of Judge Whitney's Defense before the Grand Lodge of Illinois, on charge of unmasonic conduct in bringing Samuel L. Keith the murderer of Ellen Slade, and a member of his Lodge, to justice, with Judge Whitney's subsequent renunciation of Masonry. An 8-page tract.

TRACT NO. 13.

DR. NATHANIEL COLVER ON MASONRY

AND

HOWARD CROSBY, D.D.,

Chancellor of the University of New York, on SECRET SOCIETIES. A double 2-page tract.

TRACT NO. 14.

GRAND LODGE MASONRY,

Its Relation to Civil Government and the Christian Religion.

Opening address before the Monmouth Convention, by PREST. BLANCHARD of Wheaton College. A 16-page tract.

TRACT NO. 15

MASONIC OATHS NULL AND VOID.

A clear and conclusive argnment proving the invalidity of any oath or obligation to do evil. By Rev. I. A. HART, Secretary National Christian Association. Published by special order of the Association. A 4-page tract.

TRACT. NO. 16.

HON. SETH M. GATES, ON FREEMASONRY.

Proof that the Institution that Murdered Morgan is Unchanged in Character.

This is a letter to the Monmouth Convention by Hon. Seth M. Gates who was Deputy Sheriff of Genesee County, and also Secretary of the Leroy Lodge at the time of Morgan's Abdnction.
A 4-page tract

TRACT NO 17.

ORIGIN, OBLIGATIONS AND EXPENSES OF THE GRANGE,

With a Constitution of a Farmer's Club.

This little tract ought to be put into the hands of every Farmer in the United States. A 4-page tract.

TRACT NO. 18.

HON. WM. H. SEWARD ON SECRET SOCIETIES.

Extracts from a Speech on Know Nothingism in the United States Senate in 1855.

The testimony of JOHN QUINCY ADAMS, MILLARD FILLMORE, CHIEF JUSTICE MARSHALL and others added. A 2-page tract.

TRACT NO. 19.

WHAT GREAT MEN SAY ABOUT FREEMASONRY.

WASHINGTON, MADISON, MARSHALL, RUSH, HANCOCK, ADAMS and WEBSTER, give brief clear testimony against the Lodge.
A 2-page tract.

TRACT NO. 20.

OBJECTIONS TO MASONRY.

By a Seceding Mason of Cornton, Vermont.

This tract contains many strong arguments against the Lodge drawn from personal experience, observation and study of its character.
A 4-page tract.

TRACT NO. 21.

MASONIC CHASTITY.

By Emma A Wallace.

The author, by wonderfully clear illnstration and argnment, shows the terribly corrupt nature of Freemasonry. No true woman who reads this will ever speak with approbation of this institution.
A 4-page tract.

TRACT NO. 22.

LINUS CHITTENDEN ON FREEMASONRY.

The anthor, a seceding Master Mason, states his objections to the Lodge, drawn both from experience and observation, in a clear, concise and forcible style. A 2-page tract.

TRACT No. 23.

MASONIC OATHS AND PENALTIES.

ADDRESS OF REV, A. M. MILLIGAN AT THE PITTSBURGH CONVENTION

This is the clearest and most conclusive argnment to show the wickedness of masonic oaths and the duty to disregard and repent of them that we have ever seen.
A 4 page tract,

TRACT NO. 24.

SHOULD FREEMASONS BE ADMITTED TO CHRISTIAN FELLOWSHIP?

The principles and teachings of Freemasonry taken from the highest masonic authorities are compared with those of the Bible, several Masonic Oaths are given in whole or in part with the comments of Rev's. Moses Stewart, Nathaniel Colver, and Charles G. Finney, on this character. Those who love a pnre Christianity should aid in the circulation of this tract. A 4 page tract.

TRACT NO. 25.

The American Party.

ITS OBJECT, ORGANIZATION, PLATFORM AND CANDIDATES.

Some of the ablest men in the nation have prononnced our platform the best that has been presented to the American people for the past fifty years Our Candidates are men of acknowledged ability and honesty, and if every voter in the United States could read this our "POLITICAL TRACT," our Candidates could undoubtedly be elected. One friend pledges a dollar for every other dollar contributed this 8 page tract

TRACT NO. 26.

FREEMASONRY A RELIGION.

This Tract is made up of qnotations from Standard Masonic Anthors and nothing could more clearly demonstrate the fact that Freemasonry claims to be a Christless and therefore Anti-christian religion.
An 8 page Tract.

TRACT NO. 27.

Duty and Ability to Know the Character of Freemasonry.

Thonsands seem to consider it a virtue to know nothing about the character of Secret Societies. This is shown to be a great error if not a crime and our duty to use the knowledge within our reach, especially when of such vital importance, is clearly enforced.
A 4 Page Tract.

Cynosure Tract No. 28.

FREEMASONRY REVEALED.

A LEGAL ATTESTATION BY EDMOND RONAYNE

To the correctiness of the published expositions of Freemasonry. The author very briefly states the mode of preparation and initiation in the various degrees, with the mock murder and resurrection of the candidate in the personification of Hiram Abiff in the 3d, degree and the penalties of each.
A 2 page tract.

TRACT NO. 29.

D. L. Moody on Secret Societies.

At his great religious meetings in Philadelphia, New York, Chicago and Boston this man of God has shown clearly that the Bible condemns all connection of Christians with Secret Societies and most emphatically enjoins the Separation of his people from the World.
This leaflet contains Mr. Moody's remarks on Secret Societies at each of these places. The general circulation of this tract must have a most powerful influence for good.
A 4 Page Tract,

TRACT NO. 1, IN SWEDISH;
translated by **Prof. A. R. CERVIN.** A 15-page tract

GERMAN CYNOSUCE TRACT A.

Six Reasons why a Christian should not be a Freemason.

By Rev. A. GROLE, Pastor, German M. E. Church, Worchester, Mass
This is our first German Tract, and it is a good one; it ought to have a large circulation. A 4 page tract,

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Elvin Jones, Lenawee Junction, Michigan, writes: "There are a good many round here who would take the *Cynosure* if they could only get into the habit of it." We hope they will commence to form that habit this fall.

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SUBSCRIPTIONS RECEIVED DURING week ending Oct. 10, 1878: From Mrs. C A Ashley, Mrs S B Allen, P Bacon, J S Baldwin, J A Bingham, W Bowles, M Coffman, G Baldwin, C C Cousins, E Z Derlyshire, L Darbee, A Eastman, A D Freeman, Mrs M A Gamble, E Jones, M N Jordon, H S Limbocker, M Liscomb, G P Loomis, C M Livesay, W P McNary, J C Miles, G H Mabbott, T Perkins, J A Rouser, C Stegner, W Shaw, P Smith, C B Schaefer, E Smith, J P Stoddard, R G Stillman, H R Smith, E P Townsley, A Thompson, W S Wing, E Walker.

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MARKET REPORTS.

CHICAGO, Oct. 21, 1878.

GRAIN—Wheat—No. 2		80
No. 3		68¾
Rejected		49
Winter	85	8¾
Corn—No. 2	34	34¼
Rejected	32½	32¾
Oats—No. 2		18¾
Rejected		15¾
Rye—No. 2		42½
Bran per ton	7 50	7 75
Flour—Winter	4 00	5 50
Spring	5 50	5 50
Hay—Timothy	6 75	8 25
Prairie	5 50	6 50
Mess Beef	8 00	9 00
Tallow	6¼	6¾
Lard per cwt		6 15
Mess pork, per brl		7 65
Butter medium to best	10	25
Cheese	8	9¼
Beans	90	1 75
Eggs	15	16
Potatoes per bu	45	55
Seeds—Timothy	95	1 10
Clover	8 00	4 10
Flax	86	1 25
Broom corn	1	4½
Hides green to dry flint	7¾	14
Lumber—Clear	27 00	34 00
Common	11 00	13 00
Shingles	1 50	2 90
WOOL—Washed	27	36
Unwashed	15	28
LIVESTOCK Cattle Choice	4 50	5 50
Good	4 20	4 50
Medium	3 75	4 00
Common	2 40	3 50
Hogs	3 05	3 45
Sheep	3 10	4 50

New York Market.

Flour	$3 10	3 25
Wheat—Spring	75	90
Winter	95	1 04¼
Corn	45	58
Oats	26½	34
Rye		58
Lard		6½
Mess pork		8 50
Butter	16	25
Cheese	6	9¼
Eggs	19	20
Wool	12	42

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CHICAGO, THURSDAY, OCTOBER 31, 1878.

VOL. XI., No. 5.—WHOLE NO. 449.
WEEKLY (post paid) $2.20 A YEAR.

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Notices.

THE ANNUAL CONVENTION

of the National' Christian Association will be held in Mechanics Hall, Worcester, Massachusetts, on the 13th, 14th and 15th of November next.

RAILROAD RATES TO WORCESTER.

Arrangements will be made if possible on all roads passing through Worcester for reduced fare. A reduced rate is also promised from Chicago; but still better terms will be made it is hoped. All friends who can go to Worcester through Chicago will please instantly send word by card to H. L. Kellogg at this office. The terms now promised are $35 for the round trip to New York.

NEBRASKA.

A convention of all the anti-secrecy friends and workers in the State of Nebraska is hereby called to assemble in the city of York Center in York county, Nebraska, on Wednesday, Dec. 4, 1878, at 10 o'clock A. M., to consult together and aid in forming a State anti-secrecy association. Let delegates come from all parts of the State, as provision to entertain them will be made and able speakers will be present.

W. S. SPOONER,
Chairman of Committee.

PAST MASTER RONAYNE.

I intend to leave Chicago (God willing) on the 5th of November on my way to the National Convention at Worcester, Mass., and if arrangements can be made will visit Wooster, Ohio, on the 7th, 8th and 9th of November. As I am now enabled to go to New England I wish to say to the New England friends that it is my desire to stay there as long as possible, and hence I shall so arrange as to give them all the time they require. I intend also to visit Odessa, N. Y., Shade, Ohio; East Herrick, Pa., and West Salem, Ohio, on my return. Eastern friends will address me Worcester, Mass., care of Rev. J. P. Stoddard until Nov. 14th.

EDMOND RONAYNE,
P. M. Keystone Lodge, 689, Chicago.

IOWA.—Official announcement is not yet received, but it is understood that the State Convention will meet this year in Chariton, Lucas county, the second week in December.

ILLINOIS.

The Annual Convention of the State Christian Association will be held in the College chapel at Wheaton the week before Thanksgiving, Nov. 20th, 21st, and 22d. Bishop Wright, the President, is expected and numbers of other able speakers will be present. The business before the convention will be of great importance to our reform work among the churches. Let every friend turn his heart and prayers toward Wheaton.

DES MOINES COUNTY, IOWA.

There will be a mass convention of the people of Des Moines county, Iowa, opposed to secretism in general and Freemasonry especially, at the Bethel Baptist meeting-house, six miles west of Burlington, November 6th and 7th, 1878. The object of the convention is the organization of a County Christian Association, auxiliary to the State and National Associations. Every lover of true freedom is invited to attend, ladies as well as gentlemen. Let this be a grand rally for the cause of Christ and civil and religious liberty. Neighboring county Christian associations are invited to send delegates. Public lecturers who are in the field against the great secret foe of Christianity are expected to be present. We will receive delegates coming from abroad at the Lawrence House, at Burlington, Iowa. Conveyance and enterainment free. The convention will meet at 10 o'clock, Nov. 6, and continue two days.

By order of the Spring Creek Baptist church.

S. A. FLANDERS,
JOHN STORER,
T. L. STEPHENS,
Committee of Arrangements.

ELDER D. P. RATHBUN announces that he has returned to Iowa to remain until after the State Convention, the Lord willing. His address will be Clarence, Cedar county, Iowa, care Alvin Hall. Arrangements can also be made for lectures with James McCleery of Marshalltown. Let Iowa be thoroughly canvassed this winter. Send for Bro. Rathbun.

NEW ENGLAND AND THE NATIONAL CONVENTION.

FROM SECRETARY STODDARD.

HARRISON, Me., Oct. 23, 1878.

God is giving free course to his truth here as he is wherever I have gone in New England. A deep undercurrent of opposition to the lodge occasionally finds way to the surface. There is but one feeling among the really pious either in or out of the churches on this question; but many suppress the utterance of their convictions through fear of those who in the lodge reject Jesus and his Gospel, and in the spirit of those who once cried, "Crucify him! crucify him!" persecute and weary the saints of the Most High. I am persuaded that the dawn has arisen and the day of deliverance hasteneth on. Not long will the churches of New England seal their lips in silence on this momentous issue, or those ministers whose bodies are temples of the Holy Spirit spare this oppressor to do his work of soul-destruction.

As the time of our National gathering approaches I feel more deeply the momentous interests involved. If I read the opening book of God's providence aright, and correctly interpret his movings upon the hearts and consciences of the people, the Great Head of the church has decreed that the Worcester meeting shall be the hinge upon which is to turn the destiny of many, many souls. Confessedly the secret orders are keeping men away from Christ, out of heaven, and sending them to hell. Pastors who have never said a word publicly against the lodge have repeatedly told me this, and the evidence is overwhelming. Shall this work of death go on unrebuked? GOD FORBID.

To me it is as clear as the rays of the morning sunlight that God is pouring upon these mountain summits while I write, that he has been by his Spirit, his Word and the testimony of a few faithful, fearless witnesses diffusing light upon the hearts and consciences of his people until further silence must be a crime and an offence in the eyes of him who is the Master and will very soon be the one Judge of us all.

Following this impression the same leader has lifted up a standard at Worcester, and is directing many eyes to this center of spiritual conflict where it is to be decided whether the Christ of God or the Barabbas of the lodge (already notable and convicted of sedition and murder) shall be released among the people. The issue is now fairly joined. God, not man, has forced it upon us; and at this time more especially upon the pastors in Worcester and the New England ministry. How will they meet it? When the invisible Head of the church makes up the roll to be called at the judgment, whose name will appear and whose will be missing that should be there? This is not a struggle for worldly power, but a contest for souls. The enemies of Christ and of his bride, visible and *invisible* will be there in force. Will the disciples forsake and leave our Lord? Will any go away to warm by the fire kindled outside by the betrayers of Jesus and where they will be sorely tempted to deny the "Lord that bought them." Other duties may detain some who will be missed, but their prayers will be in unison with those who gather. Satan and his tireless emissaries will be ceaseless in efforts to throw obstacles in your way, and to furnish excuses and reasons for absenting yourselves from this meeting; but, my dear brethren, as you value your own influence in saving souls, as you esteem the peace of Zion above your chief joy, as you covet the approval of him who shall one day say to his cross-bearing, believing disciple, "Well done," do not suffer any thing less than imperative necessity to deter you from coming up to the help of the Lord against this enemy which you acknowledge to be a mighty foe.

Never before has there been such a favorable opportunity to strike a blow that shall shatter the flinty ramparts of this dark empire of secretism throughout New England, at least since the fires kindled by the murder of Morgan have subsided; and if this passes unimproved years may come and go sealing the doom of lodge-victims in darkness and chains before another so favorable opportunity shall occur. There are many and true friends of our work in Worcester who will make every effort to add to the efficiency of the meeting and reduce the expenses of delegates and friends to the minimum. Entertainment will be provided as far as practicable, and influential business men in Worcester are negotiating for special rates on railroads. Mechanics Hall has been hired for three evenings and two days. A portion of this expense and for other matters have already been provided for, and we expect that God will move the hearts of the friends in New England to contribute enough to meet the entire expenses. Any sums sent to S. A. Pratt, No. 20 Front street, Worcester, will be faithfully applied.

Following this central meeting should be held this winter a series of State meetings in each of the New England States, and this will be a very favorable time for friends to arrange for speakers and make out programmes for the campaign, and I trust they will not be slow to avail themselves of so favorable an opportunity.

Christ I believe has lifted up his standard for all New England and the whole country at Worcester, and I devoutly pray and humbly trust that unto him shall the gathering of the people be.

J. P. STODDARD.

10,000 SUBSCRIBERS is the mark; Shall we reach it by January? by March? Let every one resolve to do "his little" and the thing is done before we realize it.

Freemasonry Modern Heathenism.

BY J. L. BARLOW.

Since first the scheming prince of hell
Threw o'er our race his withering spell,
Nor he nor his did e'er devise
A plan more deeply, darkly wise,
To compass man's discomfiture
And make his final ruin sure,
Than when he hatched a mystery
And swore him aye to secrecy.

Beneath this plot the ancients fell,
And loved the fearful darkness well;
From God, their Maker, led astray
The nations took their devious way,
And worshipped—as man worship will—
In valley low, or grove-topped hill,
Such gods, as from their passions sprung
Of earth beneath, or stars among.

But moderns all the fathers shame,
Though taking on a different name.
Eleusis, Bacchus, Isis,—all
By this are driven to the wall.
Freemasonry climbs into place,
And with a shameless, brazen face
Ignores the Christ and makes her boast
Of kinship with the HEATHEN host.

Its secrets secrets are no more—
Wide open stands its tylered door;
And all its chamber'd imagery
Is an exploded mystery.
The gauge, the gavel, square and plumb
Lie on the altar mute and dumb,
As reason now returns to men,
And light on darkness shines again.

The First Secretary of the Cincinnati Tract Society.

"The righteous shall be in everlasting remembrance."—Ps. 112: 6.

Through your columns allow me the privilege of recalling to his many friends the memory of Dr. George L. Weed. Though the grass is long green over his grave, we may learn from his life the truth of the Scripture quotation above, and kindle anew our zeal for Christ from his example.

His early manhood was given to arduous missionary work among the Indians. For them he labored and prayed sixteen of his best years. Then prostrated by disease he was obliged to leave the work so dear to him, and his devoted wife, and with a young family, yellow with fever and ague, was landed at a small town on the Ohio river. A kind Providence again gave health, and Dr. Weed was soon appointed treasurer of the department of the American Board, having its center in Cincinnati. This important position he filled for long years with scrupulous integrity. His church relations were with the Sixth Street Presbyterian church, in which he was an elder, and that was then the reform church of that city, taking high ground against sin of every name—slavery, Sabbath breaking, intemperance, secret societies, etc. It stood like a light-house amid the surrounding darkness, and the influence for good of that noble band of strong men and brave women eternity alone will reveal.

In 1855 Dr. Weed was appointed Secretary of the Reform Book and Tract Society, located in Cincinnati, which society was outspoken in all its utterances against slavery, and published the first tract against membership in secret societies. By care and skillful management he redeemed it from a state of financial embarrassment and bankruptcy to one of prosperity and success. In 1863 he retired from the arduous duties of that office, and spent his last days with his children, whom he reared in respectability and competence, and who, we trust, will ever follow their father's God.

We close this short tribute to the fragrant memory of our departed brother in the words of one who well said of him: "He was a reformer without bitterness, a conservative without time-serving, a church officer without bigotry, and a Christian without reproach."

M. A. B.

Give the Missionaries a Chance.

BY THOS. HODGE.

A question and its answer lately appeared in the *Christian Standard*, of Cincinnati, and both deserve a wider reading:

"If Christians in our land can unite with Deists in worship without Christ in the Masonic lodge, as they do, why should not a Christian missionary in India or Africa not take part with the pagans in their worship?"

The following, in effect, is also asked:

"Why should not excursions or Sunday picnics, with music and banners, be used to enlist and attract the people to the church services?"

To which the *Standard* replies:

"A deistical worship is not Christian, and we do not see how Christians can have anything to do with it. Worship from any other motive than that of faith, gratitude and reverence, or in any other way than through the mediation of Jesus the Christ, is, *for a Christian*, very much like burning incense with strange fire.

All attempts to popularize religion by conforming to the world's false tastes and carnal excitements, are wrong, and lead to evil. Social enjoyments in the way of steamboat excursions, picnics, &c., may be innocent and desirable under some conditions, and not at all subversive of spirituality, but rather helpful. But when they are made to minister to the profanation of the Lord's day, or to any irreligious end, or are relied on as a means of raising money that ought to be voluntarily given for good purposes, Christians should have nothing to do with them."

If such worship is, "*for a Christian*, very much like burning incense with strange fire," what is it for others? Certainly, when such incense is offered the fire is equally strange.

Yet this Masonic worship is practiced extensively by members of Christian churches of nearly every name, and has its parallel in the time when the sacred volume tells us of men who worshipped God and served their graven images. We live in a time when the ancient idolatries are having a revival in our country by flattering the wisdom and inventions of men instead of abiding in Christ as the true vine, and they are teaching for doctrines the commandments of men.

Letter to the Indiana State Convention.

PRINTED BY VOTE OF THE CONVENTION.

To the Indiana State Christian Association:

RESPECTED FRIENDS AND BRETHREN:—The Anti-masonic movement of fifty years ago, led by Wm. H. Seward, Thurlow Weed, Thaddeus Stevens, and their associates, culminated in the nomination of Wirt and Ellmaker for President and Vice-President of the United States in 1831. The movement fused with the Whigs, who were largely Masons, thus foregoing and giving up their moral issue and religious testimony, and of course, died. A political organization cannot eradicate a religious evil.

If Moses had taken the three thousand calf-worshippers into Hebrew fellowship, instead of ordering them to instant execution for treason against the Hebrew state; if he had recognized them as Israelites and children of God, allowing them still to practice the religion which Aaron had invented for them, which united an orthodox creed to a heathen ritual,—that Mosaic movement would have sunk, as did Anti-masonry fifty years ago. But Moses did no such foolish thing. He executed the leaders of the manufactured worship, who stood to fight his executioners. And "*He took the calf which they had made and burnt it in the fire, and ground it to powder, and strewed it upon the water, and made the children of Israel drink of it.*"

This is what you, the Indiana State Christian Association, are now organized and called to do, viz: To cleanse the churches of this country from this accursed idolatry, or sink with them when they go down, as go down they will and must. For the omission of this duty Morgan Anti-masonry failed. We have now amended their indictment; the case has been heard; the lawyers on the other side are silent; the case is going against them by default, and the time is come when actions must follow words, or words will lose their meaning.

The *Advance* (Congregationalist), which has allowed its under editor to traduce us, had lately a clear, strong article, condemning the mass of ministers for their ignoring the lodge idolatry. (See article, "Why Not Let It Alone?" in the *Cynosure* of Oct. 3.) And, while I write, there are sixteen hundred Masons in session in the Grand Lodge in this city. The Chicago press informs us that "The unusually large attendance is owing to very important business coming before the lodge." As this great crowd of able-bodied men came pouring out of McCormick Hall on the sidewalk, they looked thoughtful and anxious, like men in trouble.

At this point of my writing the New York *Herald* and *Sun* comes in, informing us that Rev. H. H. Hayden (Methodist Episcopal) accused of the murder of Mary E. Stannard, of Madison, Connecticut, is a Mason; and the justice a Mason. The prosecuting attorney, Harrison, said to the reporter of the *Herald*: "Justice Wilcox and Hayden are members of the same Masonic lodge." He also said: "Rev. E. K. Avery, who murdered Sarah Cornell in 1831, first came before two magistrates who were Masons, and they acquitted him; but he was subsequently bound over by a magistrate who was not connected with the lodge." And in the light already shed by the National Christian Association, ten thousand eyes now turn toward every case of acquittal for crime, to scrutinize its relations to the secret fraternities among us. * * *

In 1818 the General Assembly of the Presbyterian church voted slavery "an atrocious violation of the most precious rights of human nature." But they expelled the abolitionist George Bourne, and years later chose Jas. H. Thornwell of South Carolina, moderator, and honored James Smiley of Mississippi, both of whom had declared in print that slavery was "not a *moral* evil."

Bishop Fallows of the Reformed Episcopal church, went from organizing a "Lodge of Intelligence" in Oriental Hall, Chicago, to the platform in Mr. Moody's tabernacle, and pronounced the benediction after his (Moody's) testimony against Masonry.

Bishop McLaren of the Episcopal diocese of Illinois, is a Mason, and doubtless owes his election to the lodge. But few years prior to his election, while a Presbyterian pastor in Cleveland, he was announced to address a secret fraternity in Charlottesville court house, in Virginia.

Elgin (Congregational) Association lately, at one and the same sitting, excluded an Anti-mason without charges, elected a Freemason to membership, and placed a Knight Templar on their standing committee! And when they had done all this, passed an Anti-masonic resolution! Surely he must be blind who cannot see that churches led by hypocrites and idolators must be purified or sink and wither under popular condemnation when people are enlightened on the subject.

I have edited the *Cynosure* for the ten years of its existence without compensation, as I have been able. Give us now ten thousand subscribers, which can easily be done by each present subscriber obtaining two others, and a marked change in these churches will take place before the lapse of a single year.

The political parties of this country are in process of disintegration. In the war the leading Republicans were old-time Democrats [illegible]ant,

Logan, Trumbull and many others. This of itself weakened party ties and names. Then the Democrats proper have now been out of power for seventeen years; and they are seeking fusion with the Greenbackers and the Republicans are in many localities attempting the same thing; so that both parties and their organs are more or less divided and thus tend to disintegration. The influence of this struggle of parties, on the currency and business, cannot but be disastrous. Both parties have cried "hard money" and "soft money," while they mean success in 1880 in the Federal elections. The Republicans enacted a return to specie payments, and the Democrats sought to repeal it and postpone the resumption; and in the meantime "resumption" has come within one quarter of one per cent. by the inherent energies of the country and economy enforced by hard times. These party currency struggles have scared capital so that it has run away from labor and left the laborers without work. This has produced secret rings of laborers to fight secret rings of capitalists, after the manner of Satan, who promises to both success, if they will worship him by secret rites! The remedy for our States as well as our churches is the destruction of these secret idolatries and shams. They must be driven from the ballot-box, the legislature and the jury-box, as well as from the communion table.

Meantime, while abundant crops and increasing wisdom and economy are bringing us out of our financial troubles our land turns pale with pestilence, and our inter-state traffic is suddenly brought up standing before the homes of the dead.

The two causes which defile a land and bring down God's judgments are unpunished murder and idolatry; especially the latter, which by divorcing this globe from its God, leaves nothing in it to define or punish crime. Now punished crime brands only the criminal; unpunished crime the nation. The murdered dead of the plantations; the terrible arrears of blood during the long agony of slavery; Andersonville and Libby with the famine murders of the war; the maudlin mockery of justice by our government, hanging a woman, shooting a stage actor and sparing Jefferson Davis,—such crimes need no ghosts. They scarcely require the sacred Scriptures to convince reflecting men that wrath in some shape must follow, and the pestilence is that shape!

Our remedy is to cast out the lodge which organized the rebellion, which protected rebel property of brother Masons, who, in some instances, shot our soldiers while they were guarding it; and which during the war and since has dotted the North all over with its false altars, and betrayed our churches into insulting God with its idolatrous rites.

We must henceforth organize and act, both religiously and politically. An anti-secret society is good but it is temporary. We must move on the churches and political parties. When you have defeated a Masonic ticket in town, county or State, something is done. When you have excluded adhering Masons from Christian fellowship you have done more. And when both church and state are purified we have done all.

Wishing you a joyous and harmonious meeting under the overshadowing presence of God, I remain, respected friends and brethren, yours in Christ, J. BLANCHARD.

DR. S. L. COOK, for the Indiana State Christian Association.

"HAIL, MASONRY DIVINE."

A minister of Aledo, Illinois, alluded recently in a local print to the fact that prayer in the name of Jesus is contrary to the spirit and the discipline of Freemasonry, substantiating his statement by quotations from the highest Masonic authorities. His remarks elicited the following reply which our readers will agree with us in regarding as interesting and suggestive reading:

EDITOR BANNER:—After a delay of some weeks we have thought best, the *Banner* willing, to make a brief reply to the last article of Bro. Graham on the subject of Masonry. Now the object we had in view in asking Bro. Graham to point out his authorities for his former statements, was not that we disputed those statements, but for the purpose of posting certain embryo Masons as to what Masonry really does teach, by referring them to the book and page, which Bro. Graham has kindly done, supposing he presumed that *we* would make a flat denial of the same. But if such was his expectation we shall have to disappoint him, for we are not so foolish as to deny the chief corner stone of Masonry.

Masonry is an institution designed to be of universal applicability and being a religion, must necessarily embrace no religious principle in which all religions do not concur; and we find that there is but one single article of faith in all the various creeds of earth to which all can subscribe, and that is the belief in a *first cause*. Hence, the propriety, nay, the absolute necessity of saying to the Christian that when he enters the lodge-room he must leave his Christ outside, for nothing can be admitted within that holy precinct that would offend his Mohammedan, Jewish or infidel brother.

Nothing can be plainer than that the very moment you permit any and every one to introduce their own peculiar religious tenets, that moment the seeds of discord are sown and speedy disintegration and ruin would certainly follow and this imposing and world-wide structure would come tumbling down, like the walls of Jericho at the blast of the rams' horns. We therefore would kindly but firmly admonish the rank and file in Masonry, those who have but entered the outer portals, those who have gone no farther than the third degree or a b c of Masonry to be very careful what they deny or affirm; for let me assure them that they have not yet entered the Holy of Holies; and that in thus attempting to defend Masonry, they not only betray their ignorance of the institution, but are violating a solemn obligation.

As to Bro. Graham's strictures on the Christian ministry, men who claim that Christ commissioned them to preach his gospel, who profess to know nothing among men but Christ and him crucified, how they can swear allegiance to an institution that utterly ignores the Master whose vows they have assumed, are questions that I leave for the clergy to answer. If as Masonry affirms, and friend Brouse, at the late installation, re-affirms, Masonry is equal, if not superior to any and all other religions, it is not difficult to see how a minister may justify his course in violating his vows by taking upon himself those of an opposite character. And if they believe (as Masonry teaches) that there is eternal salvation through Masonry alone, without the intervention of an atonement by Christ or any body else, who can find fault with them for embracing this "more excellent way?"

And we affirm, without fear of intelligent contradiction, that Masonry does teach most fully that a faithful adherence to its teachings, is all that is necessary to translate a poor earth-born mortal from the lodge below to the Grand Lodge above without the intervention of any vicarious atonement. If any squeamish Mason doubts the statement we refer him to the law and the testimony. Whoever speaks not according to these the truth is not in him. We seek no unprofitable controversy with Bro. G., but would kindly intimate to him that if he has any further accusations to bring against Masonry, that they be such as Masons can deny, and not as in this instance, attack the very keystone to the grand arch. Now with one or two questions to Bro. G. we close.

Is Masonry not a benevolent institution? Compare it with that of Christianity.

Does not Masonry teach the most perfect code of morals the world has had? Compare its moral code with either the Jewish or Christian.

Does not Masonry exclude from her sacred portals, all unworthy applicants, requiring them to be of good moral character, adult males of twenty-one years of age, and sound in body and limb? Compare such a brotherhood with the Christian or any other church, which receiveth sinners of every age and grade, male and female, black and white, the halt, the lame, the deaf, the blind. In fact the broad invitation is, *whosoever will* let him come!!

How do you like the comparison, Bro. G.?

"Hail, Masonry divine."

—*Honestas in Christian Statesman.*

Do you know a book that you are willing to put under your head for a pillow when you lie dying? Very well; that is the book you want to study when you are living. There is but one such book in the world. For one, I have made up my mind not to put under my head when I lie dying, anything written by Voltaire, or Strauss, or Parker. We are too scientifically careful when we choose a book for a dying pillow. If you can tell me what you want for a dying pillow, I will tell you what you want for a pillar of fire in life—that is, the Bible, spiritually and scientifically understood by being wrought out into deeds. Sentiment is worth nothing until it becomes principle, and principle is worth nothing until it becomes action.—*Joseph Cook.*

IN COMMEMORATION OF THE 52ND ANNIVERSARY OF THE MORGAN TRAGEDY.

Commencing on September 11, 1826, and ending in his murder on the 19th, including eight days of fiendish torments by Freemasons.

It is quite probable this may be the last anniversary of this melancholy tragedy I may live to see. Therefore, in lieu of sympathizers to converse with on this gravest of subjects to me, I cannot forego giving recognition of this momentous event.

The Rev. T. K. Beecher may have inspired or prompted me into this writing. It came out in the papers that this eccentric preacher had given Masonry quite a commendation, on the occasion of the erection of a Masonic temple at Elmira. This came to my notice on the 11th of September, fifty-two years after Morgan was abducted at Batavia.

He dug deep into Beecherism to enlighten the "habitable globe" as to what constituted a *church proper*, and in one of his wild vagaries he made out that a Masonic temple was a church. It would seem, in this curious analysis of a church, as though he had out-Beechered his brother Henry W.

I don't ask any one to believe Freemasonry a murderous institution and an organization of unrepentant murderers, without the strongest proof that it is such. But I do ask every professed ambassador of Christ Jesus to investigate the high charges preferred against the order, making every Christian church throughout the land that fellowships the lodge implicated in heinous charges, legally or morally; and if through ignorance, it savors strongly of willful ignorance. For the facts and truths in question have gone a-begging for ten years past.

They have been knocking at church doors for entrance, but are barred and bolted out. But these doors are occasionally thrown open to allow the preaching of the heathenish gospel of Freemasonry from the pulpit. These things fill my soul with sadness, and my conscience impels me to enter my humble and feeble protest according to my measure. The truth makes bold, and my apology for charging the popular clergy in the city of Rochester and elsewhere, as abject cowards, morally and religiously, to suffer themselves to be implicated in fellowshiping Freemasons in the church, as brother beloved. A clergyman and high priest of Masonry will mount the pulpit when driven to extremities and laud Freemasonry with all the virtues that adorn human nature, without meeting the first charge against it, so damaging to the church as well as the order. There are but few of the clergy that have the "cheek" to so disgrace their high calling; but the lack in numbers is made up in audacity. The clergy outside of the lodge, that

have not had their consciences paralyzed or petrified with infernal oaths, when cornered, creep out through the smallest kind of a gimlet hole, by saying they don't know much about Freemasonry. Such evasion as this fills me with a solemn disgust, that it would be a violence to my conscience to conceal.

That Anti-masonic lecturers are treated with silent contempt by the pulpit and the press, enabling the craft to keep their "jewel" of a silent tongue, should be ample proof that Freemasons, and clergymen that "don't know much about Masonry," dare not meet their peers in honest and honorable discussion on the merits of the case. I challenge the most "Invincible and Gallant Sir Knight" of the clan—aye, their most "Illustrious Puissant," or their grandest Pontiffs or their Potentates and "Sovereign Dictator," I challenge this pompous array of "toadies," to meet Past Master Ronayne the next time he comes around. I challenge you one at a time, or all at once, to measure swords with him in behalf of the truth or falsity of the expose and charges against Freemasonry, sublime or divine. If this great and grand phalanx are afraid of him, any one of half a score of lecturers I could name may be substituted.

The jewel of a silent tongue is their only safety; and the most cunningly devised fraud, so successfully practiced on an intelligent people. There is no mystery in this when the cause is properly analyzed. It is to the pecuniary interest of mankind, out of the lodge as well as in it, to wear the Masonic jewel of a silent tongue; or in other words not to give offense to Freemasons, their "Grand Pontiffs," "Potentates" and "Sovereign Dictators."

WELLS SPRINGER.

Rochester, N. Y.

FREE MISSIONS IN INDIA AND BULGARIA.

OBERLIN, Ohio.

Editor Cynosure,

DEAR SIR:—By request of the Rev. J. P. Stoddard, I send to you the following statement of facts:

In August, 1871, while attending a camp-meeting at Canton in this State, I formed the acquaintance of Rev. Albert Norton, then on his way from Western New York to Evanston, Ill., M. E. Theological Seminary. I invited him to tarry a day or two at Oberlin on his journey, and here learned his intention to go to the foreign field; but said he, "I cannot go out under the Methodist Board; they require pledges of their missionaries that I cannot conscientiously assent to. I must be free to speak for Christ as the Spirit leads without hindrance." When nearly through his course of study he decided on his field of labor, and proposed to the M. E. Board, which they accepted, that if they would pay his passage out to Bombay, India, he would pledge himself to give his life to preaching the Gospel of Christ, and would never ask anything more of them. Bro. N. however thinks that the M. E. brethren held that he was yet under some obligation to labor in their connection, while he was pressed in spirit to go to the heathen where Christ had never been named. This was the cause of subsequent separation from the Methodist connection.

After tarrying at Bombay about seven months Bro. N. started out with but fifty dollars in his pocket, trusting that the Lord would provided more. He labored with great success among the English-speaking people along the line of the railroad running northeast from Bombay, as he had not yet acquired sufficient knowledge of the language to preach to the natives.

In the autumn of 1872 he went to Ellichpoor, province of East Berar, and began to preach to the natives. In September, 1873, Miss Mary Kelly, of Burr Oak, Michigan, a very devoted Christian lady, and a graduate of Oberlin, joined him at Bombay, and became his wife and co-laborer. It would be very interesting to you to know how wonderfully the Lord, in answer to prayer, provided the money to pay her passage, as he has always supplied *all their needs*, but space will not permit. Suffice it to say that they never have asked money of any man, but when they need money they go to Him whose is all the wealth of earth, and he provides for them. In 1875 Bro. N.'s health failed, and he was advised by the best medical counsel that if he would save his life that he must leave the country for a while. The Lord wonderfully provided the means and he came to America, his wife "holding the fort" during his absence. In the autumn of that year his health was so far restored that he returned to his field of labors, taking with him Miss Jenny Frow, another student of Oberlin, not yet graduated. During the summer of 1874 the Rev. William Sibley, of Medina county, this State, felt called of the Lord to join the mission and enter upon the same glorious work. He and his devoted wife left this country in November last stopping about three months in England to learn the language from a brother who had been some years in India. They reached the mission at Ellichpoor in January last, where they are now still engaged in getting the language and preaching to the English speaking people, while Bro. Norton and wife and sister Frow are all sixty miles away in the jungle amongst Koorkoos, an aboriginal race, with whom Bro. N. has labored much, endeavoring to reduce their language to writing so that they read the Word of God.

But there is another mission of which I must briefly speak. Amongst the little company from Oberlin at the camp-meeting referred to, was Mrs. A. V. Mumford, widow of the late Major Mumford of the U. S. (volunteer) army, a very devoted Christian lady. At that time she was under appointment from the American Board of Commissioners for Foreign Missions to go to Bulgaria. After spending five years in that country, she returned home, when the Board thought it not best to send her back, but desired her to go to Micronesia. But she felt her life too far gone to spend five years more in learning a new language. After much prayer and counsel with Christian friends, she decided to return to Bulgaria, trusting only in God for her support. Again the Lord, who doeth wonders, came to our aid with the means, and she is now located at Philippopolis, the ancient capital of Philip, king of Macedon, laboring among the Bulgarian refugees who fled from the Turks, and the Turkish refugees who fled from the Bulgarians. God has wonderfully protected and cared for her during the bloody war that has swept over that country.

One instance of his faithfulness and loving care must suffice. On the eve of that fearful battle between the Turks and Russians last winter that swept through Philippopolis, she gathered all the Protestants into her house. For three long hours that house was midway between the contestants, but God covered their heads in the day of battle, and not a hair of them fell to the ground. At one time her purse was reduced to two dollars and fifty cents, but she told her needs in the ear of him who heareth the cry of the humble, and her barrel of meal was abundantly replenished, and her cruse of oil has never failed.

At the present time Miss Celia R. Dolittle of Ontario, Indiana, another graduate of Oberlin and a niece of Mrs. Lucia C. Cook of Elkhart, [a name well known to our readers.—ED.] is here preparing to sail the first week in October to join Mrs. Mumford in her work.

In closing permit me to say that all these missionaries are in full and warm sympathy with all the reforms of the day.

Should any inquire how money can be sent them, I would say that the writer is their financial agent in this country and is prepared to forward, free of cost, any amount great or small, that the dear Lord puts into the hearts of the people to send.

Affectionately your brother in Christ, O. M. BROWN.

—Friend E. Gratton of Michigan, writes of lectures on temperance and the lodge by Rev. J. Levington in Clayton, Mich., in September. The lectures were given in Perkins' Hall. Bro. Gratton wishes now to get Ronayne or Rathbun to work the degrees and carry forward the work with greater power.

Reform News.

—Friend Loudenback of Glidden, Iowa, reports that Elder Rathbun was thrown from a buggy at Vail and had his left shoulder fractured. He suffered severely from the accident, but it seems was not long delayed from his lecture work in which his usual success follows him.

—Bro. I. R. B. Arnold called at this office a few days ago while on a short business visit to Chicago. He was to lecture that evening at Franklin Grove, on the Northwestern railroad near Dixon. Mrs. H. E. Hayden writes to the *Wesleyan* of his visit to Harmon in Lee county, Ill., where his lectures were well received. There are a hundred towns in Illinois that should be reached this winter by lectures of this kind. Send for Bro. I. R. B. Arnold of Sycamore.

—Secretary Stoddard spoke six times to full houses in Harrison, Maine, and vicinity, and leaving Elder Jackson and other friends greatly encouraged he returned to Worcester by way of Pin Hook, Me., where he was to speak.

—Bro. Hinman is busy this week with the Wisconsin State Convention at Waupun. We expect news of a good meeting for next paper.

—Dr. Cook is cheered with the prospect in Indiana. There is promise of more energy in the management of the State work that makes the agent feel that he is not alone in the fight.

—Past Master Ronayne returned from Iowa last week, having worked the degrees an aggregate of thirty-three times in seven weeks. This week he is at Waupun with improved implements for "killing Hiram." On Monday he purchased a "setting maul" from a well known Masonic furnishing company of this city, at an advanced price because of the good use he would put it to. He shook it under the noses of the Masons about the streets of Chicago during the day, to their great discomfiture. It was the kind of "knock-down" argument which they have been trained to submit to with their best grace. Mr. Ronayne desires the Michigan friends, since they have expressed a desire that he should be with them, to postpone their meeting until his return from the East in January.

SIXTH ANNUAL STATE MEETING IN INDIANA.

October 11, 1878.

The friends in Indiana have no doubt been looking for an account of the sixth annual meeting. Some I have no doubt had good excuses for not being there; some had next to none, except a want of zeal for a good cause. It would have made us glad to have seen many more and would have added interest to the

meeting; as it was we had a good meeting. Elders J. L. Barlow, Halleck Floyd and J. F. Hutchison, Dr. S. L. Cook and a few others made up the speaking force. Many of the speakers did themselves credit and left an impression on many minds we hope will not soon be effaced. All the meetings were very harmonious; no discord entered to hinder the work and under the re-organzation we hope more work will be done the coming year. Our new central committee seem determined that more must be done financially and otherwise. The following is our State Central Committee for the ensuing year:

Dr. G. W. Champ, New Lisbon, Henry Co.

Benj. Butler, H. Floyd, Dublin, Wayne Co.

Benj. Ulsh, Silver Lake, Kosciusko Co.

Walter Edgerton, Spiceland, Henry Co.

Wm. Ritchie, Spring Hill.

Rev. Halleck Floyd was chosen president, and S. L. Cook was re-elected lecturer and corresponding secretary.

The following vice-presidents were elected:

James Craig, Lima, Lagrange Co,
John Bowman, Albion, Noble Co.
John Hogue, LaOtto, DeKalb, Co.
William Haverstock, Zanesville, Wells Co.
Jacob Cochran, Van Buren, Grant Co.
Isaac Crane, Peru, Miami Co.
Benj. Ulsh, Silver Lake, Kosciusko Co.
Frank Heighway, Savastapol, Marshal Co.
Edmond Peel, Jerome, Howard Co.
George Studabaker, Royerton, Delaware Co.
T. T. Puckett, Cerro Gordo, Randolph Co.
Thomas Craynor, Williamsburg, Wayne Co.
Peter Rich, Hamilton.
David Marshall, Rush.
Samuel Kuffle, Roann, Wabash Co.

The following brethren were endorsed by a unanimous vote as lecturers in the State, and each of them requested to give lectures as often as possible and report to State lecturer: E. Teter, Boxley; S. Y. Miller, Contreros; C. R. Paddock, Lotus; Frank Heighway, Savastapol; J. T. Hobson, Leesville; Wm. Hall, Fairmount.

The Association adjourned to meet again under the advice and direction of the State Central Committee. We were especially glad to hear so unanimous an account of the need of united and persistent effort on the part of all and every true reformer, especially in reference to financial interests. If every subscriber of the *Cynosure* in Indiana would send fifty cents to the State agent it would make a better support than he has ever had. I will suggest a plan and hope all the friends in the State will adopt it viz., Let every subscriber to the *Cynosure* get one or more new ones. Let there be no failure in this. I will get five and ten times that number if possible. Stand up to it, brethren.

The *Cynosure*, *Christian Ensign* and *Herald of Gospel Freedom* and President Blanchard were well "Resolved." Yours truly,

S. L. Cook.

Ronayne's Iowa Campaign.

ADEL.

Dear Cynosure:—Mr. E. Ronayne of Chicago, delivered in Adel about the 1st of October, three lectures in exposition of Freemasonry, initiating a candidate into the three degrees of Masonry. It was notably evident that he knew well whereof he affirmed. He proved most emphatically that he was master of the ceremonies. Even Masons who witnessed the initiations dare not deny that he was posted in the sublime secrets of the order so far as he went. He had a full house each evening, with increased interest to the close. The portraitures of iniation, given the first and second evenings, were wonderfully impressive of its foolishness. But the initiation into the third degree capped the climax of absurdity. The killing, burial and resurrection of Hiram of course could not fail to impress one with a sense of the grandeur of the play. It would be a passable play for children if they would not strike too hard in killing Hiram. "Ah!" say the wives of Masons, "I do not believe my husband was fool enough to go through the farce of being killed and lugged around in that way. O, that's too silly, I know he has more sense than that." Their liege lords are very willing the public should accept the verdict of the wife, and think the affair all bosh.

I think from what I can gather here and there since the lectures, that many who had thought of uniting with the order, at some time, are disgusted with the whole thing and could not be induced to become members of the order upon any consideration. It has been said that people love to be humbugged. If that saying is true, they can probably get as full a dose of humbuggery in Masonry as in any place now known on earth, or under the earth, or in the waters under the earth. When summed up, Masonry amounts to a *stupendous fraud.*

D. W. White.

ATLANTIC.

Mr. Edmond Ronayne, the exposer of Masonry, paid this place a visit on the 8th, 9th and 10th of this month (October) and left much valuable information in the minds of the people in regard to the mysteries of the Masonic institution. His lectures here were the first instruction the general public have had on the subject.

A good audience met in Whitney's Hall on the evening of the 8th to see the working of the first degree. This was done in a masterly style as all who have attended his meetings know. The members of the fraternity seemed much amused at the outset but their visages gradually lengthened until the close, when they were quite "chop-fallen."

The hall not being available for the second night, Mr. R. lectured in the U. P. church, and notwithstanding there was a temperance lecture and a public dance going on in the place (by way of diversion) a good audience was present to hear one of the most powerful and convincing lectures I have ever listened to. With the Bible in one hand and the lodge book in the other, he showed such a contrast between their teachings as might well cause any one to wonder why Masonry should be tolerated in a Christian land.

Popery and Masonry were also compared to the manifest disadvantage of the latter.

On the following night the third, or Master Mason's degree was worked in the hall, before a large crowd of wondering beholders and auditors. It was a killing scene. Not so much to Hiram Abiff as to his votaries. The Masons did themselves the credit of refraining from any disorderly proceedings, except in the matter of withdrawing rather abruptly in a body before the fatal scene transpired.

While good order prevailed through all the meetings, there yet was "no small stir" over the matter along the street, the Masons doing their best to fulfill their obligations, to "always hail, ever conceal and never reveal."

The expositions and lectures here were a grand beginning of a good work in this place where secrecy and sin prevail to a large extent.

R. T. McCrea.

Elder Rathbun's Work.

Glidden, Carroll Co., Iowa, Oct. 21, 1878.

Dear Cynosure:—I will try to give you a few items of Bro. Rathbun's labors with us. We had expected him October 7th but not reaching here till the 14th, there had arisen an influence that prevented our getting a hall in Glidden, but a school house seven miles north was opened and we had a good turnout.

On Tuesday evening he lectured at Maple Grove M. E. church and on Wednesday evening he worked the third degree of Masonry. I think two-thirds of the church are opposed to Masonry, but a few think the lodge is good because their fathers, brothers or preachers belong, but they have seen and heard what they can never forget. The Lord has sent just the man we want for this part of the work whose heart and soul are in the cause. We hope he will be with us again when his family gets settled at Clarence.

A. J. Loudenback.

Correspondence.

Churchill Temperance Union.

Editor Cynosure:—The cause of temperance is one in which all good men and women are interested, and no marvel that it is so. Intemperance, like the mighty avalanche is sweeping on, leaving destruction and death in its path. How many tear-dimmed eyes are raised to the eternal hills pleading for help! How many sorrowful hearts are raised in earnest pleadings to the eternal throne, crying, Stay, O stay the mighty destruction!

This evil is a very costly one. Immense sums of money are expended in restraining those from crime who are excited thereto by the intoxicating cup. Millions are expended in ferreting out the criminals whose crimes are justly chargable to this cause. Millions, again, are expended in prosecuting and punishing these criminals. Yet all of this expenditure of money is a very small fraction of the evil consequent upon drunkenness. Of the mental and the physical suffering who can form a just estimate?

While the terrible work of destruction is going on how indifferent is the general community!

The yellow fever has raised great excitement, and created a deep interest, and moved the heart in sympathy towards the afflicted portions of our country. And while it counts its victims by the hundred the demon of strong drink counts his by the thousand.

Alas, what a deep, deep, sleep has fallen upon community! The commotion of the rioters disturbs us not. Amidst the crying of famishing children we slumber on. The widow's wail is unheeded. The appeals of broken-hearted wives are disregarded. It seems that nothing short of Divine power will awaken us to the enormity of the evil existing in our midst.

Thankful am I, however, that there are exceptions to this general indifference. There are numerous persons in almost every community, intensely opposed to the evil. But each opposer is so isolated, so far as every other opposer is concerned, that their power is not felt. If these were brought together there would be a power that would make itself felt for the right.

Certainly here, as everywhere else, there is strength in union. In the cause of temperance this has been recognized in the past. Many of the organizations of the past and present have barred many good men and women therefrom by their secrecy feature. I now take pleasure, by your permission, Mr. Editor, in introducing to your notice an organization without this objectionable feature. I refer to the "Churchill Temperance Union." This open organization has lately been introduced into this State (Ohio) from the East. A State meeting was held in Crawford county, near New

Washington, on the 10th and 11th of September, in which six local organizations were represented. An unusually interesting lecture was delivered on the evening of the 10th, by Dr. Luce. of Clyde, in this State. This organization, if proper attention is paid to it, is calculated to do a great deal of good. Arrangements are being made to have a temperance camp meeting soon in the State. This young organization, like older ones, has its organ, the *Temperance Advocate*, which is published in the interest of the society, by Rev. J. G. Lhentaler, Clyde, Ohio. It a is sprightly monthly, in magazine form of sixteen pages. My prayer is that God's blessing will rest upon this and any other effort put forth to suppress this terrible curse. W. W. McCurdy.

Politic Thurlow Weed.

Dear Cynosure:—While thinking of the good men and true standing by the truth and the right, when it is universally abandoned by its professed friends, there comes to my mind in sober, solemn contrast, scores and hundreds of clergymen who are hugging vile oaths to their bosoms, fitting only for savages.

Another class present themselves not fettered with such devilish oaths. Thurlow Weed stands before me as worthy of notice in this line. Thurlow Weed, the great champion and hero of Anti-masonry, and our worthy standard-bearer throughout the Anti-masonic campaign that ended in the overthrow of this secret benevolent society so venerable and grandiloquent.

Thurlow Weed was apparently as true as yourselves, until tested; until demoralized by the loose morality of public sentiment that sustains this clandestine power with greater facilities to "strike the blow and conceal the hand" than any other power throughout the habitable globe. But alas, how fallen! Thurlow is far-sighted, for when he wrote his autobiography, he omitted doing justice to the most eventful period of his life in a moral point of view; compromising a splendid manhood to sail with the popular breeze. The probability with me is he has done more harm than good. His apostacy is sad, and its effects sadder. Yours ever in the truth and the right, Wells Springer.

Exposition Jottings.

"I am an infidel," said a stout gentleman, after some talk, "and am a member of the same lodge (he named the number) as John V. Farwell, the great supporter of Mr Moody. and isn't he a good man? Your most religious men are Masons, but I don't believe in your Christ the way you do, and I don't go to your churches either!"

A young man was listening who had been chatting in a doubtful manner, leaning considerably to secretism as against churchism, when the aforesaid gentleman broke in and carried him, as the young man apparently thought, to victory. If it is true that John V. Farwell meets with such deists as brethren in the Masonic lodge we cannot imagine any one in greater need of applying to himself Mr. Moody's urgent advice to "separate" from them.

That Masonry was older than Christianity seemed to be the unanswerable argument for its right to be regarded as therefore the more correct system. In reply reference was made to improved machinery, to the adaptation of bread for food, and light to the eye. So Christ was the Bread of heaven and the Light of the world, adapted to the wants of the soul, and no substitutes could be equal to Christ for the soul. His life, death, rising again and present rule afforded the strongest possible motives to the exercise of all that was best in man.

An Odd-fellow, Baptist, intelligent and candid at first, called his church pastor, a Mason, to defend his Masonry. He denied that Masonry was a religion. As an answer Webb was read on that point, but strangely enough the pastor still denied the fact, and was aided by the Odd-fellow, who thus showed himself more anxious to defend lodgery than Christianity, and was told so. The conversation had several listeners, and, as usual, some appeared in sympathy with lodgery. One of the latter said he had never seen any religion in the lodge! This statement was probably true; but even if he had seen religion I doubt if he would have known the article.

T. Hodge.

Reason for Opposing.

We are told in the Holy Writ that a tree is known by its fruits, whether it be good or evil, and by this figure we are taught to look, not at the professions of men, not at what theory they adopt, not at what they believe to be right or wrong—but at results; at the fruit of the tree, and from this standpoint we either commend or condemn. We oppose Freemasonry, not because of what they profess, not because of their great swelling words or high-sounding titles, but because we fail to see the desirable fruits.

It is claimed by Masonry that it does not conflict with Christianity. But see the Christian minister entering a Masonic lodge. He has already professed to the world that he has received Christ Jesus whom the Bible declares is the light of the world; he professes to be a follower of Christ, and Christ says, "he that followeth me shall not walk in darkness, but shall have the light of life." He claims to have been made "free in Christ," but he goes to the lodge, is there hoodwinked, takes the badge of moral darkness, half nude, reduced to semi-barbarity, he bows his neck to the cable-tow, the emblem of slavery, and then meekly says he has long been in darkness and is seeking to be brought to light. The first step in Masonry conflicts with Christianity. The first prayer heard in the lodge ignores Christ our Mediator, and Christ says, "he that denieth me before men him will my Father deny before the Son and before his holy angels." Every step in Masonry, every degree conferred, conflicts with or degrades the religion of the Bible more and more. Every advance step is a step farther in falsehood, deception and blasphemy.

Imagine the preacher personating Hiram Abiff. He is blindfolded, pretends to be killed, has a mock burial, a funeral dirge is sung and then on bended knee a Christless prayer is repeated, and then a feigned attempt is made to resurrect him to life after having been dead fifteen days, as they falsely say. Finally, after two fruitless attempts by the grip of the first and second degree he is raised by the strong grip of the Master Mason, and the nonsensical word "Mah-hah-bone" speaks life into the putrified carcass. He then shakes off the dust of the winding sheet, pulls off the dirty drawers, throws aside the hoodwink, steps into the pulpit and proclaims to a dying world that "Christ is the resurrection and the life," and then with bold effrontery says there is nothing in Masonry that conflicts with Christianity!

These are a few of the reasons for opposing Masonry, and if there were no other we think these sufficient to enlist every Christian against the soul-destroying institution.

E. B. Harbaugh.

Our Mail.

C. G. Callison, Commerce, Ia., writes: "Our friend, Mr. Ronayne, gave the Masonic lodge at Norwalk a black eye. We think the master of this lodge will have to whisper Ma-ha-bone in its ear a good many times before it comes to life again."

J. Mattinly, Mulberry Grove, Illinois, writes:

"I have distributed tracts. Some of them fall into the hands of the enemy, and are taken care of. I hope they will be read and convert as they go."

M. C. Gerrard, Mt. Vernon, Ia., writes:

"I feel strong in trusting in the Lord to lead his conquering hosts on to victory."

G McElhenny, Darlington, Pa., writes:

"As the battle rages and intensifies all along the lines while the keen, bright darts of truth are being hurled against the strongholds of secretism, another name for falsehood and deception, there should be no faltering on the part of those who enlisted for the whole of the war."

C, W. Loney, Fennimore, Wis., writes:

"I am living in the midst of all the secret abominations with which our country is cursed."

Sabbath School.

LESSON XLV.—November 10, 1878.—WHOM THE LORD RECEIVES.

SCRIPTURE. Luke xviii:9–17.

Memorize vs. 15, 17.

9. And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:

Lu. 16: 14, 15; 10: 29; Pr. 30: 12; Gal. 6: 3; 2 Cor. 10: 18; Is. 65: 5.

10. Two men went up into the temple to pray; the one a Pharisee, the other a publican.

Acts 3: 1; Lu. 19: 46; Matt. 5: 20; 16: 6; 23: 2-6; 23: 14.

11. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.

Is. 58: 2; 1: 15; 59: 2; 65: 5; Rev. 3: 17, 18, 27; 10: 3.

12. I fast twice in the week, I give tithes of all that I possess.

Matt. 23 23; Mal. 3: 10; Zec. 7: 6; Deu. 14: 22; Luke 11: 42.

13. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

Ps. 40: 12; 51: 17; 106: 6, Ezra 9: 6; Job 40: 4; 42: 6; Cor. 7: 10; Is. 1: 18.

14. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

Eccl. 9: 7; Rom. 5: 1; Pro. 28: 13; Ps. 138: 6; Hab. 2: 4; 1 Pe. 5: 6; Job 22: 29.

15. And they brought unto him also infants, that he would touch them: but when his disciples saw it they rebuked them.

1 Sam. 1: 24; Eph. 6: 4; Pr. 20: 11; Is. 9: 6; 1 Cor. 13: 11; Is. 65: 20; 2 Ki. 10 16; 1 Tim. 5: 1.

16. But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.

Deu. 31: 12; Jer. 32: 39; Hos. 11: 1; Ps 8; 2; Acts 2: 39.

17. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein.

Ps. 131: 2; 1 Pe. 2: 2; Cor. 14: 20.

GOLDEN TEXT.—"Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein."—v. 17.

CORRESPONDING TEXT.—"Better it is to be of an humble spirit with the lowly than to divide the spoil with the proud." Prov. xvi. 19.

BIBLE READINGS.

Jas. 4: 1-17——1 Pet. 5: 1-11——Rev. 3: 1-22——Ps. 25: 1-22——Is. 57: 1-22——Matt. 18: 1-10——Phil. 2 1-16——Matt. 23: 13-28——Rom. 2: 17-29——Is. 42: 1-9——Luke 13: 24-30——Rom. 3: 19-27——Ps. 44: 1-8——2 Cor. 10: 12-18——1 John 1: 5-10——1 Sam. 3: 1-10.

[From Sunday-School Journal.]

PRACTICAL LESSONS.

1. Mere morality and good works will not justify any man before God.
2. The self-satisfied never pray, for a sense of need is essential to true prayer.
3. Directness is an element of successful prayer.
4. The confession of sin is a token of repentance and a condition of forgiveness.
5. Children should be encouraged, and not hindered, in coming to Christ.
6. Heaven's purity is imaged in little children.

ANALYTICAL AND BIBLICAL OUTLINE.

The Rejected and the Received.

I. The Rejected.

1. Certain which trusted in themselves. v. 9
   "Ye are they which justify yourselves." Luke 16:15.
2. "I am not as other men are." v. 11.
   "Come not near . . . for I am holier than thou." Isa. 65: 5.
3. Every one that exalteth himself. v. 15.
   "How much she hath glorified herself." Rev. 18: 7.
4. Whosoever shall not receive . . . as . . . child. v. 17.
   "God resisteth the proud. James 4:6.

II. The Received.

1. "God, be merciful to me a sinner." v. 13.
   "For God . . . giveth grace to the humble." 1 Pet. 5: 5.
2. "He that humbleth himself." v. 14.
   "With the lowly is wisdom." Prov. 11: 2.
3. "Suffer little children to come." v. 16.
   "Be converted and become as little children." Matt. 18: 3.
4. "Of such is the kingdom." v. 16.
   "The pure in heart . . . shall see God." Matt. 5: 8.

LESSON.

[From the Evangelical Repository.]

The prayer which prevails is not that of the self-righteous, but that of the penitent and humble. The publican who stood afar off, hardly presuming to venture into the company of worshippers; who hardly dared to lift up his eyes heavenward; who smote upon his breast in anguish of soul; who had not a word to say about his good deeds or his good heart but could merely ejaculate the words, "God be merciful to me a sinner," was

the supplicant who succeeded in his suit, while loquacious and self-confident Pharisee only deepened his guilt by his approach to God in the attitude of a worshipper. "God resisteth the proud, but giveth grace to the humble." We fear that some of the most precious doctrines of grace are abused in certain quarters in our day, and made to minister even to pride and callousness of conscience. Let us suspect any doctrine that would make us think lightly of sin, and of our own sin in particular, and let us never forget that the faith which is saving is a faith productive of and pervaded by sorrow for sin.

Vocal thanksgiving may be but the expression of our pride. The Pharisee eloquently thanked God; but he makes no confession of sin, and manifestly gives thanks as a mere matter of form, while moreover he asks nothing. He resembles Cain, who presented thank-offerings to God, but nothing that implied his sense of sin and need of a Saviour.

We may be stout believers in the doctrine of human depravity, and yet very slow to admit that there is anything wrong in ourselves. The Pharisee had a very low opinion of men in general; but he thanked God that he differed from the rest of the race.

It is a bad sign and of evil tendency when we compare ourselves with our fellow-men, rather than with the perfect standard, God's law.

We may be outwardly moral, and even observant of the forms of religion, while utterly destitute of true godliness. Thus also we may deceive, not only others, but ourselves, and be more Gospel-proof consequently than the most abandoned.

Men may go a great way together, meet in the same place of worship, sing the same Psalms, bow together in prayer, and yet be as wide as the poles asunder as to their true character in a moral sense.

Genuine sorrow for sin is emphatically personal in its reference. "God be merciful to me the sinner," said the publican. "My sin is ever before me," said David. Ps. li. 3.

Parents have all encouragement to seek a blessing from Christ for their children. The keen reproof which he administered to his disciples when they undertook to debar parents from bringing their children to him is ample evidence on this point.

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The object of this Association is:—

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

To carry on this work contributions are solicited from every friend of the reform. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary.

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The Christian Cynosure.

CHICAGO, THURSDAY, OCT. 31, 1878.

THE ANNUAL CONVENTION OF THE NATIONAL CHRISTIAN ASSOCIATION.

BRETHREN AND FRIENDS:—Another year, and our reform is not yet completed.

Modernized heathenism of the lodge is still practiced in our midst. Young men and middle-aged have not yet ceased to put their necks under yokes of secretism, that are intended to be life-long. Our fellow-citizens and even our sons and brothers are exposed to the alluring dangers of lodge-craft, whose subtle stratagems, yet far from extinct, still continue their foul and injurious depredations upon public and private weal. Whatever is politic, or patriotic, or pious is in perpetual jeopardy through the chicanery, the despotism and the ungodliness of the antagonist of our Association.

These facts forbid us peace or even armistice. They bid us "Hold the fort"; and not only so, but also to make a Sherman's "March to the sea."

The current annual campaign is almost ended. At its close we are invited to a grand council of war at Worcester, Massachusetts,— time, 15th, 16th, 17th prox.

The day is near at hand. Let all good soldiers under our banners resolve to go or help to send somebody.

Long journeys are required to congregate a national meeting in this vast land. These journeys cost-The wealthy can easily bear the cost, but others may not be able to go unless assisted. "Many hands make light work" — may many proofs of this be shown in many places by united purses to send delegates.

If the spirit of the pilgrim fathers has not departed from Massachu setts, she herself might roll down from the Worcester meeting an avalanche of Anti-masonry that would bury and smother the lodge in the East.

Let the nation drop in there to see and to help.

And since God is our only stay and hope, our fervent prayers ought to be ascending "the hill of the Lord," invoking the divine help we so much need. Men and women of faith, let us pray!

SAM'L B. ALLEN.
Pres. National Convention.

Delegates! DELEGATES! DELEGATES! Every church friendly to to the reform, every local and State association that can arrange to do so should be represented at Worcester. Let this matter be attended to at once by friends in New England, New York, Pennsylvania and New Jersey. If you cannot get a delegate, write and persuade some friend to go who might thoerwise be away.

"GIVE me a place for my lever and I will raise your globe," said Archimedes. I hope the readers of the *Cynosure* will hear what I say, for I have never knowingly misled their opinions one hair's breadth; and I say unto you that (10,000) ten thousand subscribers will be a fulcrum, and a sufficient fulcrum, resting on which, the *Cynosure* can and will, under God, move this country and world. Every subscriber cannot quit his business and canvass for the paper; but if your business gives you bread and a trifle over, you can, out of that trifle, hire some devoted, God-fearing young man to canvass your county. It will give him a little money and much valuable experience, and make an abler, better man of him, and furnish your part of the fulcrum. What would you give to have the communion tables, ballot-boxes, and jury-boxes of the United States cleansed from idolatry and strange oaths?

THE ILLINOIS STATE CHRISTIAN ASSOCIATION, don't forget, meets at Wheaton, November 20th, just in time to receive reports from delegates returning from the National Convention. Bishop Wright has written that he will be present and speak to us. Committees on entertainment are already appointed, and the friends at Wheaton are resolved to entertain all who come to the meeting, be they more or less. The two grand practical topics, "The United Churches of Christ," and "Missions free from Lodgism," will be discussed and inaugurated so far as possible. It will be a good time for parents to visit their sons and daughters in the College. Above all invite the Master of assemblies to be present.

A GOOD brother and member of Fox River Association has convinced us that there was no design to reflect on Wheaton College church by putting in a late programme "An essay on the question, Can a Congregational church be dissolved?" Yet the putting over this duty on one who had with great rancor opposed the church and contended that a Congregational church could not disband, we think warranted the inference which the *Cynosure* drew; though the one who proposed the essay had evidently no sinister design or reference to the College church.

VOTE FOR MR. L. N. STRATTON of the *Wesleyan*, Syracuse, New York. He is nominated by the Prohibitionists of his district for Congress, and if elected will make a most popular and able Representative. Not only every reformer, but every true-hearted American ought to vote for Mr. Stratton, whatever his party affiliations may have been.

ELGIN CONGREGATIONAL ASSOCIATION met, Oct. 14th, at Richmond, Ill. Several important churches were unrepresented by pastor or delegate, and one delegate at least was inclined never again to meet with that body. G. S. F. Savage, H. W. Cobb and J. C. Webster, neither of whom have any charge within the bounds of the association, and who voted at Sycamore to exclude an Anti-mason without charges, took a Freemason into membership, and placed a Knight Templar on their standing committee,—these men were present and helped pass a vote of censure on six Congregational ministers and churches who helped to ordain three young men at Wheaton in June. The ground of censure as stated, was that a council (ex-parte) had advised to disfellowship, and the minority church at Wheaton had disfellowshipped the three brethren ordained. Both statements are untrue. The council advised to disfellowship nobody, and the church in question never disfellowshipped the three brethren, or either of them.

THE NATIONAL MEETING.

But one *Cynosure* after this will be issued before the Worcester National Convention. Are you all going to it who can? and are those who cannot praying for it?

Mr. Ronayne, just in from a most successful campaign, in which he has worked the degrees and lectured thirty-three times, says to us, "write Mr. Stoddard that I will be there." Prof. C. A. Blanchard of Wheaton College, and Dr. A. M. Milligan of Pittsburgh, are to speak there. Prof. S. C. Kimball of Center Strafford, N. H., will speak, and if the delegates as usual give reports from all parts of the country, the meeting will be one of the most thrilling interest. Go to the Worcester meeting and take all your friends. It may be years before we get into New England again.

Will delegates see how many churches will vote and report themselves on the list of

"*The United Churches of Christ.*"

Two from Mississippi are all yet on the list; but we know of others ready to enroll themselves, leaving each church and denomination to work for the Master in its own way.

The subject of missions free from lodgery has been assigned to Rev. Dr. Post of Montrose, Pa. Rev. J. M. Bishop of Chambersburg, Pa., has been written to for words on "The United Churches of Christ," and Rev. L. N. Stratton will doubtless speak on political action.

J. C. K. Milligan of New York city, must surely accompany his Pittsburgh brother, and Henry Harrison must take at least twenty-five United Presbyterians from New York city to Worcester, his own pastor included.

The Free Methodists of New York, too, are a most single-hearted and devoted race and will doubtless be represented by Revs. W. Gould, of Brooklyn, Matthews and Travis of Philadelphia, and others from the New York Conference.

THE "PROPHETIC CONFERENCE" IN NEW YORK CITY.

This conference, (now in session) is called by some one hundred Protestant clergymen to consider Christ's coming: whether it will be "personal and visible," "pre-millennial" or "post-millennial." Dwight L. Moody was invited, but he does not attend conventions. Dr. Cooper of Allegheny Theological Seminary Pennsylvania (United Presbyterian), who aided in forming our National Christian Association at Pittsburgh, 1868; Dr. E. P. Goodwin of Chicago, and other prominent men of their stamp, are among those calling this great convention.

We wish to call the attention of the above-named, especially of Mr. Moody, to the following somewhat curious and shameful facts concerning Bishop Vail (Protestant Episcopal) of Kansas, whose name heads the list of one hundred clergymen calling this great and solemn meeting.

I have the facts from a former classmate of mine, then an Episcopal rector, and Freemason of seven degrees, at whose house Bishop Vail was stopping, and who aided in making him (the bishop) a Master Mason. I especially request Judge Joel Holt, of Beloit, Kansas, to place these facts within reach of the prominent men, lawyers, judges, and clergymen in his judicial circuit, and part of the State.

Soon after Mr. Vail was appointed bishop of the Protestant Episcopal church in Kansas he went to Rev. Mr. Allen of Davenport, Iowa (then in the lumber trade, I think) and wished to be made a Freemason. Allen and others petitioned the Grand Lodge of Iowa for a dispensation to give him the three degrees in one night. Allen, who was my classmate in Andover, Massachusetts, and who after a twelve years' pastorate in the Congregational church, went into the Episcopal ministry, was a most worthy and simple-hearted man. He said to me, narrating these facts, that he thought he should never again aid in imposing three life-long obligations on a man in a single evening. It was too much for any man to assume at a single sitting of the lodge. "But," said he, "we began early and gave him the three degrees that night.

"Next morning the bishop, who is a man of very tender conscience, said to me, 'Bro. Allen, I feel bad. My obligation taken last night to keep all a Master Mason's secrets, except murder and treason, binds me to conceal adultery, counterfeiting, or any other crime except the two, if committed by Master Masons.'

"I immediately," said Mr. Allen, "called the bishop's attention to this phrase in the oath 'he being worthy!'—and this satisfied him that he had sworn to no moral wrong."

This Jesuitical dodge was, if possible worse than the stripping, blind-

ing, and being led by a rope about his neck, to which Bishop Vail had submitted. He had sworn to conceal all a Master Mason's crimes but two, "he being worthy." But if guilty of crime he was not worthy, and, if not criminal there was nothing to conceal. Vail had sworn to conceal crimes of which Master Masons should be guilty, and Allen told him he was not bound to conceal those crimes unless the perpetrators were "worthy," that is not guilty of the crimes! And this, which all can see was a weak and wicked quibble, satisfied Bishop Vail and quieted his disturbed conscience.

But if Vail took the oath in that sense, he cheated the lodge, by swearing a void oath; for he bound himself to conceal no crime unless there was crime to conceal. In Allen's sense, therefore, Vail's oath was a sham, and an imposition on the lodge. It would do the rogues of the lodge no good for Vail to swear to conceal their crimes while they had no crimes to conceal, but when they had!

The only other meaning possible to Allen's explanation must be that a man may be a "worthy" Mason while he is a guilty man; which is, doubtless, the actual theory of the lodge. See Mackey's Jurisprudence pp. 502-3: "'Every Mason is obliged by his tenure,' say the old charges, 'to obey the Moral Law.' But this moral law is not to be considered as confined to the Decalogue of Moses, within which narrow limits ecclesiastical writers technically restrain it; but rather as alluding to what is called the law of nature."

Then also Mackey's Jurisprudence p. 510: "Although a Mason may be convicted of either of these acts (viz., treason or rebellion) by the courts of his country he cannot be Masonically punished."

Thus the law of the lodge repeals and sets aside the law of God, and the law of the land, and a man may be Masonically "worthy" who violates both.

Now we wish to lay before this august body of Protestant guides and lights of the churches; this plain question: Do you think that Christ, who is omitted from the creed of the lodge to let in his enemies, will meet with and bless you in your convention, led by Vail, the Tyngs and others, who have sworn, and still adhere to such oaths, in the face of Him who said "*Swear not at all?*" Do you think that the Holy Ghost whose office is to take the things of Christ and show to believers, will meet with you, led, as you are, by men who belong to the great system of false worships which excludes Christ? Will the Holy Spirit attend a convention led by men whose lodges cut Christ's name out of the Bible when it is used in Masonic rituals? Will not the fervor of your convention be interfused by demons in the role of angels of light? Will not the very light which is in you become darkness? If so, "How great is that darkness." A religion consistent with such swearing as Bishop Vail, the Tyngs and others adhere to, undermines the whole kingdom of God, whose foundation is rightousness.

"*Fishers of Men.*"

This book by Rev. B. T. Roberts, of the Free Methodist connection, is no ordinary production. I have read two hundred pages of it. I began to read it for the purpose of giving a notice of the volume, but continued to read on from a real and profound interest in the book itself.

Its excellences are, first: as a compilation from such writers as Edwards, Finney, Whitefield, Baxter, Judson, Paley, Chalmers, John Wesley and other eminent thinkers and writers on divine things; it is an invaluable book to those young ministers who have not the money to purchase or the time to read all these writers; and second, the ideas and teachings of Mr. Roberts do not suffer from the company they are, in by comparison, but are clear, forcible and just.

Perhaps there should be some slight exception to the above remark where Mr. Roberts is combatting popular errors; as, for instance, in the hymn

"Nothing either great or small
Remains for me to do."

He calls this hymn "thoroughly unscriptural" and a "just cause of alarm." This is true, taken in one sense, and not true, in another. It is true that the sinner has nothing to do to atone for his sins past; but every thing to do to make his calling and election sure, else his faith without works is dead. Also, in justifying violent emotions, and the expression of them in religious worship, which he does ably and well, he yet omits to notice that loud outcries and shouting are in Scripture history, and the history of revivals by Edwards and others, exceptional and not habitual, the immediate effect of the power or providence of God. If Christians shout because they did in Edwards' days and because it becomes customary, they are in the opposite extreme from a frozen formalism and worldly propriety, and like bows long strained will lose their elasticity.

But the book is an exceedingly able and instructive volvme, and generally judicious and sound. Take the following on page 163, to Christians:

"Your corruptions may struggle hard for the mastery, and, in fact, often prevail; but you will wrestle with them the more vigorously. * * He is not in earnest to secure his salvation, who upon an interruotion of his enjoyments becomes careless and prayerless, and in time immoral and wicked."

The book is published by G. L. Roberts & Co., Rochester, N. Y., and is worth many times its price.

Real Estate in Chicago Suburbs.

Coming into Chicago from a suburb this morning, an old, weak man was lifted on the car by two young women. I saw tears in the clear, calm eyes of the one who directed about the old man, and learned that he was her step-father. His wife, the young woman's own mother, was buried in Trenton, N. J., last week, and this young woman turned from her mother's grave, left her own husband and four children, and had come to get her step-father on to her home in New Jersey. The following was our dialogue:

"What is the matter of him?"

"The doctor says his heart is broken by the loss of all his property. He weighed 200 pounds six months ago. Now a child can lift him. When I got to him he had eaten nothing for two weeks, and was starving to death. He took a little food to please me, and I gave him a little and often, till after a while he asked for some."

"Who is that girl by his side?"

"It is his only own daughter, and the doctor said she must be removed or she would lose her mind. All father's heart was set on leaving her a fortune."

"What was your father's business?"

"Real estate. He was born in England; came to New Jersey and married my mother when I was but a babe. He is all the father I ever knew. They did well in New Jersey, and came to Chicago just before the fire; and I did not know their trouble till a few weeks ago when I got the telegram to come. He does not know that mother is dead; and he keeps asking where she is."

"Do you think it right to conceal his wife's death from him?"

"I hardly thought it was; but the doctor said if we told him he would sink right down and die."

"Can I do anything to help you?"

"Only to help papa off the cars at the next station, where I have a sister living, and we shall try to recruit him up and get him into a sleeping car where he can lie still till I can get him home to New Jersey; and we think his daughter will get her mind and health if we can get her where she will be calm and quiet."

I have believed in ministering spirits, but in that young woman I saw one. I helped the old man off the cars and he tottered along led by his daughter and step-daughter. I did not ask their names, and so they have passed away. The New Jersey woman was a Baptist, training her four children for Christ, and had been teaching her step-father and sister to look to the Saviour as a "present help in trouble."

"What does he say?" I asked.

"He says, 'I ought to have done it before.'"

He is only 63 years old, but looks 90 at least. He supposed himself worth many thousands, but his property is now in the hands of a lawyer who gives them hope of four or five hundred dollars.

—We give up our first page again to Bro. Stoddard and the National Convention. It is evident that we must go to Worcester with the certainty of a grand victory or a disastrous repulse before us. Friends of New England and the Middle States cast up the account and see whether the churches and the nation can afford to lose the day. Grand opportunies are in your power the next fortnight. Let every man do his duty as he must answer to his God.

--It is cheering to know that a wide and deep interest is being taken in the State Convention at Wheaton. The Wesleyan brethren in Wisconsin send a delegate, and it is hoped that a friend deeply interested in missions free from lodgery will be present from Oberlin. The letter on another page represents what is being done in this way already; and there is no indifferent feeling among the more earnest Christians throughout the land on this subject. Let prayer go up for a mighty visitation of the Spirit of God upon this meeting and the National Convention.

—The great Masonic temple in New York is mortgaged for $800,000 and appears to visitors to be about one-half occupied. O. B. Frothingham, the apostle of infidelity, addresses his followers weekly in one of the halls, and the Theosophs, who are trying to introduce the Parsee philosophy into America, have here their head-quarters where the ashes of the notorious Baron De Palem are preserved until a suitable times comes for casting them into the Atlantic, which disposition is to be made of them to save the expense of sending them to India to be strewn on the Ganges.

—The Odd-fellow National Grand Lodge which met at Baltimore last month had little satisfaction in reviewing the year in the face of such figures as the following:

Decrease in initiations	4,559
Decrease in lodge members	8,959
Decrease in encampment members	2,998
Decrease in receipts	$66,820.61

And yet there are reported 447,185 Odd-fellows in the United States. The truth must work "like leaven" among these. There is power in it to bring them out from the dismal shade of the lodge.

—Last August the *Inter-ocean* of this city resolved to manage its own internal affairs and as a necessary result gave mortal offense to the secret labor lodges, which harpooned it again and again with savage resolutions. But the love of money is the root of a serious evil in the *Inter-ocean* office. Some politician wants the votes of these secret orders, and buys them by buying the paper over into their interest and re-establishing the rule of the printers's union in its office.

Home Circle.

Tears.

Is it raining, little flower?
Be glad of rain!
Too much sun would wither thee,
'Twill shine again.
The clouds are very black, 'tis true,
But just behind them shines the blue.

Art thou weary, tender heart?
Be glad of pain;
In sorrow sweetest things will grow,
As flowers in rain.
God watches, and thou wilt have sun
When clouds their perfect work have done.
—Selected.

The Ballad Singer.

"Oh, mother, I'm so thirsty!" and a feverish little face was held up to the poor worn-looking woman who brought a broken glass containing water to the bed as the child called her.

"I wish father would come; he said he'd bring me an orange;" and Bessie sank back. and began again her restless tossing from side to side while every sound on the stairs brought an eager expectant look on her pinched features, as if she was waiting for some one.

The mother sighed. She had long since lost all trust in her husband's promises, for the love of drink had taken hold of him.

Hours went by, but no father came to little expectant Bessie, who moaned with pain, and turned away from the bread which was all her mother had to give. Not a penny was in the house; no firing, no food for the sick child, and poor Mary Brian sat with her infant in her arms trying to hush its cries as she pondered how she might earn a few pence to get food for Bessie; she could not leave the little ones and go to work, even if she had been strong enough. She had not a friend in all the great city to help her, for she was a stranger. and country-bred. Only a month before her husband had brought her to London, with the promise of keeping from the vice which had disgraced him in his own village. That month had been a time of worse suffering than before. Not only had Brian given way to drink, but Mary herself had been ill, and laid aside, and now Bessie grew worse daily from want of proper food.

All this the poor mother thought over during the long day-hours, and she could see but one course before her—she had still a clear, sweet voice; and shameful and degrading as it seemed to her, she resolved as evening fell to go out into the streets, and try thus to earn something, if only a penny, with which to buy Bessie her orange.

"Mother'll not be long, dear," she said, bending down to the sick child, as she fastened her shawl round her with trembling fingers. "Mother is going to get you an orange, and she'll soon be back."

A faint smile passed over the pinched little face, and Bessie lay still listening as her mother went down the dark creaking stairs with the baby in her arms, and out into the sharp night air. The child was content, known the promise would be kept.

Once in the street, poor Mary Brian walked on a few yards, in doubt where to go. It must be somewhere away from her wretched room, in some road where mothers lived with happy, well-fed children, in comfortable homes — mothers whose hearts God might touch with pity for the singer. On she went, till streets and courts, and dirty, fever-stricken alleys were left behind; turning into a quiet road where she saw lights shining from behind the drawn curtains, she began with a trembling voice to sing a little ballad she had sung in her girlhood many a time as she worked by her mother's side in her country home. No one heeded the singer—her song was ended and no voice called her. What was she to do? A picture of Bessie lying on her miserable bed rose before the poor mother—of Bessie crying with pain and weariness.

"O, God, have mercy on me! Send help to me in my great need," was the cry of the burdened heart, and once more Mary sang—an old plaintive song; and now there was no trembling in the tones of her voice—something seemed to tell her she had not asked God's help in vain. Presently a curtain was drawn back from a window, and a fair little face appeared.

Back, now, to the narrow streets and passages—but, oh, how light was her heart. Sixpence in her hand, besides pieces of meat, bread and other things wrapped in a parcel and carried under her shawl. What riches it seemed! Entering a shop, Mrs. Brian bought two oranges, and took them up to the waiting child, who smiled so gladly at the sight.

"It was God's doings, Bessie," said the poor mother. "I'm afraid I've been forgetting him a long time, and yet he is good to me. I asked him to touch some one's heart, and he did it."

"Perhaps he would make father good if you asked, mother," said the dear child, forgetting for a moment her delight.

Far into the night Mary Brian thought of those words as she waited for her husband's step, yet waited in vain. Never yet had she made that prayer to God; but she made it then, and asked that her husband might be brought back to his own self — the steady, honest man he had been when she married him.

A week went by and nothing was seen of Brian. Again and again his wife went out in the evening to sing, for thus only could she find a way of earning bread; and though sometimes she brought back only a few pence, she never came in empty-handed. But her prayer for her husband remained unanswered—God's time had not yet come. Meantime Bessie's little life failed fast; no food, no care could help her now, the doctor said, as he went away one evening from the poorly-furnished attic. All that night Mary Brian sat by the dying child, with tears falling down her thin cheeks. As morning dawned heavy footsteps came up the narrow stairs, straight to the room where Bessie lay half unconscious, but it aroused her.

"Father! Father!" she cried, as the door opened and Brian staggered in. "You didn't bring me my orange, but mother did. She went out and sung, and God made the rich people sorry for her. Oh, father, be good to her, for she has been praying for it, and there'll be no one but you left, except the baby, for I'm dying!" and the dear child sank back exhausted.

That last word went a good way to sober Brian. Dying! his little Bessie dying! He had cared for her once, until the horrid drink had drowned every good and fatherly feeling; now he went with unsteady steps to the bedside. "Bess— look at me," he said. "I'll bring thee an orange. I don't want to be a bad father to thee. I'll mind, that I will!" but the child's eyes had closed forever in this world, and she would need no love or care from parents again.

For days Brian sat in heavy, silent grief, in a darkened room, thinking remorsefully of the past. It was then he saw the sin and the folly of the course he had been following; it was there, by his child, that he promised never again to give way to the vice which had brought misery and suffering to little Bessie. Nor did he promise in vain; for that was the beginning of better days, and Mary Brian could now rejoice that God had heard her prayer, and saved her husband.

It was not long before once more they had their tidy rooms, in which several other children were born to them; and though they were often hard pressed and anxious, they never again sank down into the misery and distress which had taken Mary Brian out as a singer in the London streets to get an orange for little feverish Bessie.

Sometimes the children wonder why mother can always spare a half-penny for a poor street-singer when she hears one. They do not know the story we have told, and mother feels as if perhaps her little help may be part of the answer God is giving to the cry of suffering which goes up from an aching and troubled heart.—*Selected.*

Bring Jesus more into Home.

The little loving charities of daily life preach loudly for him who went about doing good. Bring Jesus into your home and your circumstances more than you have hitherto done. Things do not go on well in your household, perhaps, nor in your circumstances either. You wonder why it is. Wonder not. It is because you bring the Lord so little into them. How can it be otherwise, with him so little acknowledged. How can it be otherwise, when you are not cast upon him in all that pertains to you? Change your plans. Bring Jesus more into home, and plans, and duties, and circumstances. Live not on as you have done, realizing his presence so little. The name of Jesus is no mere fancy. He is a reality. He is a bosom friend, a tender physician, a loving father, a gracious Saviour, a very present helper. Oh, make him so to you! Live not outside these pleasant relationships. How strangely will all things change then! How you will be lifted up above things that once fretted you and hug heavily upon your mind! How little will appear the things which men are struggling after and panting for around you! You will rise above them into a new element. Try it! Bring Jesus more into everything. Make him your constant friend and companion. Make him a reality. Only then will you begin to know him as you should. Only then will the unutterable preciousness of Jesus begin to unfold itself in your heart.—*Selected.*

It is Better.

It is better to wear a calico dress without trimming, if it be paid for, than to owe the shopkeeper for the most elegant silk, cut and trimmed in the most bewitching manner.

Better to live in a log cabin all your own than in a brown stone mansion belonging to somebody else.

Better walk forever than run in debt for a horse and carriage.

Better to use the old cane seated chairs and faded two-ply carpets, than tremble at the bills sent home from the upholster's for the most elegant parlor set ever made.

Better to meet your business acquaintances with a free, "don't-owe-you-a-cent" smile, than to dodge around the corner from a dun.

Better pay the organ grinder two cents for music, if you must have it, than owe for a piano.

Better gaze upon bare walls, than upon pictures unpaid for.

Better eat thin soup from earthen dishes and owe the butcher nothing than to dine on lamb and beef, and know it does not belong to you.

Do not think that because there comes to you no great opportuuity of performing a wonderful work, you will let the thousand little ones pass you unimproved. It is no small thing to be the joy of the domestic circle, the one whose soft touch and whose gently, fitly spoken word averts disturbance and disagreement, conciliates the offended, and makes alien natures understand each other. It is no small thing to possess the happy tact which makes people pleased with themselves, and which insensibly urges people to appear at

their best. The young woman who is gifted with this grace of touch, swiftness of sympathy, and this beautiful unselfishness, may not have a fair face, nor a trim figure, but she will be endowed with a dignity more winning than either.

Childrens' Corner.

The Ten Commandments.

The ten commandments we must learn,
And practice every day,
They point us to our living God;
"The Life, the Truth, the Way."

Each sacred law we all must heed,
No graven image make,
Ne'er bow to idols, nor in vain
God's holy name dare take.

The Lord's Day we must not forget,
The blessed day of rest;
But keep it, as of all good days
The holiest and the best.

Our father and our mother, we
Must honor and obey;
And to our hearts no murderous thoughts
Must ever find their way.

We must commit no single act
That shows a mind impure;
And this command, "Thou shalt not steal,"
Must through all time endure.

No false report must e'er be spread
Of either friend or foe;
Nor should we covet what our God
On others may bestow.

These pure commands we cannot keep
Without our Saviour's aid;
But if we seek his grace, in him
They all will be obeyed.

—Selected.

Did he Know?

The dog, in the opinion of many close and really scientific observers, stands first among the whole brute creation in intelligence, or rather in that department of intelligence which comes under the head of association of ideas. We know that a well-born puppy—that is a dog coming from good stock—can be taught many wonderful tricks, most of which, however, can be performed automatically, or without any process of reasoning. In occasional instances we are forced into the belief that there must be a clear intellectual comprehension of the ideas under consideration; at any rate, something more intellectual than instinct as commonly interpreted.

In the following instance, vouched for by a gentleman of unimpeachable integrity, did the dog know what he was doing, or was he simply following out an "imitative instinct?" This dog was of the purest Newfoundland extraction, and exceedingly faithful and affectionate. It so happened that the house where this gentleman lived was occasionally visited by a woman whom the host suspected of dishonesty. One day she entered when he was all ready for a fishing excursion, and was about to leave the house with his pocket-book containing considerable money, lying loose upon the library table. Hastily bethinking himself, he returned to the apartment, and seizing the purse threw it to the dog, saying, "Take care of that, Carlo!" and walked out of the house.

A few days afterward the same woman called, and as it happened the same pocket-book was lying in the same place. As she entered the library, Carlo rose from a rug, walked with dignity to the table, picked up the treasure, and deliberately approached her with it between his teeth. Then he gave a low, ominous growl, and stretched himself before her, never once taking his eyes from her face; nor could she move that he did not follow her step by step.

Now, did the dog perfectly understand the case, and if he did, was it by a process of reasoning?—*Zion's Herald.*

Street Talk.—"Learn to talk like a gentleman, my boy. Papa is sorry to hear you talk 'street talk.' Do quit it."

"What is 'street talk,' papa?"

"What did you just now say to sister?"

"I told her to be quiet."

"But you said, 'Hush up!' and said it very loud and rudely. And what did you, ten minutes ago, say to Martha?"

"But you did not say it half so nicely as that. You said 'Get out of this,' and I think you called her some name. What was it?"

Harry looked ashamed, and the tears came; but he answered, 'I called her a 'dirty sneak.'"

"Just so. That is what I mean by street talk. All these naughty words, and especially the rough tone and manner you hear on the street. They belong to those boys who have never been taught any better, and to those men who, though knowing better, yet do not care anything about the better way. But my little boy must never use street talk."

Courtesy.—Little girls, do you ever think about the meaning of words? This word now, *courtesy*, has something about it which girls and women ought to care for very much indeed. You know that hundreds of years ago, in Europe, and in many heathen countries now, women were not much better than slaves. In China, for instance, when company comes to a house, the parents present the boys very proudly, but they send the girls out of sight as fast as possible. They don't want anybody to know that they have a little daughter in their home.

Gradually in the middle ages woman came up from a state of barbarism, and the clergy and poets together helped her to win her proper place. The lady of the castle kept the keys and presided at the feasts, wore beautiful robes of stuffs called samite and camelot, and gave medicine to the sick. She learned surgery, too, and when the soldiers and knights came home from battle wounded and faint, she knew how to set the broken bones and bind up the bruised parts. So everybody treated her politely, and the sort of manners which then came to be popular in place of the old roughness and rudeness took the general name of "courtesy."

The Bible bids us to be "courteous." Do you want to know the highest and loveliest style of courtesy, which you can practice at home, at school, and in the street? It is all wrapped up in one golden phrase, "In honor preferring one another." Suppose you try to live with those words for your motto, say for a whole week to come.

Street Education.—A gentleman visited an unhappy man in jail awaiting his trial. "Sir," said the prisoner, "I had a good home education. My street education ruined me. I used to slip out of the house and go off with the boys in the street. In the street I learned to lounge; in the street I learned to swear; in the street I learned to smoke; in the street I learned to gamble; in the street I learned to pilfer and to do all evil. Oh, sir, it is in the street that the devil lurks to work the ruin of the young."

Puzzle Corner.

ANSWERS TO PUZZLES.

To the puzzle of Oct. 17th—"Daniel."

The long enigma of last week may try the patience and skill of our young friends, and we give them another week to guess it. Their labor will be rewarded if they find the answer.

Home and Farm.

Right Habits of Breathing.

Good air is one of the first essentials in physical and vocal exertion. No one can keep the body and mind vigorous for any great length of time in impure air. And the most impure air is that which is filled with the emanations from the human system.

The lungs should be trained to free, full and vigorous action. They are, so to speak, the very springs of vitality. The more immediate importance of the lungs in the animal economy will be brought to mind when we recollect that a person may live for days without food, but to deprive him of air, even for a few moments, is to deprive him of life itself. If our breathing is imperfect, all the functions of body and mind are impeded. In fact the manner of breathing at any particular time is almost as good a test as the pulse itself of the general state of the system, physical and mental.

One of the commonest faults in the use of the lungs is the habit of breathing as it were, from their surface, not bringing sufficiently into play the costal and abdominal muscles. By watching the domestic animals—a horse or cow for instance—we may learn a lesson in breathing. We perceive that there is very little motion near the fore extremities, but the breath is impelled from the flanks. So should we have the main action at the waist. Any form of dress or belt, therefore, which constrains the base of the lungs and presses upon the stomach and intestines must do serious harm. —*Educational News.*

Dr. E. W. Sylvester of Lyons, N. Y., in a paper on "Fruit-growing" said he bought his farm of one hundred acres twenty-six years ago and planted out the first year 1,100 fruit trees. During the last ten years the average money received each year exceeds the purchase money paid for the farm and buildings; or, in other words, the fruit has paid the original cost of the farm ten times over in as many years. Croakers said at first he would never live to eat the fruit of the trees he planted, or if he did apples would not be worth over fifty cents a barrel. But he has lived long enough to gather a thousand barrels in a season; to make sales of pears at $15 and $18 per barrel and apples at $4 to $10 per barrel, the average apple rate for the last twenty years having been $2.25 per barrel. With labor and other expenses as at present apples at one dollar per barrel will pay better than most farm products. The export demand for fruit is yearly increasing. Last year 396,000 barrels of apples went abroad and this year it is likely to exceed half a million. There were 14,318,052 lbs. of dried fruit exported, and there was also a million dollars worth of canned fruit. The doctor fully believes that fruit-growing has paid, does pay, and will pay, all the way down to the millennium, and then folks will live on fruit altogether.

The New York *Times* has visited the "business orchard" of Richard McKinstry, near Hudson, N. Y. It contains 30,000 trees; a four-mile line of 2,600 trees, ten feet apart marks the boundaries. The apple orchard contains 7,000 Greenings, 6,000 Baldwins, 4,000 Kings, nearly 4,000 Wagners, 600 Northern Spys, 800 Red Astrachan, and 700 Derricks Graft, a local variety. There are Pound Sweets that bear seven barrels to a tree and Kings of which sixty apples fill a barrel. Much of this fruit is shipped to Europe. There are 1,700 pear trees, several thousand cherries, and a large peach orchard. The ground is plowed several times in the season, and when the growth of the trees promises to be excessive the land is laid down to clover. But success is not won without a hard fight. One year over 8,000 trees were destroyed by mice; borers often bother; sunscald and fungus must be watched; trees are broken down by overweight, and storms often scatter the half-ripened harvest. It requires persevering patience to be a fruit-grower.

Benzine and Bedbugs.—Benzine, applied freely, by pouring on, or with a sewing-machine oil-can, will surely kill every bug and destroy every egg or nit touched. Twenty-five cents will buy a gallon, which will cleanse a good sized dwelling, and is as easy as pouring on water. Use by daylight. Nothing will be soiled by it, and odor all gone in less than an hour.

Don't Worry about Yourself.

The *Journal of Health* says: To regain or recover health persons should be relieved from anxiety concerning diseases. The mind has power over the body. For a person to think he has a disease will often produce that disease. This we see effected when the mind is intensely concentrated upon the disease of another. It is found in the hospitals that physicians and surgeons who make a specialty of a certain disease are liable to die of it themselves; and the mental power is so great that sometimes people die of diseases which they only have in imagination. We have seen persons sea-sick in anticipation of a voyage before reaching the vessel. We have known a person to die of a cancer in the stomach when he had no cancer or any other disease. A man, blindfolded and slightly pricked in the arm, has fainted and died from believing that he was bleeding to death. Therefore, persons in health and desiring to continue so, should at all times be cheerful and happy, and those who are sick should have their attention drawn as much as possible from themselves. It is by their faith men are saved, and also by their faith that they die. If a man wilis not to die he can live in spite of disease; and if he has little or no attachment to life he will slip away as easily as a child falls asleep. Men live by their souls and not by their bodies. Their bodies have no life of themselves; they are only resources of life—tenements of their souls. The will has much to do in continuing the physical occupancy or giving it up.

Religious Intelligence.

THE UNITED CHURCHES OF CHRIST.

New Ruhamah Congregational church, Hamilton, Miss., August 25th, 1878.

Pleasant Ridge Congregational church, Miss., September, 1878.

What name shall be next?

—The *Freeman*, Albany, Missouri, commends the United Churches of Christ in the following earnest paragraph. "The *Cynosure* has begun a list of the churches which wish to unite in their testimony and work against the lodge under the name of 'The United Churches of Christ' The New Ruhuman Congregational church, Hamilton, Mississippi, and the Pleasant Ridge Congregational church, Mississippi, have already sent their names for the list. This new arrangement is not by any means, if we understand it, to supercede the existing denominational connections, but merely to act upon the principle, consecrated, that is contained in the preamble of the United States Constitution. "In union there is strength," whether that union be political, social or religious. We have need of all the strength available in this conflict with the powers of darkness. Any move that shall unite in closer bonds of sympathy and mutual cooperation in the vital work of the Gospel should receive a hearty welcome from all. We commend this movement to all our readers, and through them to the churches to which they belong, as a long stride forward in the reform. Let every church, of whatever evangelical name, that stands unflinchingly by the truth against lodgism send its name at once to Bro. H. L. Kellogg, 13 Wabash Ave., Chicago, for the 'United Churches of Christ.'"

—The religious interest among the students in Wheaton College has been increasing since the opening of the fall term, and a number of interesting conversions, several during the past week, have been a hopeful token of God's favor on the institution.

WESLEYAN.

—Rev. H. H. Hinman, Wisconsin State lecturer, attended the annual conference held at Baraboo, Oct. 16–20. The conference met in the new Wesleyan church built by the faithful labors of Rev. W. Vandressen, who during three years has gathered a membership of about 100. The conference was well attended, the devotional meetings were crowded, and a high spiritual tone pervaded the meeting. Bro. Hinman presented the reform work and Rev. W. Warner was appointed delegate to the Illinois State meeting at Wheaton. The report of the committee on reforms was adopted as follows:

"The committee to whom was referred the subject of moral reforms, beg leave to say, that in the estimation of this conference the present is no time to relax our efforts for the removal of the great evils with which our fair land is burdened, and more especially should we raise our voice against wrong and wrong doing in view of the time-serving and compromising spirit of the age. We contemplate with painful apprehension the prevalence of skepticism and the spirit of infidelity that is abroad in the land; and we are reluctantly driven to the conclusion that much of this laxity in faith and morals is the outgrowth of pride, formality and conformity to the world, and worldly maxims by so many of the professed Christian churches.

When unbelievers observe the fact, as is the case in too many instances, that Christianity has so little influence in controlling the life and conduct of many who profess to be the disciples of Christ, it often follows that they lose faith in the power of the Gospel and drift into the shadowy realms of doubt, uncertainty and skepticism.

Although there may not be a specific rule for every case that may arise, yet there are general principles in connection with the "Spirit that is in Christ" which will make the Gospel a sufficient guide in all the relations of life. Therefore

Resolved 1. That intemperance is opposed to every principle of the Gospel; a violation of the laws of nature. The use of intoxicating liquor the greatest evil now existing in the land, is the source of degradation, pauperism and crime, obliterating everything that is good and noble and blotting out the image of God with which humanity was endowed by the Creator—bringing untold sorrow and unspeakable anguish to thousands of women and children whose bitter pangs are known only to themselves and their God.

2. That the traffic in intoxicating drinks is a crime against society, a prolific source of political corruption, the greatest enemy to civilization and one of the mightiest engines of the devil to prevent and overthrow the kingdom of Christ, and should be opposed not only by voice and pen and social influence, but in the exercise of the elective franchise.

3. That the use of tobacco and other narcotic stimulants is inconsistent with the purity of the Gospel, and their use should be opposed by every legitimate means, and especially by the example and prayers of God's people.

4. That extravagance in dress and devotion to fashion so prevalent at the present, is an unjustifiable waste of God's property, feeding pride, vanity and perverted nature, productive of great evil and sinful in the sight of God.

5. That organized secretism in all its various forms, of which Freemasonry is at once the type and pattern, is contrary to the spirit of the Gospel and the example of our Lord Jesus Christ; is clannish and selfish; its covenants, oaths and penalties are often illegal, immoral, and profane. The religious ceremonies which it authorises and enjoins generally exclude Christ, while Freemasonry professes to save men without faith in his blood, and hence they are all unfruitful works of darkness that we should have no fellowship with but rather reprove them.

6. That we earnestly commend the National Christian Association and the *Christian Cynosure.*

7. That as Wesleyans we renew our testimony against the spirit and practice of war and urge upon all Christians to labor for the settlement of international disputes by arbitration or other peaceful methods.

—Rev. L. N. Stratton, editor of the *American Wesleyan* has been nominated for Congress by the Prohibitionists. In the event of his election the denomination will have to provide a new editor for its periodicals.

—Rev. J. M. Snyder of the Wheaton church expects to remove to Nebraska in February next, and will rally the scattered Wesleyan forces now emigrating to that State. He will settle at Loup City.

—Rev. N. Wardner, connectional evangelist, has been holding special meetings for the promotion of holiness with great success in Iowa. Last week he visited Sycamore, Ill., and held a convention beginning Wednesday evening and continuing over Sabbath. This week he is at Wheaton holding a four-day meeting.

—Rev. D. C. Linville of North Carolina has been blessed with great success in extending the Gospel until his appointments are enough for two men. He has lately been preaching for a time from one of the pulpits which the sainted Adam Crooks filled before the war. As many as fifty have been forward for prayers at once and the power of the Spirit is wonderfully manifested. He is urgent that assistance should be given him.

—The Iowa conference stationed Elder Rathbun and wife at Dayton Chapel; E. I. Grinnell at Mt. Algor; A. W. Hall at Elgin and Father Smith at Ringgold. Elder W. S. May continues as conference missionary. It must be understood in respect to Elder Rathbun that his lecture work goes right on as sister R. we understand is an able speaker also, and takes his place in the church when away.

UNITED PRESBYTERIAN.

—The *Christian Instructor* of Philadelphia and all the Sabbath-school papers of the denomination, including the *Little Preacher* of Washington, Iowa, are to be removed to Chicago about January 1st next and will be published here thereafter. This will be an acquisition to the moral power of the press here at which all good men may rejoice.

—The *Evangelical Repository* of Philadelphia prints the following interesting item:

"The congregation of Liberty, in the Presbytery of Cleveland, lately reported to the Presbytery that there was but one Freemason or Odd-fellow in their number, and that after laboring with him and finding him unwilling to give up his connection with the order the session had suspended him from the sealing ordinances. The action of the session was most heartily approved by the Presbytery. The time was when such action would have raised a loud cry of intolerance and bigotry by the religious press of the country. The day, however, is nearly passed, and most Christians who reflect upon the matter have but little opposition to the position of our church on this subject. At heart, they wish that, without tearing their church to pieces, they could occupy the same attitude."

—Rev. Dr. R. A. McAyeal of Oskaloosa, Iowa, has received a call to the U. P. church of Lawrence, Mass.

—At the meeting of Oregon Presbytery at Brownsville on the 3d inst., Rev. R. N. Fee, missionary to the Nez Perces Indians at Warm Spring Mission, was present with Capt. Smith and gave an interesting account of their work. They are doing a noble work, and of course meeting with the usual difficulties in missionary work among Indians. The corrupting influence of bad white men; the difficulty of doing much with their barbarous language; the inclination of the Indians to hunt and trap and fish, rather than to settle down in the quiet pursuits of civilized life. Yet, with these and many other obstacles, they have reason to thank God and take courage.

—Rev. W. G. Moorehead, D.D., has been called to become pastor of the Third church, Xenia, of which Rev. Richard Turnbull, now located in Detroit, has been pastor until recently.

—The next meeting of the Chicago Presbytery will be held on the second Tuesday of February next in Rev. W. T. Meloy's church corner Paulina and Monroe streets.

—A freedman's school in Chase City, Va., in a new building erected through the munificence of Mr. John Thyne, is now full to overflowing. Rev. Matthew Clarke has charge of the religious work in connection with the institution.

—Pres. D. A. Wallace reports in the *United Presbyterian* an interesting discussion of the topic "The U. P. church—its tendencies, dangers and needs" in the Ohio Synod at Mansfield, Oct. 15th. Dr. Comin in introducing the topic said:

"In our own church there is no tendency towards secretism, or to regard it with increased favor. But there is an effort being made by the friends of secret organizations to crush out the U. P. church. Much is being done to prejudice young men against us and in every way to crush us. There are two methods of self-protection: 1. By filling the minds of young people with the truth; 2. By showing the falsehood of the position of our enemies. The work may be done in either way, but the second method should not be used without the first. The great truths of our holy religion, such as God's electing love, Christ's redemptive work, the necessity of the work of the Holy Spirit, the Word as the only channel of blessing, if fully discussed and carefully taught, will fortify the minds of the young against the errors of secretism." Dr. Wishart said, "We are in danger of being excluded from the great cities by secretism. We should disseminate light."

FREE METHODIST.

—The unused building known as the east school-house in Wheaton has been purchased by J. L. Rawson for the use of the church in that place as a house of worship.

—The late General Conference decided after a long discussion to recognize the decision of the local church in regard to the membership of a delegate who had been sent to an annual conference, but had been refused admission, the conference deciding that he was not a member legally of the church. The final decision places the local society in its proper place as the unit of the church.

FREE BAPTIST.

—It is reported that there are various bodies of Free Baptists in the South and West which have no visible bond of union. The Free Baptists of the North have been hoping that they would see their way to union with their conference. The Southern brethren fully appreciate the benefits of union and seem to be ready now to meet with representatives of all kindred bodies to form a national church of Free Baptists.

CONGREGATIONAL.

—The New Jersey Association objects to a great national organization with 32 degree Sublime Prince of the Royal Secret A. D. Quint at its head drawing $5,000 a

year from the churches. It passed the following lately:

"*Resolved*, That the Congregational Association of New Jersey, while accepting for the present, in respect to the publication of the statistics of the churches, the services of the body recently organized as a National Council, meeting at stated intervals,sees no cause to recede from its vote of a year ago, expressing doubt as to the desirableness of such an organization."

—Rev. Henry Avery, Tonica, Ill., is preaching for a few Sabbaths at College Springs, Iowa.

—Rev. Israel Brown, a Wheaton graduate, has been pastor at Olney for two years. The church has just dedicated an edifice costing $8,000, free from debt. It is one of the finest buildings of the denomination in southern Illinois. Rev. G. W. Bainum, of Bunker Hill, assisted in the dedication Oct. 20th.

METHODIST PROTESTANT.

—A pastor of this denomination writes: "The Methodist Protestant church was originally composed of persons exiled from the Methodist Episcopal church by the hand of arbitrary power exercised by the itinerant ministry. Some of them had been expelled because they honestly believed the sovereign power should be vested in the whole church and were sufficiently American in their feelings to express their opinions. Many others had withdrawn upon witnessing such an exhibition of tyrannical measures as were meted out to their Christian brethren against whom no charges of immorality had been brought. These two classes composed the Methodist Protestant church at its organization; men who had been proscribed in church for opinion's sake and not for want of Christian character or religious integrity.

The articles of association were adopted in November, 1828. Under these articles, twelve annual conferences were organized within the space of two years. In 1830 the Constitution and Discipline were adopted, and the Methodist Protestant church took her position among the sister churches of the land. In 1834 she numbered but 26,587, and at the general conference in 1854 her returns showed an aggregate of of 70,018 communicants. In 1858 the church was divided on account of slavery, and in May, 1877, was reunited, making the Methodist Protestant church the only Continental Methodism, numbering 130,405.

FRIENDS.

—A very noticeable departure from the usual customs of the Friends was to be observed in the manner of conducting religious services at their annual meeting at Richmond, Indiana, a short time ago. The meetings were opened with prayer and singing a hymn, and closed with prayer, singing the long-meter doxology, and the apostolic benediction, very similar to that of other churches.

UNITED BRETHREN IN CHRIST.

—Bishop Wright will dedicate the First United Brethren church in Altoona, Polk county, Iowa, the first Sabbath in November.

—Col. Robert Cowden of Galion, O., is visiting the United Brethren in all quarters of Ohio and States east holding Sabbath-school conventions and arousing an interest in this important branch of the work of the church.

—Bishop Weaver has appointments to dedicate ten U. B. churches between October 27th, last Sabbath, and Jan. 5th. One of these is at Lexington, Ill., and four are in the bounds of the St. Joseph conference.

—Revivals are reported at Swartz's schoolhouse in eastern Pennsylvania and at Edinburg, Va. At the latter place a new church built seven years ago left a burden of debt under which the fires of grace nearly died out. During September this was removed and a precious outpouring of the Spirit followed.

GENERAL.

—Dr. Barnardo, who is engaged in reclaiming the homeless boys and girls of London, estimates that there are 30,000 of this class in that city under sixteen years of age. He has at present about 700.

—Since May, 1,600,000 portions of Holy Scriptures have been distributed at the Paris Exhibition in twenty-two languages. It is to the credit of the Parisian authorities that they give permission for the employment of Bible colporteurs at all entrances outside the Exhibition grounds. It is expected that the distribution will reach 2,000,000 copies by the time the Exhibition is closed.

—The present Queen of Madagascar has recently made formal declaration of her determination to repudiate idols, and put her faith in the Word of God. Under this new influence the missionaries have met with great success, and have aroused the natives as in a great revival. In a single week 3,300 Bibles were called for and paid for by the natives and it is stated that there is scarcely a village where some portions of the Bible are not found.

—Hon. Stewart L. Woodford, Attorney General of New York, and presiding officer of the New York Synod of the Reformed Episcopal church, tendered his resignation on the adoption of a resolution affirming the doctrine of eternal punishment. The Synod requested him to retain his position notwithstanding the tenets of the church.

—Including ministers and probationers, the Synod of the Associate Reformed Presbyterian church has now eighty-six men preaching the Gospel, besides one missionary, Mrs. Giffen, in Egypt, and one missonary-elect, Rev. Mr. Pressly, for Mexico. In every sense this church is doing a good work in steadily witnessing in profession and in practice for the truth, and in laboring to spread the gospel at home and abroad.

—The Presbyterian synod of China at its recent meeting, considered the question, Is it right or wrong for the women of China to compress their feet in order to render them permanently small? A native pastor moved, "Whereas, foot-binding is contrary to the spirit of the Gospel, we exhort the churches within the bounds of Synod to use their influence to do away with this evil practice." Then we are told that Mr. Zia, one of the oldest native pastors, in seconding the motion, remarked that the practice was "sinful, because small feet are much admired by the opposite sex, and it is placing a temptation in their way." After several hours' debate, the resolution was carried. Finally, a native elder, in a telling speech, said that binding the feet was not the only thing of the kind to which exception might be taken. Cutting the hair, shaving the head, piercing the ears, and compressing the waist, might he pointed out, be put in the same category.

News of the Week.

—Four inches of snow and a hard freeze in the vicinity of Chicago last Sabbath.

—A terrible storm raged last week Tuesday night and Wednesday from North Carolina to New England resulting in immense damage to shipping and other property with large loss of life. It was more destructive to life and vessels in the Chesapeake and the Virginia rivers, than any that has been known for years. At least fifty lives are supposed to have been lost, and as many vessels wrecked. A steamer was lost near the mouth of the Potomac, and twenty-one of her crew and six passengers were lost. The captain, one roustabout, and the passengers only were saved. The steamer Express from Baltimore was also lost with nearly all on board. Numerous other disasters of like character are reported. At Philadelphia 384 dwellings and stores were unroofed and otherwise injured, and several completely demolished. In addition to these there were badly injured thirty-one churches, twenty-three schools, thirty-five factories and warehouses, five hotels, two elevators, and fifty other large buildings, such as depots, ferry houses, mills, and railroad offices. The fatal accidents were six, and those seriously injured number thirteen. Eight vessels were sunk and twenty-two damaged in that harbor alone. The estimated loss is $2,000,000. The destruction all along the Atlantic coast was immense.

—The cool weather and frosts of last week nearly killed out the yellow fever in the principal points at the South. The death rate has dropped to very low figures and the Howard's and other benevolent organizations are turning their attention to the relief of a famished people. The total deaths in New Orleans up to Saturday were 3,849 with 12,855 cases.

—The Manhattan Savings Institution was on the morning of Sunday, Oct. 27, 1878, robbed of securities to the amount of $2,757,700, of which $2,505,700 were registered in the name of the institution, and are not negotiable, and $168,000 are made payable to it, and $73,000 are in coupon bonds and $11,000 in cash. The burglars were masked and did their work between 6 and 9 o'clock. After handcuffing the janitor they made him, under threats of instant death, reveal the combination of the safe to them, and deliver up the keys of the bank. They rifled the vault of presumably a large amount of money, as twenty tin boxes known to have contained bills were found on the floor quite empty. Great surprise is manifested that the janitor should have the combination of the safe.

—Tuesday of last week companies B and D of the Third Cavalry, under command of Captain J. B. Johnson and Lieutenant Thompson, while scouting in the sand hills about seventy miles southeast of Camp Robison, Neb., came upon about 150 Cheyennes under chief Dull Knife. The hostiles at first showed fight, but seeing themselves out numbered, gave up and were brought into Major Carlton's camp on Chadron creek, where they were disarmed and their stock taken away.

—Decatur and Edwards counties, in Sappa Valley, Kan., recently raided by the Cheyenne Indians, have been devasted by prairie fires, and nearly everything not destroyed by the Indians, consumed. Several persons are said to have perished in the flames.

FOREIGN.

—Last Friday evening as King Alphonso was driving through the streets of Madrid a man in a blouse fired a pistol at him. The King was not touched, and continued on his way to the palace amid the acclamations of the crowd. The criminal fired from the sidewalk in front of the house No. 93 Calle Mayor, not far from the arched entrance to the Plaza Mayor. He aimed too low, however, and the ball passed through the hand of a soldier standing guard on the opposite side of the street. The King saw the flash, and, with an involuntary movement of his hand checked his horse momentarily. He then rode tranquilly onward toward the palace. Several women who were standing near the criminal pointed him out with loud cries, and he was at once secured. The man was immediately seized by the soldiers and taken to prison. The would-be assassin is named Juan Moncasi, aged twenty-three, by trade a cooper, and a native of Terragona. He states that he is a member of the International Society, and his crime was premeditated.

—The funeral of Cardinal Cullen took place last Sunday at Dublin, and was witnessed by 60,000 people, while 10,000 took part in the ceremonies and procession.

LONDON, Oct. 28.—A special from Daijeeling says: "It is expected that the proclamation of war against the Ameer of Afghanistan will be gazetted shortly, specifying in full the reasons which decided the government to declare war." It is stated that a number of border tribes whom the Ameer summoned to Ali Musjid have again dispersed, in consequence of the scarcity of supplies. A Berlin dispatch says it is expected in Russia, if England occupies the south of Afghanistan, the Russians will occupy the north.

—A Vienna correspondent says if the latest news be true, affairs at Constantinople are more and more assuming the same semi-hostile phase as before the meeting of the Berlin congress. Turkish troops have been moved into the positions vacated by the Russians, and earthworks are being repaired and armed before Constantinople and Galipoli. The Turks are arranging to increase their forces and summoning half-pay officers to active duty. A special committee for the defense of the capital has been formed. A Berlin dispatch says the return of the Russians towards Constantinople was only commenced after the porte had rejected the draft demanded by Russia.

—A dispatch from Alexandria, Egypt, says the inundation from the Damietta branch of the Nile is advancing. It now covers one hundred and twenty square miles. Twenty villages have been submerged and from six hundred to one thousand lives lost.

—About a hundred negroes have been put to death in Santa Cruz, but the rebellious spirit remains, and the island is practically ruined. The damage to property from the insurrection is estimated at three million dollars.

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This tract contains a condensed account of Judge Whitney's Defense before the Grand Lodge of Illinois, on charge of unmasonic conduct in bringing Samuel L. Keith the murderer of Ellen Slade, and a member of his Lodge, to justice, with Judge Whitney's subsequent renunciation of Masonry. An 8-page tract.

TRACT NO. 13.

DR. NATHANIEL COLVER ON MASONRY

AND

HOWARD CROSBY, D.D.,

Chancellor of the University of New York, on SECRET SOCIETIES. A double 2-page tract.

TRACT NO. 14.

GRAND LODGE MASONRY,

Its Relation to Civil Government and the Christian Religion.

Opening address before the Monmouth Convention, by PRES'T. BLANCHARD of Wheaton College. A 16-page tract.

TRACT NO. 15.

MASONIC OATHS NULL AND VOID.

A clear and conclusive argument proving the invalidity of any oath or obligation to do evil. By Rev. I. A. HART, Secretary National Christian Association. Published by special order of the Association. A 4-page tract.

TRACT. NO. 16.

HON. SETH M. GATES, ON FREEMASONRY.

Proof that the Institution that Murdered Morgan is Unchanged in Character.

This is a letter to the Monmouth Convention by Hon. Seth M. Gates who was Deputy Sheriff of Genesee County, and also Secretary of the Leroy Lodge at the time of Morgan's Abduction.
A 4-page tract.

TRACT NO 17.

ORIGIN, OBLIGATIONS AND EXPENSES OF THE GRANGE,

With a Constitution of a Farmer's Club.

This little tract ought to be put into the hands of every Farmer in the United States. A 4 page tract.

TRACT NO. 18.

HON. WM. H. SEWARD ON SECRET SOCIETIES.

Extracts from a Speech on Know Nothingism in the United States Senate in 1855.

The testimony of JOHN QUINCY ADAMS, MILLARD FILLMORE, CHIEF JUSTICE MARSHALL and others added. A 2-page tract.

TRACT NO. 19.

WHAT GREAT MEN SAY ABOUT FREEMASONRY.

WASHINGTON, MADISON, MARSHALL, RUSH, HANCOCK, ADAMS and WEBSTER, give brief clear testimony against the Lodge.
A 2-page tract.

TRACT NO. 20.

OBJECTIONS TO MASONRY.

By a Seceding Mason of Cornton, Vermont.

This tract contains many strong arguments against the Lodge drawn from personal experience, observation and study of its character.
A 4-page tract.

TRACT NO. 21.

MASONIC CHASTITY.

By Emma A Wallace.

The author, by wonderfully clear illustration and argument, shows the terribly corrupt nature of Freemasonry. No true woman who reads this will ever speak with approbation of this institution.
A 4-page tract.

TRACT NO. 22.

LINUS CHITTENDEN ON FREEMASONRY.

The author, a seceding Master Mason, states his objections to the Lodge, drawn both from experience and observation, in a clear, concise and forcible style. A 2-page tract.

TRACT No. 23

MASONIC OATHS AND PENALTIES.

ADDRESS OF REV. A. M. MILLIGAN AT THE PITTSBURGH CONVENTION

This is the clearest and most conclusive argument to show the wickedness of masonic oaths and the duty to disregard and repent of them that we have ever seen.
A 4 page tract,

TRACT NO. 24.

SHOULD FREEMASONS BE ADMITTED TO CHRISTIAN FELLOWSHIP?

The principles and teachings of Freemasonry taken from the highest masonic authorities are compared with those of the Bible, several Masonic Oaths are given in whole or in part with the comments of Rev's. Moses Stewart, Nathaniel Colver, and Charles G. Finney, on this character. Those who love a pure Christianity should aid in the circulation of this tract. A 4 page tract.

TRACT NO. 25.

The American Party,

ITS OBJECT, ORGANIZATION, PLATFORM AND CANDIDATES.

Some of the ablest men in the nation have pronounced our platform the best that has been presented to the American people for the past fifty years. Our Candidates are men of acknowledged ability and honesty, and if every voter in the United States could read this our "POLITICAL TRACT," our Candidates could undoubtedly be elected. One friend pledges a dollar for every other dollar contributed this 8 page tract.

TRACT NO. 26.

FREEMASONRY A RELIGION.

This Tract is made up of quotations from Standard Masonic Authors and nothing could more clearly demonstrate the fact that Freemasonry claims to be a Christless and therefore Anti-christian religion.
An 8 page Tract.

TRACT NO. 27.

Duty and Ability to Know the Character of Freemasonry.

Thousands seem to consider it a virtue to know nothing about the character of Secret Societies. This is shown to be a great error if not a crime and our duty to use the knowledge within our reach, especially when of such vital importance, is clearly enforced.
A 4 Page Tract.

Cynosure Tract No. 28.

FREEMASONRY REVEALED.

A LEGAL ATTESTATION BY EDMOND RONAYNE

To the correctiness of the published expositions of Freemasonry. The author very briefly states the mode of preparation and initiation in the various degrees, with the mock murder and resurrection of the candidate in the personification of Hiram Abiff in the 3d, degree and the penalties of each.
A 2 page tract.

TRACT NO. 29.

D. L. Moody on Secret Societies.

At his great religious meetings in Philadelphia, New York, Chicago and Boston this man of God has shown clearly that the Bible condemns all connection of Christians with secret Societies and most emphatically enjoins the Separation of his people from the World. This leaflet contains Mr. Moody's remarks on Secret Societies at each of these places. The general circulation of this tract must have a most powerful influence for good.
A 4 Page Tract.

TRACT NO. 1, IN SWEDISH;

translated by Prof. A. R. CERVIN. A 15-page tract

GERMAN CYNOSUCE TRACT A.

Six Reasons why a Christian should not be a Freemason.

By Rev. A. GROLE, Pastor, German M.E. Church, Worchester, Mass.

This is our first German Tract, and it is a good one; it ought to have a large circulation. A 4 page tract,

Publishers' Department.

David Nelson, Remington, Ind., sends eight subscriptions for a year each and two for three months each.

James Barnett, West Geneva, O., sends five subscriptions for a year each.

W. I. Phillips, College Springs, Iowa, sends two for a year each making seven in all recently sent by him.

Rev. John Miller, Wauseon, O., sends two for a year each.

Many single subscriptions have been received with pleasure. Several send money to pay for sending the *Cynosure* to others.

A friend residing at Phillipsville, Erie county, Pennsylvania (one of these persons), writes: "I herewith send you four dollars to pay for ten copies of the *Cynosure* for the balance of the year. They are for free distribution in lieu of paying a Mason minister. * * * I shall get all the subscribers I can to commence the next year."

This friend will doubtless give a good report of work accomplished this winter.

A. Beach, Ohio, writes: "Go on, I will aid what I can."

C. Quick, Weston, Michigan, writes: "I will try to get as many subscribers as I can. THE CYNOSURE OUGHT TO HAVE 10,000 SUBSCRIBERS THIS YEAR."

OCTOBER'S lovely days pass away and with watchfulness, prayer, courage and hope we move forward into the sturdy November.

SUBSCRIPTIONS RECEIVED DURING week ending Oct. 26, 1878: From P Andreas, J Barnett, J F Brooks, Mrs L W Bonley, E Bascom, H D Chapman, C Z Derbyshire, W O Dinius, W Depue, J Fordice, H A Fisher, J S Gard, H H Hinman, S P Hodges, C W Kohr, D Koerner, J Miller, D Nelson, J Packard, W I Phillips, S Ranks, D Rowley, S Russell, I Stoddard, J B Stowell, J Wallace, A Wright, A Zehring.

Books and Tracts sent week ending Oct. 19, 1878.

By Express.

H Roemer.

By Mail.

C H Middleton, R Childs, J Walker, F A Trader, G W Crawford, W Franke, L M Chapin, J Barnett, Rev A S Hayden, J Wallace, R B Hudson, H A Miller, C Fenarris, J W White, D Rowley, E Raively, Jr, G W Young, J H Teel, M Taylor, H H Williams, C B Botsford, W A Beck, G W Leland, A H Isbell, Mrs J McMurry, L F Stirling, E McCulloch, J E. Cowan, F Wynkoop, D B Lyons, M A Bibby, Rev L E Jesseph, J H Cretors, Williams, Mrs L W Rowley, N Scheffer, C Leeson, E Bascom.

MARKET REPORTS.

CHICAGO, Oct. 28, 1878.

GRAIN—Wheat—No. 2		80
No. 3		69
Rejected		53
Winter	77	83¼
Oats—No. 2	19⅛	20⅜
Rejected		15¾
Rye—No. 2		43½
Bran per ton	7 50	7 75
Flour—Winter	4 00	5 50
Spring	2 50	5 50
Hay—Timothy	6 75	8 40
Prairie	5 50	6 00
Mess Beef	8 00	9 00
Tallow	6½	6¾
Lard per cwt	6 00	6 02½
Mess pork, per brl	7 20	7 50
Butter medium to best	10	25
Cheese	8	9½
Beans	90	1 75
Eggs	15	16
Potatoes per bu	28	60
Apples	1 00	1 75
Seeds—Timothy	98	1 10
Clover	3 00	3 80
Flax	1 10	1 25
Broom corn	1	4
Hides green to dry flint	7½	14
Lumber—Clear	27 00	34 00
Common	11 00	13 00
Shingles	1 50	2 90
WOOL—Washed	27	36
Unwashed	15	23
LIVESTOCK Cattle Choice	4 25	5 00
Good	3 75	4 10
Medium	3 25	3 60
Common	2 00	3 00
Hogs	3 00	3 25
Sheep	2 00	4 00

New York Market.

Flour	$3 45	8 25
Wheat—Spring	78	1 03
Winter	95	1 04½
Corn	45	60
Oats	27½	34
Rye	56	60
Lard		6½
Mess pork		8 25
Butter	16	25
Cheese	6	9¼
Eggs	19	20
Wool	10	42

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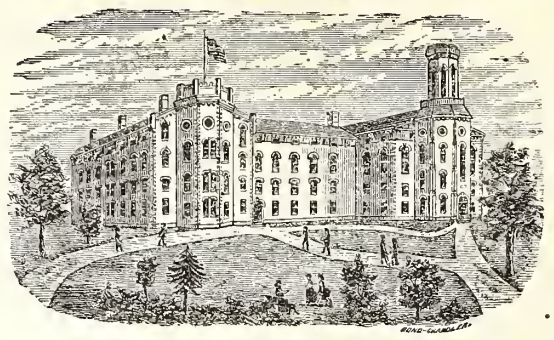
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Mar. 18th, 1879.
Sept. 2nd, 1879.
Dec. 9th, 1879.

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How to Send Money.

Post office orders, checks or drafts on Chicago or towns east of Chicago, and currency by express may be sent at our risk If it is not possible to send by either of the four ways named, money in a registered letter may be sent at our risk, but it is not as safe.

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A large number of these supplements, containing the signs, grips, pass-words etc., of Freemasonry Odd-fellowship, Knights of Pythias and the Grange, have been printed, and deserve a general circulation. They are sent post paid at two cents each, and by express (charges not paid) at 75 cents per hundred, and 1000 for $6.50.

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CHICAGO, THURSDAY, NOVEMBER 7, 1878.

VOL. XI., No. 6.—WHOLE NO. 450.
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Notices.

THE ANNUAL CONVENTION

of the National Christian Association will be held in Mechanics Hall, Worcester, Massachusetts, on the 13th, 14th and 15th of November next.

No further reduction of railroad fare to Worcester from Chicago has been secured than was reported last week.

ILLINOIS.

The Annual Convention of the State Christian Association will be held in the College chapel at Wheaton, Nov. 21st, 22nd and 23d, opening on the evening of the 21st with an address by the president of the Association, Bishop Milton Wright of Cedar Rapids, Iowa. Other able speakers will be present among whom are expected Elder J. L. Barlow, Rev. D. P. Baker of the Free Methodist, Rev. W. Warner, delegate of the Wisconsin Wesleyan conference, and the fraternal delegation of the Wisconsin State Association. The great work of this convention, however, will be the probable inauguration of missions free from the lodge, and establishing a basis for the United Churches of Christ. This will be the most important meeting ever held by the Association and every friend of reform in the State who can possibly be present should come. The homes of the Wheaton friends will make every delegate welcome. All delegates coming over the Chicago and North-Western road, paying full fare, will be returned FOR ONE-FITH FARE.

NEBRASKA.

A convention of all the anti-secrecy friends and workers in the State of Nebraska is hereby called to assemble in the city of York Center in York county, Nebraska, on Wednesday, Dec. 4, 1878, at 10 o'clock A. M., to consult together and aid in forming a State anti-secrecy association. Let delegates come from all parts of the State, as provision to entertain them will be made and able speakers will be present.

W. S. SPOONER,
Chairman of Committee.

ELDER D. P. RATHBUN announces that he has returned to Iowa to remain until after the State Convention, the Lord willing. His address will be Clarence, Cedar county, Iowa, care Alvin Hall. Arrangements can also be made for lectures with James McCleery of Marshalltown. Let Iowa be thoroughly canvassed this winter. Send for Bro. Rathbun.

NOTICE!

The author of the "Temperance Songster," "Liberty Minstrel," "Harp of Freedom," "Songs of the Free," etc., has been repeatedly urged to publish another Reform Song Book, containing pieces suitable to be sung in aid of the objects of the "National Christian Association opposed to secret societies," "orders," "cabals," "rings," etc.

All persons anxious to aid such an object should send to Geo. W. Clark, Dansville, Livingston county, New York, Box 15, such odes, hymns, songs, etc., either original or selected, as would be adapted to such a work. Let them be "short and sweet," pithy and to the point.

Topics of the Time.

Another case of secret fraternity diabolism has occurred at Cornell University which recalls the case of young Leggett five years ago last month. A young fellow named Ingersoll was found in extraordinary circumstances, having passed through an initiation. His voluntary confession, however, will shield the members of the society from punishishment. He claims to have joined the mysterious company against their protest, and to have agreed to the debasement of their initiation with eyes open and probably more spirit than any of the company. He was bound, gagged and laid on his back across a stone wall, his mustache cut off and face painted, and then left to his reflections. The affair was simply a rowdyish frolic with but a step to brutality and crime, which the resistance of the victim would surely have called out. Nothing is expected from the lax discipline at Ithaca to remedy such excesses, when we remember how the murderers of Leggett were shielded and the rioters at Prof. C. A. Blanchard's lectures were unpunished either by college or civil authorities.

The passage of a hundred and sixty Mormon converts through Chicago, is not, thank heaven, an every day occurrence. Such a company, from England to Salt Lake, were here long enough last week for the reporters to scan the company and quiz the Mormon elder under whose leadership these poor deceived creatures were exchanging the land of English homes for a land of lust. The company was largely of women, many of them young. To pertinent, pointed questions on the character of the company the elder attempted a defense of his bestial business and gave assurances that the holiest motives actuated the Mormons. It is reported that ten thousand converts have gone to Utah during the past season, and there is not wanting suspicion in political circles that the Mormon leaders have made a bargain with prominent men in the Democratic party to fill up one or two territories and get them admitted as States, thus securing a Democratic majority in both branches of Congress. The fate before these young women is foreshadowed in a case now before the Salt Lake courts. An intelligent English girl was coaxed to join one of these emigrant companies. At Salt Lake she was married to a wretch who had on the same day married two young women who were sisters. The victim of this brutal outrage, without home, found shelter in the U. S. Marshall's house while the trial against her seducer was going on. Such is the system tolerated by a representative in our Congress, and against whose secret oaths the courts of the United States are powerless.

At no time probably since the proclamation of war by the Czar at Kishenev has there been so much uncertainty in the affairs of what was then Turkey in Europe. Rebellions in Albania, in Bosnia, in Bulgaria and in the Rhodope mountains, with the demands of Austria, Russia, Greece, Montenegro and England have brought the affairs of the Turkish government to the last extremity. Under the treaty of San Stefano there would have been peace, but under that of Berlin there has nothing yet resulted but anarchy and bloodshed with almost a certainty of war between England and Russia, in which several minor nationalities are pretty sure to be engaged. Gladstone, who has been heard with respect on both sides the ocean in his protests against the course of the British ministry, has spoken again on the Afghanistan difficulty. The dispatches say that he pointed out that the weak power which a professedly chivalrous government threatened to punish for receiving the Russian Embassy was less culpable than the sender of the Embassy. The sending of an Embassy was apparently a breach of Russia's engagement to England, but he feared Russia would cite as justification the unfriendly conduct of the British Government. Gladstone declared that to saddle India with the expenses of defense against imaginary dangers would be an injustice as monstrous as any recorded in the world. He asked a comparison of the state of England in 1873 with that of 1878. He energetically defended the Geneva arbitration, and thought it far better to make a nation of forty millions a friend than one of eighty millions an enemy.

In the remarkable exodus out of the dominant political parties which is now going on in Massachusetts, the Prohibitionists, like the Liberty party men of pre-Republican days, will ere long be on the winning side because they are on the side of principle. They already hold the balance of power and will, if united and faithful, soon carry the day. This spirit and policy are best exhibited in the following resolution offered by our New England correspondent, Rev. Henry T. Cheever, at the last prohibition rally at Horticultural Hall in Worcester just before the State election:

Resolved, That in voting as we propose ourselves to do, and to persuade others in like manner, for Rev. Dr. Miner to be governor of Massachusetts, we have the supreme satisfaction of obeying our cherished convictions; and so far from throwing away our votes by so doing, as the politicians who fear them are fond of insinuating, we are simply placing those votes, according to a received maxim of politics, where they will do the most good.

That we urge it upon all temperance electors, of whatever party, throughout the State, now to stand by their principles, and to be inflexibly true to their convictions of duty at the ballot box. With such an erect and manly standard bearer as God has given to Massachusetts prohibitionists, let us unitedly deliver on the pending fifth of November, a determined volley of ballots, better than bullets, that will convince the leaders of our political parties that convictions are not to be trifled with, and that reformed voters and reformed men, with wives and mothers behind them, suffering, as God only knoweth, in helpless anguish by the vile liquor traffic, yet denied the ballot against it, mean to be henceforth a power in the Commonwealth of Massachusetts.

Does your subscription expire in November? Please renew promptly. If you wish to send the paper to some one for a present and have no one in view send us word and we can give you the name of some one who wants the paper very much.

A Rallying Cry for Worcester.

BY A. M. PAULL.

2d Samuel 22: 40.

All hail, my comrades true and tried, all hail!
In God we trust;
Prevail we must.
Though strong our foe our cause shall never fail.
Then rally, men, hurrah!
See, there she stands,
With bloody hands—
Our pagan foe;
With impious breath
She vows our death
Or overthrow.
But men of prayer
Shall storm her lair,
And lay her low.
Then rally from afar.
In God our everlasting strength shall be,
As on we go
To meet the foe.
In God our everlasting strength shall be,
And he will give the victory.

Stand firm, my comrades true and tried, stand firm!
In God our strength,
We'll win at length,
Though like an avalanche our foe should come.
Then steady, men, hurrah!
Poor Morgan's blood
Cries out to God
For vengeance now.
And many more,
In bloody gore
Are lying low.
Then let our zeal
Reveal our steel
To Freedom's foe,
Nor falter in the war.
In God our everlasting strength shall be,
As on we go
To meet the foe.
In God our everlasting strength shall be,
And he will give the victory.

Advance, my comrades true and tried, advance!
With gleaming sword,
The Word of God;
See how it makes the cheek of Hell to blanch.
Then forward, men, hurrah!
Press on for love
Of God above,
And liberty;
And break the chain
Of fellow men
In slavery;
Expose the snare
That holds them there
So willingly,
Nor heed a hero's scar.
In God our everlasting strength shall be,
As on we go
To meet the foe.
In God our everlasting strength shall be,
And he will give the victory.

[NOTE.—The above may be sung to the air of "Nancy Lee," found in "Stoddart's Musical Library," No. 26, price 10 cents.]

Freemasonry an Abomination in the Sight of the Lord.

BY GEO. H. WILLIAMS.

Yet the permanent secretary of the National Council of the Congregational churches of the United States claims it to be an honor to be the Grand Chaplain of the Grand Lodge of Massachusetts; and two prominent clergymen of the Protestant Episcopal church of the United States, father and son, both noted Sunday-school workers, and generally considered to be of the most evangelical in that body, are, the father, a Royal Arch Mason, and the son was once the Grand Chaplain of the Grand Lodge of the State of New York, and speaks of Masonry as the great bulwark of Protestantism against Romanism.

In an interview with leaders in "The National Association for the Promotion of Holiness," who came in June last to hold one of their meetings in Putnam, Conn., the writer, after speaking of the evil influences of Masonry and other secret societies here, as hurting the churches, injuring the cause of Christ and destroying souls expressed to them his firm conviction that Masonry is of Satanic origin, and an abomination in the sight of God. One of them said, "We cannot have any specialties." He, or another of them, said, "Get the heart right and you get all right." (But the apostolic way of getting the heart right was, in part, to point out, show the wickedness of, warn against, convince of and call to repentance of every sin then prominent as well as of sin in general. Also *now*, none of these but speak against some particular sin; e. g., the use of tobacco, ardent spirits, etc.) One, Rev. Wm. William McDonald, said, as I remember, he was for twelve years in Masonry (he was in high degrees); but for some fifteen years had had nothing to do with it; that "it is foolish," "a waste of time," etc. "But to be honest," he added, "I must say, I see nothing in it contrary to religion." Both in this and in a subsequent interview, calling his attention to the fact that in its generally accepted rituals, Christ's name is *left out* of the prayers, and is *taken out* of the passages in which it occurs in the Bible, when those passages are quoted in these rituals, only brought a repetition (in substance) of his former expression, that he saw nothing in Masonry contrary to religion.

Besides these men, so high in place in the church of God, are a multitude of others, of various denominations, who also profess to be Christians, followers and servants of the Lord Jesus Christ, who are Masons.

Now, though not one of all these men, should with his lips utter so much as one word in favor of Masonry, yet the fact that they all profess to be Christians, followers and servants of the Lord Jesus Christ, taken in connection with the other fact, that they are all Masons, testifies to all who know these facts, to the whole denomination, to the whole church of God, and to the whole community, that Masonry is acceptable to God; honors him, honors Christ; is in accordance with God's Word; is consistent with Christianity; is promotive of the prosperity of the church of which Christ is the Head (Eph. 5: 23); that it is not injurious to the church; that it is not contrary to the religion of Christ; is not of the devil; is not an abomination in the sight of God. This is the testimony of their profession of faith in Christ, joined with their Masonic example.

But all this their testimony is false! is a lie! God hates this their testimony! Now why should I say all this? Because I *ought* to say—to testify to this truth, that I may so warn all whom I can reach of the peril into which Masonry brings the souls of Masons, and show them what is their treatment of the Almighty and only living and true God, and of his Son, Jesus Christ our Lord, when they become Masons; and until they repent and renounce it, God's Word requires this of me. God's Word in Leviticus 19: 17 is still in force, saying, "Thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him" (margin, "*that thou bear not sin for him.*") Silence in the presence of sin consents to it, becomes partaker of it. This truth which I ought to testify is open to all to know if they will by their own personal investigation. Every Christian ought to know and in God's name to testify it. So he should meet and put down all the abundant false testimony in favor of Masonry. No intelligent Christian need to wait one minute after he knows of even one of the thousands of wickednesses and blasphemies that are incorporated into Masonry to know that Masonry is of the devil and is hateful to God.

Rev. Wm. McDonald, in the first interview mentioned in this article, said to me in reply to the charge that Freemasonry leaves the name of Christ out of the prayers of its ritual, "It is in." I re-examined as far as the seventh degree, and Christ's name is not in one of them; and I told him so at the second interview. He replied, "It is in the higher degrees." I have since re-examined in the eighth and ninth degrees, (which is as far as I had at hand the means to examine), and it is not in either of them. But, left out of the lower degrees — the foundation — were it in all the higher degrees, since the foundation is laid on the *sand* and not on the Rock Christ Jesus, the foundation must be swept away, and where then will be the superstructure—the higher degrees? (See Mat. 7: 24-27 and Luke 6: 46-49.)

Exposition Lessons.

BY J. L. BARLOW.

Pictures are painted on men's minds as well as on canvass. The *Cynosure* stand in the gallery of the Exposition lately, was an interesting position at which to catch these mental photographs. Many of the impressions there taken will never fade from my memory. As Bro. Stratton and myself stood there and watched the passers-by, giving them tracts, selling them papers, books, etc., as we could arrest their attention, we found interest, instruction and amusement. The great whole, as the scene passed before us, was a kaleidoscope picture indeed. With reference to our peculiar work it was especially so.

Among the callers at our stand were hundreds who belonged to one or other of the secret orders, some who belonged to many of them. It was curious to watch these. Some were inclined to be threatening and abusive. One elderly man, after looking at the pictured supplement, Ronayne's book, etc., with flashing eye and great fierceness of manner, looked at me and said, "You are engaged in a nefarious business, sir!" and then firing off a rapid fusilade of unanswerable abuse, passed on. Now a lady comes up—looks at our books and then at us—gives the Morgan expose a flip, and says: "Ugh! Any man who will take such obligations and break 'em *ought to be hung;* and so he had! Ugh!" And she lifts herself off with a jerk, giving us a parting look over her shoulder to see if we are living still, and finding we are unhurt, passes on muttering, "ought to be hung, sir!" One day a gentleman came up with a friend and called for Ronayne's book, which was shown him. He then handed it to his friend, who was a young Mason, with the remark, "It is as straight as a string! You need it to post yourself up. It is very difficult to keep all the work in your head, so as to work your way into a lodge. Buy it; you need it!" After some hesitation he *did* buy it. After some conversation with this party of the first part, as I was telling him of Ronayne's past relation to the lodge, he flung back at me as he and his friend passed on, "I am Past Master of a lodge myself."

My conviction is that we sold more of the Hand Books to Masons than to any other class. Some of the Masons would show quite an amount of anger as they for the first time caught the idea of our work. Some would assail us with the words, "You are pretty fellows, to be peddling trash about something of which you can possibly know nothing." Others when appealed to to buy would smile, point to the square and compass, the keystone or the "G" and pass on saying, "O, I've been there! I know all about it!" Others would say, "Yes, it is all out; there's no use in denying it." Others still, "Yes, I was once caught in that snare; you are right; God bless you!"

We were cheered by the visits of a few friends in the ministry from the United Brethren, United Presbyterian, Free Methodist, Wesleyan, and German Lutheran denominations; but during the twenty days I spent there scarce a pastor of a Baptist, Presbyterian, Congregationalist or Episcopalian church made himself known to me. Like the priest and the Levite of old, they passed by as far from us as the width of the gallery would permit, and would accept of none of the light we stood ready to give them.

The high Masons of Chicago evidently knew all about our position and work. They would pass us either absorbed in conversation with some companion, or in looking at something in the distance before them; while now and then one would throw us a side glance, evidently intended to be very withering, but which fell on Bro. Stratton about as "drops of water on a duck's back," and as to their effect on myself, why I am hale and hearty, thank you.

Notes from New England.

THE ELECTION.

[The following was received too late for insertion last week Although a day or two after the election it is of too great interest to be left unpublished or unread.—Ed.]

The Prohibitionists of Massachusetts, although denied a hearing in the Republican and Democratic newspapers, are not silent in the present extraordinary political canvass. The late Worcester County Prohibitory Convention at Horticultural Hall in this city, have just issued a stirring address to the Prohibitionists of the State. In it they quote from an incisive review of the situation by Bishop Gilbert Haven, of that great Methodist church whose honest pride it is that its ministry and membership, above any other denomination, are one for Prohibition. In the last convention of Massachusetts Republicans a mild resolution in favor of Prohibition was *violently and illegally throttled.*

"What matters it now (says Bishop Haven) that the nominee for governor and the president of the convention were once earnest prohibitionists? They can no more impress that party with their views than James G. Birney and the Grimkes, slaveholders though they were, could impress their ideas as to abolitionism on their fellow slaveholders of the South. The rum-holders and Republicans are one. Henry Wilson wisely said of this party, years ago: 'Its neglect to take reforms under its patronage and guidance was alienating from its ranks men whom it could ill afford to spare. That neglect has now grown, until at last it insolently spurns all true reforms from its haughty door. It has driven out some of its truest and ablest friends. Judge Pitman, president of its Senate and chief in popularity once in all the State of Massachusetts, has been compelled to go. Others have gone and are going.'

Thanks be to God, they and we well know where we are going—many more than is thought for—not into the camp of the corrupt 'cipher' Democracy, nor over to the arms of Communism; but to the goodly fellowship and humane embrace of Prohibitionism. In its warm fostering arms we hope duly to enfold our beloved State, whose present and prospective peril is not Butlerism but rum.

Let us, then, on the 5th of November, unitedly lay hold and let go. Let us lay hold of Prohibition, and let go to 'grass,' like haughty Nebuchadnezzar, that once honored party of reform, whose fate it may now be, seeing it has gone back upon its own first principles, to have its "dwelling for a season with the beasts of the field, to eat grass as oxen, to be wet with the dew of heaven, and to have seven times pass over it, until it shall know that the Most High ruleth in the kingdom of man, and giveth it to whomsoever he will." By the time the Republican leaders have learned that, through the wholesome discipline of adversity, by the (Butler) rod of God's anger and the staff of his indignation, reason will have returned to them as of old to the put out king of Babylon, and they will extol and honor the King of Heaven all whose works are truth, and his ways judgment.

Till then let their dwelling be for a season with the 'beasts' of the barroom and the beer shop, whose alliance they plainly prefer for their votes and for the disreputable support of license and the liquor traffic, to that of honest Prohibitionists.

For ourselves, as in duty bound, out of love to man and conscience toward God, we intelligently vote for Alonzo A. Miner for governor, and may God save the Commonwealth of Massachusetts."

Close upon the heels of this election will come the Annual Convention of the National Christian Association in the same Mechanics' Hall that has lately witnessed the struggles of the contending political hosts. It is believed that public interest will be roused by the developments expected. Let Ronayne be on hand with his expose and working of Masonic degrees and the people will be on hand to hear and to see. H. T. C.

Worcester, Oct. 26, 1878.

"*Be not Deceived.*"

BY ELI TAPLEY.

Friend, do you know that the secrets of Freemasonry, Odd-fellowship and other secret orders are all told publicly now? Then why did you pay your money to get into them? It was because you did not know and was deceived by them. And so was I deceived by them. I paid thirty dollars to be made a Master Mason because I was told, "Masonry is a good thing." But when I got in I found it a very bad thing and that I had been cheated out of my money and got nothing for it. I found that the lodge is no place for a Christian to be or any other man who wants to be honest. So I quit the Masons and now I warn everybody not to join them.

See the candidate kneeling at the altar, stripped and blindfolded. This is the way they have every one who joins them kneel down and swear that they will obey them. Did not they have you do it? They have no more right to do this than the man who hires you has a right to have you kneel down and swear that you will put all of your corn into his crib, or all of your cotton into his pen. God does not count it a sin for you to break your Masonic oaths. Why not? Because they deceived you and made you think you were doing a good thing, and he never gave them any right to have you swear. Neither do any of the laws of our country give them any such right. A great many papers, tracts and books, telling the secrets of these orders and what they do in the lodges have been published and scattered far and near, and it is not honest to make people pay their money to join the lodges to find out what every one can know by reading papers and books.

Masonry is a very bad thing because it teaches that a Mason will be saved in heaven whether he believes in Christ or not. The Word of God says, "Believe on the Lord Jesus Christ and thou shalt be saved," and "He that believeth not shall be damned."

Now, friend, if you have been deceived and joined the Masons or any other secret order, come out from among them and tell everybody not to be trapped and swindled by secret orders. The Bible says, "Be not unequally yoked together with unbelievers," (2 Cor. 14), and "Have no fellowship with the unfruitful works of darkness but rather reprove them." (Eph. 5: 11.)

Ronayne's Hand-book of Freemasonry is true as you who have been Masons well know as soon as you read it. Do you who are preachers warn the people against these things? If you do not after you know they are wrong, you will be far from doing your duty. Let the people encourage all the preachers to stand up against secret societies.

To one and all I would say, Be faithful Christians. Strive by the help of God to give up every sin. Christ offers to save us from our sins but he will not save us while we are holding on to them and are not willing to quit them. Serve God with all your heart, and try to lay up treasure in heaven each day and keep out of every secret order.

Serving Two Masters.

BY F. M. STONE.

Our picture is this: In the village of —— there is a church called the United Baptist church, and near by there is a Freemason hall. Among the many members that belong to this church is its pastor with the loving command before him, "Take heed therefore unto yourselves, and to all the flock over thee which the Holy Ghost hath made you overseers to feed the church of God, which he hath purchased with his own blood." One of this flock is a pious mother whose only son is still in an unregenerate state. But of the lodge, its membership consists of the Lord's servant (named above) and the son of the pious mother with many others, and among the number is a Jew who yet clings tenaciously to the belief that Jesus Christ was an impostor, and is yet with his kindred looking for the promised Messiah.

It is now Saturday evening and the lodge meets with the landmark of Freemasonry before it, which says not a word is to be spoken in the lodge that would offend any brother, let him be Jew, Mohammeden, or of any other faith under the sun. And now, my Baptist brother, you are called upon to pray, and here is the Jew and near by is bowed the son of the pious mother who remains at home ignorant of the critical position of the boy she has prayed the Father to save for the sake of his Son. And now, my brother, here is the Jew and your Worshipful Master and the landmark which forbids you asking the Father for any thing in the name and for the sake of Jesus Christ. At the same time you dare not approach the Father in any other name. O what a plight for a servant of Him who has led captivity captive. But, my brother, to pray how can you? Well, you have the Masonic formula of prayer, and if you are the chaplain of the lodge you certainly understand the Masonic ritual well, and doubtless you have received that hint from Rob. Morris, that your prayer should be strictly Masonic; beyond this I know not what would be of any comfort to you, unless it is that the pious mother will never know in this life any thing of the scene or the impressions made upon her boy.

But by your permission we will now change the scene. The picture being reversed and this the beautiful Sabbath, the Lord's day, you hasten to appear before your flock at the Baptist house of worship. And now, brother, you must preach; and if you will allow me to guess what your text will be, you first agreeing that you will take the one which burdens your soul the most, I will guess it to be the words spoken by my blessed Master, "I am the way, and the truth, and the life; no man cometh unto the Father but by me." Before you deliver your discourse you will lead the congregation in prayer, for we see the pious mother has come with her son, and we have no doubt that she is now praying that the Lord would bring the word spoken home to the heart of her boy.

And now I can imagine your trouble. That same Jew sitting over there that gave you trouble last night. Do the angels see? Yes, they are already here ministering to them that shall be heirs of salvation. Do those eyes see that looked upon Peter? If so, do they behold a penitent Peter? Does God the Father look down and see? Yes; have not the two or three already assembled in his name; and did not Jesus say, "If any man love me he shall be loved of my Father, and we will come and make our abode with him." And now, my brother, he has said this too, "No man can serve two masters, for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and mammon."

Fountain Run, Ky.

A Masonic Secret, but not a Secret.

Town says, "It is no secret that Masonry is of divine origin."

"Who will pretend," says Stearns, "that Solomon was inspired of God to organize the system. . . . . It is one of Satan's great lies, and the whole system a great cheat."

Masonry appears to have assumed and to exercise the same powers as papacy, for it changes times and seasons and gives effect or not to its ancient traditions as modern circumstances seem to warrant, for the

purpose of promoting its power and prosperity by such means as its authorities may approve.

Verily our age and nation have two keen competitors for the control of men. What shall be the end? How would our people like to choose between submission to the Czar of Russia or the Sultan of Turkey. But these are physical tyrants; the others tyranize the soul. H.

The Issue before the National Convention.

"Considering the great forces which threaten the welfare of the nation in the next thirty years, and how readily and efficiently they can use any secret organization, such should not be allowed to exist."—*Wendell Phillips.*

Covenants.—"It is the covenant which makes the Mason. * * No law of the land can affect it—no anathema of the church weaken it. It is irrevocable."—*Rob. Morris* 33d degree, (Notes to Webb's Monitor page 240).

"Furthermore do I promise and swear that a Master Mason's secrets given to me in charge as such, and I knowing them to be such, shall remain as secure and inviolable in my breast as in his own, murder and treason excepted, and they left to my own election."—*Pres. Chas. G. Finney, 3d degree seceder.* (Practical Workings of Freemasonry, page 73.)

"If a brother should be a rebel against the State * * if convicted of no other crime * * they cannot expel him from the lodge, and his relation to it remains indefeasible." —*Ancient Charges.* (Page 56 of Jurisprudence by A. G. Mackey 33d degree.")

"Furthermore do I promise and swear that I will obey all regular signs, summons or tokens, given, handed, sent or thrown to me, from the hand of a brother Master Mason or from the body of a just and lawfully constituted lodge of such, provided it be within the length of my cable-tow."—*C. G. Finney.* (Page 73, Finney on Masonry.)

"These rulers and governors, supreme and subordinate, of the ancient lodges, are to be obeyed in their respective stations, by all the brethren, according to the old charges and regulations, with all humility, reverence, love and alacrity."—*A. G. Mackey.* (Jurisprudence page 58.)

"The use of this ceremony among Masons indicates that the initiate agrees to surrender his own will in all that relates to the order and become obedient to its ancient laws. We may not call in question the propriety of this organization. If we would be Masons, we must yield *private judgment.*"—*A. T. C. Pierson, 33d degree.* (Traditions of Freemasonry, page 30.)

"I am come a light into the world that whosoever believeth on me should not abide in darkness."—*Jesus Christ.* (John 12: 46.)

"In a word, that the Christian religion came out from the mysteries of initiation, and the creation, the gods, the angels, the occurrences, dogmas and ceremonies, such as we find them in the sacred books are nothing but resemblances, more or less faithful, of the ancient gods, angels, dogmas and ceremonies of the Brahmins, the Magi, and the Egyptian priests."—(Rebold's History of Freemasonry, page 418.)

"Yes, the Christian religion originated from ancient Freemasonry as it was in its simplicity and purity," —(Manual of Ancient Scottish Rite. By Wm. M. Cunningham, 33d degree, page 202.)

REMARKS.

The above are a few among many declarations scattered all through Masonic writings, and forming the staple of their most highly recommended standard works. No intelligent person needs to be told that such sentiments are directly antagonistic to equal rights in civil government, and destructive to good morals and the Christian religion wherever they prevail. The city of Worcester has at least four of Blue Lodges, a Lodge of Perfection, a Council of Princes of Jerusalem, a Chapter of Rose Croix, at least fifteen Sublime Princes of the Royal Secret, and two or more Sovereign Grand Inspectors General. Each of these bodies is a school of instruction in which the above atheistic teachings are being inculcated and every member of every lodge is told that he must "yield *private judgment*," and obey his "Masonic superiors right or wrong." (Rob Morris.) Nearly every official position in this city is filled by a sworn agent of this secret government and is allied to this religious system of atheism. Worcester is a specimen of our condition as a nation, and the history of God-rejecting France will be the history of America twenty years hence, if Christians, and especially ministers, continue for the next ten as they have for the last ten years, silent upon this evil.

Other reforms are important, but this is paramount and vital. The single issue is between God's religion and the devil's counterfeit. If the lodge prevails we have atheism and anarchy; if Christ is enthroned we shall have light, liberty, life, peace and "joy in the Holy Ghost." "Hell from beneath is moved," and wicked men and devils are stirred. Masked batteries are sending up their signal rockets of alarm and an occasional shot breaks the ominous silence that forebodes a desperate struggle near at hand.

Where will you be found, my brother? At the front with your armor on, or skulking away in some flimsy refuge which can only protect you for a few days? Come up to the help of the Lord against this mighty anti-Christ and let us see your faces and hear your voices in this national rally for Christ and freedom at Worcester, Nov. 13-15, 1878. Make a sacrifice, if need be, and let us have full ranks, and present a solid and impervious front and march boldly to victory under the royal banner of "King Jesus."

J. P. Stoddard.

Grand Work must be done at all the conventions for the *Cynosure.*

Annual Conventions — State and National.

These have become increasingly centers of power, concentrations of social, intellectual and spiritual influences, thus forming sources of light and fountains of thought whence issue streams to give wisdom, life and power to every true friend of the reform in every part of this great land. And well they may, for they are not human inventions, creatures of human skill and planning. They are transcripts of the Divine thought. They are the conceptions of the thought of God, and as old as the work of reform. When God engaged to reform a world wholly lost, entirely degraded and deformed by sin, he projected the idea of the conventions of his people. He required them to be present, to give to them their most earnest thought, their most serious and prayerful attention. The programme of business, largely composed of worship and devotion, he provided for them; all civil, political and social interests were included. When thus with prayer and worship and devotion his people prepared themselves and were present, he himself met with them, and the seasons were blessed, yes glorious with results. The work of reform was mightily advanced, and every interest of the people was wonderfully blessed, sending influences down the ages even to the present, and one destined to envelop the world with beneficence and love.

Jesus adopted the same principle, and acted upon the same plan. He says, "Where two or three of you are met in my name there am I in in the midst of them."

To meet in Jesus' name is to accept of him as a director. All that he has enjoined in respect to prayer is to be put into practice. We are to be prepared to meet by prevailing prayer; and such meetings are always meetings of power; they never fail. All the vitalizing truths of God's system of infinite love for reforming and saving lost men are thereby brought into play and are attended with divine results. They never fail. Conventions now to be anything good must be God's conventions. They must be conventions of Jesus. God must be there; Jesus must be there; the Holy Spirit must be there. In principle, in spirit God must project the programme, become a general director, whatever form it may assume, whatever interests are discussed. I have been greatly cheered, strengthened and encouraged with the spirit manifested throughout the whole company of the friends of our reform. There seems to be one heart throbbing with anxious desire to have prayer offered that God will accept. Every writer says *pray.* Brethren, let us "pray and not *faint.*" O, temptations to fainting will be terrible! We are weak, O, how weak! Sin and Satan are mighty, O, how mighty! We are easily diverted, and Satan is crafty. It must be prayer such as Moses, Elijah, Daniel and Jesus offered to be worth anything. Brethren, let us pray for the conventions, the *Cynosure*, and every friend and interest of the whole work of the reform.

A Friend of the Truth.

Reform News.

The Michigan State Meeting.

Brooklyn, Mich., Oct., 29, 1878.

To the Friends of Reform in the State of Michigan, greeting: God's grace be with you, Amen! Seeing that our fifth anniversary is at hand, and feeling the necessity of a general rally, I suggest again, not wishing to mistake the most suitable time, Nov. 19th, 20th and 21st as the time for our meeting. I am aware this is immediately following the National meeting, and just two weeks too late to be pleasant for me, wishing to attend at Worcester, where I should like to speak intelligently on the state of the work with us, which we certainly could better do after than before our State meeting. As a partial remedy I solicit correspondence on the state of the work in the several neighborhoods where the *Cynosure* is read. Please write me now.

Again as to place. The communication in the *Cynosure*, Oct. 24th, by Bro. Liscomb, gives Flint the preference now. Bro. Jones has written to have it at Adrian, but will speak through the paper giving particulars. To him and all others we say, "What thou doest do quickly." Concerning expenses, Let every person claiming sympathy for our work bring money with him, and those who cannot come send money by mail, or, as Father Wilcox, of Jackson, has done with me when he can't attend, send it up as a means of helping to answer your own prayers. I would say the lodge is kept stirred in our county, and what we thought we should do is being done. An anti-secret church is partly finished at Jefferson, Jackson county, Michigan. This is where the secretists threatened to starve my family and force us to leave. Any of our friends who can send us help please do so. I am some in debt, but expect Father Blanchard and others at the dedication some time in the early part of December. Finally, brethren, pray for us and pay for the reform. Yours in earnest,

E. Mathews.

New England Awakening.

Gloucester, Depot, Me., Oct. 28, 1878.

Eight days in this State with nine meetings and many private conferences has only served to deepen the conviction that is preparing for a great change in our reform work in New England. There is an indescribable feeling of aversion to the lodge that has come over the people in a way and by means that no body can explain. The secretists themselves feel it and tremble, and look upon the feeblest efforts to expose their system very much as an owner of a powder mill would regard a man who should walk into his premises with a lighted cigar in his mouth. Evidently they are looking for an explosion and are using every means to delay its coming.

On Saturday evening I reached the house of Bro. Rice at Pownal in company with Bro. Jackson. On Sabbath morning I went with these two brethren to attend divine service at Windham Corners M. E. church. I was introduced to the preacher in charge, who received me kindly and treated me courteously. At his request I preached at 11 A. M. and at 2 P. M. to his people, and received from the pastor and several of his people words of thanks and commendation. I was to preach at Pownal M. E. church, a part of the same circuit, in the evening. It had also been arranged that I should lecture at the same place on Monday evening. The pastor learning of the arrangement came with another brother two miles in the dark evening to prevent the plan being carried out, urging as a reason that the services in his church two miles away in which there was some special interest would be interfered with. Of course we did not wish to interfere with the work of saving souls, and to avoid the appearance of evil we relinquished our plan for lectures. I preached to a fair audience in the evening and after my sermon explained to the people something of our work, the reasons why the contemplated lectures were given up, and then invited them all to attend our meeting at Worcester. The pastor of these two churches has taken only one degree in Freemasonry and has no sympathy with its anti-Christian spirit or pagan rites, but like thousands of others, he sees the doom of the order hastening on in free discussion and the truthful exposures of this system of iniquity and is striving to delay the day of a complete revolution and consequent demolition of this dark conspiracy.

The sensitiveness of this brother is a specimen of what prevails all over New England and indicates too plainly to be mistaken that the time has come for the friends to rally and strike a decisive blow that shall release those who are held in unwilling servitude, and scatter the enemies of righteousness. God has prepared the way and the hearts of the people for this, and if there is a response by the friends we shall see such results following our National gathering at Worcester as will astonish both enemies and friends.

There is a price put into the hands of New England clergymen and churches to buy wisdom, Will they have a heart for it? I trust they may and that the response at Worcester may be proportionate to the interests involved and the interests at stake. The time is approaching and what is done must be done quickly. As you value the souls of men who are perishing by the hand of this wicked system, as you shall meet your obligations in the judgment, don't fail to do what you can by your prayers, your counsels and your presence to make the Worcester meeting what God designed and would have it to be—the beginning of the end of this system in New England.

J. P. Stoddard.

From the Pine Woods of Maine.

Harrison, Me., Oct. 28, 1878.

Bro. Kellogg:—Bro. Stoddard has been here. I'll tell you what he reminds me of. All remember the brilliant comet that visited our heavens just before the war. At that time we were holding a protracted meeting at Saratoga, Wis. Often after the evening meeting when we had to pass miles through the dark woods this comet lit up our pathway so we need not stumble. In like manner does the bright spiritual light that follows from the words of our dear brother Stoddard light up our pathway in this dark, woody country (spiritually) here in Maine. May God bless and prosper that servant of the Most High God; although some of the craft say he is a liar God will have such in remembrance at the judgment. All have to acknowledge he is able and educated, although slander follows him from the craft as you will see in the columns of the Bridgton *News*.

M. T. Jackson.

I. R. B. Arnold at Harmon, Ill.

From the Telescope.

Mr. Editor:—Please allow me, through the *Telescope*, to say that Bro. I. R. B. Arnold of Sycamore, Illinois, recently delivered three lectures here, in the Wesleyan church, on "Ancient Mythology," "Modern Freemasonry," and "Miscellaneous Art."

In his first lecture he showed, by numerous photographic representations,—among which were the gods Baal, Moloch, Bacchus, Jupiter, etc.,—the nature and modes of worship of the mysteries of ancient India, Greece and Rome,—showing how the candidates were initiated into the same. He said there is no passage of scripture which speaks of idolatry (except where it speaks of covetousness, which is idolatry,) that does not refer directly to oath-bound secret societies, or mysterious worship, such as that of Osiris, Baal, etc., and that, although there were laws to punish criminals, yet the worshipers of the mysteries had the law in their own hands, and hence it was very difficult to punish one of *them*, no matter what the crime, which is also the case with modern Freemasonry.

In the second lecture he showed—also by photographic representation—how a candidate is initiated into the mysteries of Masonry; how in the third (Master Mason's) degree the candidate (Hiram Abiff) was killed by the three ruffians (Jubela, Jubelo and Jubelum), buried in the rubbish of the temple, and finally raised to life on the "five points of fellowship" by the Worshipful Master (King Solomon).

It was clearly shown that Freemasonry is simply a revival of pagan idolatry and mysterious worship, and that as the death and resurrection of Osiris was to the pagan, so the death and resurrection of Hiram Abiff is to the Freemason, which *he* claims is to him as the death and resurrection of Jesus Christ is to the Christian. While Bro. Arnold is by no means harsh or abusive, but on the contrary mild and gentle in his language, yet he boldly declared the truth of this abominable and idolatrous, yet popular, tradition of the people.

The third lecture was an exhibition of royal splendor and magnificent scenery in Europe and elsewhere. Among many other beautiful pictures exhibited were the royal palaces and thrones of the various European sovereigns, the Vatican gallery at Rome, public gardens, etc.

The whole course of lectures, from beginning to end, was by far the best of the kind ever delivered in this place, and doubly worth the cost of seeing and hearing. The attendance was small the first evening, but much larger the second, and still larger the third—thus showing the willingness of the people to receive the truth when properly presented, as well as the complete satisfaction which was given. I cheerfully recommend all, both saints and sinners, Protestants and Catholics, to go and hear these lectures when they have an opportunity, which will doubtless come to many.

Geo. F. Woodard.

What are you doing for the 10,000 subscribers? Let each one now taking the paper send three new names and the work is done.

"But," says one, "Masonry is not a religion. It is only meant for social and benevolent purposes. I never saw any religion in the lodge."

Why then its prayers and chaplains and titled priesthood? Why its hymns and incense? Why its garbled quotations and sad misapplications of Scripture language? Why its Grand Lodge above for good Masons, if it is not, as claimed by Mackey, "a religious institution?"

But the fact is that Masonry is caught in its own toils. It desires a Catholic and imitates the infallible style of his church. It desires a Protestant and commends itself by advocating and crediting itself with some distinguishing feature of Protestantism. The same rule is applied to every religion, so that Buddhist and Jew, Mohammedan and Christian of every name are taught that their Bible or Koran is in harmony with Masonry and Masonry with it. It is a most self-contradicting system. It has many writers who are recognized by Masons as authorities, but let an opponent quote them and they are either ignored or he is told that he must join the lodge before he can understand it! A man must be a hatter before he knows what a hat is!

H.

OBITUARY.

Died on the 20th of July last Mr. Perley Mitchell, in the 83d year of his age.

The deceased had been a constant reader of the *Cynosure* for several years past. Did all he could to impart the knowledge "In secret I have said nothing," to all of his friends.

Mr. Mitchell was born at Acworth, New Hampshire, on the 13th of Oct., 1795. Since the early day of 1821 he has been a citizen of Indiana; residing for fifty years on a farm in Parke county, and for the last four years has been a resident of Terre Haute. He leaves many many friends to sympathize with his wife and children and grandchildren. He died believing that though it was their present loss it was his eternal gain.

J.

Oct. 28, 1878.

—Recent investigations show that more money is paid for beer in almost every large city in the country than for bread. In New York competent authorities set down the amount as not far from $30,000,000 per annum. As at present carried on, the manufacture of beer is very profitable to the brewers, and there are many instances given of their sudden acquisition of immense wealth. Frank Jones, now a member of Congress from New Hampshire, made an immense fortune in the brewing business in a few years. George Ehret, of New York, began with $4,000 ten years ago, and is now worth $1,500,000. Jacob Hoffman, who began with $7,000 at the same time, is now worth $400,000. John Kress, who began brewing in his wife's wash-kettle, without a cent, died about a year ago worth over a million.

—Twenty-eight dishonest tradesmen recently came before the Paris Tribunal of Correctional Police. A coal merchant for cheating in weight was fined $10 and imprisonment for a week; a grocer was fined $10 for selling goods of poor quality; fifteen tavern-keepers were fined $10 and imprisoned for adulturating their liquors; nine milk dealers suffered a like punishment for watering their milk, and two bakers were fined $5 for using light weights.

The Cynosure for $1 50 and 10,000 subscribers is our rallying cry for the winter campaign.

Correspondence.

Ex-parte Business in the Baptist Church.

Your readers who may take the *Standard* of Chicago, or the *Central Baptist* of St. Louis, may have seen "Doings of a Council," and "Burlington Baptist Association," in which I am served to a fresh edition of the same old fight that Masons made against me at the East for my vote

against Masonry. The last article says, "We publish him to the world as unworthy the name and place in the Christian ministry." I would not publish this article if it were not for the fact that some may see those articles and be misguided by them. I think in due time my church will reply to them in its own defense and in my vindication. These findings of the enemy are calculated to mislead the public mind and cause it to arrive at a wrong conclusion. It always is an enemy that sows tares. "By their fruits ye shall know them."

Let it suffice for me to say that such a council and the whole matter is a revival of the old fight. The leading managing spirits in the attack here are known as Masons, and this is all the explanation necessary to those who have received their tender mercies. There have been no charges preferred against me. I have not been cited to any hearing. I have been called before no council where I might speak for myself. Paul had a chance to speak for himself, not I. And yet they publish to the world that I am "a man unworthy the name and place in the Christian ministry."

Who are they that do the finding and publishing? Some at least that I have rebuked personally for their Baal worship, for their hypocrisy. In one society they preach Christ, in another they deny him. Paul knew whereof he was accused, but this council have been very careful not to put anything in a shape that I might make a defense. Are Baptist councils sunk below Rome? This was called a Baptist council. The Baptist denomination cannot be responsible for such a caucus. It is responsible to nobody; but here it plainly shows the condition into which secretism is plunging the whole church. Its ministry is being silenced and padlocked by the power and worldly policy of the lodge. Here is a case where they sit in judgment on the character of a man, and pass their popish decree without giving either him or his church a chance for defence. Certainly we are approaching the days of the Roman inquisition only in another form. These men arrest without charges the character of a man and arrive at a fearful conclusion without his knowledge or having any opportunity for defense, and yet their decision would take him, another man's servant, from the walls of Zion, and for *what* we are only left to conjecture; and we guess the reason is that he takes the *Cynosure* and distributes it and Anti-masonic tracts; that he got his church opened for the expose of Masonry, and got that Rathbun here to work the degrees.

Their sympathizers often say, "Who got him to come? Did you?" I tell them "Yes; and look for him again." Now, undoubtedly these are the leading causes of this renewed attack, and the reason why they publish me as un-Christian. It appears that in their minds it is un-Christian to protest against Baal worship and the heathen rites and practices of the lodge. They say if the church would turn me off then they would have peace.

They earnestly desire me to depart out of their coast. But the church has peace among themselves since the lodge sympathizers are out. We are contented and happy as a church; united and at work for the Lord, and do not believe that the course taken by the so-called Baptist council is either Bible or Baptistic. We are looking forward and praying that we may have a time of refreshing at the meeting for the county organization. Come, brethren, come over and help us; for the great beast would swallow us up, or cast a flood out of its mouth and drown us.

JOEL H. AUSTIN.

System Needed.

GENEVA LAKE, Wis., Oct. 7, 1878.

EDITOR CYNOSURE:—I was very much interested in the article under the above heading by brother Barlow. Although I do not wish to class myself as one of 'the wise ones,' yet I will give my opinion how the much needed money to carry on the reform work can be raised, and here it is: Organize in every county and every town if possible a stock company, making the shares at ten dollars each, the stock to be taxed as needed a per centage; say not over five per cent. per annum, to be paid, say quarterly in advance. I believe that nearly every person who has any sympathy with this great reform work will take one or more shares.

Such a plan would equalize the pressure, and not be as it now is, the whole burden resting on a few. Then again, as any one can see by a moment's thought, the amount realized would soon be a handsome sum.

I was once in an organization of this kind to raise money for another purpose, and it worked like a "charm." Some took as high as twenty shares. In our work I believe some persons will take more than that. Will some one suggest a better plan. Yours truly,

H. W. CLARK.

Neutralizing Rathbun and Ronayne.

FAIRFIELD, Ia., Oct. 14, 1878.

EDITOR CYNOSURE:—Last Thursday, the 10th, the Masons and Odd-fellows had a grand rally in Birmingham, where the moral atmosphere is not conducive to the health of secret societies. They had speakers from abroad; the first, Mr. Leach, spoke in the interest of Odd-fellows, reading a lengthy essay on the principles of virtue, charity, etc., which he claimed as the foundation on which Odd-fellowship was built. So far as I remember he let Christianity alone.

The second speaker, Mr. Lewelling, spoke for the Masons. He said he was raised a Quaker. When a boy he and his friends thought that he ought to be a preacher, but when he began to read of all the wars that religion had caused: the thumb-screw, the rack, the implements of torture, the intolerance of Christians toward those who differed with them in opinion he began to look around for something better. He claimed that he found it in the Masonic religion; "for," said he, "we have too long denied that it is a religion. Other religions were better than no religion, even the worship of the cow or the lizard; but the Masonic religion was free from that jarring and bitterness which was found in the different denominations of Christians." He eulogized man for his rapid advancement. He said Adam as he came from the hand of his Maker was weak. Man at the present day was as far his superior as a suit of broadcloth was superior to the apron of fig leaves.

The third speaker, Rev. Stephenson, capped the climax by out-doing the others in disparaging the church. After endorsing what had been said, he went on with many sarcastic reflections upon the different denominations of the Christian church; he compared them to a four-horse team stuck in the mire; a good-looking team, but unfortunately the horses all belong to different denominations. After describing the peculiarities of each and showing how useless it was to try to pull out with such a team, he goes on to show the superior excellency of Masonic piety, which works harmoniously and raises its adherents to a higher life and better leaving the impression on my mind that the church was nearly swamped in Masonic mire and pollution. He said that they were charged with screening the guilty. "Now," said he, "if I was on trial for crime I would not want a Mason or Odd-fellow on the jury for this reason: they knowing the opportunities that I have had to learn what is right and wrong through the teaching and symbols in the lodge, would hold me to a rigid accountability, perhaps too rigid."

Now I had thought that people could learn from the Bible, through close communion with God and the influences of his Spirit what was right and wrong, but this "Rev." did teach that the greater knowledge on this subject was hid away in the secret conclaves of the Masonic lodge. His last remark was, "You find a good, decent, respectable man and in all probability he belongs to one of these orders."

Now, Mr. Editor, I am not quite ready to give up the cause of Christianity and substitute for it that of Masonry. That good-looking team spoken of, has been floundering in Masonic mud and mire until it is badly discouraged and perhaps we will have to clean out the inside of the cart, lighten up a little, and in many places get a new driver. But she must be lifted out of the mire.

The day after this meeting I was appealed to in Fairfield to settle a dispute. Some Masons charged their speaker with referring to Jesus Christ in his remarks. They could not give the precise language and appealed to me. It was this: "He whom the common people heard gladly." Although this does not necessarily apply to Christ, yet it gave offence as being contrary to Masonic law. Now, when I read that "God out of Christ is a consuming fire;" "Ye cannot come to the Father but by me;" "Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved;" "He that dishonoreth me dishonoreth the Father that sent me"—and many other similar passages, I from my heart pity those who are deluded and led away into any secret organization, for so far as I can learn they all dishonor Christ by rejecting his name even to the popular order of grangers. The Lord lead us all to that light which lighteneth every man that cometh into the world, is my prayer.

G. P. LOOMIS.

Our Mail.

J. A. Learn, Point Abino, Ont., writes: "I wish God's richest blessings to rest upon you and your efforts to break down these strongholds of the devil."

S. S. Palmer, Hillsdale, Mich., writes: "I hope by next year to remove to Wheaton, and there hope to receive the special instruction I so much need for future work in the reform in connection with the ministry. My whole soul is taken up with this reformation, and I expect to devote the best of my life to it, until it triumphs, if life be spared so long."

J. S. Baldwin, Pitcher, N. Y., writes: "I wish some able speaker might come this way and lecture in Norwich, county seat of Chenango county, for it is a stronghold of Masonry. Norwich is easy of access by rail direct from Syracuse."

Will not some of the New York lecturers correspond with Mr. Baldwin and arrange for lectures as he desires?

Edward Walker, Sturgis, Mich., writes: "I am doing what I can to get subscribers, and think you will gain two or three new ones by my efforts. Sturgis is a perfect bed of secretism. I am praying daily for the Lord to help you bring out the hidden things of darkness."

Z. Ober, Ogden, Iowa, writes: "I am in hopes that Rev. D. P. Rathbun will visit Ogden soon."

Rev. S P. Ternald, Melvin Village, N. H., writes: "When I entered the ministry forty-seven years ago, I hated Masonry and all its off-shoots, and that hatred has not abated in the smallest degree, but rather increased. I don't take my denominational paper, the Morning Star, because of its silence on this great sin. I expect to hate this evil and die hating it."

L. C. Livesay, Nashville, Ill., writes: "I am trying to open a new field for the exposition of secret societies."

J. A. Conant of Willimantic, Conn., writes: "Brother Stoddard went through this place on Wednesday and I had the pleasure of a call of about an hour from him. He is doing a good work in New England and I hope he can stay here for some time after the National meeting. We want him several weeks in Connecticut. He is now on his way to Maine. I believe he is just the man to work into the good graces of our people and disarm them of

prejudice, so that they will listen to the unpopular truth concerning secret societies and when the New England people get really waked up on this subject, I believe the National Association will receive substantial aid from them in carrying forward this work, consequently I believe it will prove a financial success to the Association to keep Bro. Stoddard in New England the next six months at least, although the Association may not realize much, no not even his expenses at first. The land needs plowing and harrowing and then it will, by the blessing of God, bring forth a bountiful harvest."

Sabbath School.

LESSON XLVI.—November 17, 1878. —ZACCHEUS THE PUBLICAN.

SCRIPTURE—Luke 19: 1-10. Commit to memory vs. 9, 10.

1. And Jesus entered and passed through Jericho.

2. And, behold, there was a man named Zaccheus, which was the chief among the publicans, and he was rich.

3. And he sought to see Jesus who he was; and could not for the press, because he was little of stature.

4 And he ran before, and climbed up into a sycamore tree to see him; for he was to pass that way.

5. And when Jesus came to the place, he looked up, and saw him, and said unto him, Zaccheus, make haste, and come down; for to-day I must abide at thy house.

6. And he made haste, and came down, and received him joyfully.

7. And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner.

8. And Zaccheus stood, and said unto the Lord: Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold.

9. And Jesus said unto him, This day is salvation come to this house, forasmuch as he also is a son of Abraham.

10. For the Son of man is come to seek and to save that which was lost.

GOLDEN TEXT.—"The Son of man is come to seek and to save that which was lost."

CORRESPONDING TEXT.—"This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief." 1 Tim. 1: 15.

BIBLE READINGS.

Luke 19: 1 10——Mat. 9: 9-15——Ex. 22: 1-15——Rom. 4: 7-16——Mat. 18: 3-14——1 Tim. 1: 9-17——Luke 15: 1-10——Ez. 33: 10-16——James 5: 1 8——John 12: 20 28——Rev. 22: 1-7——Luke 5: 21-39——Is 53: 1-12——Rom. 5: 1-21——1 Pe. 1: 1-25——Eph. 2: 1-10——1 John 4: 1-21——2 Chron. 15: 1-15——John 1: 35 49——2 Sam. 24: 18-25——Luke 8: 8-14——Rom. 10: 6-17.

[From the Am. S. S. Union Advanced Paper.]

POINTS FOR SPECIAL STUDY.

1. Jericho—its situation and history (Josh. 2: 1; 1 Kings 16: 34; 2 Kings 2: 19; Luke 10: 30).
2. Zaccheus—the man and his office.
3. The sycamore tree.
4. The evidences of repentance in Zaccheus.
5. The duty of making restitution.
6 Christ's method of dealing with publicans and sinners.
7. Duty of Christians toward the modern "publicans."
8. The Bible readings.

PRACTICAL TEACHINGS.

1. The grace of Christ in meeting an inquirer.
2. The zeal of the inquirer and the example he sets us.
3. The power of love, of divine love as here, to melt and win.
4. The nature and evidence of a changed heart.
5. The readiness of men to misunderstand divine pity.
6. The common danger, "lost."
7. The blessed mission of the Son of man, the only Saviour.

[From the S. S. Journal.]

PRACTICAL LESSONS.

1. Christ reveals himself to those who are most anxious to find him.
2. Jesus is no respecter of persons.
3. The presence of Christ makes us conscious of our moral condition.
4. Salvation through Christ is offered to all by faith as children of Abraham.
5. Change of heart is evidenced by change of life.
6. Reparation of wrongs is a Christian duty.
7. Faith is to be shown by works.

[From the Evangelical Repository.]

LESSONS.

Men may be led by mere curiosity, or even by more unworthy motives, to the place where they shall find Christ as a Saviour. When God has a purpose of mercy toward any one he will provide that the object of his electing love shall be brought to the spot where grace may take possession of him. The Gospel will be brought to him, or he to the Gospel, in the case of any adult whom God designs to save. In perfect consistency with the free agency of man, will the meeting of such a soul with Christ be brought about.

Zaccheus was in no proper sense seeking Jesus, but Jesus was in the highest sense seeking him. Zaccheus was curious to see Jesus; Jesus was yearning to save Zaccheus. "Make haste," said he "and come down, for to-day I must abide at thy house." Why was it necessary to abide in the house specified? Because he meant to draw the heart of Zaccheus to him that day; to do that despised publican honor in the presence of scorners, and to prove that it was the lost he came to save. The commingled tenderness and majesty with which the words were spoken, and the unexpected knowledge exhibited by Christ in pronouncing the name of Zaccheus, combining with all the rumors which had come to his ears respecting Jesus of Nazareth, flashed upon the mind of the chief publican the conviction that this stranger was the the Messiah, and his Master. When the Spirit of God accompanies the truth, a small measure of it may suffice for the conversion of a soul, provided the truth be that which relates to Christ.

We should be careful to station ourselves by the road along which Christ may be expected to pass.

The sovereignty of God in the bestowal of grace is illustrated here. There were many on that day who pushed and panted and climbed, no doubt, to catch a sight of Jesus; many of these, too, more amiable, and outwardly more moral, than Zaccheus, but none of them was honored as was he. For aught we can tell, Zaccheus was the only one of all that gazing throng who was enabled that day to see in Christ the true Saviour of sinners.

Rich men, even men who have become rich by foul means, may be saved. One reason, we presume, why it is recorded expressly that Zaccheus was rich, is just to convey this lesson: that grace can convert even those about whom it was said, "How hardly shall they that have riches enter into the kingdom of God!" Mark 10: 24.

We cease to be bond-servants when we become Christ's servants. See the emancipation which Zaccheus gained when he found a Saviour and his rightful Sovereign! The chains of worldliness are broken, and he who loved gain so much that he would defraud and oppress in order to get it, stands forth relieved from the ignoble thraldom, his heart swelling with the desire to help the needy and make ample restitution to the wronged.

Several fruits and evidences of conversion are here traceable: such as obedience to the word of Christ in coming down and receiving him joyfully; confession of sin; recognition of the authority and excellence of the law of God; and his resolution to undo, so far as in him lay, the evil he had done.

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The Christian Cynosure.

CHICAGO, THURSDAY, NOV. 1, 1878.

THE ANNUAL CONVENTION OF THE NATIONAL CHRISTIAN ASSOCIATION.

BRETHREN AND FRIENDS:—Another year, and our reform is not yet completed.

Modernized heathenism of the lodge is still practiced in our midst. Young men and middle-aged have not yet ceased to put their necks under yokes of secretism, that are intended to be life-long. Our fellow-citizens and even our sons and brothers are exposed to the alluring dangers of lodge-craft, whose subtle stratagems, yet far from extinct, still continue their foul and injurious depredations upon public and private weal. Whatever is politic, or patriotic, or pious is in perpetual jeopardy through the chicanery, the despotism and the ungodliness of the antagonist of our Association.

These facts forbid us peace or even armistice. They bid us "Hold the fort"; and not only so, but also to make a Sherman's "March to the sea."

The current annual campaign is almost ended. At its close we are invited to a grand council of war at Worcester, Massachusetts,— time, 13th, 14th, 15th inst.

The day is near at hand. Let all good soldiers under our banners resolve to go or help to send somebody.

Long journeys are required to congregate a national meeting in this vast land. These journeys cost. The wealthy can easily bear the cost, but others may not be able to go unless assisted. "Many hands make light work" — may many proofs of this be shown in many places by united purses to send delegates.

If the spirit of the pilgrim fathers has not departed from Massachusetts, she herself might roll down from the Worcester meeting an avalanche of Anti-masonry that would bury and smother the lodge in the East.

Let the nation drop in there to see and to help.

And since God is our only stay and hope, our fervent prayers ought to be ascending "the hill of the Lord," invoking the divine help we so much need. Men and women of faith, let us pray!

SAM'L B. ALLEN.
Pres. National Convention.

Delegates! DELEGATES! DELEGATES! Every church friendly to to the reform, every local and State association that can arrange to do so should be represented at Worcester. Let this matter be attended to at once by friends in New England, New York, Pennsylvania and New Jersey. If you cannot get a delegate, write and persuade some friend to go who might otherwise be away.

UNTIL THE 1ST OF MARCH NEXT THE CYNOSURE *will be sent to all for* $1 50 *a year.*

THE DATE—CORRECTION. — The call of President Allen for the National Convention has been printed twice with a mistake in date. Read the whole call as now corrected.

THE CHRISTIAN STATESMAN.—We are reminded of a serious omission in the list of exchanges, published four weeks ago, which are outspoken against the lodge. The *Christian Statesman* of Philadelphia, while with superior judgment and ability advocating the religious reform in our nation, has always been among the foremost in presenting the truth against the lodge system; which, when it is driven from its hiding-places into plain view, will appear the most hostile of all to the enthronement of Christ in our nation.

IS IT RAILING?—We clip from the Baptist *Standard* of this city the following:

Doings of a Council.—The following is the decision of the council of which the Rev. Dr. Whiting, pastor of the First Baptist church, Quincy, Ill., was president, and the writer was secretary. I hand it to you in accordance with the unanimous request of the council that you may publish it.

W. H. CHANNON, Sec'y.

* * * * *

Also from the abundant and unimpeachable testimony, both oral and documentary, regarding the character of Joel H. Austin, pastor of Spring Creek Baptist church, this council fully endorses the action of the Burlington Baptist Association, in excluding him from their number and fellowship, and publish him to the world as unworthy of a name and place in the Christian ministry.

A charge without specification is a "railing accusation," and pointless accusation is reviling, and "a brother" who is a "reviler" is classed with extortioners, drunkards and other vile persons (1 Cor. 6:10; 1 Cor. 5: 11, and 1 Tim. 6:4), and Christians are commanded to avoid him. The above action is mere railing and slander, and all concerned in uttering and publishing it are guilty before God and liable to action in the civil courts.

We give elsewhere the statement of the brother aggrieved.

THE LAY EVANGELIST, E. Jones, editor, 43 Bible House, New York. A friend has handed us a copy of this small monthly paper. We read some earnest and just utterances, rebuking the worldliness and wickedness of church members, and were about to send asking an exchange when we were brought up standing by the following editorial answer to a friend who asks: "Can a man be a Christian and an affiliating member of a secret society?" The editor answers: "Knowing nothing about secret societies we are not a competent person to judge of their influence on mind and character."

And yet this man writes and deals out wholesale statements concerning Christian churches and ministers of whom he has not one-half the means of knowing that he has concerning the lodges of this country. Every daily of New York gives him Masonic and other statistics enough to show him that the industry of the country is taxed and swindled by lodges working nightly by the side of every school-house, court-house and legislature of the land. He knows that women are excluded from lodges, and thus wives and husbands are separated fifty-two nights in the year by hedges of secrecy interposed by the lodge.

This Bro. Jones knows or he is culpably ignorant, that Rhode Island, Massachusetts and Vermont have, by law, forbidden the imposition of Masonic oaths, which of course informs him, if he does not know it otherwise, that there *are* such oaths sworn in the face of the Saviour, who said "Swear not at all." Yet this strange "Lay Evangelist" says he knows "*nothing about secret societies.*" O, brother, "If we say, Behold, we knew it not, doth not he that pondereth the heart consider? and shall he not render to every man according to his works?"

We shall send this brother a *Cynosure* containing this article for exchange. If he is an honest man he will take measures to inform himself and his readers concerning secret orders which are swallowing up the earnings of the American people by millions and sending their souls to hell. Bro. Jones, please exchange.

THE WORCESTER CONVENTION.

This is our last word before that important convention. By some unaccountable error Prest. Allen was misinformed and his brilliant official "call" put the convention on the 15th, 16th and 17th instead of the 13th, 14th and 15th of November inst. A postal is sent to the *Telescope* and a notice put at the head of our editorial column to correct the error.

The *Telescope*, in a clear, ringing editorial, gives the voice of the annual conferences of the United Brethren church, stretching from Virginia to Oregon and from Ohio to California, on the lodge question. Of forty-four conferences, thirty-four give out a clear and terribly earnest testimony against our national church leprosy. The remaining ten say not one word in favor of the lodge, but give a feeble Masonic utterance to show that they are worm-eaten by the plague. This is a glorious halo of light preceding the coming dawn. These holy men and women are in the minority in the communities where they live, but the spirit of the living God is in them and the lodge is so cowardly, mean, unholy and impure that every honest man between the oceans, and every woman, honest or dishonest, who has decency and sense enough to stand up for her sex, will frown on that woman-hating system when it is once uncapped, and its myriad serpents, dazzled by the light, have ceased to hiss.

Do not let the Worcester convention rise till it has given a clear, ringing testimony in favor of "The United Churches in Christ," and also in favor of missions free from the national blight.

We pause in this writing to take the hand of Mr. Ronayne who is just in from the State meeting at Waupun, Wis. He gives a thrilling account of that convention, and says that the truth triumphed wonderfully there. He brings several subscribers for the *Cynosure*, and says the one great want of the cause is a subscription list of ten thousand. Strike for it, friends, at Worcester. Give us that list and then it will furnish oil for its own wheels, and the true and strong-hearted publishers will spare no expense to put on the paper the very best talent in the country, and make it indeed the pole star to which the eyes of America shall turn.

Let Messrs. Stoddard, Conant, Kimball and others avail themselves of the crowds who will come to see and hear Ronayne, to put this matter right before New England mind. New England was slow to come up against the slave power; but she at last gave up even her idolatry of Webster for country and liberty. So soon will it be with this great movement which is Christian in religion and American in politics, involving every church and court house in the whole land.

MORMON MASONRY.

SALT LAKE, Oct. 28.—The examination before Commissioner Sprague, of the case of Miles, for marrying three young women at the Endowment House on Thursday last, was continued to-day. John T. Caine, Jr., who married about the same time knew but little that occurred and finally declined to answer, as he was bound to secrecy by oath to the Mormon church the witness was excused. George Reynolds who was convicted of bigamy about two years ago and sentenced, but whose case is now before the United States Supreme Court, was called as a witness. He took the names on a piece of paper of the ladies entering the Endowment House for marriage, but did not know what became of the paper or where the record was kept. He finally refused to answer for the same reason as the first witness and was excused. Dora Young was examined, and although present, remembered little and finally declined to answer, claiming that a reply would criminate her, and the court adjourned until to-morrow without a decision.—*Inter-Ocean, Oct. 29.*

It is not commonly known that Joseph Smith was a Freemason, and a familiar acquaintance with Samuel D. Greene and often at his house at Batavia before the murder of Morgan; and that Mormonism arose there where Masonry fell. The devils who

ruled and run the lodges and received their worships, seem to have entered that new and terrible system. It is stated by persons acquainted with the facts that Jo. Smith was guilty of the Masonic crime of forming a *clandestine lodge* (that is, instituting a stop degree by which other Masons were kept out of Mormon lodges, while Mormon Masons could enter other lodges) and of continuing his lodge after the Grand Lodge had revoked his charter. Of this we have not certain information; but if the relations of Smith to the lodge could be traced out, important information may be elicited. The last time I saw Major W. Powell, then fresh from the Mormon regions, he said to me, "The country generally do not understand the Mormon system. The Mormon masses understand that they have nothing to do with affairs of their government."

"Yes," I answered; "It is a system of clandestine Masonry, in which all officials are sworn to secrecy and obedience; and the masses understand they have nothing to do with the government but to obey."

The Major, who is himself a Mason, laughed significantly, and said, "This is the first time I ever heard the two systems spoken of together."

The identity of the two systems is seen in the above paragraphs from the *Inter-ocean*. Mormons, like Masons, are sworn to secrecy and obedience. The recusant Mormon witnesses at Salt Lake are but acting over what Masonic witnesses have done often in the courts of San Francisco. And all can see the salvation of the country depends on the destruction of both systems alike.

Will the readers of the *Cynosure* notice that United States judges *excuse* witnesses from testifying in U.S. courts because of their Mormon oaths. General P. O'Connor was the first, and so far as I can learn, the only officer who ever compelled the Mormons to respect the Federal flag. He was assailed by Brigham Young's hired and bribed emissaries.

The *Inter-ocean* has not one word of rebuke for Federal judges who *excuse* Mormon witnesses on the ground of their allegiance to the superior Mormon power. The Chicago *Times* properly exposes the infamy but does not censure the recreant judges. Are the judges afraid of Mormon daggers?

DON'T FORGET. — The *Cynosure* until March 1, 1879, is only $1 50 a year.

—The Wisconsin State meeting at Waupun last week elected Rev. E. Collins, President, the other officers remaining as last year. Bro. Hinman was chosen lecturer subject to the approval of the Illinois State Association, and an arrangement agreed upon to secure his services in both States, part of his salary being raised in each. The report of the meeting waits for our next paper.

—Prof. C. A. Blanchard left last Monday for Pittsburgh accompanied by his wife. He speaks in that city and in New York on his way to Worcester. Past Master Ronayne will go direct to Worcester, leaving here on Monday morning next. The representative of the *Cynosure* leaves on the same day.

—The Illinois State Convention expects to welcome Revs. Ames, Warner and Johnson as delegates from the Wisconsin State Association. The Northwestern railroad gives a reduction of fare. Let the reform churches of all denominations be represented.

— Bro. Stoddard writes from Worcester that he is finding new friends every day and the way opens at each step as the time of the Convention approaches. Let all rejoice in this answer to prayer and renew their petitions for the victory to the truth next week. The all-absorbing theme in Massachusetts has been politics. But the questions arising from that issue were decided at the polls last Tuesday, and the way is clear for a strong impression to be made in the interest of our reform work. Let it not be misimproved. Those who cannot go to Worcester or aid at home by voice or pen can pray God by his Spirit to be present in power.

—The Iowa State Convention is yet in an unsettled condition as to time and place. Brother Hall of Clarence, suggests a change of the latter to Cedar Rapids, or some other central point, which meets the approval of a number. Meantime Elder Rathbun is at work, as we hear in one way or another. Friends will always find it an advantage to him and the work in general to report often and always notify the *Cynosure* of his appointments in advance. A postal card item does it.

—Our publishers have just issued a revised and carefully corrected edition of the Exposition of the Knights of Pythias ritual. The "Supreme Lodge of the World" of this inflated order met this year at Indianapolis. Their password for the last half of 1878 from July to January is "Be United."

—Past Master Ronayne returned from Waupun and the Wisconsin State meeting Friday afternoon. He reports a grand time and glorious victory, albeit the lodge mustered its forces and on the second evening made a grand effort to stampede the audience by fastening the door and stoning the windows; but, under the steady control of the friends on the platform the attempt was an utter failure, the ladies sitting bravely under the crashing glass. A Methodist minister, who was formerly master of a lodge in Kalamazoo, Michigan, assisted as Senior Warden for Mr. Ronayne's lodge.

—Mention was made last week of the Masonic temple in New York city. The following figures reported to the Grand Lodge of New York in 1876 show where part of the funds of this benevolent order are sunk so deep that no widow or orphan is likely ever to dig them up:

Total cost of ground and building.	$2,243,978 78
Total cost of furniture.....	94,458 52
Sundry expenses attending the purchase of the property, erecting the building, negotiating loans, interest on same, and care of property as shown by reports of each year, to May 1, 1876	251,850 66
Total disbursements to May 1, 1876	$2,590,262 96

The indebtedness reported at that time, covered by bonds and mortgages was $794,015.

—Though the views of a Catholic priest, the following opinion of John A. Fanning, President of the Catholic Benevolent Union of Illinois, are valuable as strong corroborative testimony:

"The immortal souls of many of our young are lost by joining secret societies which are the pathways to jobs on the railroads, steamboats, stores, aye, saloons and barber shops. Individual merits are coolly overlooked unless the possessor thereof be a Mason, an Odd-fellow, or a member of some other secret organization, and if employed he is only kept until some tramp who, discharged for bad conduct, has left his country for his country's good, comes along, makes some silly gesticulations, and presto! our worthy young Catholic leaves in order to make room for this dead beat, who, by his own confession, gives evidence that he cannot stand upon his own merits. What wonder then that, in an evil hour, our young men fall in and are speedily swallowed up in the maelstrom of vice which surrounds them. I am told sometimes that our co-religionists do not always lose the faith by their union with secret societies; and this I freely grant. But what I want to see is, how much their spiritual welfare is benefitted by these associations."

THE NATIONAL CHRISTIAN ASSOCIATION.

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The object of this Association is:—

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of ——dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

To carry on this work contributions are solicited from every friend of the reform. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary.

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Home Circle.

All Good Gifts from God.

We plough the fields and scatter
The good seed on the land,
But it is fed and watered
By God's almighty hand;
He sends the snow in winter,
The warmth to swell the grain,
The breezes and the sunshine,
And soft refreshing rain.
All good gifts around us
Are sent from heaven above,
Then thank the Lord O thank the Lord,
For all his love.

He only is the Maker
Of all things near and far;
He paints the wayside flower,
He lights the evening star;
The winds and waves obey him,
By him the birds are fed;
Much more to us his children,
He gives our daily bread.
All good gifts, &c.

We thank thee, then, O Father,
For all things bright and good,
The seed-time and the harvest,
Our life, our health, our food,
Accept the gifts we offer
For all thy love imparts,
And, what thou most desirest,
Our humble, thankful hearts.
All good gifts, &c.

—Matthias Claudius, 1815.

What Happened in a Snow-Storm.

Nearly a century ago there lived a pious man named Christian Zirchel, a mile northeast of Frederick, Maryland, which was then a straggling village. By his industry Zirchel had supported his family in what was then regarded a moderate competence. He had his patch of cleared ground and a plain, rude house. In the spring of the year he was taken seriously ill, and after a few weeks of suffering died, leaving a wife and four children under twelve years of age. The poor widow with her orphan children, managed by thrift and economy to procure the needed comforts of life during the summer, autumn and earlier part of the winter. The country was sparsely settled; her nearest neighbor lived a mile away. Fuel was easily procured, for heavy forests were all around and timber was of little value.

As the winter gradually wore on her stock of provisions grew less and less, filling her mind with much anxiety. In the month of March, when her food was about exhausted, there came a heavy fall of snow, covering over and obliterating the few roads in the neighborhood. The snow also drifted heavily against her cabin, which had only one door. Against this door the snow settled so compactly, to the depth of five feet, that the family were unable to make their way out. They were prisoners.

The widow began to realize their situation. Without more than sufficient provisions for one day, and shut in from all human help, what would become of them? No earthly probability that any traveler would come into such an out-of-the-way place through such snow. From the depth and compactness of the snow it might lie for several weeks. No hope of human help. The pious woman turned her thoughts to God. She told the eldest child to repeat the explanation of the first article of the creed in Luther's Catechism: — "I believe that God hath created me and still preserves to me my body and soul; that he daily provides me with all the necessaries of life, guards me from danger and preserves me from evil, wholly induced by paternal love and mercy."

The mother then took her German hymn-book and sang Gerhardt's hymn:

"Commit thou all thy griefs
And ways into His hands."

She then took her Bible and read from the thirty-seventh Psalm: "Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Commit thy ways unto the Lord; trust in him, and he shall bring it to pass." She then offered a fervent prayer that her Heavenly Father would, according to his promise, protect and feed her helpless household.

The day passed, but no signs of help. The second day the prayers of the good woman became more fervent. A mere morsel had been left for a scanty breakfast, and now the children were crying for dinner. The prayers of the mother were earnest and uttered aloud, that her Father in heaven would send some messenger with food to satisfy the hunger of her children. These prayers were at length interrupted by a pounding on the top of the door. In response to her inquiry a voice said, "Open the door." This was done with difficulty, but, partially open, she saw a man standing on the drift holding in his hand the bridle-rein of his horse. She said, "You are a stranger, but you are a messenger from God to preserve these children from starvation."

The man said, "I paused for some time before knocking at your door. I overheard parts of your prayer; I have learned its general import. I am a drover from Washington county. I sold a drove of cattle in Baltimore, and am on my way home. The roads through the woods are so drifted that I lost my way. I saw the smoke from your chimney, and came here to ask what direction I am to take for your village. But first of all, as you seem to be in distress, what can I do for you?"

She informed him that for several days her children had been on short allowance, and had merely a crumb to-day; the last morsel was gone. It was impossible for her or her little ones to make their way through the snow to the nearest house, a mile off.

The stranger said he had passed a mill, probably a mile or two back; by following the track his horse had made he could reach it. He would bring her half a bag of flour.

When he returned, by the assistance of his horse treading down the snow, he contrived to open a path from the door. He also aided in getting additional fuel from the woods, then gave her about five dollars in coin, and said, "So late in the season, this heavy snow cannot last long. Your meal will keep you in bread for several weeks; by that time you can buy with this money more provisions."

The benevolent man then took his leave, riding through the unbroken snow in the direction of the village, where he found comfortable quarters for the night in the village inn.

The very next day the sun shone with great warmth, and the snow melted rapidly. The widow Zirchel lived for many years, and never afterward knew what famine and want were. No sceptical cavilling could ever make her doubt that the hand of the Almighty had interposed to save her and her children from starvation. For ever afterward she was a firm believer in the efficacy of prayer.—*Presbyterian.*

The Baptism of Fire.

Suppose we saw an army sitting down before a granite fort, and they told us they intended to batter it down, we might ask them "How?" They point to a cannon ball. Well, there is no power in that; it is heavy, but not more than half a hundred, or perhaps a hundred-weight; if all the men in the army hurled it against the fort they would make no impression. They say, "No, but look at the cannon." Well, but there is no power in that; a child may ride upon it, a bird may perch in its mouth. It is a machine and nothing more. "But, look at the powder." Well, there is no power in that; a child may spill it, a sparrow may pick it. Yet the powerless powder and powerless ball are put in the powerless cannon; one spark of fire enters it, and then, in the twinkling of an eye, that powder is a flash of lightning, and that cannon ball is a thunderbolt, which smites as if it had been sent from heaven. So it is with our Christian machinery of this day; we have all the instruments necessary for pulling down strongholds, and oh, for the baptism of fire!—*Arthur.*

Overworked Women.

Here is a woman who from dawn till dark is busy with the actual work of a household, with its cooking, sweeping, dusting, mending, and general moil and toil. There is never one working consecutive hour in which she can, without a a sense of neglected duties, rest absolutely. She spends day after day in the seclusion of home, without anything sparkling or merry to inspire, with no very ennobling thoughts, except in the direction of religion, and her religion is too often a compound of ascetic self-denial and sentimental fervor, rather than of high principles and holy love. When she is unequal to the performance of her tasks, she takes tea, and as her nerves become more and more diseased, more tea. With neuralgic pain often seizing her in the beginning of that slow decline which saps the life and happiness of so many of our women before they reach the middle age, she is irritable. Little trials cause her torture, and as she sees herself falling below her ideal, she loses heart, thinks herself a miserable sinner, and very likely doubts her claim to the name Christian. Doubtless she will gain spiritual help by praying, but she had better confess to a physician than to a clergyman. She does not bear petty crosses with unfailing sweetness, and perhaps says many a hasty word of which she repents, only to repeat the fault again, despite her prayers and struggles. What ails her is not temper, but tiredness, and tea, and too hot rooms, and a lack of variety and cheer in her life. Doubtless God could keep one in a holy and patient frame of mind who constantly violated every law of health, but there is not the least warrant for believing that he will do so, because if human suffering means anything, it means that we are to learn by it, not only spiritual truths, but that the soul and body are like yoked oxen—if one lies down the other must, or be sorely cramped. No delusion is more common than that illness is conducive to saintliness. The most devout Christian will have the nightmare if he eats half a mince pie before going to bed, and a crusty temper next morning, and his spiritual agonies will not save him in the future, unless he adds to his faith knowledge.—*Woman's Journal.*

Americanisms.

Among the best known Americanisms unused, and scarcely understood in England, are locomotive for engine, railroad for railway, horse cars for tramway, depot for station, switch for shunt, baggage for luggage, store for shop, bureau for chest of drawers, clever for good-natured, boards for deals, calico for prints, corn for maize, dry goods for draper's articles or haberdashery, fall for autumn, dress for gown, fix for repair, guess for think, hardware for ironmongery, hold for stop, homely for ugly, loafer for lounger, mad for angry, mail for post, pantaloons for trousers, vest for jacket, quite for very, rooster for cock, sick for ill, sleigh for sledge, stoop for porch, suspenders for braces, venison for deer meat and woods for wood.—*Ex.*

A Controversy. — A religious controversy is thus illustrated: 1st, Two beans and two beans make four beans. 2d, I beg your pardon, sir, but according to my arithmetic, three beans and one bean make four beans. 3d, Gentlemen, I pity your stupidity and your ignorance, and lament the mischief you are working

in inculcating that but two parcels of beans can make four beans, while both history and geometry so clearly establish that it takes four separate and individnal beans to make four beans.

Childrens' Corner.

Obey.

Among the first lessons taught children from the Bible, those relating to parental obedience seem es pecially to claim attention. When the fact that God requires children to obey their parents is well established in their minds, a very important object is gained. Will they not listen with fearful attention, with filial confidence, when told that God says, "Hearken unto thy father that has begotten thee, and despise not thy mother when she is old;" "Children, obey your parents in the Lord, for this is right;" "Honor thy father and mother (which is the first commandment with promise), that it may be well witn thee, and that thou mayest live long on the earth;" "Children, obey your parents in all things; for this is well pleasing unto the Lord!"

Then, when reminded that obeying their parents is not only right, but well pleasing unto the Lord—that with it is connected the promise of long life and well-being—

"Promises of life eternal, of a crown that never fades,
Of a kingdom full of glory, which no sorrow e'er invades;"

and that disobedience is connected with fearful denunciations—when told these things, will they not feel that, with all the heart, they will seek to render cheerful and ready obedience?—*D. F. Newton.*

"*I'll Keep my Eyes Shut.*"

Little Henry had been quite sick. When he was slowly recovering, and just able to be up and about the room, he was left alone a little while, when his sister came in eating a piece of cake. Henry's mother had told him he must eat nothing but what she gave him, and that it would not be safe for him to have what the other children did till he was stronger.

His appetite was coming back; the cake looked very inviting; he wanted very much to take a bite of it; and his kind sister would gladly have given it to him. What did he do?

"Jennie," said he, "you must run right out of the room away from me with that cake; and I'll keep my eyes shut while you go, so that I shan't want it."

Wasn't that a good way for a little boy of seven years to get out of temptation? I think so. And when I heard of it, I thought that there are a great many times when children, and grown up people too, if they would remember little Henry's way would escape from sin and trouble.

"Turn away mine eyes from beholding vanity, and quicken me in thy way," is the Psalmist's prayer; and it is a good one for each of us.

A Little Girl's Prayer.

During the terrible yellow-fever epidemic just past in Vicksburg, many incidents worthy to be remembered have occurred. Among them one of the most touching and instructive is published in the *Sunday School Times:*

Some two weeks ago a little orphan girl, named Maggie Beggs, between six and seven years old, was taken with the fever at the house of Colonel Martin Keary, a noble and generous Irishman, and a friend of the widow and orphan, who has since died of the fever. Little Maggie was very sick. One afternoon Dr. Shannon, the attending physician, an excellent Christian gentleman, who has had great success in treating the fever, called to see his patients of whom he had a number in the house. After examining the little girl, he said, in a low tone of voice, as he supposed, to Mrs. Wilson, the lady in charge, "You need not do anything for Maggie; she will die during the night." With senses all quickened at such time, the child heard it and immediately began to pray!

She was a child of the Sabbath school, and evidently had a faithful teacher. She repeated all the little prayers she had been taught or learned. And she commenced to improvise prayers of her own, in substance like the following:

"O, good Lord! blessed Father! don't let me die. Dear Father in heaven, I don't want to die now. I don't want to go down in that dark hole, in the cold grave! O, Lord, I have no father or mother on earth to take take care of me! You are my heavenly Father, and have promised to take care of me. Good Lord! please let me live a little longer. I have tried to be a good girl; and if the Lord will spare me now, I will try to be a better girl than ever and love him so good. All I ask for Jesus' sake."

So the child continued to pray almost during the entire night. When the morning light came, there was a great change in little Maggie. She was better, and improved rapidly. In a few days little Maggie Beggs was running about the house and yard as lively as she could be, and as bright and sweet as a May morning.

Now, what do you call that? Was it chance? Did it happen so? No, never—never! It was in answer to humble, child-like importunate, *trusting* prayer. May the Lord help other children, and older people, too, to imitate the beautiful example of this little girl!

Sins Blotted Out.—"According unto the multitude of thy tender mercies blot out my transgressions." (Ps. 51: 1.)

A little boy was once much puzzled about sins being blotted out, and said: "I cannot think what becomes of all the sins God forgives, mother."

"Why, Charlie, can you tell me where all the figures are you wrote on your slate yesterday?"

"I washed them all out, mother."

"And where are they, then?"

"Why, they are nowhere; they are gone," said Charlie.

Just so it is with the believer's sins; they are gone—blotted out—"remembered no more."

"As far as the east is from the west, so far hath he removed our transgressions from us."

A Sunday-school teacher was describing the wonderful ladder of Jacob's vision—"as high as the sky." After he had vividly pictured its great height, he asked one of his little scholars: "Wouldn't you be afraid to climb a ladder as high as that?"

His apt reply was: "No, I wouldn't if God held it."

Puzzle Corner.

The long enigma of two weeks ago, Oct. 24th, has such unusual and entertaining answers that we are anxious that all who can should study it out before the answer is printed. So we give a little longer time for our young folks to guess it.

ENIGMA.

I am composed of 69 letters.

My 19, 8, 65, 32, 23, 59, 10, 57, 48 and 38 should be avoided.

My 47, 54, 36, 13, 4, 17, 69 and 41 has an open countenance.

My 68, 22, 2, 40, 30, 50, 54 and 14 resembles the above.

My 21, 64, 27, 42, 5, 28, 11, 57 and 3 is a kind of drum.

My 60, 16, 39, 55, 34, 58, 51 and 43 were household furniture in ye olden time.

My 6, 5, 42, 66, 22 and 31 is used by carpenters.

My 67, 44, 61, 45 and 25 is good to eat.

My 29, 18 and 62 we should give to those who need it.

My 7, 26 and 1 is a verb.

My 37, 20, 12 and 53 we should always be.

My 9, 15, 24 and 33 pertains to a watch.

My 46 and 49 are vowels.

My whole would be sound planks in a political platform.

Rusticus.

Home and Farm.

L. J. Strout, Esq., of Limington, a successful fruit grower and farmer, has received an order from a merchant in London, England, for several hundred barrels of apples. Mr. Strout was the gentleman who, two years ago, wrote a letter and enclosed money for the payment of a returned letter and placed the letter in the middle of a barrel of apples that he was putting up for parties, to be sent out of the State, but its destination was unknown to him. The apples were opened in London and the letter found therein and all the interrogatories kindly answered as to price paid, condition of apples, etc. This letter has thus led to a correspondence and may prove to be a profitable one to Mr. Strout.—*Ex.*

The Care of Cattle.

While some cattle receive no attention, others receive too much; that is to say, they are cared for so tenderly that some of the necessary precautions against disease and the existence of too great tenderness of constitution are neglected. Cattle should have shelter and comfortable shelter in winter, but the stabling should not be so close as to prevent a free circulation of the air and ventilation, nor should there be such a perpetual keeping of them in the stable that the least exposure to the world will make them chilly. Cattle, as well as human beings, need fresh air, and like human beings, pampering in a warm place all the time, will make them over-sensitive to the cold, weaken the constitution in time, and induce disease.

The treatment of animals should not differ much in principle from the treatment we accord to ourselves or our families. Animals appreciate care and kindness, and seldom forget neglect or harshness. This is very much like the children around our hearthstones. All of our domestic animals have some degree of sensitiveness, and the other feelings common to humanity, but in none of them is humanity more developed than in the cow. She is a sensitive, retiring, delicately constructed creature, that can be faithfully described as a bundle of nerves; and yet how terribly is her nature often misunderstood or neglected. Perhaps she may be subjected to actual cruelty,, and yet is expected to perform the functions of her being as faithfully as if she were treated in the kindest manner. Even at the time when kindness and care are most necessary - when she is carrying a calf—she is often treated with no more consideration than if she were an inanimate rock. At such time the naturally nervous and timid creature is a thousand times more nervous and timid. Any unusual noise, the firing of a gun, thunder and lightning, the barking of a strange dog, or the attack of a vicious cow, will frequently cause fright which will cause the cow to cast her calf—thus showing how very sensitive the animal is. And yet after the grossest neglect, long continued often, her owner wonders what can be the reason for the cow's casting her calf. The cause is plain in many cases, and can be found in utter neglect. No care has been taken of her, she has been exposed to all sorts of annoyances, and finally a sudden fright does the work.

Too great care cannot be exercised with a cow in calf, especially in these days when the country is full of worthless curs that prowl around, often worrying stock of all kinds. It is common to count the depredations of dogs only with reference to the damage they inflict upon sheep, but there is not a shadow of doubt that they are the cause of many a cow slinking her calf. The *Western Rural* has always waged a war against worthless dogs, because of their damage to the sheep industry of the country, but here is another charge which it wishes to make against them, and one which is seldom laid at their door. Against their depredations, however, and the various other dangers which beset the cow when in this condition, watchfulness and care will do something to guard, although it may not always wholly prevent them.—*Western Rural.*

Hanging Pictures.—No picture ought to be hung higher than the height of the human eye when the owner of the eye is standing. It is the almost universal rule in our houses to hang pictures much above this level, and they cannot be enjoyed there. If the picture is a portrait, or if it have human faces in it, its eyes should look as nearly into ours as possible; and if there be no such simple guide, perhaps a good rule will be to have the line that divides the picture horizontally into equal parts, level with the eye. If one starts in hanging pictures with the determination to place them so that they can be easily seen and enjoyed without stretching the neck the least, or stooping the body, he will be pretty sure to do well.—*Scribner's Monthly.*

Charcoal for Poultry.—The Germantown *Telegraph* says there is one thing which nature does not supply, and which civilization renders quite necessary to fowls. It is charcoal. But charcoal made of wood does not answer the purpose; it has no taste of food, is not attractive to the fowl, and is seldom eaten. But if any one will put an ear of ripe corn into the fire till the grains are well charred, and then shell off the corn, and throw it to his flock, he will see an eagerness developed and a healthy condition brought about which will make a decided improvement. All pale combs will become a bright red, that busy song which precedes laying will be heard, and the average yield of eggs will be greatly increased.

Religious Intelligence.

THE UNITED CHURCHES OF CHRIST.

New Rehamah Congregational church, Hamilton, Miss., August 25th, 1878.

Pleasant Ridge Congregational church, Sanford Co., Ala., September, 1878.

New Hope Methodist church, Lowndes Co., Miss., October, 1878.

What name shall be next?

—It is reported that the widow of the late Pres. Chas. G. Finney of Oberlin is filling the place of the absent pastor of the Congregational church in San Buenventura, Cal., with profit to the people.

—A remarkable case is reported to us from the vicinity of Boston. A while since the Methodist Episcopal church of Maplewood, six miles from Boston, was scandalized by the criminal conduct of a member, and when discipline was attempted it proved a failure, because the man was a Mason and was shielded by the Masons in the church. This fact was so notorious that a considerable number of the God-fearing members of the church withdrew from its fellowship, fearing to remain in connection with so grievous a sin. This body meets in a pleasant hall and has regular worship, though their organization is not yet complete. The Spirit of God has owned their coming out from the hypocrisy and idolatry lurking in the M. E church and they have been greatly blessed and sustained, according to the promise of God's Word.

FREE BAPTIST.

—A correspondent of the *Morning Star*, Dover, N. H., some time since wrote as follows of the renunciation of Rev. Isaac Hyatt:

"We are informed that most of our clergymen and many of the laymen have received a copy of the *Cynosure* containing the narrative of Rev. Isaac Hyatt's experience with Freemasonry. We have received a copy ourself, and have performed the duty of reading the narrative. Bro. Hyatt does not attempt to make out a case against Masonry. He simply narrates, in a quiet, dignified way, the particulars of his taking the first degree, which is as far as he went, tells how that oath disturbed his peace of mind, and describes his final withdrawal from all relations to the order. He leaves the reader to draw his own inferences. These will perhaps vary according to certain preconceived opinions or prejudices concerning Masonry, but the narrative really deserves the candid attention of fair-minded men, and a conscientious, not a passionate, consideration of the statements and inferences which it presents. Coming from a sincere Christian man and being addressed to his brethren, it should be read and reflected upon by them as Christians, and not as Masons or Anti-masons."

BAPTIST.

—The letter of Rev. Joel H. Austin, on another page, explains itself. The council was composed of delegates from the following Baptist churches: The First of Quincy, Galesburg, Canton and Lyndon, Illinois; Burlington, Mt. Pleasant, Denmark, Pisgah and Riverton, Iowa. It met in Spring Creek Union church "by the invitation of the minority of the Spring Creek Baptist church, and the recommendation of the Burlington Baptist Association," and the clerk says, "carefully considered the evidence laid before us." The verdict of the council was, as is usual in such ex-parte affairs, very decidedly against the church and pastor, whose defence they neither heard nor asked for, as the latter states. It would be of interest to know the Masonic complexion of this body and especially of the managing minds in it. Our correspondents in that locality will do a good work by looking up this matter.

—Prof. Edgren, of the Scandinavian department at the Baptist Theological Seminary, at Morgan Park, near Chicago, has just received letters from four Swedish churches that can support pastors, but who *cannot get* them. Young Scandinavian brethren are waiting and anxious to enter the Seminary to prepare to preach the Gospel to their people, but the means to aid them are wanting. The *Standard* makes an appeal in behalf of this important work.

—Rev. W. W. Ames, of Menominee, was re-elected Secretary of the Wisconsin State Association last week at the Waupun Convention.

—Rev. S. C. Rice of Azatlan, Wis., whose chart of scripture history was spoken of in these columns some weeks ago. Bro. Rice has had his ingenious and interesting work transferred to glass so that it can be shown with a scioptican. He desires a good and responsible man to assist him in placing this excellent work before the public, and any whose opportunities and inclinations are favorable will do well to open a correspondence.

—Rev. Dr. W. W. Everts, who resigned his twenty years pastorate of the First Baptist church of this city a short time ago, on last Friday evening at the covenant meeting urged that the church unanimously accept his resignation and release him. Many members were visibly affected and very few could be induced to vote, so reluctant were the members to break a relation so long and close. The hope is that some arrangements can be made for the removal of an oppressive debt through the change made by Dr. Everts' resignation.

WESLEYAN.

—Rev. N. Wardner conducted a holiness convention at the Wheaton church, beginning Wednesday last and continuing over the Sabbath. The meetings were a precious season to many souls. Members from the other churches of the place were active in promoting the meetings.

—The Preachers' Association of the Iowa Conference is meeting this week in Elgin, Fayette county.

—Rev. L. N. Stratton, editor of the *Wesleyan*, expects to be at the National Convention at Worcester, and is planning as usual for work on the way. He does not believe in passing by opportunities for Christian labor.

—Rev. D. S. Kinney, the connectional agent, is not yet fully recovered from his severe attack of malarial fever which cut short his work among the conferences and sent him home to Syracuse. It is hoped he will soon be restored to soundness.

—The church at Varick, New York, just dedicated, sprung from the setting forth of Gospel truth against the lodge by Bro. Stratton in a course of lectures there two or three years ago. As a result the Christ-abiding members of the Methodist Episcopal church could not endure any longer to fellowship the lodge and withdrew. A great revival followed, and now after two years time a church of seventy is gathered worshiping in a fine building worth $5,000. Truly the Lord knoweth them that are his. To his name be all the glory!

—Rev. J. T. Kiggins, president of the Kansas Conference, is located this year at Topeka. He is rallying the Wesleyan forces of the State, setting all the preachers at work, and finding out all the destitute places and making provision for them as far as possible. He calls for help from men who hate the "lodges, rum, tobacco, and all that the devil loves and uses to entrap unwary souls."

FREE METHODIST.

—Rev. B. T. Roberts of Rochester, N. Y., one of the general superintendents of the church, goes to California this month to look after the interests of the denomination.

—The General Conference last month re-elected elders Roberts and Hart superintendents; reduced the ratio of representation; added a prohibition to the general rules barring out secret societies, which will become a law when passed upon by the annual conferences; and appointed a large committee to compile a denominational hymn-book. Two new conferences were formed; one embracing the portions of Illinois and Indiana south of a line from Keokuk, on the Mississippi river, to Peoria, Ill., thence east through Logansport, to Peru, Ind., and the portion of Indiana west of the railway from Peru through Indianapolis, to New Boston, on the Ohio river, and to be known as the Indiana and Central Illinois Conference. The second, called the Ohio Conference, to embrace the State of Ohio, and the portion of Indiana east of the Indiana and Central Illinois Conference. The State of Texas was added to the Kansas Conference, Dakota to Minnesota, and Ontario to North Michigan. A project was discussed to establish a publishing house, purchase the *Free Methodist* and have it conducted by persons elected by the conference. The matter is deferred for the present.

FRIENDS.

—A very hopeful work has been begun in Mexico by Samuel A. Purdie, in the neighborhood of Matamoras. Two Mexicans assist him and their labors have extended to Jiminez, 200 miles south of Matamoras, a town of some three thousand inhabitants. This work was commenced, says the *Christian Worker*, under the most marked evidence that it was of the Lord, both in opening the door for laborers, and calling the laborers to the field. So far as we know, no other work in the foreign mission field, undertaken by Friends, has yielded so much fruit in proportion to the capital invested, as this. One reason we believe why our laborers have been so blessed in their labors is, that they have been faithful in presenting the gospel as a gospel of peace.

GENERAL.

—The American Bible Society has procured a new stop-cylinder press, upon which alone the whole Bible can be printed every minute. This is the briefest and most significant commentary possible on the achievements of modern invention in the dissemination of the ever-living divine work. What a preacher the modern printing press has become!

—Rev. Dr. Gray, of Scotland, recently declared, while speaking in favor of an effort making at this time by the Presbytery of Edinburgh to abolish fast days preparatory to the observance of the Lord's Supper, that these days do serious harm to religion, in that while they were intended to aid in preparing for that holy sacrament, now they are largely spent in thoughtless frivolity.

—Of its work in Polynesia, the London Missionary Society says: "The seventy islands under our charge, with their 80,000 inhabitants, have all been Christianized, native churches and congregations have everywhere been established, and, as in older Christian countries, in each group an institution is maintained for the education of a proper native ministry, and the employment and support of all Christian ordinances is thrown almost entirely upon the converts themselves. The superintendence of the churches, ministers and members is almost the only thing now provided by the society; and the number of English missionaries have been gradually reduced to fifteen.

—The Rev. Gilbert De La Matyr, who has just been elected to Congress from Indiana, has been a minister of the Methodist Episcopal church for many years; but when, some time since, he applied to the Methodist conference of Indiana for appointments to preach, he was refused, on the ground that he was taking too active a part in politics. Some years since, while preaching in central New York, he was defeated at the polls for Prison Inspector in that State.

—For more than three centuries the valuable catechism that Calvin prepared and used in the French language in his church at Geneva, has been apparently lost. It is known to have been Calvin's first French work (with the exception of a preface to an edition of the New Testament in 1535) and to have been printed in 1536 at Geneva. Recently this work has come to light. In looking over a collection of manuscripts, known as the Du Puy Collection, in the National Library of France, in Paris, M. H. Bordier found a pamphlet of forty-eight pages which prove to have been the Catechism and Confession of Faith used in the church of Geneva. This work has just been re-published and is said to be a work emphatically for edification.

—At a ministers' meeting in this city lately, Rev. W. Jessup, a missionary to Asia Minor, pictured in glowing terms the benefits of Anglo Turkish alliance from his standpoint. He said: When the war began between Russia and England his sympathies, and the sympathies of every American in the East, were with Russia. But after the war had closed and the question of reconstruction arose, there could be no doubt but that Great Britain was the nation to institute and carry out the great reforms that were necessary. One of the most important yet undertaken was the abolition of tithing, which had been a method of oppression impossible to conceive by one never having had experience of it. The tithe gatherers were entitled to a tenth; they seldom took less than one-fourth of the produce of the country. The speaker knew of a beautiful village in Lebanon where the people had cut down all their fruit trees because the *Multeezim* had got in the habit of taking

everything of each year's crop. Now, Lord Salisbury had declared in Parliament that tithing was to be abolished. There were other reforms, such as the liberty of the press and a change in judiciary. The speaker never heard of a judge in the Turkish empire who could not be bribed. He himself had a case in court in Beyrout last year. Fortunately all the witnesses on both sides were Mussulmans, as Christians' evidence was not admissible. He was plaintiff and had four Mohammedan witnesses. The defendant, a Mohammedan, had twenty-five witnesses. The Cadi heard the testimony of the plaintiff's witnesses, and then gravely gave a judgment in his favor without hearing the defendant. Very much surprised, the speaker asked a Mufti who was friendly to him if that was law. "Yes," replied the Mufti, "if four Mussulmans declare in the face of God that a certain thing is true it must be true, and the law would stultify itself if it permitted other witnesses to declare it untrue."

Thanksgiving Day.

WASHINGTON, Oct. 31.—The President has issued the following proclamation, setting apart Thursday, Nov. 28th, as a day of thanksgiving:

By the President of the United States:

The recurrence of that season, at which it is the habit of our people to make devout and public confession of their constant dependence upon Divine favor for all the good gifts of life and happiness, and of public peace and prosperity, exhibits, in the record of the year, abundant reasons for gratitude and thanksgiving. Exuberent harvests, productive mines, ample crops of staples of trade and manufactures, have enriched the country. The resources thus furnished to our reviving industry and expanding commerce are hastening the day when discords and distresses through the length and breadth of the land will, under the continued favor of Providence, have given way to confidence and energy and assured prosperity. Peace with all nations has remained unbroken, domestic tranquility has prevailed, and the institutions of liberty and justice which the wisdom and virtue of our fathers established remain the glory and defense of their children. The general prevalence of the blessings of health throughout our wide land has made more conspicuous the sufferings and sorrows which the dark shadow of pestilence has cast upon a portion of our people. This heavy affliction even the Divine Ruler has tempered to the suffering communities; an universal sympathy and succor have flowed to their relief, and the whole nation may rejoice in the unity of spirit in our people by which they cheerfully share another's burdens.

Now, therefore, I, Rutherford B. Hayes, President of the United States, do appoint Thursday, the 28th day of November next, as a day of national thanksgiving and prayer; and I earnestly recommend that, withdrawing themselves from secular cares and labors, the people of the United States do meet together on that day in their respective places of worship, there to give thanks and praise to Almighty God for his mercies, and to to devoutly seech their continuance.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington this 30th day of October, in the year of our Lord one thousand eight hundred and seventy-eight, and the independence of the United States the one hundred and third.

R. B. HAYES.

By the President:
WM. M. EVARTS, Sec'y of State.

News of the Week.

—Dr. Babcock, who was once wealthy, and has become well known as the inventor of the fire extinguisher, is now said to be an outcast in Oakland city, Cal.

—The Halladay Co. at Batavia, Ill., shipped lately to Egypt, two immense box pumps to elevate water from the river Nile for irrigating purposes. These pumps are connected by a walking beam, and raise three barrels of water per stroke. The pumps are operated by a twenty-two foot Halladay windmill.

—Our indebtedness to the people of other countries has been estimated at $250,000,000; though some statisticians who claim to be authority reduce the amount one-fifth. It is not more than five years since our indebtedness abroad was nearly four times as great. We have been gradually relieving ourselves of this heavy obligation to foreigners by assuming it ourselves, and if this process continues for a few years longer we shall be our own creditors, and will then be in a condition like unto England, nearly the whole of whose indebtedness is held by her own people.

—Last week was a terrible one for shipping on Lake Michigan. A whole fleet of vessels were beached or sunk along the east shore. At Luddington a large grain-laden schooner having shifted her cargo was in danger of going down at anchor, and forty men were employed to shovel the grain over. The vessel drifted on the bar and became a complete wreck, the crew and men taking to the rigging whence they were rescued with the greatest difficulty the next day. Another vessel was lost near Muskegon with several of the crew. Reports are anxiously awaited from several other craft, and it is feared they have gone down with all on board.

—A Chicago jury decided the case of a wife murderer last Saturday night in this wise: "We, the jury, find the defendant guilty in manner and form as charged in the indictment, and fix his punishment at death by hanging. We, the jury, also find the defendant, Jeremiah Kennedy, to be insane at the present time." After being taken to his cell the prisoner showed a very sane kind of rage at the result. He will be tried for insanity, and if not sent to the asylum will be hung.

—The public debt statement for October shows a decrease of the public debt amounting to over $3,000,000, about the same as in September. The balance of trade still continues to be largely in favor of the United States. The returns for September show that the excess of exports over imports during that month was more than $20,500,000, an increase of over $5,000,000 above the excess for September, 1877. The same returns show that the imports of coin to this country during September were more than $1,000,000 more than the exports, showing an increase of nearly 30 per cent. over the same balance last year.

—The United States Consul at Tangier has transmitted a dispatch to the State Department, giving an account of the fearful ravages of the cholera in the interior of Morocco. The misery among the people is great, and business is almost completely paralyzed. The cholera is sweeping over the middle and the southern provinces, and hundreds are dying of starvation. To all these miseries, small-pox and malignant fevers add to their horaors.

—It is reported that the negotiations between England and Portugal, in regard to the cession of Delagoa Bay, an inlet of the Indian Ocean, in Southeastern Africa, fifty-five miles in length from north to south, and twenty miles across, have been completed.

—Since the yellow fever appeared in the South last summer there have been 12,617 deaths. Of these 3,917 occurred at New Orleans, 3,108 at Memphis, 1,118 at Vicksburg, 327 at Grenada and 314 at Holly Springs. Thirty-two deaths from yellow fever occurred at Cairo, thirty in New York, thirty-one in St. Louis, thirty-two in the vicinity of Gallipolis, sixteen at Cincinnati and one in Chicago.

—The official estimates required for the postal service the next fiscal year aggregate $36,551,900. The estimated total postal revenues will fall short of supplying this sum by $5,907,876. The amount appropriated for the current fiscal year was $33,256,373, of which $4,222,274 comes from the general treasury. It is estimated therefore that $1,685,631 more than this year's appropriation from the treasury will be required for the next fiscal year.

—The agent of the Nez Perces Indians, Oregon, in submitting to the commissioner of Indian affairs his eighth annual report, states that during the year the Indians have been unusually quiet, as well as industrious. The departure of the non-treaty element from the section of country in the vicinity of the reservation has resulted in good to the treaty-abiding portion of the tribe, who are successfully endeavoring to lead a civilized life. A few non-treaty Indians remain, but seldom come on the reservation to create trouble. The census of the tribe shows a total of 1,156 men, women and children. There are 3,122 acres under cultivation, and the Indians harvested 20,000 bushels of wheat, 6,500 bushels of oats and 3,500 bushels of corn. They have raised more than enough for their own subsistence. There is an orchard of 3,000 apple trees upon the reservation. The average attendance at school is 48.

—About 60 per cent of the looms and spindles in the Lancashire and Cheshire cotton districts of England have stopped or are working on short time. The agricultural laborers in Kent and Sussex counties threaten a general strike, because of the announced intention to reduce their wages.

FOREIGN.

—A letter from Odessa to a German newspaper presents a startling picture of the Nihilist movement in Russia. The sect it says has penetrated the universities, and even the military academies, and the police are afraid to make arrests, fearing the sentence of the secret revolutionary tribunals.

LONDON, Oct. 29.—The *Pall Mall Gazette* editorially declares that the Treaty of Berlin is a failure; that it will be impossible by it to arrive at a pacific solution, and that the sooner this fact is recognized the better. "Peace," it says, "must be commanded by the arrest of the reckless power which has kept Europe in commotion for years past, and now threatens to break away from all law and all restraint. If this is only to be done in concert, and the concert is a give and take matter for the benefits of which all parties must pay something, it follows that we should not shrink from any price in reason."

—A memorial to Thomas Clarkson, the advocate of the abolition of slavery, has been placed in Playford church, Ipswich, England. It consists of a marble medallion portrait with an appropriate inscription.

—Louis, king of Portugal, and son-in-law of the late king of Italy, Victor Emanuel, is under such an apprehension or fear of being assassinated, that, it is said, he will travel on the river Tigris only in a war frigate, and has also placed extra guards aroond his royal palace.

—The thirty-second report of the British commissioners in lunacy shows that the number of "registered lunatics, idiots and persons of unsound mind in England and Wales" has increased from 36,762 to 68,538 in the last nineteen years.

—The Oldham, England, cotton operatives on Saturday unanimously resolved to resist the proposed reduction of 10 per cent on wages. Twenty thousand hands and eight million spindles will be affected by this action.

—A police magistrate of Montreal committed six Orangemen for trial for belonging to an illegal society. When the case came to trial the judge charged the jury that they should acquit these men on the ground that their assembling in their lodge-room was not illegal.

—The Conservatives in England, says an *Inter-ocean* dispatch, who questioned the wisdom of Beaconsfield's Eastern policy, and predicted that the diplomatic arrangements at Berlin would prove to have settled nothing for European peace, while it involved England in new and weighty responsibilities, political, moral and financial, without adequate return, are winning numerous adherents in view of current events. Little heed is given to the sensational assertions that Russia proposes to renew an aggressive war, but everybody sees that she has neither been put in bonds, nor compelled to retire from her menacing position. The Afghanistan policy is also criticised as another blunder, because war with the Ameer, even though British arms shall achieve success in the field, will, diplomatically, level the mountain barriers still separating Russia from British India, and give the Czar active sympathizers and invaluable allies if ever, in the future, he shall justify the English jealousy and distrust of his purposes, which afford motive for the Afghanistan campaign. There is a decidedly uneasy feeling in intelligent circles, caused by a conviction that, unless the British policy is radically changed, next spring will find England involved in an expensive war, at a time when the country more than ever before needs repose, economy, and reduced taxation, in order to revive her languishing industries and relieve popular distress.

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TRACT NO. 26.

FREEMASONRY A RELIGION.

This Tract is made up of quotations from Standard Masonic Authors and nothing could more clearly demonstrate the fact that Freemasonry claims to be a Christless and therefore Anti-christian religion.
An 8 page Tract.

TRACT NO. 27.

Duty and Ability to Know the Character of Freemasonry.

Thousands seem to consider it a virtue to know nothing about the character of Secret Societies. This is shown to be a great error if not a crime and our duty to use the knowledge within our reach, especially when of such vital importance, is clearly enforced.
A 4 Page Tract.

Cynosure Tract No. 28.

FREEMASONRY REVEALED.

A LEGAL ATTESTATION BY EDMOND EDNAYNE

To the correctiness of the published expositions of Freemasonry The author very briefly states the mode of preparation and initiation in the various degrees, with the mock murder and resurrection of the candidate in the personification of Hiram Abiff in the 3d. degree and the penalties of each.
A 2 page tract.

TRACT NO. 29.

D. L. Moody on Secret Societies.

At his great religious meetings in Philadelphia, New York, Chicago and Boston this man of God has shown clearly that the Bible condemns all connection of Christians with Secret Societies and most emphatically enjoins the Separation of his people from the World.
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TRACT NO. 1, IN SWEDISH:
translated by **Prof. A. R. CERVIN.** A 15 page tract

GERMAN CYNOSUCE TRACT A.

Six Reasons why a Christian should not be a Freemason.

By Rev. A. GROLE, Pastor, German M. E. Church, Worchester, Mass
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By Mail.

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Donations to the Tract Fund.

Isaac Strong, 90 cents; Mrs. Abbiah Coe, $1.

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No. 3		71½
Rejected		58
Winter	79¼	86½
Oats—No. 2		32
Rejected		19½
Rye—No. 2		44½
Bran per ton	7 25	7 50
Flour—Winter	4 00	5 00
Spring	1 75	5 00
Hay—Timothy	6 75	8 40
Prairie	5 50	6 00
Mess Beef	8 00	9 00
Tallow	6½	6⅝
Lard per cwt		5 85
Mess pork, per brl		7 00
Butter medium to best	10	25
Cheese	8	8½
Beans	1 25	1 75
Eggs	12½	17
Potatoes per bu	45	58
Apples	1 00	1 75
Seeds—Timothy	98	1 10
Clover	2 50	3 50
Flax	1 15	1 21
Broom corn	1	4
Hides green to dry flint	6	14
Lumber—Clear	27 00	34 00
Common	11 00	13 00
Shingles	1 50	3 90
WOOL—Washed	27	36
Unwashed	15	28
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Sheep	2 00	3 50

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Wheat—Spring	85	92½
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Corn	45	47
Oats	27½	33½
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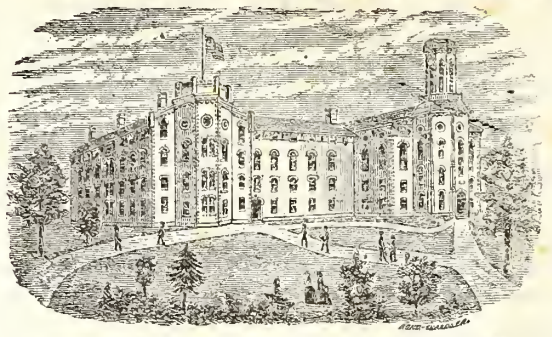
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CHICAGO, THURSDAY, NOVEMBER 14, 1878.

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J. BLANCHARD, EDITOR.
H. L. KELLOGG, ASSOCIATE EDITOR.

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Notices.

ILLINOIS STATE MEETING.

NOVEMBER 20, 21 AND 22.

The Annual Convention of the State Christian Association will be held in the College chapel at Wheaton, Nov. 20th, 21st and 22d, opening on Wednesday evening with an address by the president of the Association, Bishop Milton Wright of Cedar Rapids, Iowa. Other able speakers will be present, among whom are expected Elder J. L. Barlow, Rev. D. P. Baker of the "Free Methodist," Rev. W. Warner, delegate of the Wisconsin Wesleyan conference, and the fraternal delegation of the Wisconsin State Association. The great work of this convention, will be the establishing of missions free from the lodge, and forming a basis for a Christian alliance or United Churches of Christ. This will be the most important meeting ever held by the Association and every friend of reform in the State who can possibly be present should come. The homes of the Wheaton friends will make every delegate welcome. All delegates coming over the Chicago and North-Western road, paying full fare, will be returned FOR ONE-FIFTH FARE.

Delegates coming on the C. B. & Q. railway, reaching Aurora at 2 P. M. can reach Wheaton at 5:30 via the Fox River line to Geneva, on the C. & N. W. Those coming on later trains will be met at Naperville at 6 P. M. with conveyances.

IOWA.

The annual meeting of the Anti-secret Association of the State of Iowa, in accordance with the known wish of a majority of the officers, as also at the request of other friends, is hereby called to meet at Cedar Rapids (instead of Chariton) on Tuesday, Dec. 10. at 2:30 P. M. to continue through the following day. Important matters will demand attention. Able and interesting addresses may be expected. Auxiliary associations and churches in sympathy with the movement are hereby urged to send delegates. All friends of reform are hereby invited to attend this Convention.

C. D. TRUMBULL, Rec. Sec'y.

Topics of the Time.

Last week in Worcester the topic of topics was politics and Butler. This week it is the National Convention and the lamentation for the "widow's son."

The papers report at length the New York conference on the second coming of Christ. A convention of similar character but less influential, met a few weeks since at Toronto. The papers read at the New York meeting will be read by a few; in more, probably, will spring up an inquiring spirit that may lead them to the "precious word," where are written words that are the life of the world and the hope of the Christian church. In other ways the meeting will indirectly be a blessing in encouraging those who hold the hope of Christ's coming feebly or tremblingly, and in turning the thought of the church into the future from a too exclusive resting on the past, thus inspiring faith and weakening the hold of formalism begotten of narrow experiences. But had Christ really come while the conference was sitting would he have found faith there? With which company would some of its members have met their Lord? with those who rise to meet him in the air, or with the false-swearers, the infidels, the deists, the rejecters of Christ in the lodge?—with which, for they have long professed fellowship for both?

New York was horrified last Thursday by a robbery of a strange and unusual nature. During the last few months the ghoulish work of despoiling new-made graves has been so great as to cause serious apprehensions in the vicinity of every medical college; but the trade of "body-snatching" had a "new departure" when a company of bold villains in the center of a great city, whose every point is guarded by watchful eyes, dug into a vault, broke open a triple coffin, and bore away the decomposing remains of A. T. Stewart, now nearly three years buried. The audacity, the horrible nature of the deed is amazing. It was equalled in boldness by the Manhattan bank robbers and was undertaken for the same end—a reward. But who can measure the avarice of a New York thug who can plan and execute so loathsome a business! The worst of it is the robbers have everything their own way in the matter; and they will not be likely to give up their booty for so small a sum as twenty-five thousand dollars. The problem of crime has some new features in these late affairs, that will puzzle our wisest law-makers.

As the facts in the case of Miss Owens in Salt Lake City come out, the revolting character of Mormonism is revealed in all its darkness and crime. Miles, the seducer in the name of religion, has been bound over to the grand jury, but eleven of the fifteen members of this body are Mormons, and what can be done? The witnesses, generally, will not testify where their secrets are involved in their replies. The daughter of the late Brigham Young personated Eve in the endowment house ceremony of Miss Owens, but refused to answer the question of the court, being bound by the horrible oaths of Mormonism. Last week, the non-Mormon women at Salt Lake at a public meeting adopted a thrilling address to Mrs. President Hayes and the women of the United States setting forth the inactivity, if not the collusion of Congress in this great crime, and the infamy and degradation of the Mormon system. They appeal to the Christian women of the nation to join them in the holy crusade against the evil. May God grant success to their effort; and withered be the hand that would be raised against them! The appeal closes with these words: "We call upon the Christian women of the United States to join us in urging Congress to empower its courts to arrest the further progress of this evil, and to delay the admittance of Utah into Statehood until this is accomplished; and we ask you to circulate and publish our appeal in order to arouse public sentiment, which should be against an abomination that peculiarly oppresses and stigmatizes woman. It is our purpose to ask names to the petition designed for Congress, and we hope also that every minister of the Gospel will commend it to the women of his congregation, and that all Christian associations will do what they can to obtain signatures. With cordial co-operation and concerted action of the Christian women of our land, we may confidently hope that the great sin of polygamy may be abolished."

The failure of the Bank of Glasgow last month has brought on a financial crisis in Scotland as disastrous and wide-spread as that of Jay Cook in 1873. One after another the great firms that leaned on the bank have sunk, and the whole people feel the shock. The great ship-building companies of the Clyde have resolved to enforce a reduction of wages, and the ship-builders' union, a powerful society numbering twenty thousand in Great Britain and Ireland has struck. There is every prospect of a long and bitter struggle which will be most disastrous in the present circumstances, and will tend to drive the ship-building trade to other and perhaps distant localities. The builders on the Delaware see their opportunity and are on the alert.

In the struggle between Bismarck and the Socialists of Germany the views of President White of Cornell University are suggestive. He has just returned from Europe, where he was one of the United States Commissioners at the Paris Exposition. He believes the attempt to suppress the Socialists by force is a great mistake, since the main incentive for the uprising is the terrible pressure of the military system. He says: "I traveled from the frontiers of France by easy stages, around to Italy, and then through Germany, and in every little town the most important business seemed to be the training of men to cut the throats of their neighbors. France is obliged to have a military system, and Germany, too; and that is the center of the evil; but the financial depression is almost unbearable. In Germany there are few signs of a better outlook. It is curious that Germany, which had so much money poured in upon it after the Prussian War, should now be almost stagnant financially, while France, from whom the numerous sums were taken, enjoys apparent prosperity." If this view of Germany is correct it is a wonderful argument for the disarmament of Europe and the adoption of arbitration for national disputes.

The Prophet of Carmel.

Elijah stood erect,
Terrible earnestness and majesty
Now sitting on his brow. Twelve stones he took—
Mark, twelve; this challenge was in the full name
Of Israel, as it stooped to David's hand,
And with one mighty throb the multitude
Approved Elijah's purpose;—twelve smooth stones
From Carmel's side, and with them he repaired
Jehovah's altar. Then at his command,
We filled the trench with water, till it ran
Around the altar like a surging stream,
And washed the stones and soaked the wood beneath
The sacrifice. He knelt upon the ridge,
Against the golden, placid sky of eve;
Brief, simple, clear, his words arose to heaven:
"That God would testify unto himself
And to his prophet, and would turn the hearts
Of his own people back to him again."
Scarce had he spoken when a broad white glare,
Scattering earth's light like darkness in his path,
Keener than lightning, calmer than the dawn,
The sword of God that proveth him by fire,
That proveth him by fire in every age,
Stooped from above and touched the sacrifice.
In the white blaze the sun grew wan, and hung
Like a pale moon upon the glimmering sky.
The fierce flame licked the water up; the wood
Crackled aloft, the very altar stones
Glowed fiery red. The pillared smoke arose
Through the flushed air in towering flawlessness,
Then spread out, calm and broad, like God's own face
Breathing acceptance.
But Baal's prophets shook
In utter fear, and smote upon their breasts,
And grovelled, moaning, down into the dust.
Clear broke the shout from that great multitude,
"JAH IS THE GOD! JEHOVAH HE IS GOD!"

—Bayne's "Days of Jezebel."

Coming to Shame.

BY ALBERT M. PAULL.

The Masonic fraternity exhibits great uneasiness "lest the craft should come to shame." Not that there is any danger of shame on account of its disgraceful deeds. But it is the *reputation* of the craft they are so anxious about. Masonry has a black heart, but a fair face; a bad character, but, to some extent, a fair reputation. As to its character, we cannot say any good of it. It is such that traitors, pirates, whoremongers, rum-sellers, infidels, pagans and alas! some Christians also, meet on the level and part on the square. It must of necessity be of so low a grade as to meet the ungodly desires and tastes of all this motley crew. As to its reputation, by some means, by falsifying and misrepresentation, Masonry has succeeded in establishing a name which is utterly at variance with its true character; a glare which, hovering over the institution, covers its deformities and transforms it, apparently, into an angel of light. Whenever the penetrating rays of the *Cynosure* are turned upon this fictitious reputation it vanishes like the *ignis fatuus* before the pure light of heaven. The life of Masonry therefore depends on keeping out of sight its true character and maintaining at all hazards this fictitious reputation.

We say, 1st. It must keep out of sight its true character. Mackey's words are very significant when he says (Jurisprudence, p. 37): "The death of the order would follow its legalized exposure." We understand now, under this light, why Masonry impresses such fearful and blasphemous oaths of secrecy; why it maligns the character of and when possible murders those who expose its wickedness. Exposure will bring the craft to shame. Then let the exposure go on apace!

2d. It must maintain at all hazards this fictitious reputation. This is strongly expressed by Chase (Digest, p. 69): "But the reputation of the order must not be permitted to be endangered." What a magnificent impulse! Just what governs all hypocrites. The defaulter looks out for his reputation. In general, such people join the church and are very active. Every body has confidence in them, and admires their show of piety. They intrust their funds to their keeping, and mourn when it is too late to repent. Just so some Christians place their soul's eternal welfare into the keeping of this dark order of Freemasons, dazed by the glare of its famous, but untrue reputation. God grant they may repent in time.

But I am digressing. As might be expected, some strange developments follow the unfolding of the principle we are now considering, which perhaps we "cowans" would do well to bear in mind.

First, we will let Masonry speak for itself, and to begin: It punishes those crimes, and only those, which would bring the craft to shame, (Mackey's jurisprudence, p. 500): "And again in the same document [Old Gothic Constitution] the master is directed to guard his apprentice against the commission of perjury and all other offences by which the craft may be brought to shame."

Again: Offenses against outsiders are not worth the notice of Masons, as such offenses do not bring the craft to shame (p. 509):

"Thus, in the instance of a simple assault, in retaliation for injurious words, *where one party only is a Mason*, although the municipal law will not consider any words as a justification, and will proceed to conviction, still, as the offense is not infamous, nor the punishment ignominious, and the character of the order does not need to be vindicated, the lodge will not take cognizance of the fact."

Once more. A Mason will be punished who *innocently* brings shame upon the craft (p. 608):

"And from this arises an important principle of Masonic law. If A shall have been tried and convicted of a crime in the courts of his country, charges may be preferred against him in his lodge for conduct unbecoming a Mason, and on the trial it will not be necessary to introduce testimony to prove the commission of the act, as was done in the temporal court. It will be sufficient to adduce evidence of his conviction, and *the fact of his conviction* will be *alone* a good reason to render him obnoxious to a Masonic penalty. He has by the conviction brought shame upon the craft, and for this he shall be punished. It is true that there may be cases in which it is apparent that the conviction in the court was an unjust one * * * unless he can show cause to the contrary, he must be punished."

Second, we have a theory to present. It is this: An institution governed by so base an impulse, so regardless of the first principles of morality, and so jealous of a fictitious reputation, will stoop to any means, fair or foul, to boost up that reputation, or to save it from tumbling. And in connection with this hypothesis, we wish to mention a few facts and draw an inference.

Geo. T. Hathaway of Fall River, Mass., was a defaulter. He was a Mason. The hoodwinked press, however, had nothing to say upon that point, but there was a point upon which it dwelt with evident satisfaction, and blazed it abroad over the whole land, and that point was his church relations.

Now we have had another similar case in our own city of Providence, R. I. John B. Calder, a member of What Cheer lodge of Masons, has served the Grocers' and Producers' Bank as cashier for four years past, and during that short time has been practicing the great Masonic virtue of secrecy, and wearing the Masonic jewel of a silent tongue, i. e., he wanted money, and took it *secretly* from the funds of the bank and kept *mum*. He only took about $80,000 or $100,000 out of the capital stock of $160,000, leaving them a little something to remember him by. But, then, perhaps he might have taken the whole if he had been allowed a little more time, but as it was, he "stopped short, never to go again" to that pile of money. He is now in jail. The very first news of the defalcation showed up every relation he sustained as a professed Christian; as a member of the Baptist church, treasurer of the Sabbath school, and a prominent member of the Young Men's Christian Association. How diligent some one must have been to have ferreted all this out so soon. Whoever it was, he said nothing about Calder's relations with the lodge. Not one word about his being a Mason. It seems, too, that the preceding cashier, Eugene F. Phillips, also took about $15,000, and the books of the bank were that much behind when Mr. Calder took charge of them. Mr. Phillips has been and is now one of the directors of the bank. He too is a Mason, a member of the same lodge with Calder. He is able, he says, to replace his sum and intends to do so. He has not been arrested. Why not, we cannot tell. Perhaps Masonry holds the secret of his freedom.

To conclude; defalcation, like assassination, is in perfect harmony with the genius of Masonry, which is itself one immense "game of grab," intensified selfishness; and directly opposed to every principle of the religion of our Saviour, Jesus Christ. While it is undoubtedly true that some of these defaulters were connected with the Christian church, it does not thereby implicate the church, but only shows the hypocrisy of the men who would thus impose upon the people of God; and to always, when possible, mix the name of the church, to the exclusion of every other institution, with these defaulters, shows at the least, very bad taste, if not cunning and intense hatred to the church. Every one understands it as a sly thrust at the inefficiency of the religion of Christ. Who more likely to do this than the rival institution of Freemasonry? We ask the question, will any one question its force? Do you not see that while the eye of the public is turned to the church their attention is diverted from the lodge, and thus the craft may be saved from shame?

Though slow to apprehend these things, the people will eventually become enlightened, and then—God hasten the day—the craft *will* "come to shame" and deep disgrace; let us hope oblivion.

"Be off, or from?"

"Off"—till further developments.

Providence, R. I.

THE CYNOSURE OFFER—$1.50 A YEAR UNTIL MARCH 1, 1879.

Exposition Notes.

BY THOS. HODGE.

On school-children's day there was a sight. The Lilliputians were so active, so interested and wide awake, their every faculty open to receive. Sights, sounds and forms of all kinds were being appropriated by the voracious appetites for knowledge. Eyes and ears were open, and hands also ready to seize all sorts of cards and Anti-masonic tracts to be read and re-read when they got home.

A Unitarian Freemason from Michigan said that his grandfather died at the age of 90 in the State of New York, during the Morgan excitement, and the old gentleman regretted that the state of public feeling was then such as to prevent his being buried with Masonic honors! I am at a loss to see what object there was in giving such an item regarding this grandfather. He could scarcely expect to raise an Anti's esteem for the old gentleman's good judgment, or to illustrate his Christian hope. Surely the Grand Lodge above is at best inferior to the Christian's New Jerusalem!

A polite gentleman approached, smiled and made some remarks as he saw the object of the stand. He winced a little at the question, Are you a Mason? and, Is Masonry a religion? He retorted by asking if Romanism was a religion. I replied, Yes, and Mohammedanism also. He added another and walked off, evidently allowing the conclusion that his beloved Freemasonry is a religion also.

One said he intended to join the Masons, but he had heard Ronayne and he had given up all idea of doing so. His father had been an Anti-mason and he was now convinced that his father was quite right.

"I'm glad I ain't a member of any church," said one, and several avowed themselves to be opposed to Christianity as *Masonry was good enough for them.* This is a common sentiment. It would not, however, be fair to regard all who say so as having abandoned the church for the lodge, for some may be Jews or skeptics. But certainly the fact may be taken as proof that Masonry is not the "handmaid" of Christianity.

Here is one who is both Methodist and Mason and denies that he serves two masters. His minister and the deacons, or most of them, are Masons, too. He walks off complacently. What a delightful dilemma it must be for a man to be in when he has two masters! His Christianity commanding him to tell to every one all the best things he knows of it, and to have his Masonry commanding him to conceal and never reveal the best things he knows of it! Christianity offering glorious rewards, and Masonry threatening dire calamities for telling the *best* things in each to the benighted world.

A tall athlete, a Baptist, listened to a point or two versus the secret lodge, but he "couldn't see it." Others came along and evidently comforted him as they walked off together. Of all men who must necessarily take their bodies through the strange ceremonies of the lodge to rescue them from the errors of the profane world and entitle them to wear the white lambskin as the emblem of innocence, Baptists and others whose bodies have already been professedly "buried and risen with Christ in baptism," must be regarded as the strangest! Buried and risen with Christ and seeking the "new birth" in the Masonic lodge! What words shall express the situation!

The Lutherans also showed their colors. Their trumpet gives no uncertain sound. It is cheering amid so many modern religious bodies which are blinded on this subject, to find this old one continuing so true-hearted and so loyal to the Lord Jesus Christ. Whatever differences may exist on church government there should be unity in the faith of the absolute supremacy of Christ as Head of his body, the church. No other master can be allowed here. It won't do to imitate the ancient backsliders and attempt to worship the Lord and serve graven images.

A young Reformed Episcopal churchman alleged that Bishop Cheney was a Mason, and was so full of admiration for him in that character that every remark bearing against Masonry was fruitless. He could not see that the plain words of Mackey could mean what they said, else Bishop Cheney wouldn't be a Mason. Perhaps no case afforded a better illustration of the saying:

> "Convince a man against his will,
> He's of the same opinion still,"

if they are Masons. What a responsibility there rests on such men as Bishop Cheney, J. V. Farwell and others whose names were given as towers of strength to Masonry, and as a sufficient answer to the charge that Masonry is a religion not of Christ!

I had great pleasure in pointing to the portrait of the late Alexander Campbell to a young gentleman of the Christian church. To such the remarks of Mackey in his Ritualist regarding "the new birth," the "stone of foundation," etc., ought ever to be conclusive against the anti-Christian character of the lodge as a subverter of the Gospel. He read the remarks of Mackey with keen interest and I have no doubt that the seed fell into good ground and that the Masonic tares will be easily distinguished from the Gospel wheat hereafter.

The usual oratory was occasionally displayed over the "perjured" revealers of Masonry. How well satisfied the *denouncers* were with themselves when they had vented their indignation against the *renouncers!* Yet there was generally enough candor to admit that if a man thought he had taken an oath which he afterwards believed was wrong, e. g., to murder or to be an incendiary, it was right to repent and warn others against it. The exceptions would not admit the possibility of any wrong being involved in the Masonic oaths, while one occasionally was found to defend the obligation of every oath. If Christ's command "Swear not at all" means anything, it must mean swear not such oaths as are prohibited in Lev. 5: 4, i. e., oaths of things "HID" were sinful then and ever must be.

THE CYNOSURE OFFER—$1.50 A YEAR UNTIL MARCH 1, 1879.

WAS IT AN ADVERTISEMENT OR A CHARITY?

The following items are from the same column of the Cincinnati *Gazette* Jan. 25, 1876:

The widow of Chas. W. Temple remains in the Butler County Infirmary. Her health is rapidly failing, probably from an accident she met with some weeks ago, which, it is feared, she cannot survive. The old lady's case is peculiarly sad. To add to the troubles incident to old age, sickness, in the absence of friendly faces in her declining years, she is uncomfortably situated in a damp cellar-room, in company with a colored woman and infant child, and an insane woman who acts as her attendant, and performs her duties reasonably well during her sane intervals. Mrs. Temple was kindly cared for by the lodge of Freemasons, which her husband founded years ago in Oxford, until, for some reason, they cut off her support, and transferred her to the county poor house, where she is now supported by the public. It may be that in a small village a suitable home could not be provided for ths old lady, but it is believed that she could easily be provided a home in a Sister's hospital or some similar institution. In her present quarters her case is, indeed, pitiable.

Mrs. Temple, the old widow lady who was consigned to the county poor-house by the Masonic lodge of Oxford, some months ago, died on Saturday afternoon of the infirmities of old age, hastened probably by the neglect and treatment to which she was subjected by an insane attendant. The Oxford Freemasons sent a committee of one to see to the removal of her remains to Oxford, for interment with the honors due a Masonic widow.

"*MASONRY IS NOT POLITICAL!*"

[From the Catholic Examiner.]

Philanthropy, love of man, is the virtue Masons usually boast of, and it is in its exercise that the large sums that flow into the Masonic coffers are said to be expended. Whoever has studied the Masonic jargon, knows that man signifies in it, not every individual belonging to the great human family, but exclusively a Freemason; or, to explain its meaning more clearly, a person who is nothing but man, without any addition by which he would be recognized as belonging, for instance, to a certain religious community, or to a certain state, country, caste, and so on; as man is acknowledged only he who frees himself from the shackles of "superstition," which means religion, and of "slavery," which means monarchy, and who owns only the lodge, the mansion of free men. "Humanity" means Freemasonry. "Philanthropy" is the virtue which contributes temporal means toward, or assists in any way, the ultimate object of Freemasonry.

The ultimate aim of Freemasonry is the dominion over the whole world. The royal art, or the art of acquiring and wielding the regal or supreme power over the whole human race, consists in using the hammer for battering down the thrones of all tyrants, which means kings, the altars of all superstition i. e. religion, and the barriers of all prejudice, which means social rank, and in using the trowel for building up the Temple of Solomon according to the Masonic square and circle, which means the Masonic government over the whole world, kings and all peculiar governments being first used as tools for that ultimate end, and finally thrown aside.

Toward this ultimate aim all work is directed, under the seal of strictest secrecy, lest the powers that be, be aroused, and bethink themselves of self defense; in the midst of the night, till the rising sun shows to the astonished profane world that the Masonic light shines forth in the Orient. Toward this ultimate aim must serve also the moneys collected from the host of brothers who are admitted into the secret league, without receiving any knowledge of the final object for which they engage themselves to work and to pay. That the resources of the Masonic body are destined for such philanthropic political purposes, has never been doubted by those who observe the march of our contemporary history, and especially of that of the last century. But the secret agents of the initiated, guarded by thirty-three terrible and horrible oaths, like a fly by the encircling threads of the spider, are sometimes either unwise or wise enough, either conscientious or unconscientious enough, to let the secret out; and one fact that has become publicly known, throws then an immense light upon the nocturnal laboratories of the Mason lodges.

One of such untoward revelations we happen to have got knowledge of, is the contribution of the paltry sum of some £30,000 sterling made by the American lodges to the revolutionary government of Spain in 1874, for their army against Don Carlos. The *Chaine d'Union*, a Parisian Masonic journal, describes in its number for January, 1875, page 96, a great festival celebrated in the lodge "*Le Temple des Amis de l'honneur francais*," on the 21 December 1874. On this occasion Br.·. Holinski communicated to the convivial party the following fact:

"From the venerable lodge 'The Sons of Hiram,' working under the Grand Orient of Spain, we have received a letter to which we invite your fullest attention. It is an address of thanksgiving of the Spanish Masons to the lodges of the South American Republics. Those lodges have, with noble liberality, contributed a sum of 154,000 piasters for the "liberal" army which fights against Don Carlos. The sum mentioned has already been forwarded to our venerable Br.·. General Esparto." To this Br.·. Holinski added: "The example of our American Br.·. is a new proof of the power of Freemasonry, and may serve to shame those of our Br.·. who have done as yet nothing for this noble cause."

Br.·. Serrano it was who in 1874 ruled over unhappy Spain; and it is he, or his "Government of Spain," which was considered by the philanthropic American lodges one of the poor who foremost deserved a subvention from the lodges.

If Freemasons say, we do not occupy ourselves with politics, but only with social amusements and works of benevolence then let this fact, to which we can add others, stand as a proof that, however it may be with regard to the blindfolded apprentices, it is certainly a a shameless untruth in the mouth of the initiated.

A new story of Mr. Lincoln is related by a correspondent of *Harper's Magazine.* This gentleman called upon Mr. Lincoln soon after he was installed, and while awaiting the President's leisure in walked several officers of the Spanish navy to pay a visit of courtesy to the American ruler. They mistook the visitor for the President, and while they made their pleasant speeches to the former the latter shook with laughter, and motioned to his caller to go on with the farce. The correspondent concludes: "I thought now I had paved the way to win the position I had come to ask. I made up my mind to address the President in a new way, and thus add to the hold I already had upon him. So when my time came, I stepped up to Mr. L. and said: 'Sir, I have seen the annoyance to which you are subjected by so many and often-repeated requests for innumerable positions, etc. Now if you will permit me to shake hands, I will try and smother my desire for a certain position which I had come to ask from you.' Mr. L. jumped up, and grasping my hand said: 'Sir, you are one man in a thousand. I am doubly indebted to you. You have been the means of conveying to those Spanish officers that the President of the United States is a very handsome man, and then you do not even ask an office. But,' he added, 'hurry home. You may repent.'

The Unequal Yoke.

FROM THE STANDPOINT OF RELIGION.

In looking through Scripture we find almost numberless passages setting forth the intense spirit of separation which ought ever to characterize the people of God. Whether we direct our attention to the Old Testament, in which we have God's relationship and dealings with his earthly people, Israel; or, to the New Testament, in which we have his relationship and dealings with his heavenly people, the church; we find the same truth prominently set forth, namely, the entire separation of those who belong to God. Israel's position is thus stated in Balaam's parable, "Lo, the people shall *dwell alone*, and shall not be reckoned amongst the nations." Their place was outside the range of all the nations of the earth; and they were responsible to maintain that separation. Throughout the entire Pentateuch, they were instructed, warned and admonished as to this; and, throughout the Psalms and Prophets we have the record of their failure in the maintenance of this separation, which failure, as we know, has brought down upon them the heavy judgments of the hand of God. It would swell this little paper into a volume were I to attempt a quotation of all the passages in which this point is put forward. I take it for granted that my reader is sufficiently acquainted with his Bible, to render such quotation unnecessary. Should he not be so, however, a reference, in his concordance, to the words "separate," "separated" and "separation," will suffice to lay before him at a glance the body of Scripture evidence on this subject. The passage just quoted, from the Book of Numbers, is the expression of God's thoughts about his people Israel: "The people shall dwell ALONE."

The same is true, only upon a much higher ground, in reference to God's heavenly people, the church —the body of Christ—composed of all true believers. They, too, are a separated people.

We shall now proceed to examine the ground of this separation. There is a great difference between being separate on the ground of what *we* are, and of what *God* is. The former makes a man a *Pharisee;* the latter makes him a *saint.* If I say to a poor fellow-sinner, "Stand by thyself, I am holier than thou," I am a detestable Pharisee and a hypocrite; but if God, in his infinite condescension and perfect grace, says to me, "I have brought you into relationship with myself in the person of my Son Jesus Christ, therefore be holy and separate from all evil; come out from among them and be separate;" I am bound to obey, and my obedience is the practical manifestation of my character as a saint—a character which I have, not because of anything in myself, but simply because God has brought me near unto himself through the precious blood of Christ.

It is well to be clear as to this. Pharisaism and divine sanctification are two very different things: and yet they are often confounded. Those who contend for the maintenance of that place of separation which belongs to the people of God, are constantly accused of setting themselves up above their fellowmen and of laying claim to a higher degree of personal sanctity than is ordinarily possessed. This accusation arises from not attending to the distinction just referred to. When God calls upon men to be separate, it is on the ground of what he has done for them upon the cross, and where he has set them, in eternal association with himself, in the person of Christ. But if I separate myself on the ground of what I am in myself, it is the most senseless and vapid assumption, which will sooner or later be made manifest. God commands his people to be holy on the ground of what he is: "Be ye holy, for I am holy." This is evidently a very different thing from "stand by thyself, I am holier than thou." If God brings people into association with himself, he has a right to prescribe what their moral character ought to be, and they are responsible to answer thereto. Thus we see that the most profound humility lies at the bottom of a saint's separation. There is nothing so calculated to put one in the dust as the understanding of the real nature of divine holiness. It is an utterly false humility which springs from looking at ourselves—yea, it is, in reality, based upon pride, which has never yet seen to the bottom of its own perfect worthlessness. Some imagine that they can reach the truest and deepest humility by looking at self, whereas it can only be reached by looking at Christ. "The more thy glories strike mine eye, the humbler I shall be." This is a just sentiment, founded upon divine principle. The soul that loses itself in the blaze of Christ's moral glory, is truly humble, and none other. No doubt, we have a right to be humble when we think of what poor creatures we are; but it only needs a moment's just reflection to see the fallacy of seeking to produce any practical result by looking at self. It is only when we find ourselves in the presence of infinite excellency, that we are really humble.

Hence, therefore, a child of God should refuse to be yoked with an unbeliever, whether for a domestic, a commercial, or a religious object, simply because God tells him to be separate, and not because of his own personal holiness. The carrying out of this principle, in matters of religion, will necessarily involve much trial and sorrow; it will be termed intolerance, bigotry, narrow-mindedness, exclusiveness and such like; but we cannot help all this. Provided we keep ourselves separate upon a right principle and in a right spirit, we may safely leave all results with God.—*From the Unequal Yoke by C. H. M.*

Remember the special price till March 1st, 1879, *is* $1.50 *a year for the Cynosure.*

—A correspondent of the *Standard* describes Albert Lea, Minn., as one of the prettiest little cities in Minnesota. No guns are allowed to be fired in the corporation limits, so wild ducks come here in the spring, hatch, and tarry till November. It is a luxury to see wild birds so tame among wild boys. Just now the muskrats are making their nests for winter, rounding up piles of flag almost as large as hay-cocks. Some of these nests are only three or four rods from dwelling houses. Happy town, where men and muskrats dwell together in unity! These little animals, by the way, are a sort of night police; they watch as well as work while people sleep. One rarely hears of burglaries in Albert Lea.

Reform News.

The State Meeting at Waupun, Wisconsin.

REPORT OF STATE LECTURER.

WAUPUN, Wis., Nov. 1, 1878.

DEAR BRO. KELLOGG:—The fifth annual convention of the Wisconsin State Christian Association has just closed its session. Owing to the storm and bad roads the attendance was not as great as was expected, but was reasonably good. A deep interest was felt in the cause, and the sessions were harmonious.

The subject of an alliance of churches against organized secretism was discussed, and Rev. W. Warner, of Byron, Rev. E. W. Johnson, of Waupun, and Rev. W. W. Ames, of Menomonee, were chosen delegates to the convention at Wheaton, Nov. 20–22, and H. H. Hinman a delegate to the National Convention at Worcester, Massachusetts.

About $60 were pledged for the support of a State lecturer, and a committee appointed to raise funds in the different counties for this object.

Mr. E. Ronayne worked the three degrees in his usual interesting and instructive manner. I have been with him on many occasions, and have never known him to do better. The large hall was crowded in the evenings and the attention was excellent. The city authorities endeavored to preserve order and are worthy of praise. The wrath of the craft was greatly stirred. Two large stones crashed through the windows, and on reaching the house of Mr. D. Andrews, his family and visitors, including Rev. Starks and wife, Mr. Ronayne and myself, were greeted with a volley of bad eggs, which fell around us, but strangely did not hit any of us. The family of Bro. W. Sperry had also the honor of a donation of bad eggs, while multitudes of others got any amount of bad language.

This morning by the courtesy of the officers of the Penitentiary we were permitted to visit and pass through its different departments. I regret to say that some of them had the bad taste to express hostility and contempt for Mr. Ronayne and his work, though the visitors did not allude to the matter. Yours in the Lord, H. H. HINMAN.

REPORT OF STATE AGENT.

To the Wisconsin Christian Association Opposed to Secret Societies.

DEAR FELLOW LABORERS:—Another year of toil and conflict has passed and we meet to review our work and lay our plans for the future. The past year has in some respects been one of unusual trial. The continued financial pressure has made it difficult to obtain means for the prosecution of our work, while the partial failure in crops in this State and Minnesota has added to the doubt, discouragement and dismay, that have settled down on many minds. There are, however, many indications that are hopeful, and the outlook is full of promise.

1st. The secret trades unions and communistic societies both in America and Europe have caused a widespread alarm and a deep conviction that all secret organizations are dangerous to the public safety. The threatened violence in our great cities from armed bands of secretists, the attempted assassination of the German Emperor and the recent stringent enactments against these organizations in Germany, are among the evidences of a reaction of sentiment on this subject.

2nd. The *morale* of the lodge has materially deterioated. The proportion of Christian men who are connected with Freemasonry and Odd-fellowship has steadily diminished. Good men either keep out of the lodge or they silently leave it if they have joined, and it comes more and more under the control of the bad. The omission of the name of God by the Grand Orient of France is one of the evidences of this tendency to atheism and its attendant wickedness.

3rd. Statistics show that their numbers are diminishing. The United States Grand Lodge of Odd-fellows report a large falling off in numbers and in funds. The World's Grand Lodge of Knights of Pythias reported last year a loss of 5,000. The Grand Chapter of Indiana reports a loss, and in the Grand Lodges of New York, Indiana, Illinois and Missouri, there is a large falling off in Masons, while in the other States of the Northwest the increase has not kept pace with the increase of population.

Our meeting at Baraboo last year was eminently successful. The clear and able exposition, not only of the esoteric work, but of the nature, history and spirit of Masonry by Mr. E. Ronayne, did much to vindicate our principles and to break down the opposition to our reform. His labors in other places in the State have had excellent results.

At the convention in Baraboo I consented to act as agent of the N. C. Association for this State until some one could be found to take my place. I have been unable to find a suitable agent, and so have continued to labor in this State, reporting to the N. C. A. up to Sept. 30th, at which time my connection with them as agent ceased. I have labored in Sauk, Monroe, Vernon, Richland, Rock, Walworth, Jefferson, Washington, Fond du Lac, Waupaca, Portage, Columbia, Vernon and Trempeleau counties, besides one month in Kansas and some weeks in Minnesota. My family has continued to reside in Wheaton, Ill., and I have preached a few times in that State.

I report since Nov. 1, 1877, 272 days service and 151 lectures and sermons. My expenses have been as follows:

Railroad fare	$196 13
Hotel fare	15 45
Postage and stationery	5 87
Total	$217 45
I have collected on the field	$283 99
Subscriptions for the publishing house	155 00
Total collections	$438 99

Of the $225 pledged for my support at Baraboo, there have been paid as follows:

For Rock county by W. C. Stevens	$40 00
Sauk county	35 00
Dunn county by Rev. W. W. Ames	10 00
Dodge county by Samuel Bennett	5 00
Walworth county	19 00
Total collected	$109 00

There is due as follows:

Walworth county	$21 00
Sauk "	5 00
Trempeleau "	30 00
Dunn "	30 00
Dodge "	20 00
Richland "	10 00
Total	$116 00

The Association assumed no pecuniary obligations to me, and I have no demands against it, but would say that in order to continue the services of an agent in the State it will be necessary to raise not less than three hundred dollars over traveling expenses, and it is desirable that it should be paid at least quarterly.

In conclusion, let me say, that our reform needs above all things the power of prevailing prayer. Like the dumb devil this kind goeth not out but by fasting and prayer. But so sure as God is true, into that kingdom that is to fill the whole earth there shall enter nothing "that defileth, neither whatsoever that worketh abomination or maketh a lie, but only they who are written in the Lamb's Book of Life."

RESOLUTIONS.

Resolved, 1st. That we renew our testimony against every form of organized secretism, and especially against Freemasonry, the mother and pattern of them all, as contrary to Christian simplicity, injurious to public morals and destructive to civil equality; and that the church cannot continue to tolerate it without being destroyed by it, nor the State without a subversion of our republican institutions.

2d. That from all the testimony presented to us as an Association we are firmly convinced that the institution now known as Freemasonry is undoubtedly the secret worship of Baal, as it was practiced in Israel, Phœnicia, etc., in the days of pagan ascendancy; that it is thoroughly and purely anti-Christian in practice and principle—a degradation to men and a gross insult to the God of heaven and earth; and that we earnestly call upon all professing Christians, and especially on all ministers of the Gospel, to have no fellowship with it.

3d. That we commend the proposed plan of an alliance of churches against organized secretism, and that our hope for the redemption of our nation is in the preaching of a Gospel that has no fellowship with the unfruitful works of darkness, but rather reproves them.

4th. That we earnestly commend the *Christian Cynosure* and urge its continued and enlarged support as vital to the success of this reform.

5th. That we tender our sincere thanks to the people of Waupun for their generous hospitality and to the Waupun *Times* for publishing notices of the meeting.

6th. That we express our warmest sympathy with Rev. W. W. Ames and family in being subjected to what seems to us to have been most manifestly a malignant Masonic prosecution, and we earnestly commend him as a fearless and faithful minister of Christ and an earnest and able advocate of our reform.

7th. That we request the publication of the proceedings of this convention in the Waupun papers, the *Cynosure*, *Telescope*, *Wesleyan*, *Free Methodist and Weekly Witness*.

REPORT OF COMMITTEE ON FINANCE.

The Committee on Finance and State Agency report that we recommend that we, as an Association, unite with the Association of Illinois in the support of a lecturer for the two States, and that we raise not less than two hundred dollars, provided the State of Illinois will raise not less than three hundred dollars and that the agent divide his time between the States in proportion to the amount pledged, and that we recommend the raising of $20 to pay expenses for this convention.

The Cynosure mark is set at 10,000. Let every one help to reach it.

Des Moines County, Iowa, Organized.

Pursuant to a notice published in the *Christian Cynosure* by order of the Spring Creek Baptist church, the people of Des Moines county, Iowa, opposed to secretism in general and Freemasonry in particular, met at the Bethel Baptist meeting-house six miles west of Burlington, Iowa, and were addressed by Rev. W. P. Johnston of the Reformed Presbyterian church.

The Des Moines county Iowa Christian Association was organized by the adoption of the usual constitution of auxiliary associations, and the election of Rev. T. P. Robb, of Linton, Iowa, President; Rev. J. A. Pollock, of Burlington, Vice President; Hon. S. A. Flanders, Burlington, Secretary, and Dea. John Storer, of Burlington, Treasurer.

The Association was then addressed by the President, Rev. T. P. Robb, Rev. C. D. Trumbull of Morning Sun, Rev. J. A. Pollock, of Burlington, and Elder E. G. Elsey, of Columbus City.

At the meeting Thursday, Nov. 7th, Rev. C. D. Trumbull offered the following resolutions which were unanimously adopted:

WHEREAS, Christians "are the children of the light and of the day;" and

WHEREAS, The command of Christ is "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven;" therefore,

Resolved, That we hold it to be inconsistent with the Christian profession to have any connection with any secret association.

Resolved, That we hold it to be the duty of every Christian to lift up the voice of testimony against all forms of secret, oath-bound societies and orders as ensnaring in their nature, pernicious in their tendencies and perilous to the liberties of both church and state.

The following named persons were elected delegates to the State Christian Association:

T. P. Robb, S. A. Flanders, J. A. Pollock, J. H. Austin, Robt. Brown, A. F. Carrithers, R. R. Armour, J. I. Montgomery, S. E. Wilson, T. L. Stephens, James Hilleary, Irene Hilleary.

The attendance was small on account of unfavorable weather, but the earnestness and determined spirit of those present promises hopefully for the future.

The addresses were of a high order and will long be held in remembrance by those who listened to them. Thursday evening a powerful sermon was preached by Rev. T. P. Robb from the text "Come unto me all ye that labor and are heavy laden. Take my yoke upon you for my yoke is easy and my burden is light."

S. A. FLANDERS, *Secretary*.

Remember the special price till March 1st, 1879, *is* $1.50 *a year for the Cynosure.*

Correspondence.

A Danger to be Avoided.

CAMERON, Marshall Co., W. Va., November 2, 1878.

Editor Cynosure,

DEAR SIR:—Allow me through the columns of the *Cynosure* to call attention to a very important danger to which I believe our Anti-masonic reform is exposed. I refer to a certain tendency on the part of our Anti-masonic lecturers and writers to forsake the solid facts of secretism as we have them in the lives of its devotees of the present day, a certain tendency to wander off in the regions of speculative refinements upon the principles, ceremonies and symbology of the Masonic institution.

I first noticed in the astute mind of Mr. Woodward an undue tendency, as I thought, to overwork the *esoteric* lode in the mine of Masonic clap-trap to such an extent that very few of the hood-winked even would be able to follow him. And now I see Mr. Ronayne in a measure letting go his great work of *exposing* the rotton carcass of the old handmaid that all may take warning and flee from her embrace, and straining after the Baal, Osiris and Astarte of a former period of confederated wickedness.

These speculative investigations, though not altogether without utility—and they will come in place by and by—are not *now*, I believe, the work which the present stage of the reform demands. This linking of the humbugs of the past with those of the present is not without foundation in truth, though I would object to Mr. Ronayne's persistent calling of that "*identical*" which is only *similar*. The contents of one of Mr. R.'s articles on the "identity" of Baal-worship and Masonry would be news to the Masonic trickster who would not be likely to know so much as whether there be any Baal, Osiris or Astarte. No, brethren, the spirit which dwells in the Masonic temple is not one which reverences either the follies or the virtues of the past, but one which seeks present advantage without merit, and the precious privilege of committing crime without the fear of punishment. In the business world what do the Winslows care for the rascalities of former times, or the Averys and Haydens for the false worships of old.

Let good men be confronted with the evidence that the secretism against which we war is the venemous serpent it really is, with forked tongue of deceit, and fangs of deadly poison, and sly, insiduous crawl, gradually and most surely, if not resisted, gathering church and state and family in its deadly embrace. JONATHAN W. MOSS.

Masonic Sabbath-school Instruction.

RICEVILLE, Pa.

EDITOR CHRISTIAN CYNOSURE:—I wish to ask a few questions in relation to a diagram in the M. E. *Sunday-school Journal* for the month of June. This diagram appears in the 12th lesson for the second quarter. In it are represented a trowel and also a square. What I wish to know is, do the authors of said diagram design teaching the youth Freemasonry. On the handle of the trowel is written "Faith," and on the blade "Love," and across the square was written "Obedience." Being superintendent of our sch ool, I said to them that if the illustration was designed to promote the order of Freemasons I wished to have nothing to do with it. Now if you are in possession of any facts relative to this matter, please let me know and oblige. For my own part I think that the fidelity of king Cyrus and his prompt action in liberating Israel could be represented better than by this illustration, and so avoid leading young minds to think highly of the institution of Masonry.

Respectfully your friend and coworker for the cause of truth,

LEWIS KETCHUM.

[ANSWER.—The above has been held till we could see the picture referred to. There is nothing objectionable in it, except the choice of such symbolism to illustrate the passage (2 Chron. 36: 22, 23). It is what would be expected only from a Freemason who wanted to thrust the order upon the attention of every one. We have no means of knowing the facts in this case, and the designer of the engraving, if he had a Masonic policy in the matter, would not be apt to proclaim his hypocrisy.—ED.]

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"*System Needed.*"

In reply to an article under the above heading a friend says, "organize!" That is good, so far as it goes. We have organized largely. The writer of this has been at the birth of more than he can now remember of State, county and town organizations; but where are they now? In far too many cases echo only answers, where?

Organization is indispensable, and is easily secured in many places; but the organizer is not always able to breathe into these organisms a "living soul," for want of which they speedily collapse without effecting anything. This has been the history of many a town and county organization. They were born—children with a beautiful form, opened their eyes on their parents, smiled, were named, and then—died of neglect. As a people shall we never learn anything? After a great *furore* we awaken the people; get possession of legislatures; pass reform laws; rub our hands with delight; shout victory, and then fold our hands and wait for Maine law, or whatever it may be to--execute itself; which it never does of course. Is there not wisdom enough in a given community in any of these States of ours to contrive and run an efficient State, county or town association opposed to secret societies? Can it be that we are so stupid? To look upon the present condition of our associations, State and others, one might safely answer these questions, the first in the negative and the second with a plain yes!

In every State where we have an organization we have thousands of professed Anti-masons, and yet in no State is there a State lecturer supported as he should be. The facts in the case are such as should bring a blush of shame on our cheeks, and make our ears tingle at their recital. Under such a state of things the wonder is that *any* progress has been made. Men with the call of God upon them have been in the field, and a few are left nobly struggling, not half paid and growing lean with their suffering families on unfulfilled pledges. Why is this? Is there any necessity for such a state of things? The writer believes there is none; and further believes that the much longer continuance of matters in this shape will be a sin, bringing upon the wilfully guilty the just displeasure of the Holy One.

I know there are difficulties in the way to the success we crave. So there are and ever have been in the way of every reform. But let Anti-masons know this, that no obstacles exist, or can arise, over which the right shall not eventually triumph, under the impetus of wise and manly and persevering effort. "But," say the faint-hearted, "these efforts cost." Ah! there's where the shoe pinches! Of course they cost. To put all these reforms in motion toward the final victory of right over all wrong cost the Son of God his life; and he is no true follower of his who shrinks from sacrifice of money, labor, time or even life, when imperilled truth, God's honor, or the best interests of humanity are in need. Will so-called reformers take these things to heart?

To carry on our reform against the modern idolatry now housed in the lodges, labor is needed; live organizations are needed; money is needed; consecration is needed; trust in God is needed. All these are with the professed Anti-masons, or are possible to them; and for what we have and for what is possible to us we are responsible to God, to our generation, and to those who shall come after us. Is this true? If so, think! men and women of God whose consciences are enlightened, think, pray, plan, and then act.

In our State and other societies there are executive committees. Does it ever occur to the gentlemen composing these bodies that they have any duties to perform? As far as I have known them such committees seem to think not. But let me suggest. It is yours to keep the machinery in motion. You are the soul, the spirit of the organization. It is yours to take the State lecturer in hand; plan work for him; devise money for his support; make yourselves acquainted, through your agent and lecturer, and by correspondence with the friends of the cause, with all parts of your field; know the wants, so far as light is needed, and supply it; know the capacities of your field, for raising money to pay your lecturer, and for carrying on the work,—in short make yourselves felt all over the State as a power. Set your vice-presidents in the counties at work at organizing, and raising money for the general work. Call upon the ministers and churches friendly to the cause for a yearly collection for your treasury. Have solicitors in every county and town to gather up the littles, that nothing be lost. "Where there's a will there's a way." I am satisfied the above is possible, and if possible it will be somebody's shame if it is not done. Where is the State executive committee who will put this, or some better devised plan into execution? What say you, Halleck Floyd, Dr. Champ, and others of Indiana? I am mistaken in you if we do not see the cause in better shape in your State next year. Gentlemen of said committees in other States, what say you? J. L. Barlow.

The Order of American Mechanics.

York, Pa.

Editor Cynosure:

The following is taken from the York, Pennsylvania, *Evening Record:*

"Sermon to Mechanics.—Last evening Rev. L. A. Gotwald, D.D., by request preached a sermon to Codorus Council, No. 185, Jr. Order American Machanics, from the words, "Is not he a carpenter?" After speaking of the true dignity of labor and the respect which he entertained for the laboring men, the speaker took up the mottoes and principles of the order and recommended them to the careful consideration of all young men, and then closed by telling them that there was one thing of greater importance than even these, and asking them to come to the feet of the humble Carpenter of Nazareth, and there learn the way of life."

Now, upon more than one occasion the writer left anti-secret documents at the residence of the above named minister for him. We hardly believe it possible, for many reasons, that he is ignorant in regard to the real character of secret societies.

It may be well to state here that the "American Mechanics" is a Masonic trap, training school and recruiting concern. They wear aprons containing the Masonic square and compass. There are many other marks on them showing where they originated and where they are bound for. As a feeder for Masonry and Roman Jesuitism this young order is very successful. The crafty Jesuits took great pains to make it attractive to young Americans and Protestants. They gave it some very good mottoes, so as to aid Protestant ministers in their sly efforts to get young Americans to kneel at the feet of the Pope, by degrees, like the late Grand Master of English Masons.

Mr. Gotwald is one of our Lutheran ministers, who preaches to a large congregation of those who should be followers of Martin Luther in his opposition to the Roman priests. As we have scattered many tracts, papers and documents amongst people supposed to be Lutheran, without even hearing a groan, we have often wondered if the Jesuit poison has caused actual death, or whether the Lutheran body is only very sick and unable to show signs of life.

There can be no doubt that the Jesuits are in earnest. They will use all the Protestant pulpits they can to build up secret orders, Masonry and the Romish priesthood. Protestants and Americans must now awake and go to work with a will or they will be too late. "*Delays are dangerous.*" Yours very truly, E. J. Chalfant.

Ten thonsand subscribers—Will you get one?

Our Mail.

Rev. W. O. Dinius, Monroe, Mich., writes:

"May heaven's choicest blessings rest on your earnest efforts and labors to overthrow the foundation of all conspiracies, viz., secrecy. God bless brethren Stoddard and Ronayne."

A friend in Ypsilanti, Mich., sends the name of a young physician as a new subscriber, and writes:

"He has just gone to settle and start his business in that very new place, Glyndon, Minn. He appears to be on the top of the fence about secret societies. If we can get him down on the right side, it may help to tell whether the valley of the Red River of the North shall be ruled by secretism or not."

Daniel Rowley, Fabius, N. Y., writes:

"I am in my 82nd year of age. I don't take the paper for myself, but give it away. I made up my mind in the time of Morgan, and it is the same now. I bought fifty of Mr. Woodward's Masonic courthouse books. Have sold two and given away a good many. If you have any free tracts, please send me some. I could dispose of from one to twenty a day."

Mrs. L. W. Rowley, Utica, Minn., writes:

'God bless the *Cynosure*, and the means that are being used to pull down the strongholds of Masonic influence, is my daily prayer. The church has always endured persecution, but cannot be crushed by human power, having the divine Christ for its head, and being his body.'

C. W. Sherman, Pink Prairie, Ill., writes:

"I most heartily sympathize with the work you are prosecuting. May God speed this great reformation which you are leading on."

James F. Brooks, Stafford Springs, Ct., writes:

"A certain rumseller said, 'I joined the Masons for protection, and it pays.' Now if Masonry controls the courts, what does it not control?"

J. W. Moss of Cameron, W. Va., writes:

"God speed the new departure—The United Churches in Christ. Let 'separation' be the watchword. We can never slay the serpent of secretism while it has a place in our bosoms."

B. Williams, Warren, Ill., writes:

"It is amusing to hear the Masons refer to a Christian, or a professed Christian minister who belongs to the lodge as though his authority could put an end to all controversy about the moral character of the institution; when at the same time it has no confidence in the Christian obligations of the same men and will not trust one of them in the lodge a single night without swearing them with penalties of death that they will not cheat a "brother Mason;" or the lodge, or violate the chastity of Masons' wives and daughters. It is a wonder how Christians can accept such obligations as above those of God."

The Cynosure offer—$1.50 a year until March 1, 1879.

Sabbath School.

LESSON XLVII.—November 24, 1878.—JUDAISM OVERTHROWN.

SCRIPTURE.—Luke 21: 8-21. Commit to memory vs. 16-18.

8. And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them.

9. But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass: but the end is not by and by.

10. Then said he unto them, Nation shall rise against nation, and kingdom against kingdom.

11. And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.

12. But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.

13. And it shall turn to you for a testimony.

14. Settle it therefore in your hearts, not to meditate before what ye shall answer:

15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.

16. And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death.

17. And ye shall be hated of all men for my name's sake.

18. But there shall not a hair of your head perish.

19. In your patience possess ye your souls.

20. And when ye shall see Jerusalem

compassed with armies, then know that the desolation thereof is nigh.

21. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

GOLDEN TEXT.—"And when he was come near, he beheld the city, and wept over it." Luke 19: 41.

CORRESPONDING TEXT.—"And it shall come to pass, that as the Lord rejoiced over you to do you good, and to multiply you; so the Lord will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it." Deut. 28: 63.

BIBLE READINGS.

Luke 21: 8-21——Mat. 24: 5-51——Acts 5: 34 39——2 Thess. 2: 1-13——Mat. 10: 16-33——1 Pet. 4: 7-19——Mark 13: 14-27——Luke 13: 1-9——Mat. 27: 15-25——Rev. 7: 9-17——1 Thess. 5: 1-10——Ps. 34: 1-22——91: 1-16——Is. 43: 1 13——1 Pe 5: 1-11.

[From Am. S. S. Union Advanced Lessons.]

POINTS FOR SPECIAL STUDY.

1 Events in the life of Jesus between the last, and the present lessons.

2. The time, place and persons associated with this prophecy of our Lord.

3. Jewish expectations of a Messiah.

4. Relation of the Jews to the Roman authorities.

5. Terrific natural phenomena before the destruction of Jerusalem.

6. Names of the apostles who suffered martyrdom.

7. Persecutions of the early Christians.

8. The destruction of Jerusalem. (See Josephus.)

OUTLINE.

I. Signs of the overthrow. A time of strong religious feeling is always the opportunity for fanatics and impostors. The Jews were expecting a Messiah. Deceivers would take advantage of this expectation. Jesus forewarns the disciples. The final destruction was not to be until about 40 years after Jesus' death; but the intervening period was to be one of great civil commotions, and fearful events in the natural world.

II. Sufferings of Christians. Believers would be betrayed, arrested, persecuted, imprisoned, tried, put to death.

III. Safety of Christians. But God should protect their souls. They should not be losers in the end. What confessor of Christ, now in heaven, would wish to have endured less for him? (Tradition says that all the Christians escaped from Jerusalem before it was surrounded, and not one of their lives was lost in the siege.)

PRACTICAL TEACHINGS.

1. The fidelity of Christ to the disciples in giving these terrible warnings.

2. The confidence he had in his ability to qualify and sustain them, as shown by these words.

3 Human nature is essentially evil. Mutual slaughter is one of the ways in which organized evil is put down.

4. Christians have to conquer the world by the Word of God, by their Christian graces, by their victory over themselves.

5. The world, as such, can never like them. Its friendship is evidence that at some point we are not true to God.

6. But Christians go not on this warfare on their own charges, nor shall they be losers in the end.

7. Yet this is not to prevent their use of all prudent precautions, according to their Master's will, against their lives being thrown away.

[From the Evangelical Repository.]

SIGNS OR INDICATIONS OF THE GREAT CATASTROPHE.

First. The appearance of impostors claiming to be Christ, v. 8. Many, he says, would come in his name, each alleging himself to be Christ, and announcing that "the time," meaning probably the time for throwing off the Roman yoke and establishing the long looked for Messianic kingdom, was at hand. There are hints contained in the account given by Josephus of the scenes which occurred about the destruction of Jerusalem that the Jews were led on to their ruin by the agency of impostors who claimed to be able to work great wonders, and to lead them to certain victory.

Second. Civil commotions and broils, vs. 9, 10. That there were such agitations in the period immediately preceding the downfall of Judaism is attested by the historians Josephus, Tacitus and Suetonius, although to adduce specific statements on the point would demand too much space.

Third. Convulsions in the material world, v. 11. Some suppose that the earthquakes spoken of denote civil upheavings; but these had already been foretold in plain terms. Hence it would seem proper to understand the earthquakes to be literal terrestrial shakings. History tells of such occurrences during the time which we suppose to be alluded to, four notable earthquakes at least being mentioned as happening within the space of about fifteen years before the destruction of Jerusalem.

Fourth. Calamities in the form of famine and pestilence, v. 11.

Fifth. Portentous signs in the heavens. Josephus, a Jewish, and Tacitus, a Roman historian, have recorded certain wonderful appearances that preceded the overthrow and dispersion of the Jews; such, for instance, as the semblance of armies in the sky engaged in battle, and this also during the daytime.

Sixth. Persecution of Christians. This, our Lord intimates, would even precede the other signs of which he gives notice, and we need not pause to show that the followers of Christ were, during the years that elapsed from his death to the destruction of Jerusalem, bitterly persecuted by both Jews and Gentiles.

Seventh. The investment of Jerusalem by armies, v. 20. After severe fighting in different parts of Palestine for more than three years between the Jews, who had risen in revolt, and the Roman armies, Jerusalem was encompassed in the spring of the year 70, and, after a terrible siege, captured in the month of August of the same year. It may be added that when the siege began the Jews were gathered together in the city for the observance of the Passover; and thus hemmed in, they became the victims to an enormous extent of famine and disease, while the hostile factions into which they were divided were more dangerous to one another than to the common foe. We are not aware that the annals of the world present a parallel to the siege of Jerusalem in all the elements of horror. Not less than eleven hundred thousand of the Jews perished in that siege, according to the calculation of Josephus, and of the wretched survivors ninety thousand were sold as slaves. The temple, contrary, it is alleged to the wish of Titus, the Roman general, was consumed with fire, and became the tomb of six thousand Jews who had taken refuge in it.

ENCOURAGEMENTS.

First. He holds it out as an inducement to patience that during the days of tribulation that were coming they would have the opportunity and honor of bearing witness to the truth. This seems to be the import of v. 13, "And it shall turn to you for a testimony."

Second. He announces that even though they should fall victims to the malice of enemies, they should suffer no real injury. Even after intimating that some of them would be put to death, he says, "But there shall not a hair of your head perish," v. 18. The two statements are reconcilable in the way just indicated.

Third. Special strength and wisdom for special emergeneies are promised. When summoned before councils and kings, they were not to premeditate what they should say—that is, feel nervously anxious about framing their defense, for he, their Lord and Saviour, would give them such help that their adversaries would be confounded before them. Illustrations of the fulfilment of this promise are found in the Acts of the Apostles.

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The Christian Cynosure.

CHICAGO, THURSDAY, NOV. 14, 1878.

THE CYNOSURE AT $1 50 *A YEAR*

FOR EVERYBODY

UNTIL MARCH 1ST 1879.

This great reduction in the price of the *Cynosure* is only for the winter months and is made for the purpose of encouraging every subscriber who loves the paper and the cause it represents, to make an earnest effort NOW, in the hope of making the *Cynosure* truly a mighty power for good, owned and felt in every village of our land, before which the hosts of darkness shall tremble and fall under the mighty hand of our God. Is not the cause a glorious one? Will not YOU be a co-worker with us, yea with God in this great work of enlightening the nation concerning the soul-destroying influence of secretism, which blights and withers everything that is dear to the patriot and Christian?

ELDER W. S. SPOONER of the West Nebraska Conference, has, for good reasons, recalled the appointment of the State Convention at York for organizing a State Christian Association. Elder Spooner writes full of purpose and hope, that when full preparations are made a strong meeting can be held. Rev. J. M. Snyder, now pastor of the Wesleyan church Wheaton, Ill., expects to be in Nebraska for a time in the month of February, and if corresponded with would make a respectable convention by himself. Bro. John Viall resides ten miles out of Kearney, Neb., and would be an able and good counsellor.

THE LATE DEA. ICHABOD WASHBURNE, of Worcester, Mass., it appears left materials for an autobiography of himself. His brother-in-law, Rev. Henry T. Cheever, is to edit and bring out the book. Mr. Washburne was altogether a very remarkable man. He began life poor, accumulated wealth by mechanical genius, and was widely known as a philanthropist, a Senator in the Massachusetts legislature; and besides a multitude of benevolent acts, has left monuments of himself in several public buildings and institutions in the city of Worcester, including the beautiful Washburn hall, where the National Christian Association is now assembled. The book cannot fail to be interesting and valuable.

ELDER BARLOW and friend Moss criticise this week with freedom, yet certainly with an honest purpose. While the admonition of the latter cannot be disregarded, we are bound to say that the line of argument pursued by Bro. Ronayne should be pushed first, midst and last. And why? Because it reaches to the real character of our enemy, probes into its real secrets, and opens to all eyes the hideous blackness of the heart of Masonry. When we understand this we know what it will do, what business it will follow openly before men. There are doubtless many who need Elder Barlow's reprimand. Let them read it carefully every day for a week; then go to work for ten subscribers for the *Cynosure*; and then they will want a lecturer enough to pay according to his merit. We believe the majority of those who support this reform are liberal in their gifts as they are fervent in their prayers. From our standpoint, too, the auxiliary associations are not nearly so much under the cloud as from his. The State associations show an efficiency we believe on the whole seldom equaled. Local organizations meeting only once a year and supported by volunteer agencies cannot be expected to be so much heard of, and their real work is largely done through the non-fellowshiping churches, as it should be. Lectures or expositions, also, largely supply the need of county and town societies; so that, while some of them have not met regularly, they will not be wanting when their time for work comes.

A CO-LABORER.—The *Herald of Gospel Freedom*, established last year at Auburn, Ind., has just removed to Wolcottville in the same State. Elder Lowman, the editor and publisher, has purchased printing material and will hereafter issue the paper from his own office. Our readers will recollect the struggles for the truth in the Northern Indiana Eldership of the Church of God, out of which the paper grew of necessity. A circular announcing a new departure in the affairs of the *Herald* is received which says:

This paper was started one year ago, as the organ of the Northern Indiana Eldership of the Church of God, a body of Christian workers who were raised up under the following circumstances:

Several ministers of the Church of God in Indiana, through a scrupulous regard for truth and righteousness, refused to fellowship men who were "YOKED TOGETHER" in the dark leagues of secrecy. For thus reproving the works of darkness, their licenses were withheld.

Accordingly, through the providence of God and the force of circumstances, they formed themselves together as an independent body; recognizing God as the founder of his own church, and all true Christians as her real membership. The Bible is their only creed, and Christian character their only test of fellowship.

The labors of this little band have been signally blessed of God and their members increased. The *Herald*, all things considered, has been a decided success. At a recent session of the Eldership, Elder I. W. Lowman was re-elected editor, and also publisher for two years, and Elder D. S. Warner was elected associate editor. The *Herald* is to be enlarged to a 5-column folio and issued semi-monthly. The second volume commences January 1, 1879. Price 75 cents a year.

THE MEETINGS. PLEASE NOTICE.

The National Convention at Worcester is in the midst of its sessions at the date of this number. Let it be followed as well as preceded by our prayers to God. After his mass meetings were dispersed, the Saviour often went away alone to pray; for the devils, who were routed by his teachings and cast out by his power, were then assailing our afflicted race at new points of attack.

The Illinois State Convention at Wheaton comes next Wednesday, 20th inst., 7 o'clock, evening. It is the first time any public meeting has convened there for this reform, except local or county gatherings. We hear that Rev. Mr. Ames from north Wisconsin is to attend with some delegates from that State. Bishop Wright from Iowa makes an address. Mr. and Mrs. Pettengill of Peoria, Mr. Plumb of Streator, Elder Parker Hurless of Polo with friends from his conference, Elder Barlow, Mr. E. A. Cook and family, with other earnest and devoted friends have declared their purpose to attend, and we look for the presence of Christ and the Pentecost "tongues of fire."

There will be hospitality for all who come, and the entertainment committee will send a team to Naperville, on the Chicago, Burlington and Quincy road, on Wednesday at 6 o'clock P. M. for all who may at that hour come in on that road. Will all the friends on that line take notice. The Wheaton people will joyfully welcome and entertain all who come.

PREMILLENNIAL AND POST-MILLENNIAL.

Doctrines, like men, are to be known by their fruits. For at least fifty years (and thirty years are reckoned as a generation), two leading ideas have prevailed concerning the second coming of Christ to this earth. Even before the Baptist deacon, Miller, arose and insisted that the time of Christ's appearing was then at the doors, giving his name to a wide-spread agitation known as Millerism, Bishop Henshaw of Baltimore, and other prominent Episcopalians, had insisted there were to be no thousand years of millennial glory and goodness on earth before Christ's return; but that period so long looked for was to be ushered in by Christ himself, by the actual destruction of wicked men, leaving them no longer the option of an easier choice; and that "The acceptable year of the Lord" was to be thus "the day of vengeance of our God."

On the contrary, Dr. Cogswell, (Congregationalist) published a book entitled "Harbinger of the Millennium," in which he held that harbinger to be the American Board of Foreign Missions, and other like movements. Alexander Campbell entitled his denominational organ "The Millennial Harbinger," and, forty years ago next year, many friends of the reforms inaugurated at Oberlin: opposition to slavery, personal sanctification, etc., regarded the type of religion taught there as the dawn of a new dispensation preceding the coming of Christ; the promised thousand years before he should come appeared.

These two classes of interpreters, pre-millennial and post-millennialists, both assumed there is to be a millennium, and that men know what it is: whereas, Christ's comings have hitherto taken the world by surprise. Almost none supposed a his first coming as the babe of Bethlehem, that that was He! Moreover one would think those who believed he was soon to appear would have set themselves to "prepare his way" by pulling down Satan's strongholds, as slavery and the lodge; but they did not. Neither did those who first believed and taught a thousand years millennium, before Christ shall appear in the clouds of heaven "a second time unto salvation" (Heb. 9:28), set themselves to "prepare the way of the Lord" and "make his paths straight" as John preached; but, too generally, they have ranked themselves with "star-gazers" and "prognosticators," by trying to find literally or proximately the times which the Father "hath put in his own power."

Take Dr. E. P. Goodwin, of the First Congregational church in Chicago, as one of the best specimens of the pre-millennialists. Some ten years ago when Mr. Carpenter happened in his congregation, he declared that the "question of secret societies was providentially brought up, as temperance and slavery were, *and it must be met.*" Since that time the only influence he has exerted on the discussion is: to consent to lead a prayer meeting in Carpenter Hall provided Bishop Fallows, a Freemason, and others would do so; to persecute and help cast me out of the State Association to which he belongs; and lately, to help call a "Prophetic Conference," made up of in part, and led by Freemasons. I hope this brother, who is really an able and excellent man, will think on his ways and set himself to preparing Christ's way to come, by removing the Christ-excluding worships. "Blessed is he who shall be found so doing."

CHURCH DISCIPLINE IN THE HANDS OF FREEMASONS.

Rev. R. Faurot of St. Louis, Mich., and the members of the State convention held in the First Methodist church of this city in 1874, will be interested in learning a few facts respecting Robert McMurdy, rector of Trinity Episcopal church of Niles, Mich. The former would

like to hear from his sometime antagonist on the lodge question who was permitted to fill some half dozen long columns with Masonic rhapsody, while Bro. Faurot could hardly be spared a corner for reply. The others want to know what has become of the pompous gentleman who wanted to send the convention on his errands after a Grand Lodge report with which to clear himself of the charge of falsehood. He was then preaching in Hyde Park, a suburb of this city, and was believed to be the same Rev. Robert McMurdy who was, while in Washington, D. C., one of the company who were instrumental in establishing Masonry in the national capital, and who was one of the founders of Mackey's *National Freemason*, which no longer able to live alone crept into the same nest with the *Voice of Masonry* in this city.

Mr. McMurdy, it is reported, has fallen into sin like the deposed Bishop McCoskry. Whether the report be true or no, we cannot say, but can only hope it is false. It was so far credited by his bishop, Gillespie, that the alternative was lately offered him of an investigation or a suit for libel. He chose the former and it is the manner of conducting the business that deepens the suspicion of guilt. The committee are said to "care more for the dignity of the Episcopal church than for its purity, and will make a white-washing report." If this be true it means a Masonic report,—that McMurdy's grips are being put to their only natural use and that his "brother" lodgemen will get him through with a whole skin. Thus the lodge may be used to break down the purity of a church, which is the source of its power. "He who covereth his sins shall not prosper," no more can an organization calling itself a church.

The Knights of Honor.

This is the title of another of the swarming horde pouring out from the dens of the lodge upon the nation, like the winds from the cave of Eolus upon the Ægean sea. Masked under the forms of an application for insurance, the petition for membership contains in fine type a paragraph which the applicant is unlikely to read, but which binds him to as gross a slavery as ever could Freemasonry. Read it honest Americans, and say if such sentiments should be allowed to exist and be practiced by a secret irresponsible order in our land?

"I have not within six months been rejected, and never have been suspended or expelled by any lodge of this order. I am a believer in a Supreme Power that rules and governs the universe; and should I be accepted, I will never reveal to any one, not entitled to them, any of the secrets or mysteries of the order, nor any of the business transactions of any lodge of this order. I will obey all commands of superior officers that do not conflict with my religious or civil liberties, and I will faithfully comply with all laws, rules and usages of the order. Should I ever violate this pledge and covenant, I will submit to any and every kind of punishment that the lodge of which I am a member may see fit to inflict, and should I know of any one who violates this pledge, I will shun him as being unworthy the appellation of man. All of which I covenant and pledge to keep inviolate, in consideration of the benefits vouchsafed by the constitution of the order."

Remember the special price till March 1st. 1879, *is* $1.50 *a year for the Cynosure.*

—Elder Rathbun writes that he is moving his family and they will reach Clarence, Iowa, in a few days. His injury, from being thrown from a wagon fracturing his shoulder, has been painful and prevented his attending the Des Moines county meeting at Burlington, of which a report appears elsewhere. He is now so far recovered as to give partial attention to his work, and will respond to invitations from any part of the State. He can also attend meetings if desired in Minnesota and Indiana, but would prefer to remain in Iowa if work enough is arranged for him. The State convention, meeting soon, must provide for this.

—Bro. Jonathan S. Persham, of Brookfield, Vermont, calls upon all praying brethren and sisters in the State to pray the Lord that a lecturer may be sent them, and also that God's will may be done in power and great glory at the national meeting. Let the exhortation be heeded. Pray and work, and the old Green Mountain State shall feel the spirit of reform rekindling with the breath of God and the victory of faith.

—Prof. E. G. Paine, of Wasioja. writes that arrangements are progressing finely for the organization of Minnesota for the State work. A call has been numerously signed for a convention at St. Charles about the 11th of December. Notice will appear soon.

—Past Master Ronayne started for Worcester Monday evening with his stuffed "Hiram-killer" packed away in a soft place. We bade him good-bye till New Years. Till then let New England blaze again as in the days of old. Bro. H. H. Hinman, who will report for the *Cynosure* accompanied him.

—The Indiana Grand Chapter of Royal Arch Masons met last month at the State capital. The "Grand High Priest" in his annual address reported gloomily that the ranks of the order were failing in numbers, the roll being shorter than the year before. There is also a deficit of nearly a thousand dollars ($915) which the supporters of the "High Priest" and his worship were requested to make up. They were also promised a probable annual deficiency. The lodges are beginning to make a good record. They will soon have no material left, but refugees from human law.

—The *Advance*, in an item on the battle now going on between the lodges of France and the rest of the world, makes a clear distinction in respect to the principles of American Freemasonry thus:

The Freemasons of France have solemnly resolved that they will no longer recognize the existence of a God in any Masonic rites. Well, this at all events is frank and honest; these French Masons decline to regard Freemasonry as a religion, or to make of the order a kind of secretly substituted church. The Grand Lodges of Ireland, England and Scotland, have formally repudiated fellowship with their brethren across the channel. If one must make a choice between atheism and a religion meant to be so comprehensive of men of all sorts of belief and unbelief that it must needs wholly reject all reference to Jesus Christ, the Saviour of the world, one may choose the latter; but how a Christian can consistently choose either, is a point on which some of us entertain a very clear conviction.

The New Work on Masonic Symbolism.

My new book proving that Freemasonry corresponds in every ceremony, symbol and legend with the old Osirian worship of pagan Egypt or the Baal worship of Samaria, is now ready for the printer and from estimates received from some of the leading book publishers in Chicago will cost about $500. It will be a book of about 300 pages and well bound. It is indispensably necessary to have this book in our present and future controversy with Masonry and I trust my numerous friends throughout the country will help me to get it out at once.

I want five hundred subscribers at a dollar each for which each subscriber will receive two books. Each one to pay when he receives his books. All I want now is the names of subscribers so that I may go to press as soon as possible.

Please be prompt in this matter and send names to 104 Bremer street, Chicago. E. Ronayne.

The National Christian Association.

President of the National Convention.—Pres. S. E. Allen of Westfield College, Illinois.

Secretaries.—H. L. Kellogg, Chicago. Rev. E. Mathews, Brooklyn, Michigan.

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Recording Sec'y.—Thos. Hodge, Chicago.

Cor. Sec'y and General Agent.—J. P. Stoddard, 221 West Madison St., Chicago.

Treasurer.— Rev. E. Hildreth, 292 Randolph St., Chicago.

The object of this Association is:—

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

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Home Circle.

Lift up your Heads.

"Rejoice in the Lord always: and again I say, rejoice... the Lord is at hand."—Phil 4:4.

Lift up your heads ye mighty gates,
Behold the King of glory waits,
The King of kings is drawing near,
The Saviour of the world is here;
Life and salvation doth he bring,
Wherefore rejoice and gladly sing
Praise, O my God, to thee!
Creator, wise is thy decree!

The Lord is just, a helper tried,
Mercy is ever at his side,
His kingly crown is holiness,
His sceptre, pity in distress,
The end of all our woe he brings;
Wherefore the earth is glad and sings
Praise, O my God, to thee!
O Saviour, great thy deeds shall be!

O blest the land, the city blest,
Where Christ the ruler is confest!
O happy hearts, and happy homes,
To whom this King in triumph comes!
The cloudless sun of joy he is,
Who bringeth pure delight and bliss;
Praise, O my God, to thee!
Comforter, for thy comfort free!

Fling wide the portals of your heart,
Make it a temple, set apart
From earthly use to heaven's employ,
Adorn'd with prayer, and love, and joy,
So shall your Sovereign enter in,
And new and nobler life begin.
Praise, O my God, be thine,
For word, and deed, and grace divine.

Redeemer, come! I open wide
My heart to thee; here, Lord, abide!
Let me thy inner presence feel,
Thy grace and love in me reveal,
Thy Holy Spirit guide us on
Until our glorious goal be won!
Eternal praise and fame,
Be offer'd, Saviour, to thy name!

—Weiszel, 1865

Ten thousand subscribers—Will you get one?

Dress and Religion.

My conscience constrains me here to censure what I wish I could let pass in silence. I refer to the gay, dressy religion of the age. If dress had no moral character, or was harmless in its effects, most gladly would I say nothing about it. But it is not so. It is most pernicious. Scarcely anything is more so. To a few points illustrative of its evils allow me to advert:

1. To the amount of money uselessly spent for costly and extra material.

2. To the amount of extra sewing required thereby, and to the deleterious influence of so much sewing on the female constitution, and thereby on the race. I do feel that a vast number of our blooming daughters first lose their health and are renderered miserable for life by sitting and sewing so steadily. I call attention to this point. Ye who regard suicide or self-murder as sinful, open your eyes, I beseech you, to this lamentable subject. If our wearing apparel and household clothing were made plain, strong, and comfortable, and a uniform fashion prevailed in this and all other necessary furnishing for life, I venture to affirm that, at the lowest estimation, nine-tenths of the labor, sewing, and money spent worse than uselessly might be avoided, and men, women and children be just as comfortable as now, and infinitely more happy than following these fashions can possibly render them.

3. Look and weep, in view of the vast sacrifice of life and virtue caused by tight-lacing and other damaging habits of fashionable life. I will not enlarge. Nearly half of the deaths of women and children are caused by these accursed fashions, besides an amount of aggravation and misery which no tongue can tell, no finite mind conceive.

"And what has religion to do with this or this to do with religion?" says one. A story: In making a recent phrenological examination of a woman, it was told her that she had almost ruined both body and mind by tight-lacing and following the vanities of fashion. She answered that she scarcely ever did these things but one day in the week. Reader, what day in the week do you suppose that was? In what day of the week is committed more suicidal and infanticidal corseting than in all the other six, and that by hundreds to one? And yet ministers administer the sacrament to women by thousands while in the very act of committing both suicide and infanticide. I pity clergymen—an excellent class of men, taken by and large. They would fain do their duty, and speak out. But the daughter of the rich church member mentioned above, exercises her pious approbativeness by attending church richly dressed and tightly corseted, in order to be the ton, or gayest lady of the meeting. Let the clergyman open his mouth (unless he does it in a joke), against this life-destroying sin, if he dare, and he will get his walking papers pretty soon. Some ministers defy consequences; but alas! what can they do? A living they must have, and they must yield to stern necessity. They put on the shackles and bow their knees.

But, ye ministers of God and of truth, I submit whether it is right thus to let this crying sin pass unrebuked! Starve, if you must, but tell the truth, "whether they will hear, or whether they will forbear." Be no longer "dead dogs" who can not bark at this enemy of mankind who will be the cause of destroying many, both soul and body, in hell. Your silence gives consent. Band yourselves together, and you can rid the land, our world by God's grace of a far greater sin than intemperance is or ever was. If you do not know its evils and their extent, it is high time for you to learn them. If you do know them, but dare not, or do not sound the alarm, abandon your calling, yield your posts to to those who will not let a sin as glaring as this go unrebuked. Do your duty; imploring millions yet unborn; say, Do your duty.

But I have not yet lashed this lacing and these fashions on where they belong. They go along with, they are propagated by, religious meetings, particularly on the Sabbath. Where do those who wish to learn the fashions as soon as they come out, go? To church, of course. Nor need they go anywhere else. Neither the ball-room, nor the theatre, nor the social party, get the fashions as soon, or propagate them a hundredth part as effectually, as do our religious meetings on the Sabbath. I am plain to declare, what every mind of common intelligence will admit, that if I wished to amass a fortune by the popularity of some fashion, even though it might be pernicious or ungodly in its tendency, I would not attempt to introduce it into the ball-room or theatre, but if I could introduce it among the ton or ladies and gentlemen of some D. D.'s church in some populous city, my end would be attained, for then all the other dressingly-religious maids and matrons must also have it both in that church and all the churches of the land, save a few branches of the Dunkard church [There are a few other exceptions.—Ed. Cyn.] and if so many have it, surely those who do not profess religion must also have it. Besides, who does not know that unless a woman dresses well at church she loses caste.

And I submit to any candid observer of the facts of the case, whether nine-tenths of those women who labor for wages do not spend nine-tenths of their scanty earnings for something called "decent;" that is, fashionable, with which to appear in church on the Sabbath? Nearly every new coat, new hat, new form of moustache, new bonnet, new dress with camel-hump, new everything, goes to church first—goes to church mainly. And sometimes the pitiful wages paid to our laboring women do not allow them to get as many decent things as fashion requires, with which to go to meeting on Sunday; and not having father or brothers on whom to rely for "pin-money," much as they love virtue, much as they abhor moral pollution, bedeck their persons on the Sabbath with the wages of sin! If even religion so-called did not compel them to dress, they had retained their virtue; and I verily believe more than half the prostitution of the land, private as well as public, is chargeable to the Sabbath dressing sanctioned, aye, even demanded by the religion of the day. But not by the religion of Jesus Christ. He nowhere requires his followers to wear bustles or corsets, dresses that are every way notched, indented, scalloped, and pinched up in ridges, so that they would need a couple of hands more than their Maker has furnished them with to lug their superfluity along with them, or fashionable attire. He dressed in swaddling clothes. He loves you none the better, ye painted, padded, bustled, ribboned, and milliner-made lady and gentleman Christian, because you go up to the sanctuary attired in the latest fashions (to hear your dead preachers), with your gilt-edged prayer-book or Bible in hand, etc., in that nipping, swinging, artificial walk and affected manner, the natural language of self-esteem and approbativeness—indeed, such he does not love at all (as his children.) Ye cannot serve two masters. If ye will dress fashionably, ye cannot be the disciples of the meek and lowly Jesus.—*Fowler.*

Ten thousand subscribers—Will you get one?

Family Worship.

The practice of family worship is the castle of Protestantism. It is the grand defence against all the attacks of whatever kind of a priestly caste, who set up their temples and tell us to pray by their mediation. Nay, but our houses are temples, and every man is a priest in his own house. This is a brazen wall of defence against superstition and priest-craft.

Family prayer is the nutriment of family piety, and woe to those who allow it to cease. I read the other day of parents who said they could not have family prayer, and one said: "If you knew that your children would be sick through the neglect of family prayer, would you not have it? If one child was smitten down with fever each morning that you neglected prayer, how then?"

O, then they would have it.

"And if there was a law that you should be fined five shillings if you did not meet for prayer, would you find time for it?"

Yes.

"And if there were five pounds given to all who had family prayer, would you not by some means arrange to have it?"

Yes.

And so the inquirer went on with many questions and wound up with this: "Then it is but an idle excuse when you, who profess to be servants of God, say that you have no time or opportunity for family prayer?"

Should idle excuse rob God of his worship, and our families of a blessing? Begin to pray in your families; and especially, if things have gone wrong, get them right by drawing near to God more distinctly. Did I hear you say, "We do not want to be formalists?" No, I am not afraid you would be. I am afraid of your neglecting anything that tends toward the good of your household and your own spiritual growth; and therefore, I pray you, labor at once to acquaint yourselves with God and be at peace. Draw near the Lord again, more thoroughly than you have done before; for it is the only way by which the backslidings of persons and families are at all likely to be corrected.—*Spurgeon.*

Ten thousand subscribers—Will you get one?

Childrens' Corner.

Room at the Top.

Never you mind the crowd, lad,
Or fancy your life won't tell;
The work is the work for a' that
To him that doeth it well.
Fancy the world a hill, lad,
Look where the millions stop;
You'll find the crowd at the base, lad;
There's always room at the top.

Courage and faith and patience,
There's space in the old world yet,
The better the chance you stand, lad,
The further along you get.
Keep your eye on the goal, lad,
Never despair or drop;
Be sure that your path leads upward;
There's always room at the top.

—Selected.

How the Digger Wasps make their Home.

July had come again, and brought with it such warm, sultry days that it almost seemed as if no living creature could stir abroad. Nevertheless, there was a wonderful deal going on in our garden. Through the air and over the flower beds hastened hundreds of little people. Some lived in trees and bushes, others in the ground, and all were hard at work.

One morning, especially, there seemed to be something unusual going on; the buzzing and humming was fairly deafening.

Whirr-r-r! whirr-r-r! What was that great creature that darted past my face? And here came another; and another; why, the garden was full of them?

Big brown-and-yellow wasps these strangers were, and all in most desperate hurry. Scores of them were already hard at work digging away in the firmly packed sand of the path.

As these new comers seemed to care very little who watched at their work, I sat down on an upturned flower pot in the shade of a friendly lilac, determined to make their acquaintance.

Hardly had I settled myself before one of the wasps approached. She seemed searching for something, for she flew rapidly back and forth, now alighting for a moment—now darting away again. At last she dropped upon the ground close to me and began to bite the earth with her strong jaws. When quite a little heap lay before her she pushed it to one side with her hind feet and then returned to her digging. In five minutes she had an opening big enough to get into; every time she appeared she backed up out of it pushing a huge load of sand as big as herself behind her. Soon around the hole was a high bank of earth, and she found it necessary to make a path across it, and push her loads over that. Two hours' hard work, and the house was finished. It was very simply planned, and had only one room down at the end of a long, narrow passage. But simple as it was, the little creature had done more work in two hours than a man could do in a day. That is, of course, taking her size into consideration. And she did not even now stop to rest. Not she! With one last look into her house, to make sure she was leaving all as it should be, she flew away. In a moment her strong wings had taken her quite out of sight but it was not long before she reappeared. Back and forth she hastened, at one moment flying through the grape arbor, at the next wheeling above the cabbage bed All this time the object of her search, a fat young locust, was quietly sitting on a gate post, quite forgetting, as even locusts sometimes will, that he had an enemy in the world.

A moment later and the wasp's sharp eyes had found him out; and then, quick as lightning, she darted down upon him, and pierced him with her sting. When locust lay perfectly still, wasp seized him and flew off. Arrived at her hole, she tumbled him head foremost in at the door, expecting him, of course, to fall quite to the bottom. But her calculations had been slightly at fault; the locust was too fat to go in, and there he stuck with his head and shoulders in the hole and his body in the air. Here was a dilemma! But my wasp friend was evidently not to be overcome by the difficulties of this sort. She flew off again, and this time returned with two other wasps; they crowded around the hole, and began digging away the earth which pressed close about the locust. In a short time they seemed satisfied, for they stood up and pushed at the object of their toils. Slowly he slid down out of sight, and she who had brought him hurried after. She laid an egg close to him in her house; then, hurrying up, began to carry back the earth she had before taken out, and in a short time the door was securely closed. Then she scraped away and patted down all the loose earth, till she had made it quite impossible for any evil-minded creature to find any trace of her home.

The wasp knew very well that her egg would soon hatch out; that the little white grub, her chick, would at once begin to feed upon the locust, which would supply food till the young one was full grown.—*E. A. E., St. Nicholas.*

The Wit of a Dog.

Winks, for his part, after an hour or two of it, got bored with the levity of the conversation, and rustled about so that he was put out of the carriage, to run for the benefit of his health. He went along for a mile pleased enough, gathering dust in clouds about him. But when he intimated a desire to be taken in, the boys, hard-hearted beings! laughed in the face of Winks. "A run will do you good, old fellow," said Dick, with cruel satisfaction. A short time afterward, I am sorry to say, a dreadful accident, nature unknown, happened to Winks. He uttered a heart-rending shriek, and appeared immediately after, making his way toward the carriage, holding up one feathery paw in demonstrative suffering. The anxious party stopped immediately, and Winks made his way towards them, laboriously limping and uttering painful cries. But when, all a-dust as he was, this hypocrite was lifted into the carriage, holding up the injured member, and was laid upon the softest cushion to have it examined, words fail to express the sardonic grin with which he showed his milk-white teeth. There was no more the matter with the little rogue's paw than with yours or mine.—*Our Dumb Animals.*

Puzzle Corner.

The correct answer to A. M. Paull's enigma, Oct. 24th, has been sent in by Mrs. C. H. Perry, T. A. Funk, Laura T. Scott, and Cyrus Shigley. "But I say unto you that for every idle word that men shall speak, they shall give account thereof in the day of judgment."—Matt. 12:36.

Home and Farm.

Dressing Babies without Pins.

To dress an infant without pins: Take a piece of flannel eighteen inches long and six inches wide, gradually slope off the ends to four inches in width, quarter distant from one end, cut across the band to within an inch of each side; bind the slit, also the entire band with narrow ribbon or tape; sew two pieces on each end of the band to tie it. Place the center of band in front; bring round smoothly under the arms and across the back; pass the opposite end through the slit and tie with the tapes in front; next put on a flannel skirt made with sack-waist, buttons at the back and long sleeves; then a linen or cambric skirt made in the same way, except being sleeveless; dress according to taste. I prefer a plain white wrapper, open the entire front, edged with Hamburg or something as simple, and fastened with buttons. A waist seven inches, sleeves six inches, skirts five-eighths of a yard long, is as I like them; wrappers three-quarters of a yard in length. They are easier to laundry, to make, take less material, and common sense teaches us that they are more healthful for a child to wear than when made longer.

Laundry Process of Doing up Shirts.

First, at the drug store procure one pound of white wax, one-half pound of spermaceti, one quarter pound of gum arabic (the white pulverized). Melt slowly together, and cool in little cakes. After washing—while yet wet—starch your shirts in boiled starch made in the usual way, only not very stiff; dry, and the night before you iron them starch again in boiled starch, with a piece of the cake added the size of a hickory nut, although of course that should be in proportion to the quantity of starch. The above will starch a half-dozen shirts. The starch must be thoroughly rubbed into the linen, or else it will blister when ironed; roll tightly, and let them stand until morning. Iron in the usual way, rubbing the linen with a clean cloth wet in cold water if it is inclined to stick, or is lumpy; iron until perfectly dry. The best plan is to hang by the stove a few minutes after ironing to be sure no dampness still remains, as the steam generated by it will prevent the polish so much desired. When perfectly dry, put your shirt-board—from which all cloth should be removed—under the linen to be polished, and with your polishing-iron heated very hot, give quick, short rubs with the heel of the iron (never use the broad surface of the polishing iron). I find a quicker result from rubbing crossways of the cloth. Before beginning your polishing process, however, rub the linen very lightly with a cloth wrung out of cold water, as dry as possible; any little spots of dirt may be removed in the same manner. Nothing but experience will teach one just how to manage those dreadful shirts, but if you will persevere I am sure you will be successful—*Cor. Inter-ocean.*

Powdered borax sprinkled around the baseboards and on shelves will drive cockroaches and ants away.

Ten Thousand Subscribers at $1 50 Each.

A Virginia paper describes a fence made of such crooked rails that every time a pig crawls through he comes out on the same side.

Many times, florists, instead of removing a plant to a larger pot, simply wash the soil from the roots, and return it to the same pot, but in new soil.

To make silk which has been wrinkled and "tumbled" appear exactly like new, sponge it on the surface with a weak solution of gum arabic, or white glue, and iron it on the wrong side.

It has been discovered by Minnesota farmers that two acres of sunflowers will supply a family with fuel through a long winter. The wood of the stocks and the oil of the seed make roaring and cheerful fires.

Not only are the Maine farmers raising many potatoes for their starch works, but they are paying great attention to the production of beet sugar. At least two thousand of the farmers are cultivating beets for this new business, which the State aids by a bounty.

In England 40 bushels of wheat per acre is not an unusual yield and 50 or 60 bushels per acre is often realized as the result of high farming. Nevertheless England is obliged to import each year about 100,000,000 bushels in addition to her own crop to feed her people.

A housewife writes to the *Maine Farmer* that eggs may be "kept as long as you wish" by simply placing them in a colander, pouring boiling water over them sufficiently to cook the thin outside skin, which excludes the air, and then set them away in a cool place.

It is said by a farmer who has tried the experiment so often as to be sure of his ground, that buttermilk poured over the back of a scurvy pig will entirely and speedily remove the scurf. The remedy is simple. Almost every farmer can boast of one or more scurvy pigs, and if buttermilk will cure it, it should not be spared.

Fertilizers for Grape Vines.—Bone dust, wood ashes and such like fertilizers are best for grape vines in low ground. Stable manure in large quantities on damp soil will produce diseased vines. On dry ground the effect is beneficial. The best soil for grapes is dry, light, warm and rich. On such soil apply top-dressings of well rotted manure, alternating every third year with a dressing of slacked lime. Where grapes are being raised on damp ground care must be taken to keep the roots near the surface.—*Western Rural.*

Frost Bitten Plants.—A correspondent of an English contemporary gives his experience with regard to frosty nights that sometimes occur late in the spring or early in the autumn. He says that when he suspects that there is or has been a frost on his vegetation, he at once goes out into his garden, gets his watering-pot, and sprinkles with water those tender plants which are liable to be frost bitten, taking care to do this before the sun rises. By this means he has never failed to obviate the disastrous effects of frost, when his immediate neighbors have suffered severely from them. The remedy is simple, not very laborious, and well worth trying.—*Germantown Telegraph.*

Ten Thousand Subscribers at $1 50 Each.

Religious Intelligence.

THE UNITED CHURCHES OF CHRIST.

New Ruhamah Congregational church, Hamilton, Miss., August 25th, 1878.

Pleasant Ridge Congregational church, Sanford Co., Ala., September, 1878.

New Hope Methodist church, Lowndes Co., Miss., October. 1878.

What name shall be next?

METHODIST EPISCOPAL.

—The *American Wesleyan* furnishes us with a note on that most blameless and sincere of men, Bro. Woodruff Post, now preaching at Little Marsh, Tioga county, Pa.—"Rev. W. Post, of the Methodist Episcopal church, an old time friend and a faithful worker for Christ and reform, has been stationed, first on Hardscrabble Hill, then at Dogtown Corners and now in Starvation Hollow, because he will work and does not feel at liberty to pass in his commission of 'Go preach the Gospel to every creature.' He has the temerity to hold to the opinion that a man cannot follow a ritual which denies the name of Christ a place, nor worship at an altar where the soul of man is fitted for heaven with a stone-hammer. He is opposed to Masonry and this is the way he pays for it. He and his devoted wife lived last year in a shanty of rough boards, winter and summer, 18 by 22 feet, but have determined not to die before their time comes. He used to live well in Rochester, built a chapel for the church of his choice, and for them and by them has lost all his earthly estate, which was not small. Not the whole church is to blame of course, but those men who have sought to use his conference for his overthrow. They have succeeded wonderfully. The ground seems to be fruitful of such results."

FREE METHODIST.

—The report of the committee on reforms as adopted by the late General Conference is as follows: "We are in hearty sympathy with the great moral reforms of the day. We are more than ever convinced of the evils of organized secretism, from Freemasonry, the great mother of them all, down to the secret temperance society and rural grange. We believe that none of our people can apologize for or countenance any of these without compromising their covenant vows to the church, and bringing hurt to their souls.

"We regard Freemasonry and its offshoots with increasing abhorrence, as new revelations appear showing its corrupting influence upon things political, social and ecclesiastical. We feel assured that in more than one instance juries and church councils have been controlled by it, and the ends of righteousness defeated. We abhor its Christless mummeries and sacrilegious usurpation of the office of the ministry of Christ in performing the holy ordinance of baptism, and other religious rites, mixed up with barbarous oaths and murderous penalties. In our opinion, no person who is known to be a Freemason, should be allowed to preach or to administer the sacraments among us.

"While regarding with deep interest the temperance movements of the day, we are satisfied that the traffic in strong drink ought to be suppressed by the strong arm of positive prohibitory law, and we are more and confirmed in the position always maintained by us as a people, that true reform is based alone in grace, and therefore our supreme aim should be to secure that change of heart which involves salvation from all wrong.

"Our country has been agitated of late by the revolt of multitudes of railroad employes and miners, and other workmen, against the companies employing them. This has resulted in the loss of many lives, in the destruction of millions of dollars worth of property, in the paralysis of some of the most important departments of business, and in great loss to the laborers concerned. While we most emphatically condemn capitalists and business corporations for oppressing the hireling in his wages, we must also condemn this action of the laborers. We think this excitement and violence is largely due to the workings and suggestions of certain secret organizations patronized by many of these laborers, which form a kind of communism. This, when fully developed, can only bring ruin to its members and great injury to the public. We protest against this communism, and exhort our people to firmly discountenance it.

We would call attention to the efforts of a number of the most influential clergymen and reformers in our republic, to secure an express recognition of the Lord God, by name, in the Constitution of the United States. We would second these efforts. We consider this omission of the name above all names, and the neglect and refusal to thus distinctly and expressly recognize the Supreme Jehovah, as a stain on our national government, also as bordering on impiety, if not actually impious. We regard it as similar with those works of the devil exhibited in rank infidelity, and in those principles and efforts by which Satan would, through papal machinations, crowd true recognition of Deity out of our public schools by excluding therefrom the Holy Bible."

The report further continues on the topics of worldly extravagance, tobacco, Sabbath observance and the raising of farm produce to be used in the manufacture of intoxicating liquor.

—Rev. E. Mathews of Brooklyn, Michigan, expects to dedicate a new church at Jefferson, near by, December 1st.

—Bro. M. L. Vorheis reports in the *Free Methodist* that his work is extending into the country for miles, and he is in great need of an assistant.

METHODIST PROTESTANT.

The principles for which this denomination contends, and for which it became separated from the old Methodist Episcopal church are briefly told in the following: 1. A constitution by which the mutual rights of the ministry and laity are well defined and guarranteed. 2. Eligibility on the part of the local ministry to seats in the General Conference. 3. Lay delegations in both the Annual and General Conferences. 4. The exercise of the right of suffrage on the part of the laity. 5. The right to elect their own class leaders. 6. The right to elect the trustees to hold their own church property. 7. The right on the part of the laity to exercise a legal and constitutional right in the government and regulations of the pulpit, the press, and literary institutions of the church. 8. The advantages and blessings of a republican church government, based upon the principles laid down in the New Testament, and which are in perfect unison with the principles upon which our civil government is founded.

UNITED PRESBYTERIAN.

—At a communion season in the Seventh Avenue church, New York, Rev. R. W. Kidd, pastor, on the 13th of October, fifteen new members were received—thirteen on profession of their faith in Christ and two by certificate. With forty-one that were received at the last communion, this makes fifty-six that have been added to the roll of membership since the report was made to the General Assembly. Henry Harrison, well known for his interest in our reform is a prominent member of this church.

—Xenia Theological Seminary is said to be the oldest formally organized school of theology in this country. It was founded first at Service Creek, Pennsylvania, in 1794, under the instructions of Rev. John Anderson, D.D., and was specially the theological seminary of the Associate church. In 1821, when the synod had resolved upon an Eastern and Western seminary, this was constituted the Western one, and was removed to Canonsburgh, in Pennsylvania. The Eastern one was located at Philadelphia, under the professorship of Rev. John Banks, D. D. Afterward the two were combined, and after continuing in Canonsburgh over thirty years, it was removed to Xenia, O., in 1855, where it occupies a permanent and useful position. In 1874 it had incorporated with it the seminary at Monmouth, Ill., which had been originally an Associate Reformed institution at Oxford, O.

WESLEYAN.

—Rev. C. F. Hawley, well known as a holiness and revival evangelist, has been laboring with success in Steuben county, N. Y. The *Wesleyan* says that any desiring the early services of this brother in holiness meetings or conventions, or lecturing on the religion of Freemasonry, which having heard we pronounce a masterpiece, should correspond at once with him at Cohocton.

—Rev. J. A. Richards reports from the Western Iowa conference the presence of Elder Rathbun in this wise: "On Thursday evening, that anti-secret 'lion,' Rev. D. P. Rathbun, presented to a crowded house the wicked deception of Freemasonry. Brother Rathbun is a workman and ought to be sustained. All were highly pleased with the exposure and lecture, unless it was the victims of this great evil system of darkness."

—The Seminary at Wasioja, Minn., has opened this fall with brighter prospects than ever before. Prof. Paine, Bro. Shepardson and others, who have prayed and sacrificed to establish an institution of Christian learning there, are much encouraged. What is better than all temporal prosperity is a glorious revival of religion which followed the meeting of the annual conference at Wasioja.

—Rev. J. A. Richards of Ft. Scott, Kansas, called at this office and at Wheaton on his return from the annual conferences to his home work. He has been sustained and blessed in undertaking the work which the sickness of General Agent Kinney thrust upon him. His work in Fort Scott is of the first importance; begun only a year and a half ago without a Wesleyan member and only $3, but with abundant faith in God, the reward was just such as the Lord promises to give. There is now a strong church of some 100 or more, though poor in this world, rich in faith. They have a stone building ready for the roof and inside fixtures, and $600 will help them through. It would be a blessing upon any soul to help such an object. Bro. Richards' work deserves aid from those who are able. The sisters of the College church, Wheaton, are preparing a box of clothing and other needed articles for Bro. Richards.

—Rev. N. Wardner left Wheaton on Wednesday morning for Boxley, Indiana, where he began his next holiness convention on the same evening. His visit to Wheaton was the means, under God, of a precious blessing to Bro. Snyder's church. The work will be carried on by the church, assisted by Pres. Blanchard, Dr. Hiatt and others from the College church, and a large ingathering of souls is compassed by the faith of the brethren.

BAPTIST.

—Elder J. L. Barlow yet remains in Chicago, where he may be addressed at 342 Vernon Ave. His reputation as an able preacher of the Gospel should gain him work without delay. The Baptist churches will find his record for faithful adhesion to Christ against all forms of irreligion is such as many ministers might well emulate.

—Prof. Edgren of the Scandinavian department in Morgan Park Baptist Theological Seminary is an independent thinker on the relations of Christianity to the secret order system. His views are eminently Scriptural and so can be maintained against all opposition. He issues a Swedish monthly which is an important aid in the work of evangelization among the Scandinavians in the Northwest.

—Elder A. L. Post, of Montrose, Pa., is so out of health as to probably be unable to attend the National Convention this week. He is under orders from his physician to refrain as much as possible from mental exertion.

—Several of the Baptist State conventions of the West have united in recommending a day of thanksgiving and thank-offering to God for the wonderful blessing that has fallen on the missions in India. The first Lord's day in December will be thus observed by the Baptist churches.

—D. F. Carnahan, Knight Templar, who lately occupied a pulpit in Streator, Ill., has become financial secretary of Wayland Academy, Beaver Dam, Wis.

LUTHERAN.

—The students, with the officers of the Augustana (Swedish Lutheran) College, celebrated Thursday, Oct. 31st and the day following as the 361st anniversary of the reformation, by song, orations, discussions and music. The President, Dr. T. N. Hasselquist, delivered the salutation. The Rev. E. Carlson spoke on the importance for the Christian life of the chief doctrines of the reformation. An oration was given by the Rev. J. Wickstand, on the traffic in indulgences and Luther's ninety-five theses. The following discussions were participated in by the students and professors:

Thesis: 1. How can a living interest for our church best be awakened and maintained among our youth?

2. What can and ought to be

done for the distribution of good tracts?

3. How can purity of doctrine and a fervent and sincere life of faith best be promoted and sustained by us?

An oration by the president on the true worship of God restored to the church by the reformation.

The exercises were all in the Swedish language, except one delivered by the Rev. E. Beltour, of Chicago, who spoke on the mission of the Lutheran church in America.

This college is in a very flourishing condition, where Swedish students can receive a first-class education.

The *Augustana*, the Swedish Lutheran monthly, to which the professors of this institution are chief contributors, takes the Gospel ground on lodgery. Prof. Cervin of the college, translated one of the ablest addresses of Pres. Blanchard into Swedish and it is now printed in the list of *Cynosure* tracts.

CONGREGATIONAL.

—The following from the *Baptist Weekly* should be a reminder to the patrons of ex-parte verdicts: "In Vermont, recently, the Windham Congregational Association passed a vote withdrawing fellowship from the Rev. David Shurtleff for "untruthfulness, deception and making a disturbance in churches." As the vote was passed unanimously, after a full consideration of the case, many people inclined to believe that the Rev. David was guilty of all the meanness alleged against him, but he concluded that he was badly treated and sought reparation by commencing a course of law in secular courts. As a first fruit of his appeal to Cæsar he has scored a verdict of $273 against the Rev. Dr. Stevens, of Westminster."

GENERAL.

—D. L. Moody and family have reached their new home, 163 Lanvale street, Baltimore, where they expect to live in quiet, free from all intrusion from committees desiring the services of the noted evangelist. He hopes for rest and quiet, and a benefit to the health of his family by the removal from Connecticut. It is reported that Mr. Sankey will rejoin him in the spring and they will resume their work together.

—The report of the treasury of the General Missionary Committee of the M. E. church shows the total receipts of the year ending Oct. 31, 1878, to be $551,365 05, and the disbursements $511,169.90. The present net cash is $42,629.56, a decrease during the year of $51,452.88. The total amount raised and expended by the society during the last ten years is $6,442,129.31. In addition to this sum, the Woman's Foreign Missionary Society has raised and expended $379,798.98 during the same time.

—A Christian Conference was held in Toronto, Canada, Oct. 22-25, to promote the coming of the kingdom by awakening a larger interest in the study of God's Word, and inciting Christians to deeper personal consecration. During the days' sessions, which were fully attended and excited marked interest, addresses were made by several eminent preachers and Bible readings were given by the Rev. Mr. Erdman late of Chicago.

—The fourth general conference of the Waldensian Mission churches was held at Turin a few weeks ago, and was followed by the annual Synod of the churches in the Valleys. The Waldensian church proper consists of fifteen parishes in the Valleys and two outside. The conference was composed of 101 members and presided over by Prof. E. Comba of the Theological Hall, Florence. A report on "contributions" brought out the following interesting statistics of the mission work: 39 churches, 24 stations, 62 places regularly visited, 4,203 regular attendants on divine service, 15,323 occasional hearers, 2,530 members in full communion, 393 catechumens, 291 members received during the year, 1,840 pupils in day schools, 1,749 in Sunday-schools, 43,385 lire (about $8,000), amount of the year's contributions. Reports made to the Synod represent the state of the church as being most gratifying. On the roll of the Waldensian ministry there at this time sixty-six names, fifty-six of professors and ministers in active service, seven of ministers *emeriti*, and three of ministers to whom special leave has been granted to serve temporarily other churches in Paris, Vienna and Neuchatel. At the Theological College in Florence seventeen students have been in attendance during the year.

The Cynosure mark is set at 10,000. Let every one help to reach it.

Political.

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2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage, is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency, and a return to specie payment as soon as practicable.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally, we demand for the American people the abolition of Electoral Colleges, and a direct vote for President and Vice-president of the United States.

— A. S. Kendall, of West Swanzey, New Hampshire, who was prohibition candidate for governor in the late election, is neither a Mason or an Odd-fellow, while the other nominees, Republican, Democrat and Greenback, were all adhering Freemasons. A friend in that State urges that there should be harmony between the American party and the Prohibitionists. There is no doubt of that. The former are all prohibitionists, and the latter should all maintain the principles of our platform. They are sometimes, however, tangled up with Good Templarism or other follies of that nature. There will be more and more union and harmony in all true reform politics as their principles are disseminated; for all have their basis in the Gospel and so are by nature one.

—The Americans of College Springs, Page county, Iowa, carried their principles to the polls in the late election, nominating a full local ticket which elected the two justices, two of the town board, a constable and assessor. Their vote ran from 38 to 125. Last year on the State ticket they polled 22 votes. Make way! Let the Anti-masons of College Springs run up their flag.

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News of the Week.

—The elections last week resulted in considerable Republican gains throughout the North. In most of the States there was gain in Republican Congressmen. Butler was defeated in Massachusetts by some 15,000 majority. In South Carolina the tactics of Wade Hampton repressed all opposition, but in several Southern States the Republican and Independent votes were numerous and in some cases a majority. Alexander Stephens was re-elected to Congress, and the Republican candidate in central Georgia. The Republican gain in Congressmen is 16, but there is a loss of 9 in the Southern States. Our next Congress will have a Democratic majority in both branches.

| Last Wednesday night a party of robbers broke into the vault, in St. Mark's churchyard, New York' containing the remains of A. T. Stewart, the great merchant prince. They bore away undiscovered the decomposing remains and the police find hardly a clew yet to them. Mrs. Stewart has offered a reward of $25,000 for the return of the remains. There is no other opinion of the affair than that it was undertaken to get money in this way.

—Fifty Indian boys and girls, collected from the agencies on the Upper Missouri, arrived in Chicago a week ago on their way east. They were in charge of Lieutenant R. H. Pratt, of the Tenth Cavalry, who is taking them to Hampton, Va., to be educated. It is the intention to teach them the English language, agriculture, mechanic arts, and, in short, fit them to earn a livelihood. The experiment originated with Secretary Schurz and Indian Commissioner Hoyt.

—It came out in the evidence in the Miles case in Salt Lake that forty-five marriages were consecrated in a single day; how many were first or legitimate, and how many polygamous, of course cannot be told, but probably never in the history of the Mormon church were there so many of these polygamic marriages contracted, and never was there such manifest apathy on the part of Congress to do away with it.

—The news that Edison had solved the difficulty of electric lighting caused a decline in London gas stocks of seven per cent. The paid up capital of the London companies is about $36,000,000, and the yearly income about $11,000,000. The companies hold exceptional powers from the government, and all shares have been at a heavy premium. The fact that a simple anouncement as to Edison's success on a point on which it was believed the electric light would prove a failure illustrates curiously the faith of the world in Edison's ability to accomplish whatever he undertakes.

—The Afghans, the dominant race in the Kingdom of Shere-ali, now menaced by England, call themselves Jews and claim to be descended from King Saul. In defense of these claims it is asserted that they are unquestionably of the Jewish type, are divided into tribes, clans, and families, that they practice the ceremony of the scape goat, and celebrate their religious rites on the hills. There is, however, no trace of Hebrew dialect in their language. In other respects their religion is that of the Mohammedan Sonnites, and they regard the Sultan as the legitimate successor of the Caliphs.

—General Grant dined with King Louis of Portugal on the 1st inst. All the ministers were present and some of the distinguished nobility. The General was received with great cordiality, and was tendered by the King the highest decoration of knighthood. He thankfully declined the honor, as not in keeping with the spirit and laws of his country.

—The Manchester *Guardian's* London correspondent says: "Before the plenipotentiaries left Berlin Lord Beaconsfield and Count Andrassy signed a treaty providing that if Russia should endeavor to remain on Turkish territory after May 1879, England and Austria will insist on her complete withdrawal. If Russia should urge that Turkey is unable to protect the Christians, owing to the disturbed state of affairs in Roumelia, England and Austria will furnish a garrison to relieve the Russians. The purport of this treaty was communicated to Russia."

—A Vienna dispatch says it is believed the adoption in the lower house of the Reichsrath of the address in reply to the speech from the throne will secure the assent of the Austrian members' delegation to additional credit for accomplishing the occupation of Bosnia, but at the same time commits them to record a vote of want of confidence in Count Andrassy's foreign policy.

—A telegram from Constantinople says Russia is establishing a second line of defense at Adrianople. Several prominent Turks, believing that the attitude of the Russians in Roumelia will lead to war with England and Turkey, are anxious to convince Mr. Layard that the best mode of fighting Afghanistan would be to engage Russia in Europe.

—The correspondent regards the recall of Count Schouvaloff from London as preliminary to his supplanting Prince Gortschakoff, and considers Bismarck is doing his utmost to bring about that event. Schouvaloff's accession to power would be the signal for a policy on the part of Russia and Germany aiming at a common reactionary end. Schouvaloff's foreign policy would not be pacific, but rather the opposite.

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TRACT NO. 24.

SHOULD FREEMASONS BE ADMITTED TO CHRISTIAN FELLOWSHIP?

The principles and teachings of Freemasonry taken from the highest masonic authorities are compared with those of the Bible, several Masonic Oaths are given in whole or in part with the comments of Rev's. Moses Stewart, Nathaniel Colver, and Charles G. Finney, on this character. Those who love a pure Christianity should aid in the circulation of this tract. A 4 page tract.

TRACT NO. 25.

The American Party.

ITS OBJECT, ORGANIZATION, PLATFORM AND CANDIDATES.

Some of the ablest men in the nation have pronounced our platform the best that has been presented to the American people for the past fifty years Our Candidates are men of acknowledged ability and honesty, and if every voter in the United States could read this our "POLITICAL TRACT," our Candidates could undoubtedly be elected. One friend pledges a dollar for every other dollar contributed this 8 page tract

TRACT NO. 26.

FREEMASONRY A RELIGION.

This Tract is made up of quotations from Standard Masonic Authors and nothing could more clearly demonstrate the fact that Freemasonry claims to be a Christless and therefore Anti-christian religion.
An 8 page Tract.

TRACT NO. 27.

Duty and Ability to Know the Character of Freemasonry.

Thousands seem to consider it a virtue to know nothing about the character of Secret Societies. This is shown to be a great error if not a crime and our duty to use the knowledge within our reach, especially when of such vital importance, is clearly enforced.
A 4 Page Tract.

Cynosure Tract No. 28.

FREEMASONRY REVEALED.

A LEGAL ATTESTATION BY EDMOND RONAYNE

To the correctiness of the published expositions of Freemasonry. The author very briefly states the mode of preparation and initiation in the various degrees, with the mock murder and resurrection of the candidate in the personification of Hiram Abiff in the 3d. degree and the penalties of each.
A 2 page tract.

TRACT NO. 29.

D. L. Moody on Secret Societies.

At his great religious meetings in Philadelphia, New York, Chicago and Boston this man of God has shown clearly that the Bible condemns all connection of Christians with Secret Societies and most emphatically enjoins the Separation of his people from the World.
This leaflet contains Mr. Moody's remarks on Secret Societies at each of these places. The general circulation of this tract must have a most powerful influence for good.
A 4 Page Tract,

TRACT NO. 1, IN SWEDISH;
translated by **Prof. A. R. CERVIN.** A 15-page tract

GERMAN CYNOSUCE TRACT A.

Six Reasons why a Christian should not be a Freemason.

By Rev. A. GROLE, Pastor, German M. E. Church, Worchester, Mass
This is our first German Tract, and it is a good one; it ought to have a large circulation. A 4 page tract,

Publishers' Department.

A Mistake—$2.20—

Was made in not changing the price of the *Cynosure* in our renewal and discontinuance notices for November, and notwithstanding our offer of the paper at $1.50, a few have been led by these notices to send $2.20. All such have been credited *seventeen months.*

Wm. R. Morley, Brush Creek, Iowa, sends sixteen subscriptions for one year each; all new.

J. S. McClelland, Oberlin, Ohio, has been sick but writes: "Canvassing to day. Hope to forward other subscriptions with mine soon."

G. N. LeFevre, Lancaster, Pennsylvania, sends two new subscriptions for one year each, making in all eighteen. He writes: "Some of us in this neighborhood propose making arrangements to have Mr. Ronayne to deliver a course of lectures exposing Masonry in several of the cities and towns of eastern Pennsylvania. After we have Ronayne you can look for one of your largest clubs from Pennsylvania."

A gentleman at Ada, Kent county, Michigan, writes Nov. 6, 1878: "I have before me the first number of of the *Christian Cynosure* that I have ever seen, of date October 3d last. I am delighted with the stand you are taking against Freemasonry. * * * I will try to canvass some the coming winter."

Are there ten adult readers within five miles of you who have never seen the *Cynosure*? Who do not know that there is such a paper? Friends push the canvass for subscribers.

Several send the full price, $2 20 per year, for the paper, although the price is reduced for the winter. We will extend the time of such proportionately, or if they authorize us to do so, apply the extra seventy cents in sending the *Cynosure* to some worthy person who is not able to take the paper, sending his name and address to the donor.

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are of such established reputation as the best of their class of instruments, that they scarcely need further commendation. Their makers commenced business twenty-five years since with the determination to make only the very best organs possible, and to this resolution they have constantly adhered, notwithstanding the strong temptation to the use of poor material and workmanship in order to compete in price with other makers.

Experience has shown the wisdom of this course. Every year adds to the substantial proof of the superiority of their organs, and consequently to their reputation. This year they have the honor of a grand gold medal from His Majesty Oscar II., King of Norway and Sweden, and the gold medal, the highest distinction in the power of the jury to confer, at the Paris Exposition. The significance of this award is greater from the fact that it is the only gold medal awarded any American musical instruments.

Books and Tracts sent week ending Nov. 9, 1878.

By Express.

D Calkins, A C Waggoner.

By Mail.

G W Andrew, J B Overturf, J Seymour, H M Coy, J M Jailite, L D Garfield, G Leaming, D E Mull, S F Godden, Rev G M Atkins, T Sharp, H F Cheney, Rev J S Norris, A Hammond, R C Eddy, J Dav, D M Allen, A D Mozenthall, W R Morley, J B Kev, E P Woodward, J Rodgers, C S Plumb, I H Randall, L A Barker, F E Hager, J Livingston, I L Parke, J G Gegenheimer E F Milbroe, R W Stewart, S Treloar, Bradley & Gilbert, J Van Valkenburg, O E Sully, Rev A L Dearing, J Pits.

Subscriptions Received During week ending Nov. 8, 1878: From J Blanchard, W T Baker, T Barton, L Birge, J N Brown, W W Blanchard, T H Cooley, E Coffman. D Calkins, Mrs. R Dickenson, A D Freeman, J S Gard, H Gregory, Mrs A B Hubbard. J Hogue, O Hanson, J E Irish, H L Johnson, P Kribs, H L Kellogg, F Lorenzen, S C Kimball, G Leaming, G N LeFevre, J Mathews. R McClelland, J W Margrave, W K Morley, R D Nichols S E Orvis. E F Potter. Mrs L E Packard, D G Rush, B F Searles, C M Swan, R Shaw, W P Smith. M L Vorheis, L Wing, Mrs L E Wardner, H M Wilcox, Miss C Wiggins.

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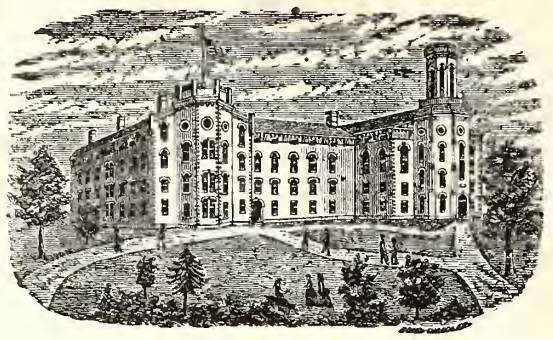
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Terms begin

Dec. 10th, 1878.
Mar. 18th, 1879.
Sept. 2nd, 1879.
Dec. 9th, 1879.

WINTER TERM BEGINS DECEMBER TENTH, 1878.

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are engaged in the College, the Preparatory School, the Sub-preparatory Department, the Department of Music and the School of Drawing and Painting. In each of these Departments, students can enter at any time and advance as rapidly as their abilities will permit. Prof. Baker in Vocal Music and on the Organ gives instruction at very reasonable rates while Miss Brownehas charge of the Piano Room.

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PRES'T. J. BLANCHARD,
WHEATON, ILL.

Only two weeks more in November. Work for subscriptions.

MARKET REPORTS.

CHICAGO, Nov. 11, 1878.

GRAIN—Wheat—No. 2	80½	8 ¼
No. 3		7'¾
Rejected		59½
Winter	80	87
Corn—No. 2		31¼
Rejected		30½
Oats—No. 2	19⅛	20¾
Rejected		16
Rye—No. 2		45
Bran per ton	7 25	7 50
Flour—Winter	4 00	5 00
Spring	1 75	5 00
Hay—Timothy	7 50	7 65
Prairie	5 50	6 00
Mess Beef	8 00	9 00
Tallow	6½	6¾
Lard per cwt		5 75
Mess pork, per brl	6 75	6 90
Butter medium to best	10	25
Cheese	8	8½
Beans	1 25	1 65
Eggs	12½	17
Potatoes per bu	45	58
Apples	1 00	1 75
Seeds—Timothy	1 00	1 12
Clover		4 00
Flax	75	1 23
Broom corn	1	4
Hides green to dry flint	6	14
Lumber—Clear	27 00	34 00
Common	11 00	18 00
Shingles	1 50	2 90
WOOL—Washed	27	36
Unwashed	15	23
LIVESTOCK Cattle Choice	4 25	5 00
Good	3 75	4 10
Medium	3 25	3 60
Common	2 00	3 00
Hogs	2 75	3 15
Sheep	2 00	3 50

New York Market.

Flour	$3 25	8 25
Wheat—Spring	88	96
Winter	1 02	1 12
Corn	46¼	51¼
Oats	30	39½
Rye	59	60
Lard		6¼
Mess pork		8 26
Butter	16	26
Cheese	6	9¼
Eggs	25	26
Wool	10	42



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"In Secret Have I Said Nothing."—*Jesus Christ.*

EZRA A. COOK & CO., PUBLISHERS, NO. 13 WABASH AVENUE.

CHICAGO, THURSDAY, NOVEMBER 21, 1878.

VOL. XI., No. 8.—WHOLE NO. 452. WEEKLY (post paid) $2.20 A YEAR.

THE CYNOSURE AT $1.50 *A YEAR*

FOR EVERYBODY

UNTIL MARCH 1ST 1879.

This great reduction in the price of the *Cynosure* is only for the winter months and is made for the purpose of encouraging every subscriber who loves the paper and the cause it represents, to make an earnest effort NOW, in the hope of making the *Cynosure* truly a mighty power for good, owned and felt in every village of our land, before which the hosts of darkness shall tremble and fall under the mighty hand of our God. Is not the cause a glorious one? Will not YOU be a co-worker with us, yea with God in this great work of enlightening the nation concerning the soul-destroying influence of secretism, which blights and withers everything that is dear to the patriot and Christian?

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J. BLANCHARD, EDITOR.
H. L. KELLOGG, ASSOCIATE EDITOR.

ADDRESS all business letters to "Ezra A. Cook & Co., Publishers CHRISTIAN CYNOSURE, No. 13, Wabash Ave., Chicago."

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Writers names must always be given. No manuscript returned unless requested and postage enclosed.

TERMS.—Until March 1st next $1 50 per year to all.

Currency by unregistered letter at sender's risk.

IOWA.

The annual meeting of the Anti-secret Association of the State of Iowa, in accordance with the known wish of a majority of the officers, as also at the request of other friends, is hereby called to meet at Cedar Rapids (instead of Chariton) on Tuesday, Dec. 10, at 2:30 P. M. to continue through the following day. Important matters will demand attention. Able and interesting addresses may be expected. Auxiliary associations and churches in sympathy with the movement are hereby urged to send delegates. All friends of reform are hereby invited to attend this Convention.

C. D. TRUMBULL, Rec. Sec'y.

DODGE COUNTY, MINN.

The Dodge County Christian Association will hold its third annual meeting at Wasioja, Dec. 4th and 5th, 1878. The meeting will be opened on the evening of Wednesday, the 4th, with a lecture by Rev. Wm. Fenton of St. Paul. Arrangements are being made to have a full and interesting programme served up by our home talent and speakers from abroad.

Come and join in a free discussion, all who are unwilling to submit to the terrorism of the lodge—hardly less exacting and potent, though enforced secretly, than that of the Spanish Inquisition. Come and get warmed up for the State anti-secret convention at St. Charles, the week following. Free entertainment.

W. F. HILLMAN, Pres.
E. G. PAINE, Cor. Sec.

TO THE FRIENDS OF CHRISTIAN REFORM IN MINNESOTA.

We, the undersigned, hereby invite all those who are opposed to organized secretism and all who are willing to hear a fair discussion of the character of the secret organizations, to meet in convention at St. Charles, Winona county, Minn., on Wednesday, Dec. 11, 1878, at six o'clock P. M., the convention to continue during the next day and evening, at least.

The object of the convention is to effect a State organization auxiliary to the National Christian Association, and to make arrangements for a thorough canvass of the State in the interests of this reform. Edmond Ronayne, or D. P. Rathbun, will be present and work the degrees of Freemasonry. Rev. J. P. Stoddard, General Agent for the National Christian Association, is also expected. Other able speakers from Illinois and Wisconsin, as well as from our own State, will be in attendance. We hope to make this a profitable time for that branch of the cause of Christ, represented by this reform. St. Charles is on the line of the W. and St. P. R. R. Free entertainment will be provided.

J. P. R. James, Reed's Landing.
P. Sjoblom, Red Wing.
H. H. Robinson, Rochester.
E. G. Paine, Wasioja.
A. A. Garrison, "
F. L. Garrison, "
S. Garrison, "
J. L. Lang, "
A. C. Holcomb, "
J. E. Gould. "
D. F. Shepardson, "
C. Cox, "
H. Rhodes, "
John Martin and many others.
A. J. Whiting, Dodge Center.
A. W. Martin, "
Fletcher Fairbank, "
S. H. Dean, "
Freeman Hoard, "
H. E. Walker, Concord.
James Babcock, "
Wm. H. Cossentine, Mantorville.
W. F. Hillman, "
S. H. Hillman, Kasson.
H. Douglass, Olmstead.
David Rowley, Othello.
M. R. Baldridge, Farm Hill.
A. J. Jenkins "
O. H. Tucker, South Troy.
Robert Hardie, Spring Valley.
Thomas Hartley, "
Wm. Lewis, Grand Meadow.
A. C. Hand, Chain Lake Center.
Thomas Thomas, New Richland.
J. C. McFarlane, Wilton.
George Fish, Heron Lake.
C. H. Ramer, Lewiston,
Stephen Reynolds, Fairbanlt.
William Fenton, St. Paul.
J. F. Hoefflin, "
W. C. Stegner, Minneapolis.
Conrad Stegner, Castle Rock.
E. S. Harvey, St. Charles.
S. B. Faterson, "
Wm. H. Morrill, "

Topics of the Time.

—It is a Providential arrangement, but no less remarkable, that our national meetings are following a seven-year series. The first gathering at Pittsburgh, at which the National Christian Association and the *Cynosure* originated, was held in 1868. The following conventions were held respectively in Chicago, Cincinnati and Worcester. In 1875, seven years after organization, we met again in Pittsburgh, the next year in Chicago, in 1877 in Dayton, near Cincinnati, and last week Worcester received the friends of our reform again, seven years after 1871. There has been no design in this recurrence, and probably it has never been noticed before this writing; and, when we remember the Scriptural significance of the number seven we may indulge a hope that our efforts for the crown and kingdom of our Lord Jesus Christ may be made perfect in success in his own time.

Secretary Evarts and Lord Salisbury have come to a disagreement in the settlement of the Halifax fishery claims. The Geneva arbitration settled the principles on which the demands of England against our fishermen were to be settled; and the arbitrators allowed her five and a half million dollars. The time of payment expires in a few days and the money is in the hands of New York bankers for shipment, when there arises another difficulty. The provincial authorities have made a decision that if carried out annuls all the privileges so dearly paid for by our government. Mr. Evarts calls a halt, saying, Let the provinces be compelled to honor the treaty. Lord Salisbury replies, holds to the decision and claims that it was thorough and final. Their voluminous arguments are read by few, but the American press generally sustain Mr. Evarts, and demand that he withhold the award until this new question is equitably settled.

President Hayes and his Cabinet are busied over their annual reports. The Southern question is necessarily the most prominent. In this the second effort toward conciliating the South, Mr. Hayes believes the action of South Carolina and Louisiana is a base betrayal of his confidence and violation of their obligations to give all voters, white or black, equal privileges under the law. In both these States the Republican vote has been suppressed by intimidation and murder. The United States authorities are under orders to prosecute every case and enforce the laws. What they may be able to do with the army removed by a hostile Congress cannot yet be known; but that the rigid enforcement of the laws is the only resort is well understood at Washington. In regard to a change in his policy toward the South the President says his position is the same now as indicated in his letter of acceptance, his inaugural address and first message, to use all the authority given him for the preservation of the legal rights of every citizen. From the present indications it may be necessary for him to go beyond this authority. Will he do it?

The opening of the new Catholic cathedral on Fiftieth street, New York for a fair to aid its completion, has given the country a new stock of figures in respect to that fallen church. *The Catholic Review* estimates the papacy to have three hundred million followers, and in this country alone six and a half millions, which number had grown from 25,000 in the first hundred years from 1776. These figures may be exaggerated from the custom of estimating by families; but there are other items in the list which have a fearful significance for our country. They are such as these: 5,358 priests; 56 bishops and archbishops; 5,046 churches; 3,711 chapels and mission stations; 95 monasteries; 225 nunneries and establishments for women; 64 colleges and 200 girls' schools. The great marble cathedral in New York capable of holding 17,500 persons and the tenth on the list of buildings of the kind in the world is another mark of this growing power. It would be pleasant to read this list, were it not too well known that, like the lodge, the spirit of popery does not change. Its doctrines and rites are the same as in Luther's day only the power of Protestantism restrains it.

Right is right, though only one man in a thousand pursues it; and wrong will be forever wrong, though it be the allowed practice of the other nine hundred and ninety-nine.

To the Freedmen Satan Calls.

BY MRS. ELI TAPLEY.

To the freedmen Satan calls,
Bow the knee, bow the knee!
Come try Freemasonry,
Bow the knee, bow the knee!
A blessing it will prove;
Bring money, friends, and love.
Land you in the lodge above;
Bow the knee, bow the knee!
Shall they, by his lies deceived,
Bow the knee, bow the knee?
Shall they in idolatry,
Bow the knee, bow the knee?

To the freedmen Satan calls,
Bow the knee, bow the knee!
Come now try popery,
Bow the knee, bow the knee!
To priests your money pay,
To take your sins away,
To the saints and angels pray—
Bow the knee, bow the knee!
Shall they, by his lies deceived,
Bow the knee, bow the knee?
Shall they in idolatry
Bow the knee, bow the knee?

Once Satan called to you,
Bow the knee bow the knee!
But Christ the Son of God
Set you free, set you free!
And now he asks of you
Each one, What will ye do?
Shall your brethren in your view
Bow the knee, bow the knee?
To the lodge and popery,
Bow the knee, bow the knee?
Shall they in idolatry
Bow the knee, bow the knee?

Let each one ask in prayer,
Ask of thee, Lord, of thee!
What wilt thou have me do
Lord for thee? Lord for thee?
What work of heart or hand,
To save our own dear land?
O forever by her stand—
Set her free, set her free!
From infidelity
And all idolatry
And from secret lodgery,
Set her free, set her free!

A Victim of Masonic Charity.

To the Free and Accepted Masons of the State of Illinois, Greeting:

My Dear Brethren—You will remember that in the spring of 1875, when I first worked the Masonic degrees and thus laid bare the "true inwardness" of your grand swindle, brother Benj. F. Prince, the then secretary of Keystone Lodge, No. 639, was kept busy almost night and day for weeks, sending out letters and circulars to the various lodges in this and neighboring States, giving notice of my defection and contumacy and warning all to "take notice thereof and govern themselves accordingly." You will doubtless remember these circumstances, my brethren, and allow me to say, and in this public manner too, that on Tuesday evening last, the 5th inst., I picked up that very same Benj. F. Prince from the gutter at the corner of Townsend and White streets in this city, where I found him in a beastly state of intoxciation; gave him some money; put him in an omnibus and directed him on his way home to his wife and two baby children. Instead of going home, however, he left the omnibus; returned to the low grogshops on Chicago avenue; *bummed* around all night and about 6:30 on Wednesday morning I found him asleep on my back stoop.

This proves to you, my dear brethren, that your former correspondent and secretary has more confidence in me though a *wicked, seceding Mason* than he has in his sworn brothers(?) of the lodge and chapter.

Well, of course, he was kindly cared for by Mrs. R.; comfortably warmed and fed and, conducted to a bedroom where he was permitted to sleep off his drunken debauch. At his urgent request and on his promising he would go straight home, I gave him a little more money, but to my utter astonishment he returned again about eight o'clock that same evening in a much worse condition than at first and requested that he be allowed to stay all night. I immediately notified brother Dixon, the Past Master of the lodge and cousin to brother Prince by marriage, of his demoralized condition and immediate steps were taken to remove our *brother* to his home and family. And this is the man who notified all the lodges within the jurisdiction of Illinois three years ago of my wicked renunciation of Freemasonry and warned all true and loyal Masons to beware! My beloved brethren, how do you like your former secretary and correspondent?

I have known Ben. Prince for a number of years and before he became a Mason there was not a more respectable young man in North Chicago, but to-day I don't know that I could find a more despicable object in this city; and what brought him to it? Himself could best answer if you could only hear him when he angrily exclaims, "Mr. Ronayne, Freemasonry has ruined me;" and that he has been made a drunkard from his association with the members of the lodges and chapters of Masons in Chicago.

I could enumerate hundreds of such cases right here at my very door if I saw proper to do so and I merely mention this case of the former secretary of Keystone Lodge to mark to you, my beloved brethren, the great difference between Benj. F. Prince and myself; the one an adhering Mason and my former secretary, and myself, of course--well, as you are pleased to call me a "perjured villain." But, my dear brother Masons, after all you don't believe one word of what you say, and what is more you know that I know you don't. But after all, I wish you could get just one small peep at your honored secretary and then come over to 104 Bremer street where the latch-string is always out and mark the contrast presented in the home of

Your sincere friend, and former brother Mason,

Edmond Ronayne.

P. M. Keystone Lodge, No. 639.

☞ Will the friends everywhere oblige me by calling the attention of Masons, especially in Illinois, to the foregoing statement. E. R.

The Cynosure mark is set at 10,000. Let every one help to reach it.

Muffled Drums.

BY O. S. O.

The leaven of reform is silently and surely working throughout the nation. The brazen effrontery of secretists strutting and swelling in our streets has well nigh disappeared. The lofty toss of nodding plumes and brass mountings and warlike weapons on worshipful recruiting officers and their caged votaries, and noisy drums and trumpets desecrating almost every hour of the sacred Sabbath is now seldom witnessed. It now requires an effort, self-sacrifice and an unknown quanity of conceit to perform this Jack Falstaff part of the play with becoming gravity and dignity, and run this branch of the mountebank's time-honored, Solomon-renowned and pre-Adamic live-animal show to make it remunerative and replenish the treasury of the stockholders and directors of the concern.

Long ago when the decorated and full-jeweled tramps strutted on our streets, every step and footfall seemed to anounce to our citizens, "Let no dog bark when I speak!" The *Cynosure* has poured a steady, effulgent light on the performers in the show and revealed to public view the enormities of the cloven feet and the "mark of the beast."

A bitter, profound hatred of the Bible and Christianity is the base and superstructure of every one of these lethean pools of Satan's device. Every clergyman in this nation knows it, and will openly and boldly declare it when possessed of courage to assert his manhood and declare the truth for the truth's sake. To such an extent has the *Cynosure* caused the Masonic mill and funds to run low, that an infuriated Hessian in Philadelphia, insane with malice, has equipped a pantomimic troupe of hirelings to caricature and blacken worthies and lecturers who endorse the reform, as Masonic rule requires, "by opposing them in their business and crossing them in their enterprises." These foam out their malice to inspire rage in the most approved manner. After deriding the Cross and the Christian Sabbath, one of its public notices closes: "Many have found us an adder in the way, and been made to fall backward and be seen no more."

So you see the beast in secret tosses and writhes and foams, being attacked in a vital point. The question must be met, decided and acted upon, Is the church, or the lodge of Divine planting for mankind?

The lurking assassin, Masonry, claims silence, submission, falsehood, blasphemy and concealment to the extent of lying and perjury—a non-revealment irrespective of truth, right or conscience. It rules its minions by force. Its cohorts are subjugated by threats of defamation, torture, death. Death to all opposition is its watchword. Emboldened by the numbers it has corrupted and chained to its chariot, it consents to tolerate nations, church and society only when these are brought into obedience to its behests. It demands influence, wealth, power; or busy as Satan in a gale it unmasks itself and whirls to assume its undisguised attitude of tyrant and assassin. Its infectious virus breeds corruption and pollutes the church, society, and the government wherever it infixes and infuses its Satanic venom; and struts in public to emblazon forth its shame and bid defiance to all law human and divine. It promotes and instigates to crime by promise of concealment, protection and rescue. By deception and imposture it impoverishes and corrupts the citizen. The church instead of being an independent power, speaking as of authority, is so diluted and infused with Masonry as to be in its hands a puppet show instead of vanquishing with a word this foe of God and humanity.

These wolves in sheep's clothing, gilded mountebanks, plumed jackdaws and corrupt charlatans must be hurled from power and place, where by insolence they have intrenched themselves; smoked out of their hiding places where they now lurk in ambush, and although the entire brood hiss like vipers, claiming their "time has not yet come," this nation must rid itself of them, ere it is too late. The beast is now corralled and between two deadly fires when he refuses to tramp and flaunt his fantastic trappings to the view of a virtuous public, and relies on working in secret his designs for rule, power and empire.

A Great Truth!

BY ELDER J. L. BARLOW.

"No true woman *can* be a friend to Freemasonry!" With great earnestness and apparently from the depths of a feeling heart, this expression was made to us by a lady, while we were giving out tracts at the exposition a few days since. She went on to say, "Once my husband and myself were one. Now," and here great pearly drops gathered in her eyes, "a dark, impassible barrier has risen between us which I *cannot* and he *will not* pass!" A lady companion in the same sad case stood by her side and assented to what she said; and both wished us "God speed" in our work of exposing this ruthless destroyer of the peace of otherwise happy homes.

Surely she told us the truth. No one enlightened as to the degrading ceremonies, the Christless principles, and the true aims and tendencies of the institution, "*can* be a true woman and be friendly to Freemasonry." As well might a "true woman" be friendly to the siren who with with wanton witcheries beguiles her husband to the house of assignation. As well be friendly to the saloon-keeper who entices her husband to his bar, and robs her and her children of husband, father and support. As well

be friendly to villain or villians who should strip by violence or cajolery the garments from her person and lead her helpless and blinded, a spectacle and object of rude mirth, as to be friendly to an institution which has thus outraged her husband, whose person is as sacred to her as her own.

She was right. "No *true* woman can be friendly to Freemasonry!" The woman who can look with complacency upon this profanation of her husband's person, for the sake of any benefits to accrue to him or her from a connection with an order demanding such degradation, subjects herself to suspicions that would mantle the cheek of every true woman with the blush of shame.

Only Forty-three Years Ago.

On the 22d of October, 1835, Wm. Lloyd Garrison was mobbed in the streets of Boston by the citizens of that city because of his anti-slavery opinions and his persistent advocacy of them. Lately the friends of Mr. Garrison, to the number of sixty, among them the leading men of Boston and Massachusetts, assembled at the parlors of the Woman's Club to celebrate the anniversary of the event. Ex-Mayor Buffum, of Lynn, in referring to the day of the riot, said that he happened to be sitting in his buggy on Court street just as the carriage containing Mr. Garrison came up from State street on the way to Leverett Street Jail, where Garrison was conveyed to save him from the mob. The crowd had hold of the wheels, endeavoring to stop the carriage to take Garrison out, while the driver was lashing his horses to get away from the mob. Just as he came toward the buggy the horses drew off to the side nearest it, and, in doing so, the hubs of the two vehicles came so close together as to brush off the rioters from one side. This relief enabled the horses to get a headway, and they went off at a gallop, and Garrison was saved. Mr. Bronson Alcott, who that evening called upon his friend in jail said that he found him in very cheerful spirits, rather exulting that he was permitted to be a martyr in so good a cause. A curious part of the proceedings on Tuesday was the reading of a letter from Mr. James L. Homer, of the Boston *Commercial Gazette* of that day, acknowledging that he was the author of the handbill which caused the mob, and confessing himself to have been the chief instigator of the outrage.

Mr. Wendell Phillips left his office to see the cause of the disturbance. He expressed his disgust that the mayor did not order out the regiment to suppress the mob. Colonel Park, who was with him, replied: "You fool, don't you see the regiment is already out?" And Mr. Phillips said: "On looking about me, sure enough there were the men who should have been, and usually were, law-abiding citizens on every side of me." Things have somewhat changed in the forty-three years which have intervened.—*Inter-ocean.*

The Unequal Yoke.

FROM THE STANDPOINT OF RELIGION.

[*Continued.*]

No doubt, the remnant, in the days of Ezra, must have appeared excessively intolerant in refusing the co-operation of the surrounding people in building the house of God; but they acted upon divine principle in the refusal. * * *

So, also, in Nehemiah, we read, "And the seed of Israel *separated themselves* from all strangers, and stood and confessed their sins, and the iniquities of their fathers." (Chap. ix. 2.) This was not sectarianism, but positive obedience. Their separation was essential to their existence as a people. They could not have enjoyed the divine presence on any other gronnd. Thus it must ever be with God's people on earth. They must be separate, or else they are not only useless, but mischievous. God cannot own or accompany them if they yoke themselves with unbelievers, upon any ground, or for any object whatsoever. The grand difficulty is to combine a spirit of intense separation with a spirit of grace, gentleness, and forbearance; or, as another has said, "to maintain *a narrow circle* with *a wide heart.*" This is really a difficulty. As the strict and uncompromising maintenance of *truth* tends to narrow the circle around us, we shall need the expansive power of *grace* to keep the heart wide, and the affections warm. If we contend for *truth* otherwise than in *grace*, we shall only yield a one-sided and most unattractive testimony. And, on the other hand, if we try to exhibit grace at the expense of truth, it will prove, in the end, to be only the manifestation of a popular liberality at God's expense—a most worthless thing.

Then, as to the object for which real Christians usually yoke themselves with those who, even on their own confession, and in the judgment of charity itself, are not Christians at all, it will be found, in the end, that no really divine and heavenly object can be gained by an infringement of God's truth. *Per fas aut nefas* can never be a divine motto. The means are not sanctified by the end; but both means and end must be according to the principles of God's holy word, else all must eventuate in confusion and dishonor. It might have appeared to Jehoshaphat a very worthy object, to recover Ramoth Gilead out of the hand of the enemy; and, moreover, he might have appeared a very liberal, gracious, popular, large-hearted man, when, in reply to Ahab's proposal, he said, "I am as thou art, and my people as thy people; and *we will be with thee* in the war." It is easy to be liberal and large-hearted at the expense of divine principle; but how did it end? Ahab was killed, and Jehoshaphat narrowly escaped with his life, having made a total shipwreck of his testimony.

Thus we see that Jehoshaphat did not even gain the object for which he unequally yoked himself with an unbeliever; and even had he gained it, it would have been no justification for his course. Nothing can ever warrant a believer's yoking himself with an unbeliever; and, therefore, however fair, attractive and plausible the Ramoth expedition might seem in the eye of man, it was, in the judgment of God, "helping the ungodly, and loving them that the Lord." (2 Chron. xix. 2.) The truth of God strips men and things of the false colors with which the spirit of expediency would deck them, and presents them in their proper light; and it is an unspeakable mercy to have the clear judgment of God about all that is going on around us: it imparts calmness to the spirit, and stability to the course and character, and saves one from that unhappy fluctuation of thought, feeling and principle which so entirely unfits him for the place of a steady and consistent witness for Christ. We shall surely err, if we attempt to form our judgment by the thoughts and opinions of men; for they will always judge according to the outward appearance, and not according to the intrinsic character and principle of things. Provided men can gain what they conceive to be a right object, they care not about the mode of gaining it. But the true servant of Christ knows that he must do his Master's work upon his Master's principles and in his Master's spirit. It will not satisfy such an one to reach the most praiseworthy end, unless he can reach it by a divinely appointed road. The means and the end must both be divine.

The Situation in Turkey.

Within a few months three treaties have been made to settle the affairs of the East. If that of St. Stephanos had not been resisted by England and Austria we should at least have known where we were. We should have been under Russian influence, but we should have had peace and a period of repose. The treaty of Berlin and the Cyprus treaty have placed us in such a position that confusion reigns everywhere in the empire, and no one but a prophet could pretend to predict anything of the future.

I can do no more than give you an idea of the situation as it exists to-day. In European Turkey Austria was to have peacefully occupied Bosnia and Herzegovina for a few years; but she has thus far failed to come to any understanding with the Porte, and has been forced to conquer these provinces at a cost of millions of money and thousands of lives. It is generally believed here that she will not only annex these provinces but come on, in the spring, to Salonica.

Montenegro was to have had an addition to her territory, but she has not yet obtained possession of it. A formidable insurrection, under the name of the Albanian League, not only resists this annexation to Montenegro but now defies the Turkish government and is murdering the Turkish officials. It is understood here that this movement was originated and fostered by the Turkish government to furnish it with an excuse for not giving any territory to Greece, and to this day it is spoken of with favor by the Turkish newspapers in Constantinople; but it has now gone beyond the control of the government, and there is talk of sending 50,000 troops to put it down. It is more than doubtful, however, whether Turkish troops will fight against their Mahommedan brethren in Albania, and what the end will be no one can foresee. Coming a little nearer to Constantinople, we have another insurrection in the Rhodope mountains, which is directed by three Englishmen and is supposed by the people there to be under the patronage of the English government. It will probably unite with the Albanian League.

A little further off we have Greece threatening war to compel the rectification of her frontier which was recommended at Berlin, but which the Turks have no idea of granting.

Near at hand we have the new Province of Eastern Roumelia which is still occupied by the Russians, but the Berlin Congress appointed a commission to organize this province and decreed that the Russians should leave it in three months after the work of the commission was completed. At the same time the Turkish troops were to occupy the Balkans between this province and Bulgaria. The commission is now holding its sessions in Constantinople, but the Bulgarians declare that they will not accept the decision of the Congress which divided them into two provinces. They have organized an army and are prepared to resist by force. The impression here is that the Commission will fail to come to any unanimous conclusion and that the Russians will remain to assist the Bulgarians. Who will undertake to drive them out?

Crossing the Bosphorus into Asia we have all Armenia in a state of ferment, the Christians leaving in crowds to emigrate to Russia and the Kurds in open rebellion. Farther west we have a formidable rebellion in the Kozan Mountains, and the Arabs in a state of discontent as far south as Bagdad, a rebellion in Arabia and general insecurity all through Asia Minor.

At Constantinople the government seems paralyzed. There is no man among the Pachas strong enough to rule and no such unity of sentiment as might result in a strong party combination. The Sultan is no doubt a well meaning man who would be glad to do the right thing if he knew what it was, but he is constitutionally timid, not to say cowardly, and he can know but little of the true state of the country. In practice he simply obstructs everything and defends his absolute power as the only hope of the Empire.

When we consider the difficulties which now beset this feeble and tottering government the only wonder is that it can stand for a day. Aside from the funded debt of $1,000,000,000, upon which it pays no interest, it has an enormous floating debt representing all the expenses of the war, its employees are unpaid, its army has not been disbanded or even reduced, its paper money has become almost worthless. The people have lost heart and expect every day some new revolution or a renewal of the war. The government does not know which to distrust the most, its friends or its enemies. It fears that England intends to appropriate Asia Minor and Austria to take what is left of Turkey in Europe. The Sultan is almost ready to throw himself into the arms of Russia as his only refuge. Indeed it is difficult to see what else he can do unless he is ready to become the vassal of England, and so far as the immediate humiliation is concerned it would be greater than would be involved in a close alliance with Russia.—*Constantinople Correspondence Christian Union.*

The Cynosure mark is set at 10,000. Let every one help to reach it.

THE ELEVENTH NATIONAL CONVENTION.

Held in Mechanics' Hall, Worcester, Mass., Nov. 13th to 18th.

Grand Opening — Two Thousand Present—Thirteen States Represented.

2,500 to 3,000 out on the last evening.

Wednesday—The Opening.

The sessions of the eleventh national convention in Worcester were opened in the usual informal way, with an afternoon meeting for prayer and brief relation of experience. Friends who arrive early are thus made acquainted with each other and the work of the convention facilitated as well as consecrated.

The noble building in which the meeting is held contains two halls, the large upper room, known as Mechanics' Hall, is probably the finest in Massachusetts outside of Boston. On the floor below is a convenient, but smaller room known as Washburn Hall, which was used seven years ago for the business meetings of the day, the evening sessions occupying the great room above.

The gathering of Wednesday afternoon was at 3 o'clock and was opened by the reading of the eighth chapter of Ezekiel by Rev. H. H. Hinman, followed by prayer by Rev. H. T. Cheever and others. Remarks were made by Prof. S. C. Kimball of New Hampshire, who spoke of encouraging prospects in his State. Several important witnesses had been raised up to testify to the truth of Masonic revelations. Three prominent ministers and one layman had recently renounced Masonry and confirmed the testimony of the many seceders who had preceded them.

Bro. D. J. Ellsworth, of Windsor, Conn., also gave cheering facts from the work in his State.

Mr. E Ronayne, of Chicago, spoke of the prophetic references to anti-Christ in the Scriptures. Elijah, he said was sent to destroy the ancient Baal worship among the Hebrews; and though his work was with wonderful demonstration of Divine power, yet that worship survives in the form of modern Freemasonry. He believed that Elijah would come again, in some God-sent representative of the truth, and complete the grand work begun on Carmel by the Great Sea, before the second appearing of our Lord in the heavens.

Bro. J. S. Perry of Thompson, Conn., said, whatever might be true as to the coming and work of Elijah, there was one thing of which we might be certain, Christ said, "Every tree that my Father hath not planted shall be rooted up." Freemasonry was not of God and must fall. He said that he had been employed as a detective in the enforcement of the license laws, and that his knowledge of Masonry had been of great use to him. At a certain place it was evident that liquor was illegally sold, but it was impossible to find exactly where or by whom. On going there he met a man who wore a key-stone and gave him a Masonic grip, which was responded to. He was then asked, "Are you a traveler?" He answered, "I am." "Which way do you travel?" From the West to the East." "Why do you travel to the east?" "In search of light." He then asked where he could get a drink of liquor and was directed right to the bar and the man who sold it. Who shall say that Masonry is not a good thing?

In the evening a vast audience of about 2,000 gathered in the great hall, and the first session of the Convention was called to order by the General Secretary, J. P. Stoddard, of the N. C. A., and in the absence of the chairman, President S. B. Allen, of Westfield College, Illinois, Rev. A. M. Milligan, D.D., Vice-president from Pennsylvania, was called to preside. He took the chair with a few introductory remarks, when Rev. Henry T. Cheever, of Worcester, made the following

ADDRESS OF WELCOME.

At the request of the Committee of the National Christian Association at Chicago, and on behalf of such of the Christian people of this city as sympathize with the objects had in view in your Association, I welcome to Worcester your Tenth Annual Convention. I welcome you cordially to our halls for discussion and to our homes for hospitality. And while we offer you this hearty welcome, we confidently expect that a public advantage will be derived to us and to the community at large, whose attention you will have, through what shall be heard by the ear, seen by the eye, and reported by the press, of your sayings and doings among us. It is in place to remind you that this spacious Hall of your assembly was built largely at the beginning by the generous aid of an honored citizen and friend of reform (Ichabod Washburn), whose name it bears, one of whose cherished principles was hostility to secret oath-bound societies. And I note with special approval that in the platform of your principles you emphasize: The suppression of such secret anti-Christian societies by law and by the withdrawal of their charters; the national and State prohibition of the sale of intoxicating drinks; a just recognition of the Sabbath, and of the Bible to be associated with books of science and literature in our educational institutions; the election of President and Vice-President of the United States by direct vote of the people; equal protection and rights for all loyal citizens, white or black; justice to Indians and aliens of whatever race; the maintenance of the public credit intact by keeping exact faith with the public creditors.

This is public morality, and no truer thing was ever said by our Massachusetts sage of Concord, Ralph Waldo Emerson, than this in his late lecture at the historic old South, Boston; "That the end of all political struggle is to establish morality as the basis of all legislation. Morality is the proper object of government."

In the interest, then, of morality —public, governmental and social morality—I bid you welcome to our goodly city, as to what Milton called an open field and fair encounter for the truths you bring. And in the same interest of public and social morality, speaking not merely for the Christian men and women of Worcester, who afford you their present hospitality, but for all Christian New England, and the country at large, who will hear from you through the press—I venture the suggestion that you give suitable expression, in the course of your sessions among us, to our Christian abhorrence of the immoral practice of polygamy, now represented in our National Congress by a polygamous delegate, and protected and sealed in the National Territory of Utah, in the name of religion, by a secret system of guilt-concealing and barbarous oaths that defy Heaven, and find no counterpart on earth, but in the worst abuses of that secret order of Freemasonry with which you as a Christian Association are openly at war. May the All-Wise God our Heavenly Father bless the deliberations and doings of your patriotic body to the benefit of our common country and of all mankind.

Past Master Ronayne was then introduced and proceeded, after prefacing his work with an explanation of the principles of Freemasonry, showing their antagonism to Christianity and honorable citizenship, to work the Entered Apprentice degree.

At the close of the exposition, announcements were made for the next day and the meeting adjourned

Thursday—Forenoon.

At nine o'clock, before the opening of business, a season of prayer was had for a half hour. Rev. David McFall of the Reformed Presbyterian church, Boston, conducted this meeting, reading from the third chapter of John.

At the close of this interesting and profitable season the Convention resumed its sitting with Vice-president Rev. A. M. Milligan of Pittsburgh, in the chair, and various committees were appointed as follows:

On Enrollment: Rev. J. A. Spee, New York; D. J. Ellsworth, Connecticut.

On Finance: J. A. Conant, Conecticut; S. A. Pratt, and David Manning, Worcester.

On Resolutions and Address to Pastors: Prof. C. A. Blanchard, Illinois; Rev. H. T. Cheever, Massachusetts, Rev. A. A. Phelps, Pennsylvania.

On Seceding Masons: E. Ronayne, Illinois; General Phelps, Vermont: Prof. S. C. Kimball, New Hampshire.

On Programmes: Rev. J. Travis, Philadelphia; Rev. W. T. White, Massachusetts; J. S. Perry, Connecticut.

On Report on Unity of Churches against Secret Orders: Rev. H. H. Hinman, Wisconsin; Rev. D. McFall, Boston; Rev. W. O. Tobey, Dayton, Ohio; Rev. L. N. Stratton, Syracuse; Rev. W. Gould, Brooklyn.

On Nominations: Revs. L. N. Stratton, New York; H. H. Hinman, Wisconsin; A. M. Paull, Rhode Island.

On Correspondence: Revs. D. McFall, Boston; A. L. Deering, Massachusetts; W. M. Gould.

On Prosecuting the Anti-secret Reform Work in New England: Rev. H. L. Hastings, Massachusetts; Prof. S. C. Kimball, New Hampshire; John A. Conant, Connecticut.

General J. W. Phelps of Brattleboro, Vt., then read a lengthy paper on "The Relation of Freemasonry to our Republican Government" which was voted to be sent to the *Christian Cynosure* for publication. At the close of this able address the The Convention took a recess till afternoon.

Afternoon.

The session opened at two o'clock and after devotional exercises, Gen. Phelps spoke, urging that the convention take such action and set in operation such forces as would counteract the influence of the lodge on our government. Dr. Milligan and General Secretary Stoddard remarked briefly on the need of co-operation among Christians and churches for the suppression of the secret lodges.

At three, the hour fixed for the exposition of the second degree of Masonry, Past Master Ronayne resumed his gavel and arranged his lodge. His effort in raising the Entered Apprentice to a Fellow Craft was well received by the convention and its visitors, and at its close adjournment was had till evening.

Evening.

At seven o'clock Gen. J. W. Phelps, Vice-president for Vermont, took the chair and prayer was offered by Rev. A. L. Deering of Monument, Mass. The chairman took occasion to remark, in introducing the speakers of the evening, upon the importance of a knowledge of Freemasonry as a great power in conflict with the true interests of our nation. He then introduced Dr. A. M. Milligan who said that the interest manifested by the general public in the expositions of Freemasonry should be regarded with great satisfaction. He did not wish to break up a social organization. It is ideas that govern the world. They are more important than the tread of armies. Masonry claims to be a religion to forgive sins, and to take men to the Grand Lodge above and yet it excludes Christ. Is it a matter of no moment that we strive to save the 500,000 Masons of this country from a fatal delusion? He was here not as a minister, not simply as a Christian, but as a citizen and philanthropist. Masonry is the twin sister of Jesuitism. One is a great system of moral slavery. Masonry is simply Jesuitry. What Jes-

uitism is to Romanism, Masonry is to infidelity. It breathes the spirit of Voltaire and bears the impress of his workmanship. Jesuitism is warring on oneside; secretly, craftily, Masonry is doing the same thing on the other. This National Christian Association is not alone against Masonry, but against all organized secretism. Communism, Socialism, Nihilism, Internationalism, are all one and the same. The platform set forth in France is that "The Commune is Atheism." What is an atheist? Until man is reduced to the level of a brute he cannot be an atheist. Atheism in communism is in the assertion that there is no God in government. There is no more sacred truth than that of the sovereignty of God in government. Majorities cannot make right wrong, or wrong right. Legislatures do not *makelaws; God* makes them. Government only declares them. The magistrate is not the servant of the people, but the minister of God. Communism says that all laws are but the voice of the people. The second plank in the platform of communism is, that all oaths, all worships and Sabbaths shall be abolished. Communism says that these enslave men. Communism does away with the idea of Divine justice. The fourth plank is that marriage shall be abolished. Marriage with them is but an experiment which may continue, or may be overthrown. The child with them is but the ward of the state. The fifth plank is, "No rights of inheritance." This principle of communism means the equal division of property. This would destroy all property.

What are the opportunities of communism? The constitution recognizes no God, but claims to be the supreme law of the land. God's law is alone the supreme law of the land. The oath of the President of the United States is *no oath at all*, for it contains *no appeal* to God. President Hayes was the first President since Washington who swore a real oath to support the constitution. American legislators passed the fugitive slave law and American jurists made the "Dred Scott" decision.

When the silver bill passed one-third of the United States Congress were drunk. The corruption in our cities is fearful. The plotting of the trades unions in our cities fills us with alarm. The commune drenched Paris with blood. They sought to arrest the Almighty. We thought Pittsburgh was the religious center of the nation, and yet we saw twenty squares of the city in flames, and nothing but the intoxication of the rabble prevented the complete destruction of the whole city. What saved Massachusetts from communism in the last election? Is there no danger? The danger is in the Jesuitism and the Masonry on the one side and communism on the other. Amidst all these conflicting claims the danger is that the people will seek refuge in a despotism.

Dr. Milligan was followed by Prof. C. A. Blanchard, of Wheaton College, in an exceedingly eloquent address, which we hope to give more fully than any mere report could convey.

At the close of Prof. Blanchard's address, announcement was made of the leading items of business for the morrow and the convention adjourned.

OFFICERS OF THE CONVENTION.

PRESIDENT:—REV. HENRY T. CHEEVER, Worcester.

SECRETARIES:—REV. W. O. Tobey, Dayton, Ohio; H. L. KELLOGG, Chicago, Ill.

VICE PRESIDENTS.

Rev. Isaac Jackson, Maine.
" Benj. Mason, New Hampshire.
Gen. J. W. Phelps, Vermont.
Rev. David McFall, Massachusetts.
A. M. Paull, Esq., Rhode Island.
J. A. Conant, Esq., Connecticut.
Rev. B. T. Roberts, New York.
Prof. Marcus Willson, New Jersey.
Rev. W. W. Barr, D.D., Pennsylvania.
Pres. H. H. George, D.D., Ohio.
Peter Rich, Indiana.
Rev. H. D. Inman, Michigan.
Hon. Sam'l Plumb, Illinois.
Capt. William Wilson, Wisconsin.
Prof. E. G. Paine, Minnesota.
Prof. S. C. Marshall, Iowa.
J. D. Nutting, Esq., Missouri.
Rev. J. A. Richards, Kansas.
Hon. Robt. Feemster, Mississippi.
Rev. W. S. Spooner, Nebraska.
Geo. Deitrich, Esq., Texas.
Rev. S. H. Thompson, Tennessee.
Rev. A. M. Black, D.D., Kentucky.
" J. T. Walsh, North Carolina.
" J. C. King, Virginia.
" D. B. Turney, West Virginia.
" Jos. Galloway, Florida.
Bishop N. B. Castle, Oregon.
Rev. P. B. Chamberlain, Washington Ter
Rev. Henry Cogswell, California.

Reform News.

SEVEN YEARS OF WORK IN SOUTHERN MICHIGAN.

ANOTHER SECEDER OPENS THE LODGE TO ALL THE WORLD.

WESTON, Mich., Nov. 6, '78.

It is some seven or eight years since the writer, in connection with Mr. H. C. Pratt and Rev. John Thomas, now deceased, opened the anti-secrecy warfare in Fairfield, Michigan. Since then the work has been pushed more or less steadily by lectures and the circulation of books and tracts.

Lectures have been given by persons from abroad, as for instance, Powell, Baird, Rathbun, Barlow, Springstein, Levington and others, much to the disgust of the secret fraternities and with many prophecies on the part of the enemy that we would only strengthen Freemasonry by our efforts.

It may not be amiss therefore to look back and see if any real progress has been made and what is the out-look for the future. It is true Freemasonry has tried to strengthen itself by encouraging the formation Mason, (whose parchment certificate of his being such lies before me as I write, signed by the Senior and Junior Warden and secretary of the lodge in Ohio of which he was a member, recommending him to be received as such by all Free and Accepted Masons in all parts of the globe) is now engaged in organizing a lodge to work the degrees in public. He proposes to make it a regular company, each one doing his own share of the work in entering, passing and raising a candidate to the sublime degree of a Master Mason. The young men he has engaged to assist him take hold with much spirit and doubtless will make it a success. Friends of the anti-secrecy cause desiring to have the degrees worked in their vicinity can address him at Fairfield, Mich.
of some of the minor secret orders, but Freemasonry itself is not near so popular nor so strong as when the contest was opened; and the Fairfield lodge according to reports finds it difficult to maintain its existence. And now comes another era in the good work, an outgrowth of the heroic work of Ronayne and Rathbun in working the degrees in public.

Mr. Benjamin R. Pratt, a Master

Thus the good work goes on; one after another of the devotees of this great Christless institution breaks off the shackles and assists in exposing its hollowness and innate wickedness to the gaze of the world. People will soon wonder why men have stood in awe so long of such a miserable sham and soon it will be so poor that none will be found to do it reverence.

I see Bro. Mathews suggests Nov. 19th, etc., as the best time for our Michigan meeting. Will not the notice be too short? I do not wish to seem to dictate, but hope the executive committee will secure the services of Mr. Ronayne if possible. What we want to get before the public is not so much the ceremonies, signs, etc., but to demonstrate, as he does, that Freemasonry is a revival of *ancient Baal worship*. When the people come to see *that*, Freemasonry will have to get out of our churches and then it can be throttled, and not till then.

Yours for the war, C. QUICK.

MICHIGAN STATE MEETING.

LINDEN, Mich., Nov. 11, '78.

DEAR CYNOSURE: — The many readers of your excellent paper have been requested to give their views and agree upon some place in which to hold our State meeting. Only two have responded. One mentioned Flint another Adrian. Bro. Liscomb states he has the consent of the managers of the Reform Club Hall for the meeting upon three days' notice. I am in favor of Flint myself, as being a suitable and convenient place, easy of access by railroad; besides there are many good and true workers in our reform who will make an earnest effort to add to the interest of the meeting. Should Flint be decided upon as the place of our meeting we at the earliest opportunity will make arrangements for the same and provide entertainment for delegates from abroad free of expense.

And now I wish to say to all of my Anti-masonic friends through the *Cynosure*: Brethren, come forward. This is no time to falter. Let us uphold the hands and sustain those standing at the front battling against a secret foe. Let us not skulk away. We are engaged in an irrepressible conflict with the emissaries of darkness. The contest increases in violence. The cohorts of his Satanic majesty are becoming desperate. But Jesus is our Captain and victory is sure.

Yours in the cause of God and humanity, GEORGE M. SMITH.

Bro. E. E. Jones of Lenawee Junction is in favor of Adrian for the Michigan meeting. A hall can be had there for $8.00 per day which will hold 800 and has a suitable platform for working the degrees. He also says there are friends in that city who will entertain delegates from a distance. If the Michigan brethren wish Past Master Ronayne they must remember that he will in all probability be full of work in New England until the close of the year, and arrange accordingly.

Correspondence.

THE REWARDS OF A FAITHFUL MINISTRY.

ZANESVILLE, Ind., Nov. 5, '78.

EDITOR CHRISTIAN CYNOSURE:—We are "holding the fort" for anti-secrecy. We have met the enemy and victory is ours. A Freemason of this place asked the writer some time ago if he was not afraid to visit a Mason. We replied, "Not afraid of a Mason nor the devil." The same person afterward listened to our discourse from the words of the Saviour, "If any man will come after me let him deny himself," etc. While speaking of the fact that we must deny ourselves of all needless recreation and ornaments, he with others of his sort sanctioned it with frequent nods; but when we came to burning denunciations of secret societies, you should have seen the squirming. But the pressure was too heavy and they confessed the truthfulness of our position by requesting a copy of our sermon to publish in one of their secular papers. The Masons here bragged after a former course of lectures that they would get more initiations than the U. B. church would get members. The church in the meantime has had twenty-seven accessions and the lodge not more than three or four. I have offered frequently to furnish them some more lectures if they would bear the expense or the half of it. But this al-

ways drives them to the wall. A certain Rev. gentleman here was at a loss for a long time to know which side he was on (having once belonged to the lodge, but left for policy's sake); but the truth plainly spoken finally drove him to take the side of Baal, which makes him wonderfully unpopular just now even among his own brethren. Would to God that all the people would drive their ministers to one side or the other.

A certain aged man died here a few months ago, who belonged to the tribe of White Aprons; who, being asked when dying, "If he had any hope," answered, "If Masonry does not save me I am lost forever." Poor deluded soul! The chaplain of the lodge here, a local minister of the M. E. church, preached at his funeral, in which he took occasion to exalt Freemasonry to such an extent that all present, relatives and members of the order got ashamed of him, and some actually left the house.

So far as I can learn there are but two Masons in all this country round about who belong to any church, and neither of them have a particle of religious influence. It is plain to the casual observer that associations with men of the world to the rejection of Christ must and will soon destroy a man's religious influence with the good. About two years ago while residing in Southern Ohio, I became acquainted with a certain P. G. of the Odd-fellows, who was a member of the M. E. church. I heard him invite fourteen men to join the lodge and never one to unite with the church; and again I heard his leader come into his store one evening and say, "Bro. O., the brethren are needing our help out at Butlerville in the protracted meeting." When O. replied by saying, "Bro. B., its enough if I attend meeting when it's at home, and I'm too tired to walk two miles on that rough pike to-night." But no sooner had Bro. B. gone than a member of the lodge came in and says, "Bro. O., let us go down to the Cozaddale lodge to-night;" and no sooner uttered than off they start three miles for the lodge, over the rough railroad. Now if this is not plain proof that he loved the lodge more than the church, I acknowledge my ignorance of the plain import of words and actions.

Again, to show what kind of material the lodge in southern Ohio is made of: The night of the dedication of their lodge at Pleasant Plain, the saloon-keeper sold seventeen gallons of whisky and nine kegs of beer, or more than he had sold before (according to his own statement) in nine months; and Mr. O. himself acknowledged to me next morning that many of their number were so drunk they couldn't get them up stairs.

Were there Christians in that crowd? "Tell it not in Gath."

P. B. Williams.

Work! Work! Work!

Mr. Editor:—Among the readers of the *Cynosure* who are proposing plans to enlighten the world on secretism, I would like to cast in my mite (with all my might), which is as follows:

First, procure a good assortment of Anti-masonic and other tracts that will expose its dark deeds;

Second, take one of each kind and roll them close, binding them with a wrapper or cord, then you are ready for work.

Third, on your way to business, or home again, or if you are called to attend your county court, as you meet an old acquaintance or a stranger of the right look, hand him a roll.

Fourth, if you are a good worker you may do an untold amount of good in that one week; even if you put out only one dozen rolls.

Fifth, try it. I have; and expect the seed sown to bring forth thirty, sixty, yea, an hundred fold; like leaven, I see it already beginning to work.

Sixth, work quietly and surely; do not commence an argument unless you are attacked, then discharge your heaviest artillery, and in charity to your weak brother give him a roll also.

Seventh, now, readers, let us hear from you; propose your plan, so that if a better plan is forthcoming we may have it, and so act in concert and thus expose the Christless systems to the world.

Eighth, I am now 71 years old and know all about the Morgan abduction case, and have been an Anti-mason ever since. Now the veil of the temple is almost rent from top to bottom. What your hand findeth to do, do it with all your might. I am not rich, but feel like helping all I can, and it has cost me considerable; and, brethren, if you wish to be successful workers in this cause it will cost you time and money. But what of that if you can do good to your fellow-creatures, and especially save our young men and the church of Christ. Know you not that we shall all be judged according to the deeds done in the body; and they that turn many to righteousness shall shine as the stars for ever and ever? Now, brethren, let us consecrate ourselves to this great work as God has given us the ability, and pray over it in faith believing; then, and then only, will God put us in the right place at the defiance of all lodge influence.

Yours in love, Philip Kribs.

Masonic Glory Cheap.

Azatlan, Wis.

The following incident I copy from the Jefferson County, Wis., *Union:*

"A little four-year-old, golden-haired boy arrived in Chicago from New Orleans, with a card on his neck inscribed, 'To the Masonic fraternity—Forward the boy to San Francisco. Signed, Howard Association.' He was on the way to a distant relative. He was as well taken care of by the strangers he met as though he had been a prince, and when he left the hotel he was showered with kisses and presents from ladies, and tears and money from Masons. There is a minister in Wisconsin who says Masons are the children of the devil. What the country needs is more such devil's children and less such ministers." —*Peck's Sun.*

We expect that the above story is true; and possibly some Wisconsin minister did call Masons children of the devil; but if he did, he proved his assertion from the Masons' own standard works backed up by their deeds. The Masons have no Christ in their creed and prayers, nor does the devil. The devil would be satisfied with cheap glory, so will the Masons. The devil would get his cheap glory by lies and hypocrisy, so will the Masons. Look at the story above; the poor boy got only kisses and presents from the ladies, but from the Masons he got tears and money. Pshaw! Every man who knows human nature, knows very well that women shed the most genuine tears, and the most of them over such golden-haired orphan boys, all that was left by yellow fever of a family of seven. Besides, would it be wise to give an orphan child, or any child, much money? Masons know better than that, when a few cents or nickels will suffice for candy money. Money glory is cheaper than than real glory, and sometimes money glory don't cost much. When hypocrites gave alms they sounded a trumpet (Mat. 6:2), and the Masons do precisely the same thing, only they have paper trumpets instead of ram's horns or brass. Verily the Wisconsin preacher was about right. S. C. Rice.

"Christian Co-operation."

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Brazen-faced Liars.

York, Pa.

The poet says:

"O, what a tangled web we weave
When first we practice to deceive."

The men who originated Freemasonry were grog-shop liars. They made Freemasonry a very great lie. As a prominent seceder and eminent Presbyterian divine has said: "It is a lie all over."

Perhaps no one could count all the lies both great and small that have been told to deceive the public as to the true character of Masonry. Lying is as essential to Masonic life as water is to shark life. And by the way, there don't appear to be much difference between the character of a shark and that of a true Mason. The shark would no doubt lie like a Mason if it could.

The foregoing ideas have been suggested to our mind by the following from the York, Pa., *Daily:*

"Gerritt Smith wrote, 'If a Mason lives in accordance with his vows as a Mason, his is a holy religion.' Two of America's greatest heroes were Masons, and in every part of the globe Masons are to be found in all stations of life. In the most remote parts of the earth a Mason can find a brother and be at home with him."

As Gerrit Smith was well known to be as strongly opposed to lodge slavery as he ever was to negro slavery, the above lie is enormous. It is just what we might expect from a copperhead conspirator who got his education in a Masonic den, the same as Tweed and some other famous liars.

And now let us ask, how much longer are those ministers, editors, Christians and others who disapprove of lying and deception to remain silent? Is it not time to speak out?

E. J. Chalfant.

Our Mail.

John Finney, Mansfield, O., writes:

"We had a blacker time once on the anti-slavery question. The same God who took off the fetters of four millions of slaves, will take off the fetters and gags and padlocks from the mouths of Freemasons and Odd fellows, and from members of the whole list of secret orders which are feeders of Masonry. Let me urge on all praying men and women, who desire the advancement of Christ's kingdom, to pray in faith that God will yet use for the overthrow of Masonry all those ministers who have left the Book of books for light, and have gone to the devil's den for it, with a bandage over their eyes and a cable-tow about their necks."

Mrs. J. B. Nessell, Ellington, N. Y. writes:

"I would rather do without one meal per day than do without the *Cynosure*. I have read it from the first, then a little wee bit of a sheet. I keep some of the copies as almost sacred relics. I rejoice in the increasing interest in the cause, and may the good Lord continue to open, blind eyes."

J. P. Stoddard at Harrison, Maine writes:

"Hard as times are and sterile as is this soil, the people in spite of all find money to pay for being swindled in these lodges."

D. Burtch, Antwerp, N. Y., writes:

"I have taken your paper for three years, and it has gone the rounds. I give Masons the grip and signs and the Mahha bone. We have a lodge here. It was large and flourishing, but has now dwindled away to half its former size. We have six stores, three are Masonic and three are not. The Masons fail or make an assignment very often, and many of them are drunkards, and all are given to the flesh. The most of our crimes are committed by them. The two last Master Masons here ran away. I would go twenty miles to hear Mr. Ronayne lecture."

H. Johnson, Delevan, Wis., writes:

"The news from all points is very encouraging, for which I thank God and rejoice. I have felt that God is in this great reform movement and that he has signally blest the efforts which have been made. I am now in my eightieth year and cannot do much. Have been opposed to Masonry since the murder of Morgan. Am also opposed to all secret orders. I do not know as I shall live to see the church and state rid of this great sin, but the ball is rolling with increasing velocity. I felt from the commencement of the National Christian Association that God was in the movement, and it must succeed. 'God moves in a mysterious way his wonders to perform.'"

E. B. Ball, Columbia City, Ind., writes:

"I like the *Cynosure* better and better. I hope to see it made a perfect success."

Sabbath School.

LESSON XLVIII.—December 1, 1878.
THE LORD'S SUPPER.

SCRIPTURE.—Luke 22: 10-20.

10. And he satd unto them, Behold, when ye are entered into the city, there shall a man meet you bearing a pitcher of water; follow him into the house where he entereth in. John 4: 7.

11. And ye shall say unto the good man of the house, The Master saith unto thee Where is the guestchamber, where I shall eat the passover with my disciples? Luke 19: 5.

12. And he shall shew you a large upper room furnished: there make ready. Acts 1: 13.

13. And they went, and found as he had said unto them: and they made ready the passover. John 4: 52.

14. And when the hour was come, he sat down, and the twelve apostles with him. John 2: 4; Mat. 10: 2; Luke 6: 13.

15. And he said unto them, With desire I have desired to eat this passover with you before I suffer: Is. 53: 5-7.

16. For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. Acts 10: 41; Rev. 19: 9.

17. And he took the cup, and gave thanks, and said, Take this and divide it among yourselves: Is. 55: 1.

18. For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

19. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Is. 26: 8; Ex. 16: 15.

20. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. 1 John 1: 7; Heb. 13: 20, 21.

GOLDEN TEXT.—"For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."—1 Cor. 11: 26.

BIBLE READINGS.

M.—Luke 22: 10-20. Communing with Jesus.

T.—Ex. 12: 1-14. Appointment of the passover.

W.—2 Chron. 30: 18-20. Preparation for the passover.

T.—John 1 20-26. The paschal lamb.

F.—John 6. 47-58. The bread of life.

S.—Rev. 3: 20-22. Jesus our guest.

S.—Rev. 19: 4-9. Jesus our host.

[From S. S. Times Quarterly.]

CONNECTION WITH THE LAST LESSON.

The discourse of the last lesson continues, Luke 21: 22-36; Mat. 24: 18 to 25: 46; Mark 13: 16: 37. Then follows the narrative of the conspiracy of the rulers, the supper at Bethany, and mention of the approaching passover. See Mat. 26: 1-17; Mark 14: 1-13; Luke 22: 1-9; John 12: 2 8. Parallel with the lesson are Mat. 26: 18-29; Mark 14: 14-25; John 13: 1-38; 1 Cor. 11: 23-25. Here also belong Luke 22: 31-38, the discourses in John 14: 1 to 16: 33, with Jesus' last prayer for and with his disciples, John 17: 1-26; though John 14: 31 seems to show that part of the discourse was delivered on the way to Gethsemane, after the supper. The place is Jerusalem.

LESSON NOTES.

10. When ye are entered into the city: Jerusalem, coming from the Mount of Olives, where Jesus was now staying every night (Luke 21: 37).

A man bearing a pitcher of water: An earthen jar of water. This would seem to be a servant (slave, most likely) of the master of the house. Carrying water was, and is, a menial occupation.

11. Goodman of the house: Same word as that for "master of the house" in Luke 13: 25.

The Master: The Teacher.

Guestchamber: Or, Lodging-room.

12. Upper room: Such was frequently used for prayer and worship: for example Acts 1: 13.

Furnished: Probably with couches for the meal around the table, which were usually on three sides of it, forming what was called the triclinium.

There make ready: See the directions in Ex. 12. But tradition and custom had introduced additional rites.

14. The hour: Probably the legal hour of beginning: at evening.

15. With desire I have desired: I have most earnestly desired.

This passover: Or, This very passover. It would be his last. Naturally he would ardently long to eat it with his disciples before his sufferings should commence.

16. Until it be fulfilled in the kingdom of God: Until the passover be fulfilled by the sacrifice of Christ the Lamb, the passing over of wrath from the redeemed, and the celebration of their deliverance from all bondage of sin.

17. And he took the cup: Or, And receiving the cup (not the same word as with the bread, below), probably, as handed to him.

Gave thanks: From this act the Lord's Supper is sometimes called the Eucharist, which means the [meal of] thanksgiving.

Divide it among yourselves: Each one taking his portion.

18. I will not drink: The better texts add "henceforth."

Until the kingdom of God shall come: In glory.

19. Which is given for you: Given up in your behalf.

This do: What we have done together with the wine and bread.

In remembrance of me: Especially of his greatest work and chief office in coming into the world; his death, which opened the kingdom of heaven to believers.

PROMPTINGS TO FURTHER STUDY.

How long before the institution of the Lord's Supper was the passover appointed?

From what loss were the Israelites spared by the angel who passed over their houses?

In what month of the Jewish year was the passover held?

Where was the passover lamb eaten, and by whom?

Which of the two cups mentioned in Luke was the cup of the Lord's Supper?

What was the other cup?

What sanction have we for giving thanks when we eat?

What is a testament, and how was this cup one?

What person in the Old Testamen came with a pitcher as a sign to God's servant?

What passage calls Christ our passover?

What passages show that Jesus ate and drank with his disciple after he rose from the dead?

Whose table must we let alone if we partake at the Lord's table?

From what does the blood of Christ purge the conscience?

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The Christian Cynosure.

CHICAGO, THURSDAY, NOV. 21, 1878.

MORMONISM.—Our readers will notice a very sensible suggestion by Rev. Henry T. Cheever in his address of welcome at the Worcester Convention, for the enlargement of the platform of the American party by the addition of an anti-polygamy plank. We endorse it fully, and hope the Worcester meeting will act on his suggestion. We have often explained that Mormonism is Masonry, and Masonry Mormonism. The same secret oaths; the same despotic, iron constitution; the same impudent use of Christ as the minister and shield of their blasphemy and sins are found in both. And, above all, the Mormons in their order of Danites, or avengers of their church, identify themselves as the religious descendants of Cain, a religion of murder and lust. And as the constitution of the National Christian Association provides for opposition not only to the lodges, so called, by name, but to all that bear their hateful and inhuman nature, we hope the platform of the American party will be amended as Mr. Cheever suggests.

VAIN VOWS.—The Chicago Woman's Christian Temperance Union has carried on a daily prayer meeting for several years. This meeting has been used of God in saving many not only from a drunkard's grave, but from eternal death.

The following incident well illustrates the folly of trusting in the obligations of any secret order to restrain a man from sin. Near the close of a recent meeting when an opportunity was given for requests for prayer a gentleman spoke as follows:

"I wish you would pray for an engineer, a young man who could command a salary of $50 a week if he could only keep sober. He belongs to the same lodge with me, and we have re-obligated him over and over again. He was at my house to dinner yesterday. His wife says that if he will remain sober for a few months she will receive him again."

A silent prayer arose from our hearts for the subject presented, and it was succeeded by another prayer that all those who are now endeavoring to elevate the fallen through the instrumentality of secret orders and man-devised obligations will come to Christians, imploring them to take these cases to the Lord in prayer. May the day be hastened when every conscientious philanthropist will be a follower of Christ, the only genuine model, and observe his teachings in their efforts for the elevation of the human race.

Till March the Cynosure for $1.50 *a year.*

THE WORCESTER NATIONAL CONVENTION.

This august assembly opened on the 13th inst., with two thousand persons present from thirteen States. But numbers are nothing in such a cause, compared with the steadfastness of will and purpose which has drawn together such a mass of mind in New England in behalf of this cause. Mr. Stoddard writes that as soon as the ministers of the churches, who have treated him with great courtesy, come to know a little of the lodge's working nightly on the mind all around them, they manifest a profound interest on the subject. Hundreds have been in at the Worcester meeting who will soon learn that their church organ, the *Congregationalist*, has kept them and their people in ignorance on this great subject in which they are vitally concerned; and that large and influential print will soon be compelled to give its subscribers information which they so much need.

Before our next number issues Mr. Hinman, who is in attendance, will give us further intellignce concerning the great meeting and we shall insert what arrives to the latest hour before going to press. There are thousands of clear, calm, conscientious minds in the New England churches who will be horrified to learn the personal degradation to which Drs. Quint and Manning, and their pastors Fisher, Knight, Currier, Stratton, and, alas, so many others in Congregational churches, with hundreds of ministers in other denominations, have descended. And many of these poor ministers who have been taken in these mantraps of Satan, as was Aaron, will, like him, repent and turn with loathing from the abominations of the impious and blasphemous false worships.

But we must, above all things, avoid the error of supposing that our work is done when the lodges are destroyed. The "god of this world" will contrive to rule his votaries in one way or another till they come to Christ. Prof. C. A. Blanchard writes, that if possible he will reach home before the adjournment of our State meeting at Wheaton, which will be in session on the day of the issue of this paper. Next week you will have a full account of it.

OBSCENE LITERATURE.

Mr. Anthony Comstock who has a national reputation acquired by his zeal and efficiency in prosecuting the venders of obscene literature, addressed a crowded audience in lower Farwell Hall on Thursday afternoon, Nov. 14th inst., on the above subject. The audience, called together by cards marked "confidential" and addressed only to men crowded the hall. An assembly of equal number could scarcely be drawn together in the city of Chicago, or, indeed, anywhere else, containing more intelligence or power over the popular mind. The committee who reported a constitution for an organization to aid in enforcing the laws against the vile creatures engaged in the wholesale business of corruption were Hon. Lymam Trumbull, long U. S. Senator; Dr. W. E. Willing, Presiding Elder of the M. E. church in Chicago and vicinity; and U. S. Commissioner Phil. A. Hoyne.

Mr. Comstock spoke above an hour. He had found one hundred and sixty-three vile books in circulation for corrupting youth, and had discovered and destroyed the plates of one hundred and sixty-two of them. Three hundred scoundrels had been prosecuted and two hundred convicted. A large proportion of them were in the penitentiary, and fifteen are now awaiting their trial. These miscreants sell small sheets with obscene pictures and instructions for abortion and self-abuse, for from five to fifty cents each. To ply this devil's trade in uncleanness they were wont to get catalogues of all female seminaries, and corrupt and convert into agents all the young girls they could reach. He had found three hundred thousand names in possession of one house gathered for such correspondence. His facts under this head were harrowing and horrible in the extreme. One was forcibly reminded of the "unclean spirits" which are to "go forth to the kings of the earth *and the whole world*," by the vastness and vileness of their plans and measures for the corruption of our race, more especially young children of both sexes. Mr. Comstock, to whom the country and world are deeply indebted, is a calm, matter-of-fact person who gives no outward tokens of the power to do and to suffer as he has done in this cause.

FRUITS OF PROSCRIPTION AND PERSECUTION.

Rev. N. Wardner, missionary evangelist of the Wesleyan denomination writes to the *American Wesleyan* at Syracuse an earnest exhortation to all Wesleyans to send their sons and daughters to Wheaton College. He bases his exhortation upon the real excellence of the institution; the learning and ability of its Faculty; the marked ability and success of its students in the business of life; and on the farther fact that while Congregational associations cherished and sustained myself as President, and the College church was one of their associated churches, Wesleyans were in danger of losing their sons from their own ministry; but now that we are cast out by the Elgin and State associations, the danger that Wesleyan students will become Congregationalists has passed away.

We are grateful to Mr. Wardner, who is a most estimable, talented and devoted man and minister, for thus coming to the aid of the College while suffering under persecution from the lodge and its friends and tools, who are aiding its designs without knowing what they do. Meantime we rejoice in God that all which Mr. Wardner says in favor of Wheaton as a place for the education of youth is true. We are closing a term of prosperous study, in which there have been interesting conversions to Christ among the students, and "If God be for us who can be against us." We fully endorse, too, the remark of Mr. Wardner that our Faculty are in favor of both the theory and experience of holiness. I some years since procured the assembling of a holiness convention in Wheaton, which, so far as I can judge by its fruits was a great benefit and no injury to our people.

Our winter term commences Dec. 10th and the prospect of the customary increase of students is greater than usual. We shall be happy to welcome all that come to a winter of intellectual, moral, religious and social enjoyment and prosperity.

HOW A SOVEREIGN INSPECTOR GENERAL TALKS.

Since Butler's defeat for Governor of Massaahusetts his highest honors are associated with the thirty-third degree of Freemasonry. As he is believed to be planning for the Presidential nomination in 1880, it will be a fine race between him and Knight Templars Conkling of New York, and Blaine of Maine, who shall most adroitly manipulate the Masonic vote. That Butler undertands the business we have proof in the following from the Boston *Daily Globe* of the 4th inst., taken from the report of a speech made by him the day before at Lynn, at a Masonic fair:

I could, perhaps, find, said he, no more fitting subject than the institution which has organized this fair, an institution founded for the highest and noblest purposes. There is hardly a civilized nation in the world where the institution of Masonry is not to be found, in some one of the forms, drawing closer everywhere the bonds of friendship and brotherhood among men. Masonry has at some times, and in kingly countries, found itself objected to by the government, because that institution in the Union, its methods and its grand objects seeks the amelioration of the human race. But here in our country, following the example of the illustrious father of our country, and one of the highest and noblest of the Grand Masters of the order, George Washington; it is an institution peculiarly democratic. Its secret is only a scientific language by which the bond of the brethren in all lands and among all people can be made known. It is the common universal language of the world. Masonry is union; Masonry is brotherly love; Masonry is the guardian of the widow and orphan; Masonry is that feeling which draws the brother Mason everywhere to his brother by a higher than common love, when he may know the members as true

sons of the order. The glory of the order is the fact of the members knowing each other and thus making themselves as worthy associates of men in all the walks of life, and therefore it acts as a bond everywhere. Masonry is strength; it causes good Masons to stand together always for good and not for harm; Masonry is high benevolence. It has a first duty of relieving the mourning widow and orphan; still the greatness and the goodness and the munificence of the order is never confined to that. Masonry is a religion of the highest and noblest type; it recognizes the common Father, and it endeavors to square the action of all its members, and to keep within the true law of love to God and piety and of duty to its members, which is morality; and the square and compass all tell to the members of the order that the eye of God is upon their every action. That is the institution of which you are a part, and I am glad to meet you, my friends, all here, because it shows that in this town, in this city of workingmen and working-women the order is doing its true functions, and I shall only detain you further to say that the heart of all men should come to this institution as the heart of all brethren in the institution go out to all the world, in benevolence and charity and love. (Long-continued applause.)

—Bro. Conant of Connecticut did his part toward the good attendance at Worcester by sending 500 printed postal card notices to pastors and papers throughout the State.

—Bro. Childs of Lima, Ind., reports a very satisfactory death in his town, namely, that of the Freemason lodge, which closed up about a month ago. This result is largely attributed to Mr. Ronayne's lectures and expositions there last March.

—A. H. Quint, D.D., of New Bedford, Mass., the leader of the National Congregational Council has just been elected chaplain of the Commandery of the Loyal Legion of Massachusetts. The denomination must keep pace with the lodge in putting honors upon this man's shoulders or it will lose him through the superior attractions of secretism.

—It is with gratitude to God that we read Bro. Stoddard's letters from Worcester written just before the National Convention, so great is the contrast between the pastors there and the case above. He was given one half the time in the Worcester ministers' meeting, who for their next gathering agreed on a full discussion of the lodge question. The opinion seemed unanimous that the orders were hostile to pure religion and an injury to the church. He also attended a conference at Holden, near Worcester. Rev. H. T. Cheever, our New England correspondent, prepared an address to the churches of New England which was adopted by the Convention. Work like this carried on faithfully and in a Christian spirit, will soon cause such men as Quint to go clear over to the lodge or else renounce it forever.

—Dr. Cook, Indiana State lecturer, wishes to hear from all the friends in that State immediately who can arrange for expositions by Elder Rathbun, who has written that he can visit Indiana after the Iowa State Convention at Cedar Rapids, Dec. 10th and 11th. Dr. Cook wants a dozen places in the State. Let him be immediately notified of the points where Elder Rathbun's work is wanted and the time will be set. Let all act promptly in this matter.

—The Sacramento, Cal., *Bee* tells of the arrival of the little boy noticed in the letter of Bro. Rice on another page. In a long and fulsome account it states how a Past Grand Master boarded the train at that point and took him off instead of letting him go on to his destination in San Francisco under the kind care of the train officials who had helped him so far from New Orleans. So wonderful is the charity of Masonry! The little fellow is a walking advertisement of boasting Masonry; every lodge that could get hold of him fastening on him a letter or shipping tag with instructions and notices of what had been done. No sane man would have refused to do what they have done; but none but Freemasons would make their good works a pack mule for such self-adulation. Yet the *Voice of Masonry* says, "Masonry is not a beneficial society; it is a charitable institution." "Blessed charity!"

—Rev. J. P. Lytle of Ohio has secured the publication in the *United Presbyterian* of the very able appeal to the Presbyterian ministers of the United States by Rev. Warren Taylor. Although not intended for the ministers of that denomination as a class, yet there are even among them those who need to breathe long and deep from the atmosphere of Christian self-denial and steadfastness in which Bro. Taylor has been living. In remarking on the sad indifference of the General Assembly Presbyterians to this vital question Mr. Lytle remarks:

"A ministerial brother of this church said, with tears in his eyes, to my friend, Dr. Pollock: 'You can discuss Freemasonry. You are free. But we dare not.' It will not always be so. The faithful ministers of this church, with whom conscience already works, will find their tongues and will be found alongside of those who 'turn the battle to the gate.'

It is with deep significance that Bro. Taylor refers to Freemasonry as an enemy, not only to the peace and purity of the church, but to its existence. This enemy now wears a mask of friendship, but the time will come when this disguise will be thrown aside, and the irreconcilable and deadly hatred of an anti-Christ will be revealed. Friendship between the Mediator and an institution which disavows his Mediatorial character, indeed! When Jesus and Satan are reconciled then will this also be!"

Do you believe in 10,000 Cynosure subscribers? Help get them.

The Chicago Christian Association.

The annual meeting of the Chicago Christian Association was held in the reading room, Carpenter Building, 221 W. Madison street, Tuesday evening, the 12th inst. C. R. Hagerty, Esq., presided. After prayer was offered by the Rev. E. S. Cook, the secretary read the record of the previous meeting which was duly approved. Officers for the ensuing year were chosen as follows: President, Thos. Hodge, Esq.; First Vice President, Rev. J. P. Stoddard; Second Vice President, C. R. Hagerty; Third Vice President, Mr. E. Ronayne; Secretary, Mrs. E. A. Cook; Ass't Sec. Miss Retta O. Lewis; Treasurer, Miss Ella F. Hagerty. The Association appreciating the faithfulness with which the retiring officers performed their respective duties, tendered them a vote of thanks. The following order of exercises was arranged for the next regular meeting of the society: 1. Reading of a paper treating of "Secret Societies on the Railroad," by Mr. T. F. Hamilton. 2. Paper —original or selected—by Mr. A. G. Laird. 3. Reading poem by Mrs. J. B. Blank. 4. Report of superintendent of reading-room. After listening to the treasurer's report the meeting adjourned.

C. R. Hagerty, Esq., *Ch'n.*
A. G. Laird, *Sec'y.*

Father Preston's Dinner Party.

Three years ago we published an entertaining account of the sixtieth wedding anniversary of the veteran Isaac Preston, of Lockport, Illinois. Father Preston yet survives with his companion the storms of time, although both are 86 years old and have shared together the good and ill of life for over sixty-three years. Their wedding anniversary was a very unusual occurrence indeed in the West, but probably it must yield in novelty to another party gotten up at the home of our old friend in Lockport a week ago last Saturday, Nov. 9th, which was of the nature of an old folks' reunion and dinner party. On this occasion there were present Hon. Zimri Streeter and lady, from Cedar Falls, Iowa, Mr. and Mrs. Levi Savage, of Homer, Illinois, Mr. and Mrs. Stanton Burdick and Mr. and Mrs. Isaac Preston of Lockport. The aggregate age of this party of eight persons is over 645 years, and that of their married life is over 55 years to each married pair. But the most interesting feature in their history is, they were all intimately acquainted in the period of their youth, all lived in the same school district—a quiet, rural neighborhood in North Granville, Washington county, New York.

The party all attended the same school in the same school-house where that forty-years prayer meeting *of tract notoriety* was held and which was continued twenty years after the tract was published, and they all found their partners for life in that quiet, rural school district, and all married there and all scattered off and settled in different localities in this broad republic. And now, after a lapse of more than sixty years, in the good providence of our Heavenly Father, are all brought together again here in Lockport—not all in perfect, bodily shape, form and symmetry, one being blind, another minus a right arm, one a little lame and some a little deaf; but all in the perfect use of their reason and mental faculties, and surrounded by their children, grand-children, and great grand-children, and other relatives and friends, all in sympathy and offering them words of cheer and comfort, wishing to let them gently down the last declivity, to the brink of the river over which they all know they must soon pass, and as they hope and trust, to the better land on the other shore.

All the party, ladies and gentlemen, were old line abolitionists; as to temperance, total abstainers; in politics originally Whigs, more modern. Republicans, and for the last fifty years, staunch and orthodox Anti-masons; believing that all secret oath-bound organizations, and especially Freemasonry, are in their tendencies and general influence, hostile to the fair and equal administration of justice; to Christian morality, and civil government.

The repast was prepared and served up by Mr. and Mrs. E. S. Gillett, who are now keeping Mr. Preston's house, and was pretty thoroughly discussed by the party, as we believe, to general satisfaction. After dinner an hour or two was spent in social chat, on the current events of the last seventy years; they had seen or known all the great improvements that had been made within those seven decades, in the arts and sciences, agriculture, mechanics and manufacturing; they had all seen the first carding machines, the first factory spindles, the first steamboat, the first canal and the first railroad cars ever run in northern New York. Some of them had lived under Washington's administration, and well remember the general gloom that overspread the country at the time of his death, and were familiar with the first missionary movements in America, for sending the Gospel to heathen lands, also with the first religious papers published in New England, the organization of the first Sunday-schools, temperance societies, missionary societies and the American Bible society.

These different topics furnished stock in trade for thought, reflection and remark; some expressed a wish to live another half century, so as to see what other wonders will transpire.

Home Circle.

"Fear Not."

The pathway is dark that the Christian is treading,
His faith can discern but a glimmer of light;
Grim doubts cling around him, which cause him to waver,
And wonder in weakness "if all will be right."

"If all will be right!" Ah, believer in Jesus,
That is not a question for thee, or for me.
All is right—is now—every step thou art treading
Is known and appointed beforehand for thee.

The way is the Lord's, for his wisdom hath planned it,
And though it is dark, there is glory in store;
The cross of thy Saviour but casts a deep shadow
As far as the threshold of heaven's bright door.

It vanishes then in the joy and the beauty,
The sunshine and peace of the ransomed above;
Walk now in its shade, it will lead thee to Jesus
Who watcheth to welcome the child of his love.

—Charlotte Murray.

Give Like a Little Child.

Not long since a poor widow came into my study. She is over sixty years of age. Her home is one little room about ten feet by twelve; she supports herself with her needle, which in these days of sewing machines, means the most miserable support. Imagine my surprise when she put into my hands three dollars and said:

"There is my contribution to the church fund."

"But you are not able to give so much!"

"O, yes!" she exclaimed, "I have learned how to give now."

"How is that?" I asked.

"Do you remember," she answered, "that sermon of yours three months ago, when you told us you did not believe one of your people was so poor that, if he loved Christ, he could not find some way of showing that love by his gifts?"

"I do."

"Well, I went home and cried all night over that sermon. I said to myself, 'My minister don't know how poor I am, or he would never have said that.' But from crying I soon got to praying; and when I told Jesus all about it, I seemed to get an answer in my heart that dried up my tears."

"What was the answer?" I asked, deeply moved by her recital.

"Only this: 'If you cannot give as other people do, *give as a little child.*' And I have been doing it ever since. When I have a penny change over from my sugar, or loaf of bread, I lay it aside for Jesus; and so I have gathered this money, all in pennies."

"But has it not embarrassed you to lay aside so much?"

"O, no!" she responded eagerly, with beaming face. "Since I began to give to the Lord I have always had money in the house for myself; and it is wonderful how the work comes pouring in. So many are coming to see me that I never knew before!"

"But didn't you always have money in the house?"

"O, no! Often, when my rent came due, I had to go and borrow it, not knowing how I should find means to repay it. But I don't have to do that any more, the dear Lord is so kind."

Of course I could not refuse such money.

Three months later she came with three dollars and eighty-five cents, saved in the same way. Then came the effort of our church in connection with the memorial fund; and in some five months she brought fifteen dollars, all saved in the little mite box I had given her. This makes a total of twenty-one dollars and eighty-five cents from a poor widow in a single twelve-month. I need hardly add that she apparently grew more in Christian character in that one year than in all the previous years of her connection with the church. Who can doubt that if, in giving as well as other graces, we could thus become as little children, there would result such an increase in our gifts that there would not be room to contain them.—*Exchange.*

The True Christian and the Sham.

We judge of a sovereign by his subjects, of a husbandman by his farm, and of a father by the state of his family. It may be, it were, indeed unfair, to apply this rule to our faith and its Founder. Yet men have done, and will do so; and thus the cause of God and of religion has had to suffer grievous injury at the hands of its nominal friends. By their coldness, their worldliness, their mean selfishness, their open sinfulness, the little apparent difference between them and those who make no profession at all—nay, sometimes by their glaring inferiority to the latter in the bloom and fruit of their natural virtues, professing Christians, like venders of bad coinage, have exposed genuine piety to suspicion. Their hands have inflicted its deepest wounds in the cause of Christ. In true kindness of heart, sweetness of temper, open-handed generosity, the common charities of life, many mere men of the world lose nothing by comparison with such professors; and how are you to keep the world from saying, "Ah! your man of religion is no better than others; nay, he is sometimes worse!" With what frightful prominence does this stand out in the never-to-be-forgotten answer of an Indian chief to the missionary who urged him to become a Christian. The plumed and painted savage drew himself up in the consciousness of superior rectitude, and with indignation quivering on his lip and flashing in his eye, he replied: "Christian lie! Christian cheat! Christian steal, drink, murder! Christian has robbed me of my lands, and slain my tribe!" Adding, as he haughtily turned away: "The devil, Christian! I will be no Christian!" May such reflections teach us to be careful how we make a religious profession! And having made the profession, cost what it may, by the grace of God let us live up to it, and act it out. It is better not to vow, than having vowed, not to pay.—*Dr. Guthrie.*

The Other Side.

In the fall of 1871 I went into the southwestern part of Indian Territory, as a teacher of an Indian school. At that time the Kiowa tribe was regarded with terror by all who knew them. But I resolved to reside with them for a season, in order to try the influence of peace and good will among them. I accordingly made the offer in the spring of 1872.

The succeeding summer they were very hostile, murdering not less than forty white people, stealing several hundred horses and mules, and taking three white children captive from the frontiers of Texas. I went among them late the following fall, alone and unarmed, carrying nothing that could be regarded as a weapon of defense. Our camp varied from twenty-five miles to one hundred and fifty miles from the nearest agency. At first they were suspicious of my motives in coming among them, and watched me with jealousy and distrust, but by being very careful and watchful over myself, they discovered nothing that they could construe into acts adverse to their welfare, and in time began to acquire confidence and listen to what I would say to them.

I then used what influence I possessed in discouraging their young men—braves and warriors — from hostile demonstrations, and to show them the advantages of civilization. I remained with them in most of their wanderings, until the summer of 1874, when I was obliged to leave them on account of the permanent breaking down of my health.

This hostile and terrible tribe, with the exception of a very small number, came in desiring farms, registered their names as friendly, and have continued to maintain a friendly attitude toward the government to the present time, raising corn and sending their children to school.

Now I may be permitted to ask, without any degree of arrogance, how many years of war and rapine, carried on as Indian wars are usually conducted, would have been necessary to produce the same happy result? What would have been the difference in the sacrifice? One man has sacrificed his *health* on the altar of peace, instead of hundreds of lives offered at the shrine of war. What is the difference in the cost of government treasure? One man maintained for a few months in peace, instead of an army in hostilities for the same or a longer period of time.

Here we see a *hostile and desperate* tribe, with the exception of a small number, led from a savage life to that of peaceful avocations in the short space of a few months, through the power of peace and good-will. How many have been brought into the pale of civilized life through all the years of war? If like begets like, then love begets love, hate begets hate, hostilities beget hostilities. If we approach a man with the weapon of death presented in advance, we should not be surprised should he make use of similar weapons in his own defense. If we advance with the open arms of good-will, we shall in all probability be similarly received. Permit me to illustrate this from my own experience. White Horse, a desperate character and chief among the Kiowas, whose whole life for many years had been a continued series of murders and depredations against the whites, returning from one of his raiding expeditions soon after my settlement in their camps, resolved that no white man should be a resident among them unless as a captive, and entered my tent with his bow strung and three iron pointed arrows in his right hand—the signal of death. I arose, met him pleasantly but firmly, and offered him my hand, which he at first refused, but at length reluctantly accepted. I bade him be seated, sat down by him and entered into conversation with him. He was effectually disarmed, and ever after remained a firm friend to me, came in with the rest of the tribe, registered his name as a friendly Indian, determined ever after to remain at peace. He was then placed under arrest for past crimes, and without a trial is now a prisoner at Fort Marion in Florida. In associating with the Kiowa and Comanche tribes, I found that but a very small portion of those tribes were really hostile. These were the reckless, restless, discontented spirits, which among us go to fill up our jails and prisons, or form bands of outlaws on the frontiers.

Among the Indians, this uncontrollable class become raiders against the whites of the frontier settlements, and the whole tribe, though the most of them are peaceable, have to suffer on their account.—*Thomas C. Battey.*

We are so little that if God should manifest his greatness without condescension, we should be trampled under his feet: but God, who must stoop to view the skies and bow to see what angels do, looks to the lowly and contrite, and makes them great.

A pious mother said to her daughter who had a wicked husband: "My daughter, speak with your husband sometimes about God, but oftener speak to God about your husband."

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Childrens' Corner.

Popping Corn.

Look into grandma's kitchen;
Can you find a prettier sight—
Than George, and Fred, and Susie,
Popping their corn to-night?

Outside it is dark and dreary,
And swiftly falls the rain;
While the wind in fitful dashes,
Drives it against the pane.

Within the glad fire-light is shining,
And the shadows dance on the wall;
Old Tray is asleep on the hearth-stone,
And pussy curled up like a ball.

In the ashes the chestnuts are roasting,
Near, the apples of crimson and gold,
While the basket of corn in the corner
Is a mine of wealth untold.

Fred gleefully shakes the popper
As the white corns rise and fall;
And the laughing, happy faces,
Are the prettiest sight of all.

Tired at last of their frolic,
They watch the fire-light fade,
And trace out wonderful pictures,
In the shapes which the coals have made.

And they build for themselves bright castles,
Where never a shadow shall fall!
Ah! thank God, that the dear All-father
Is able to plan for them all.

But some time (with delight at the picture,
When the long, long years have flown),
They'll look back to the dear old kitchen
Where they merrily popped their corn.

—Youth's Companion.

Perfect Faith.

A story was told of a street-boy in London who had had both legs broken by a dray passing over them. He was laid in one of the beds of the hospital to die; and another little creature of the same class was laid near by, picked up sick with famine and fever. The latter was allowed to lie down by the side of the little crushed boy. He crept up to him and said:

"Bobby, did you ever hear about Jesus?"

"No, I never heard of him."

"Bobby, I went to mission school once, and they told us that Jesus would take you to heaven, when you died, and you'd never have hunger any more, and no more pain, if you axed him."

"I couldn't ask such a great big gentleman as he is to do anything for me. He wouldn't stop to speak to a boy like me."

"But he'll do all that, if you ax him."

"How can I ax him, if I don't know where he lives? and how could I get there with both legs broke?"

"Bobby, they told me at the mission school as how Jesus passes by. Teacher says as he goes around. How do you know but what he might come to this hospital this very night? You'd know him if you was to see him."

"But I can't keep my eyes open. My legs feel so awful bad! Doctor says I'll die."

"Bobby, hold up yer hand and he'll know what you want when he passes by."

They got the hand up; it dropped. They tried it again; it slowly fell back. Three times he got up the little hand, only to let it fall. Bursting into tears, he said, "I give it up."

"Bobby, lend me yer hand. Put yer elbow on my piller; I can do without it."

So one hand was propped up. When they came in the morning the boy lay dead, his hand still held up for Jesus. You may search the world, and you cannot find a grander illustration of simple trust than that of the little boy who had been to the mission school but once.—*John B. Gough.*

"I Grabbed Quick."

Johnny one night climbed up into his mother's lap, and laying his head on her shoulder, said in a low, sorry tone:

"I took that glass marble, mamma."

"Took it from whom?" asked his mother.

"Took it from the ground," said Johnny.

"Did it belong to the ground?" asked his mother; "did the ground go to the shop and buy it?"

Johnny tried to laugh at such a funny thought, but he could not.

"I saw it on the ground," said he.

"What little boy had it before?"

"Asa May's it is, I guess," whispered Johnny.

"When you put out your hand to take it, did you forget, 'Thou God seest me?'" asked his mother. "Did you not hear a voice, saying, 'Don't, Johnny! don't, Johnny!'"

"I didn't hear it." said the boy, sobbing, "I grabbed quick!"

Johnny is not the only one who has "grabbed quick" at some forbidden thing—too quick to hear the still small voice within. It is better not to grab too quick, to take time for thought and prayer; to watch and pray, and to resist temptation, and to avoid the stings of a guilty conscience, and the sorrows and stains that it brings upon the soul. —*Selected.*

An Old Puzzle Re written.

"If you please, sir, I'm a poor boy, but I'm awfully smart and I want work."

The store-keeper looked at his customer in astonishment. The boy was a little bit of a fellow, and his chin came just over the top of the counter.

"Well," said the store-keeper, "you seem to have a pretty good idea of yourself."

"That's so," said the boy, "I lost my last place 'cause I was smart."

"All right, then I'll show you where you make a great mistake, when you say your're smart. Do you see that jug over there?"

"No, sir," said the boy, looking hard at a box marked "Six gross safety pins."

"Not there; 'way back in the store."

"O, yes," said the boy.

"Now that jug is full of vinegar; it holds eight quarts. I've an order for four quarts, but haven't any empty measure excepting one holding five quarts, and one holding three quarts. Now, if you're as smart as you say you are, perhaps you can measure the four quarts from the eight quarts by using the three and five?"

"I can do it," said the boy, "just as easy as fishing."

"If you do, I'll give you two dollars a week and your clothes. No guessing, now, you must measure exactly."

"All right," said the boy; "have your tailor here in fifteen minutes to measure me, please."

The tailor might have come even earlier, as the boy had the four quarts of vinegar measured out in less than five minutes.

How did he do it?—*Ex.*

Ten Thousand Subscribers at $1.50 Each.

Puzzle Corner.

Canal Dover, O., Nov. 5, 1878.

Dear Mr. Editor:—I take much interest in reading your valuable paper. I wish the girls and boys that read your interesting paper would make the Puzzle Corner livelier. I will send you an enigma if you think it worthy for your paper.

I am composed of fifty-three letters.

My 1, 19, 20 and 38 is not to keep secret.

My 2, 11, 13, 19 and 30 is one of the books of the Bible.

My 35, 36, 37, 50 and 39 is hard to get but light to hold.

My 15, 23, 28, 43 and 49 are termed as false Christs.

My 6, 53, 7, 9, 14, 19 and 31 is one who lives in ignorance.

My 3, 8 and 29 is not young.

My 10, 12, 42, 44 and 41 is what a soft answer turneth away.

My 35, 4, 5 and 17 is a command.

My 18, 21, 43 and 26 is a term signified as religious.

My 40, 33, 34 and 16 is a conveyance across the ocean.

My 24, 41, 47 and 48 is a relative pronoun.

My 45, 22, 48 and 53 is not false.

My 25, 34, 38 and 43 is an elevation of land.

My 27, 36 and 32 is whom we should serve as long as we live.

My 49, 10, 19, 51, 52 and 53 is to deviate.

My 46, 47, 35 and 53 is the dearest place on earth.

My whole is the words that Jesus spoke when he was tempted by the evil spirit.

Yours truly,
W. Andreas.

ANSWER TO ENIGMA NOV. 7TH.

Woman's suffrage, anti-secrecy and a determined crusade against liquor and tobacco.

Home and Farm.

Treatment of Burns.

A Boston physician announces a discovery, which, if its merits are substantiated, will deserve almost to rank with ether. This is the use of soda, in some of its forms, as a curative for burns and scalds. Dr. Waters, the physician in question, a surgeon-dentist, if we mistake not, relates the history of the discovery in considerable detail, and gives a variety of instances in which this soda cure has afforded instant relief. Some of the cases are very remarkable, and go far toward establishing his theory, if they do not so wholly. No unpleasant effects, he avers, have ever followed the treatment to his knowledge. He says: "My treatment is to apply to the burned surface bicarbonate of soda, if it is a wet surface, in fine powder; but if it is a dry burn, use a paste of bicarbonate of soda and water, or a strong solution of bicarbonate of soda in water and apply to the burned surface. This relieves sunburns as well as burns from hot coals, melted sulphur, hot iron, steam, etc. Always dispose the burned surface so that the blood can gravitate toward the heart if possible, as otherwise a continuous pain may be felt, due to dilation of the blood-vessels from the weight of the contained blood. If bicarbonate of soda is not at hand, bicarbonate of potash is the next best; biborate of soda does as well, but is not often found handy. Then the emulsion of lime-water with oils makes a good dressing where the skin is broken. But vaseline is preferable, as there is no odor from it, and it is quite as bland.

Beans.—Dried beans are perhaps used in more ways than fresh ones. The baked beans of Boston are famous and the secret of their superiority lies in the way they are baked. A stone-ware jar, called a Boston bean-pot, which is low in height, with a wide mouth three or four inches across, receives the beans after they have been boiled till nearly done. The piece of pork boiled with them and which should be large enough to fill the opening, is laid on the top, rind side up, this having been scored in strips, or diamonds. The beans thus arranged are baked in a slow oven for hours, at the end of which time they will be reduced to a rich, unctuous mass, very unlike those exposed in a dripping-pan, however carefully cooked. The Bostonians prepare these pots and send them Saturday evening to the baker's where they stand in the ovens all night and are returned hot Sunday morning.

If string beans are young and tender they will be done after boiling half an hour in salted water, or as some prefer, cooked with a piece of salt-pork. In either case drain off all the water, flavoring with butter and black pepper, or pour over cream previously thickened with a little flour.—*Exchange.*

Alum Baskets.—The framework of alum baskets is usually made of thin wire, woven in and out, and wound over in every part, to produce a rough surface. Dissolve the alum in rather more than twice the quantity of water that will cover the basket, handle included. Put in as much alum as the water will dissolve, and when it will take no more, filter it through a piece of brown paper into a saucepan. If you wish the basket to be colored, the dye must be added before the process of filtering. To produce crimson, use an infusion of cochineal and madder; for bright yellow, boil gamboge, muriate of iron, or turmeric in the solution. Blue crystals may be obtained by preparing sulphate of copper, commonly called blue vitriol, in the same manner that alum is prepared. For pale blue, equal portions of blue vitriol and alum; and for green, add to these last ingredients a few drops of muriate of iron. The solution being filtered boil it gently until it is reduced to half the quantity; put it in a vessel large enough to admit of the basket; suspend the latter from a stick laid across the top, so that both basket and handle are entirely immersed. It must then be put in a cool place where there will not be the slightest motion to disturb the formation of the crystals. It is well to bear in mind that the colored baskets should be kept quite out of the reach of children, as they look very tempting, but are decidedly poisonous.

Value of Coal Ashes.—I have got all I could gather for several years; but now some others speak well of them. A professor in Miami University made walks in his garden with the ashes from the college. He found that when he dropped turnip or other seeds they grew finer than any other. I had a pile of anthracite ashes three feet high in my garden, hauled there in May, 1875. There was ice on the bottom of the heap. I thought it would save ice better than tan. On the top of the heap there grew a number of pumpkins, which had been thrown in when rotten in the village. I thinned them to three vines and they were the finest and largest I had that year. They were three feet from the ground. That is, the crown. The vines covered more than 150 square feet.—*Cor. of the Tribune.*

Religious Intelligence.

THE UNITED CHURCHES OF CHRIST.

New Ruhamah Congregational church, Hamilton, Miss., August 25th, 1878.

Pleasant Ridge Congregational church, Sanford Co, Ala., September, 1878.

New Hope Methodist church, Lowndes Co, Miss., October, 1878.

What name shall be next?

WESLEYAN.

—The following paper was unanimously adopted by the Western Iowa Wesleyan Methodist Yearly Conference, as reported by the committee on reforms:

"Experimental holiness when applied to the heart is found the central truth or doctrine of the Scripture, both in the old as well as the new dispensation. The above statement will not be denied as a theory by the orthodox of the present professed Christianity. But while correct in general doctrines on the ritual question, there has been a tendency to evade real thorough personal heart discipline, that converts and purifies the whole man, by the substitution of a mere external profession for an inner work as clearly required by the word of the Lord. This is no new device of Satan. All along the history of man has this evasive exterior been substituted, until at times the inner work has almost been lost sight of, as in the case of Nicodemus. Although "a master in Israel," yet he was entirely ignorant and destitute of the experience of the spiritual birth. To make a mistake in this point is fatal to the soul and will prove a failure in this and the world to come.

Hence the admonition and exhortations so frequent in the Scripture, "Watch and pray;" "stand fast;" "put on the whole armor of God," etc. Showing the tendency of things and that vigilance in this most exacting state of things is necessary, in personal experience, as well as in the relation which we sustain to others. Also the almost entire failure of the administration of church discipline in the popular organizations as well as our own little Zion somewhat. The awful and astounding fact is, that church discipline is a dead letter in the general, and the real administration of discipline is the exception. How common for pastors to say that "it won't do to be too particular in the administration of discipline. To enforce discipline in the church as things are in our church would rend our little band," and so sin is winked at and passed over, discipline put to defiance, and all through a humane policy and no trust in God and the policy which he requires. Thus has the church beecome a by word and hissing to the outside world, and her power is gone. Alas! alas! How fallen; how far beneath the pattern shown to us in the Mount.

Nothing more common than to preach holiness, purity, sanctification and entire conformity to the will and law of God. Many also profess this higher state of grace; but it is made of little account for the real life so far as worldly conformity. The laws of the New Testament are not the laws of life of many who profess to be wholly sanctified. "By their fruits ye shall know them." Envy pride and jealousy are manifest with their fellows, for they act it out in their real relations. Putting on of gold and costly apparel; here we refer to the following out those ungodly fashions so satanic in their nature: Taking of such diversions as cannot be used in the name of the Lord Jesus; here we allude to the festival games and other popular church practices used for the double purpose of diversion and to gratify a covetous state that is idolatry.

Reading of those books which do not tend to the knowledge of the love of God. Here we call attention to the loose state of things in the literary world and a wicked want of care of parents and guardians in the selection of pure reading matter for those under their care. The excuse is a want of money, but that family who have means to buy wholesome bread can supply a portion of pure reading for to feed the mind. All the above is bad fruit, consequently bad tree and spurious religion.

Again the church is made to bow at the heathen altar of secrecy and pay her devotion to strange gods, other than the God of the Holy Bible. Sometimes the god of Bacchus, or perchance the god of licentiousness; and in fact no crime too dark to be concocted in their infernal dens (lodges) guarded with murderous oaths as a bond of corruption; also to screen from popular censure; while if any dare to object to the moral character of such or any right to connect with such associations, or an intimation of doubtful purity, here is met a host of lodge men and their apologizers and defenders who wield such an opposition to any real reform and discipline, that New Testament law is set aside for human policy. A very eminent minister of a popular denomination was asked the question, Can a Christian be an adhering Freemason and retain purity of heart?

Answer—I don't know.

Said minister had been a Freemason. Such evasion needs to be branded with hypocrisy. Another minister in a recent private conversation thought best not to make secrecy a test of church fellowship. The above ministers both professed holiness of heart.

In view of these things as they go to-day with popular sanction, we wish to take the real Bible track, although we have to number our days with the Gideon band, and be called unpopular, yet, No compromise with the unfruitful works of darkness, we write anew on our banner, and a little higher than ever. By the help of the triune God we do hereby renew the holy fight and vow eternal hostility to all secret organizations as being opposed to the religion of the Bible, and that state of heart purity and holiness which seeketh not her own, is not easily provoked, thinketh no evil, etc. All of which we shall fail of meeting except we repeat our visit to our spiritual Jerusalem.

Not only is our holy Christianity polluted by the anti-Christ of the lodge, but the free institutions of our republican government are being demoralized by the same ungodly power of the combined influences of the lodge. And Masonic law claims a higher standard of religion than the atonement of Christ. Here is unrebuked blasphemy. All of which we are told to let it alone, for so many good men are in fellowship, and hence it cannot be anything very bad. But we are told that a good tree cannot bring forth bad fruit, but here is bad fruit. Lord help us for Jesus' sake to stand clear, for this tower will fall and great will be the fall of it.

J. A. McGILVRA,
JAMES LITTLE,
C. A. MILLIGAN,
} *Committee.*

CONGREGATIONAL.

—The Medina Conference held an interesting meeting with the church in Wadsworth, Ohio, Oct. 29, 30. The opening sermon was preached by Rev. E. F. Baird, subject, "The duty and qualifications of the ambassadors of Christ." "Congregationalism—its distinctive characteristics and their importance" was discussed by Rev. H. Thrall; "How to treat the doctrine of holiness," Rev. O. W. White; "Relation of the church to sacred music," Rev. A. T. Reed; "What the Bible directs the pulpit concerning the rebuke of sin," Rev. J. Scott; "Importance of systematic works of charity in our churches," Rev. J. L. Whitman; "How to secure the united efforts of church members to save souls," Rev. E. F. Baird. Closing sermon by Rev. T. E. Monroe.

On the afternoon of the first day the conference gave place to the meeting of the Woman's Missionary Society. A paper from Miss Helen Peabody, Principal of Oxford Female Seminary was read; also an address by Mrs. E. J. Gray.

A praise meeting of much interest was held in the evening by Rev. A. T. Reed and W. C. Lyon. The topic which attracted most attention was that of systematic charity presented by Rev. J. S. Whitman. In the course of his remarks he took occasion to say that whilst he did not place secret societies above the church yet some of those societies had a better system of organized charity than the church, thereby drawing a comparison between the churches and said societies which was not very favorable to the former. Rev. T. E. Monroe replied to his remarks at considerable length, affirming that there could be no just comparison whatever between the Christian church and said societies.

First; because those societies carefully select all their members, receiving none but able-bodied men who are not likely ever to become objects of charity. Secondly, every member of said societies is bound by the law of the lodge to pay a stipulated sum into the treasury weekly or monthly for charitable purposes, and in case of a failure he is expelled from the lodge. Whereas, on the other hand, Christ's church is open for all classes, the poor, the halt and the blind; in a word, all the unfortunate who are excluded from the lodge have access to the Christian church and her charities. The lodges, he affirmed, ought to care grandly for their poor because thereby they would only be refunding what had already been paid in by the recipients of said charity. He closed by re-affirming that it was not just to institute such comparisons.

His reply was a nail driven in a sure place, and when he sat down Mr. Reuben Gardner (who is an old citizen of Medina county) rose and clinched the nail by stating that to his certain knowledge not less than four Masons had died in our own county poor-house, neglected by their lodge simply because they had become so poor that they were not able to pay their lodge dues. So much for the boasted systematic charity of such institutions.

E. F. B,

BAPTIST.

—Rev. R. C. Childs of Lima, Ind., had $12 put in his hands last week to found a circulating library of Anti-masonic books including some Masonic works, which have often the best arguments against the lodge. He immediately sent it on to Chicago for investment.

—Rev. W. W. Ames of Menominie, Secretary of the Wisconsin State Association, reached Chicago last Wednesday on his way to the Illinois Convention in impaired health. He will remain in the city a short time under medical treatment. Unless he is benefitted here, he may conclude to spend the winter in northwestern Texas with his son in hope of full recovery.

—The Anti-slavery Baptist Association, of Ohio, an organization of colored people, held a meeting in Columbus, Ohio, a while since with about 200 delegates, representing nearly 100 churches.

GENERAL.

—Rev. Dr. Mackay of Hull, England, and one of the most eminent English Presbyterians is visiting Chicago this week. He preached in Chicago Ave. (Moody's) church Sabbath evening and in Farwell Hall several afternoons.

—On the first of the new year the evangelists Pentecost and Stebbins will visit Chicago and hold revival services here. The Rev. Mr. Pentecost has devoted himself exclusively to evangelistic work for some time, and his labors have been attended with such success that it has been decided to have him and Professor Stebbins come to this city and commence a series of services Jan. 1st.

—The report of Gen'l Superintendent Frankland, of this city, on the work of the Western Seaman's Friend Society has some facts of interest respecting railroad and prison work which is supervised by Rev. W. D. A. Mathews, of Onarga, Ill. He is largely engaged in supplying the State's prisons of the West and Southwest with religious reading. Last year he gathered over a million pages and distributed them among the prisons of nine States. He collects religious papers and books which the railroads carry free to their destination. Mr. Mathews finds many evidences of the good this work is accomplishing and is carrying it on with true Christian enthusiasm.

OUR PILLARS—FINANCIAL AND OTHERWISE.

DEAR CYNOSURE:—I see you are more than half-inclined to look on me through my last article as a "scold!" Now I don't like that. Perhaps, however, I do need a little of the "giftie" Burns sings of—to see myself as others see me—but I declare to you, I believe I told the truth, so far as I went. The "truth" to some people is very unpleasant medicine, but it is exceedingly wholesome, and willingly taken often works radical cures. You say: "We believe the *majority of those who support this reform* are liberal in their gifts as they are fervent in their prayers." Why bless you! Those are my sentiments exactly! "The majority of those who *support this reform*." Yes, yes, that is all right; but I was after those who don't "*support* this reform," except

by taking all the official positions they are elected to in State, county and other associations—talk large against Masonry where it don't cost; but never take the *Cynosure*; do nothing in their own neighborhoods to advance our reform—put a nickel into the hat when a collection is taken, when for an example and encouragement to others they ought to cry out, "John Jones, ten dollars." That's the kind I was after, good *Cynosure*. As to the sort you speak of, they need nothing from me. Their record is with a higher than any of us. Liberal? Yes, I know them, and have seen them staggering under burdens that would break a camel's back! "Lift," I have seen them lift until, in sympathy with them, I could "see stars!" and when they asked for help from these "nickel men," have seen *them* put their soft hands into the upper stories of their pockets and sigh out—"Oh, I'm an Anti-mason, but—"

Perhaps you think that kind are scarce. I wish they were. When the class you speak of have gained the victory, and come out with ragged uniforms, thinned ranks and tattered banners, you will see the others, with glossy garments and gloved hands jumping on to the car of victory and out-shouting the battle-worn veterans, with—"See what a great victory we have gained!"

J. L. Barlow.

News of the Week.

—Favorable reports come from the Russian oil regions near the Caspian Sea. From one well there flows a stream of oil, free from gas and froth, forced into the air to a height of seventy-five feet, and yielding at the rate of ten thousand barrels a day. Americans with American machinery are doing their best to improve these wells.

—An incomplete list of the public subscriptions for the yellow-fever sufferers in forty-eight cities in this country, Canada and Europe shows a total of $1,359,000. New York stands at the head with $395,000. Philadelphia gives $132,000; Chicago, $100,000; Boston, $55,000; Cincinnati, $35,000. It is estimated that the entire amount contributed exceeded $2,000,000. Even poor Mexico sent liberal donations.

—Attorney-General Devens was last week engaged in arguing before the Supreme Court the question whether the United States has the constitutional right to prohibit polygamous marriages in the Territories. George Reynolds had been convicted in the Territorial courts, and in his appeal mainly rested on the plea that polygamy was a religious duty, which Mr. Devens most effectually disposed of by comparing Mormons to East India thugs, in that they rioted in murder as a religious duty.

—The competition in Eastern-bound passenger rates from Cincinnati, which, it is asserted, have been secretly cut for three or four months past, have finally forced prices down to the lowest figures known for years. Last Friday the Atlantic and Great Western announced New York and Philadelphia tickets at $1 each; Pittsburgh at $2.75; with fares to some common points in Ohio at a nominal sum.

—It is alleged in New York on good authority that startling frauds are being brought to light in the manufacture of refined sugars. A surprisingly large number of refiners have, it is believed, been using poisonous adulterations, with the double purpose of defrauding the Government and obtaining a high price for a cheap and deleterious article.

—It was reported last Thursday that the New York police had found the whereabouts of A. T. Stewart's body and were ready to arrest the gang that stole it. Two men have been arrested and that was all last week. Nothing satisfactory could be gained from the police and the belief was strengthened that the robbers were yet unknown.

—The Mormon women held a meeting at the theater in Salt Lake last Saturday, and passed resolutions avowing belief in the patriarchal order of marriage, as revealed to God's people in past ages, which, if lived up to, is conducive of long life, strength and glory. They indorse it as one of the most important principles of their holy religion, and claim the right of its practice.

—It is reported in London that intelligence has been received that a further outbreak of the Kaffirs is imminent. The rebel tribes are massed in great strength under Cetewayo, the King of the Zulus. The British force on the frontier is in danger of being overwhelmed unless promptly reinforced.

—The fine promises of Spain in regard to religious toleration have not been realized. On the contrary, the persecution of Protestants is bitter and cruel. The *Christian Union* relates the following: A report comes from Spain of the ill treatment of the Protestant pastor in Alcoy which forcibly recalls the memories of the Inquisition. Pastor Ben Oliel Tanti, as it appears, interfered to prevent the Romish priest from molesting a dying woman, who was and had been for several years a Protestant. Under a trumped-up charge Ben Oliel was thereupon arrested, tried and sentenced to prison for two months. Here he was exposed to the worst indignities. We quote the following, which appears in one of the Spanish liberal journals, and which the ministerial papers, though challenged to do so, have not denied: "His prison is very small, damp, hardly with any light or air in midday, the walls bear traces of human blood, the roofs are eaten up by foul insects, of which numbers are visible on the walls, at night these insects attack the wretched prisoner, causing sharp and unceasing pain from the stings. He has not been allowed, like other prisoners, to use one of his own beds, but has to sleep on a hard and filthy board. He begged that for mercy's sake the door of his prison might be left open to allow him to breathe air freely during some hours at least, and this petition was denied. He eats on the floor without knife or fork; they do not allow him any light, and he is obliged to drink water out of a foul jug which would make any dog recoil in horror."

A Berlin dispatch states that Count Schouvaloff will go to Baden Baden on his way to London, to deliver to Prince Gortschakoff an autograph letter from the Czar.

OBITUARY.

At Somerset, Nova Scotia, on Saturday 28th September, in the 79th year of his age, Rev. William Sommerville passed away to his eternal rest and reward. This devoted servant of Christ had been actively engaged in the work of the ministry for more than half a century, and had labored in the midst of many difficulties and trials, yet with no ordinary success, for at least forty-seven years, as a missionary from the Irish Reformed Presbyterian church to the lower Province of Canada. His last illness, both lingering and distressing, was borne with unaffected resignation to the Divine Will, and proved to those who were privileged to be with him, the power of the religious principles that ruled his conduct during life.—*Our Banner.*

The New York Tribune Extra, No. 46, is a full report of the Second Advent Conference lately held in New York, containing all the papers read at that meeting in full and containing as much matter as a common 300 page book: Price 10 cents.

The New Work on Masonic Symbolism.

My new book proving that Freemasonry corresponds in every ceremony, symbol and legend with the old Osirian worship of pagan Egypt or the Baal worship of Samaria, is now ready for the printer and from estimates received from some of the leading book publishers in Chicago will cost about $500. It will be a book of about 300 pages and well bound. It is indispensably necessary to have this book in our present and future controversy with Masonry and I trust my numerous friends throughout the country will help me to get it out at once.

I want five hundred subscribers at a dollar each for which each subscriber will receive two books. Each one to pay when he receives his books. All I want now is the names of subscribers so that I may go to press as soon as possible.

Please be prompt in this matter and send names to 104 Bremer street, Chicago. E. Ronayne.

The National Christian Association.

President of the National Convention.—Rev. Henry T. Cheever, Worcester, Mass.

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Recording Sec'y.—Thos. Hodge, Chicago.

Cor. Sec'y and General Agent.—J. P. Stoddard, 221 West Madison St., Chicago.

Treasurer.— Rev. E. Hildreth, 292 Randolph St., Chicago.

The object of this Association is:—

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary.

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A. Showalter, Vermillion, Ill., sends one name for a year and four names for one month each.

D. B. Neckert, Ogden Center, Mich., sends four subscriptions for three months each.

J. H. Hanna, Pittsburgh, Pa., and H. S. Limbocker, Litchfield, Mich., are at work gathering their clubs.

Philo Millard, Woodhull, Steuben county, N. Y., writes: "I think I can get some new subscribers soon."

Stephen Cranston, Sr., Raymond, Ohio, (85 years old) writes: "I am doing all I can for the cause * * and trying to get subscribers to your paper."

Mrs. S. B. Allen, Morrison, Ill., writes: "I am trying to get subscribers."

Hannibal Lee, Brighton, Mich., writes: "I wish to procure one or two towards the 10,000."

Nelson Daniells, Wanconsta, Mich., writes: "I am confident I shall be able to send you in a very few days two or three additional subscribers."

James Mathews, Jordan's Grove, Ill., sends "the first installment of a good club" and writes: "I hope to send at least ten yearly subscriptions * * to help in getting the 10,000 subscribers for the *Cynosure* this winter if it is hard times."

John Milner, Greenfield, Highland county, Ohio, is preparing to canvas and writes: "I want to do all that I can to keep the ball rolling until every man has plenty of money to take and pay for the *Cynosure*."

These words and deeds from eighteen workers in this reform are very encouraging. Let us have more of them.

Watch, pray, work, until from every town where now even one copy of the *Cynosure* is taken the glad news will come.

"THE CAMPAIGN RAGES!"

"THE CAMPAIGN RAGES."

Bishop J. Dickson, Westerville, O., writes: "I hope the 10,000 will be rolled up in due time. I think you did wisely to reduce the price of subscription. * * I know, however, you cannot afford for less than the regular price with its present subscription list."

Geo. Dawson, Toronto, wr ites: "I do not think your publications are known here at all. I met with a gentleman traveling from Chicago to Portland a couple of weeks ago who had a copy of the *Cynosure* and from who I learnt of its existence."

Friends, advertise the *Cynosure*. Let all in our land groaning under the burdens of secret societies see its light.

A clergyman at Auburn, Maine, (a Mason and an Odd-fellow) writes: "When I am convinced that I am wrong, or doing wrong by continuing my membership, then will I renounce them (the orders of Freemasonry and Odd-fellowship).

"I want more light."

He sends for an exposition. Thousands of secretists, like poor plants in a dark cellar, struggle upward. "They WANT MORE LIGHT." Teach them first of all that blessed promise in John 8: 12, then circulate the *Cynosure*.

Books and Tracts sent week ending Nov. 16, 1878.

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P W Taintor, Rev R. Childs, W L Leister.

By Mail.

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MARKET REPORTS.

CHICAGO, Nov. 18, 1878.

GRAIN—Wheat—No. 2	80½	80¾
No. 3	67	68½
Rejected	56	57
Winter	86	88
Corn—No. 2		32¼
Rejected		30¼
Oats—No. 2	20¼	21¾
Rejected		17
Rye—No. 2		44½
Bran per ton	7 25	7 50
Flour—Winter	4 00	5 00
Spring	1 75	5 00
Hay—Timothy	7 50	7 65
Prairie	5 50	6 00
Mess Beef	8 00	9 00
Tallow	6¼	6¾
Lard per cwt		5 85
Mess pork, per brl	6 80	8 25
Butter medium to best	10	25
Cheese	8	8½
Beans	1 25	1 65
Eggs	17	18
Potatoes per bu	40	60
Apples		1 50
Seeds—Timothy	97½	1 06
Clover	3 50	4 05
Flax	1 24	1 25
Broom corn	1	4
Hides green to dry flint	6	14
Lumber—Clear	27 00	34 00
Common	11 00	13 00
Shingles	1 50	3 90
WOOL—Washed	26	35
Unwashed	15	24
LIVESTOCK Cattle Choice	4 25	5 75
Good	3 75	4 10
Medium	3 25	3 60
Common	2 00	3 00
Hogs	2 60	3 00
Sheep	2 50	3 50

New York Market.

Flour	$3 25	8 25
Wheat—Spring	78	90
Winter	1 02	1 11
Corn	44¼	63
Oats	31	37
Rye	58	60
Lard		6¼
Mess pork		7 80
Butter	16	27
Cheese	6	9
Eggs	25	26
Wool	10	42

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has been awarded at the Paris Exposition of 1878 to

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THE CHRISTIAN CYNOSURE.

"In Secret Have I Said Nothing."—*Jesus Christ.*

EZRA A. COOK & CO., PUBLISHERS, NO. 13 WABASH AVENUE.

CHICAGO, THURSDAY, NOVEMBER 28, 1878.

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H. L. KELLOGG, ASSOCIATE EDITOR.

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Notices.

NEW ENGLAND.

TO THE FRIENDS OF CHRISTIAN REFORM IN NEW ENGLAND:—The annual meeting of the National Christian Association at Worcester was a grand success. A deep impression was made in that city and one that will be felt throughout New England. In order to follow up and continue the good work the delegates from New England have secured the services of Rev. H. H. Hinman of Wheaton, Ill., who has had much experience in this work, and whose name is familiar to the readers of the *Cynosure*. Mr. Hinman will respond to all calls for lectures when not engaged. Correspondence in reference to the lecture work may be addressed to Mr. Hinman or to me at Willimantic, Conn.

JOHN A. CONANT.

IOWA.

MORNING SUN, Iowa, Nov. 21, '78.

For reasons deemed sufficient the meeting of the Iowa State Association opposed to secret societies, called to meet at Cedar Rapids, Dec. 10th, is postponed until further notice.

C. D. TRUMBULL, Rec. Sec'y.

WESTERN COLLEGE, Iowa, Nov. 22, '78.

The call for change of the Iowa State Christian Association from Chariton to Cedar Rapids is, by misunderstanding, unauthorized. The President, Rev. R. A. McAyeal, D. D., has moved East, and the Vice-President, Rev. E. B. Kephart, and the friends here knew nothing of it until they saw it published in the *Cynosure*. Pres. McAyeal wrote me on going East to attend to it and I have been preparing the way for Chariton where the State meeting put it. We are now divided. We propose to put off the convention until spring and give time to make it a grand success.

M. S. DRURY, Cor. Sec.

E. B. KEPHART, Vice-Pres.

DODGE COUNTY, MINN.

The Dodge County Christian Association will hold its third annual meeting at Wasioja, Dec. 4th and 5th, 1878. The meeting will be opened on the evening of Wednesday, the 4th, with a lecture by Rev. Wm. Fenton of St. Paul. Arrangements are being made to have a full and interesting programme served up by our home talent and speakers from abroad.

Come and join in a free discussion, all who are unwilling to submit to the terrorism of the lodge—hardly less exacting and potent, though enforced secretly, than that of the Spanish Inquisition. Come and get warmed up for the State anti-secret convention at St. Charles, the week following. Free entertainment.

W. F. HILLMAN, Pres.
E. G. PAINE, Cor. Sec.

TO THE FRIENDS OF CHRISTIAN REFORM IN MINNESOTA.

We, the undersigned, hereby invite all those who are opposed to organized secretism and all who are willing to hear a fair discussion of the character of the secret organizations, to meet in convention at St. Charles, Winona county, Minn., on Wednesday, Dec. 11, 1878, at six o'clock P. M., the convention to continue during the next day and evening, at least.

The object of the convention is to effect a State organization auxiliary to the National Christian Association, and to make arrangements for a thorough canvass of the State in the interests of this reform. Edmond Ronayne, or D. P. Rathbun, will be present and work the degrees of Freemasonry. Rev. J. P. Stoddard, General Agent for the National Christian Association, is also expected. Other able speakers from Illinois and Wisconsin, as well as from our own State, will be in attendance. We hope to make this a profitable time for that branch of the cause of Christ, represented by this reform. St. Charles is on the line of the W. and St. P. R. R. Free entertainment will be provided.

J. P. R. James, Reed's Landing.
P. Sjoblom, Red Wing.
H. H. Robinson, Rochester.
E. G. Paine, Wasioja.
A. A. Garrison, "
F. L. Garrison, "
S. Garrison, "
J. L. Lang, "
A. C. Holcomb, "
J. E. Gould, "
D. F. Shepardson, "
C. Cox, "
H. Rhodes, "
John Martin and many others.
A. J. Whiting, Dodge Center.
A. W. Martin, "
Fletcher Fairbank, "
S. H. Dean, "
Freeman Hoard, "
H. E. Walker, Concord.
James Babcock, "
Wm. H. Cossentine, Mantorville.
W. F. Hillman, "
S. H. Hillman, Kasson.
H. Douglass, Olmstead.
David Rowley, Othello.
M. R. Baldridge, Farm Hill.
A. J. Jenkins "
O. H. Tucker, South Troy.
Robert Hardle, Spring Valley.
Thomas Hartley, "
Wm. Lewis, Grand Meadow.
A. C. Hand, Chain Lake Center.
Thomas Thomas, New Richland.
J. C. McFarlane, Wilton.
George Fish, Heron Lake.
O. H. Ramer, Lewiston.
Stephen Reynolds, Fairbault.
William Fenton, St. Paul.
J. F. Hoefflin, "
W. C. Stegner, Minneapolis.
Conrad Stegner, Castle Rock.
E. S. Harvey, St. Charles.
S. B. Paterson, "
Wm. H. Morrill, "

10,000 SUBSCRIBERS.—*The Illinois State Convention responds with a list of a hundred.*

Happy the man who gets up a club for the Ten thousand.

CARD FROM H. H. HINMAN.

To the Wisconsin Christian Association opposed to Secret Societies:

Having been called in the providence of God to labor in New England, I hereby resign my agency for your association, earnestly praying that the blessing of the Lord may rest upon you and that he will send up a faithful man to labor in this reform. Yours fraternally,

H. H. HINMAN.

THE OUTLOOK for the winter campaign for reform is exceedingly hopeful. Following the Worcester Convention, Rev. H. H. Hinman, whose long experience and earnest piety well fits him for the work, will speak through the New England States for several months, probably until early summer. He will open the way for expositions by Mr. Ronayne at prominent points. Already a fund is projected to obtain Tremont Temple, Boston, for this purpose. In Indiana Dr. Cook is giving his attention to the work. A series of appointments is being planned for Elder Rathbun by him. Rev. R. Faurot is expecting to open a series of meetings at Salt River, Michigan, and the State Convention, under the management of Secretary Mathews will rouse new enthusiasm in the Peninsular State. In Wisconsin the work will not lag although the friends have failed temporarily in obtaining an agent. In Illinois there should be more and better work done than ever with Elder Browne as State agent, and Bro. I. R. B. Arnold working up the rural districts. Rathbun in Iowa, and Needles, Stewart and Orr in Missouri will soon hear their voices echoing in the empty lodge halls. In nearly the whole North the banner of reform is advancing grandly. Let the standard bearers always have a strong and gallant company at their back, pushing the battle to the very altars of the lodge.

THANKSGIVING DAY is here again. Aside from the usual topics, the common objects for which all men should bow in thanks to God, the readers of the *Cynosure* have several special objects of gratitude in connection with the great work of reform. The mention of two or three will suggest others, and there are many of local interest. The completion of the Publishing House fund and donation of the Carpenter building will ever be a hinge point in this reform; and the establishment of a Christian alliance with free mission work is another. For New England, doubtless, if our faith is strong, the late convention at Worcester is the beginning of a great deliverance, let us hope not alone for that section but for our nation. Truly, we should rejoice before God this day.

THE GALLED JADE WINCES.—The call of the *Cynosure* for 10,000 subscribers, has aroused the conductors of the *Voice of Masonry*, and in the November number is a loud call for 10,000 subscribers too; and the call is emphasised by such statements as these: "Never has there been more at stake—the fundamental principles of Freemasonry being violently assailed by foes within and without the fraternity." The foes within are said to be the Grand Orients of France and Belgium, who appear to have been struck with a streak of honesty, and who seeing no real difference between a god in name only and no god at all, have cast off the mask and now stand out before the world in their true colors—as atheists. Their English and American brethren kick at this, but we suggest that those of the brethren claiming to have scruples, either come out from the order entirely, or imitate the honesty of their French associates.

Exclusive Grand Lodge jurisdiction is also said to be imperilled. Scotland going on the rampage, with "England half inclined to back her." All this within, while "without are the *Cynosurists virulent* as possible!"

"Virulent" means poison, and the *Voice* is not far from the truth in intimating that *Cynosurism* is poison to the Masonic institution; as nothing can be more poisonous to falsehood than the truth. Masons may well tremble at the developments of honesty in the Grand Orients and the thundering blows of truth rained upon them by the *Cynosurists;* but by all means give them the 10,000, as the more they print the worse it will be for the craft.

—The treasure of some of our Chicago preachers is laid up in the lodge, not in heaven, if we may judge from such an item as this: "The Rev. Henry G. Perry, Grand Master of Siloam Council of Royal and Select Masters of Chicago, was unanimously elected Grand Chaplain of the Grand Council of the State of Illinois at its late annual assembly."

Common Objections.

BY T. HODGE.

1. How do you know? For Masons are sworn to secrecy, and if they break their oaths they are perjured, and who would believe a perjured man?

2. If Masons pretend to tell what goes on in the lodge and don't, then you can't know; and so in both ways you have no right to ask people to believe what you say of Masonry when you never was a Mason. Therefore join them and then you'll know. That's the only way to find out.

3 I want to hear both sides. You say Masonry is a religion, and I can't believe that because there are so many Christian men who are Masons, and they would renounce it if it was a religion, I should think. If it is a religion then they should come out of it, of course.

REPLY.

1. We know from the testimony of repentant men of Christian character, who found out by experience in the lodge that they had been deceived in their ideas and hopes of the true meaning of Masonry. Such witnesses as the late Bernard, and Finney of Oberlin, both of the highest Christian character as preachers of the Gospel, and hundreds of others whose names have been published as renouncing Masons. These believed the oaths taken to be sinful, therefore to be confessed and forsaken and did so; thus vindicating their right to be considered as men exercising themselves to have a CONSCIENCE void of offence toward God as well as toward men. Such men are the very best witnesses, and in every age are recognized as being the most trustworthy of mortal men. Why! Christianity itself, by Divine Wisdom, was established by such men! Who was Peter but one who swore he did not know Christ, and then at Pentecost was the first witness for him? and three thousand believed this "perjured" man, and testified of their faith in the resurrection of the Christ.

2. Such words may fill the ear but are destitute of force. They do good work however for Masonry with weak young men who are anxious for some excuse to join the lodge. Yes, "join them and then you'll know all about it." Eat the apple and find out that the devil is wiser than God! But alas for such knowledge! The bait tempts the fish, but the hook is concealed until it "finds it out." The bird is "snared" by good picking until the trap is sprung. Such is the plan to catch the unwary. "Join them and then you'll know!" But then also you are regarded by the whole of your sworn brotherhood as bound to conceal and never reveal, and are branded as a base perjurer if you do repent and warn others against the danger. Apply this reason to other things: e. g., Why should a sober man declare himself against drunkenness? He don't know it for he was never drunk! Therefore keep silent! until you get drunk, and then be silent STILL!

3. How can you accept the testimony of any one who regards himself as bound to conceal the very evils which which are declared to exist by the renouncing witness? There is always a class of men who are are blind to moral evidence. In the time of Christ such men were blind to the testimony of Moses and the prophets and to the evidence of THE TRUTH who stood before them fulfilling the very prophecies in which they professed to believe.

Let it be clearly understood that when we say "Masonry is a religion," we are merely repeating the claims of Masonic authors in the sense of their own words. Let not our readers imagine that we mean to say that Masonry is the *Christian* religion. No; not at all. It is, however, quite willing to be regarded as such, or as its handmaid, or as its superior, which graciously permits Christians to unite with others in its worship in the lodge who may be, out of it, Jews or Mohammedans or of any other religion, but all must, *when they do*, unite in the Masonic forms of prayer, in singing their songs, etc.

4. If it is a religion then *Christians* should come out of it. Good. For if they did, it would be left entirely in the hands of non-Christians—as now is the case in France with the great body of them. But this recent incident (viz. the repudiation of faith in the god of Masonry or any other God) proves what we say, that Masonry as it is taught in this country and in Great Britain and as it was in France, is a religion, for its authorities have protested against the new departure of the French Masons, a departure we take leave to say, quite in keeping with the essential character and tendency of Freemasonry so far as Christianity can regard it because in the world over there is no *Christ* in the *genuine* Masonry. When he is admitted it is that he may be compelled to acknowledge the reign of this Cæsar and stand on the level with Barrabbas, or some other who robs him of his glory and goes uncondemned while *the Christ* is crucified. Christians, come out of it!

The tide of subscriptions begins to rise. It will reach the 10,000 notch and never fall below it.

Evil Suspicions.

The motto of the ancient and honorable Order of the Garter is, "Evil to him who evil thinks." It is a very good motto, in its way; for evil minds are very apt to entertain evil suspicions.

But then, on the other hand, there are certain things which excite evil suspicions even in the best and purest of minds. As there are some substances which give out foul and repulsive odors, so, there are certain things which inspire evil suspicions. Such is the order of nature, and man cannot change it if he would.

Among the things that give rise to evil suspicions among decent men, we know of nothing worse than Freemasonry. No one can help entertaining evil suspicions, wherever it exists. As the man who is said to have confected some of the streets of New Orleans with garbage, is suspected of having aided to bring the yellow fever, so the men who work the lodge are suspected of bringing upon society much of the evil which it endures.

As an evidence of the evil suspicions which Freemasonry excites, we may mention a case that occurred during the war of the rebellion. A newspaper editor, a naturally very good man, though idle, a politician and a Mason—and hence a favorite with Masons—went to the war and was soon killed; or was supposed to be. A corpse was brought home to his wife, and due ceremony was made over it, calculated to soothe a widow's feelings, and exalt the pious virtues of the mystic brotherhood. But the man in question was a tall, fine looking man; and it was noticed by some that the coffin containing the corpse appeared to be very short. And it was also observed that the saying was carefully circulated that though it would be some consolation to the widow's feelings to see her husband's face, yet the corpse was so far gone that it would not do to expose it to view.

Had the man really been killed? Did he not resort to this means for getting rid of his wife and his debts? Was the corpse indeed that of the man of whom it was said to be? Were not the fraternity playing off a Masonic trick upon the wife and upon the community, for their own benefit? Such were some of the evil suspicions that the event gave rise to.

Now we are willing to admit that not one of these evil suspicions might prove to be founded on fact; but the question is not whether they were true, but whether Freemasonry will not always excite just such suspicions, wherever it plays off its deceptive arts. The man who is so sly and crafty in his manners as to always excite the evil suspicions of his neighbors, is generally detested by every decent person. Though the honest man will confess that it is degrading and mean to to entertain mean suspicions, yet nothing will ever shake his convictions that of all mean things in this world, Freemasonry is the meanest. If Freemasonry were a mere person, instead of an institution, it might be endured; nay, hoped for, prayed for, and treated with consideration and respect; but as an institution it merits the disgust and desecration of every honest man and woman in the country. Its rights are not personal. It has no legal rights. It is a sheathed mob; a concealed weapon, bore alike to the detriment of law and liberty.

AMERICAN.

How many names for the ten thousand list next week?

Secret Assassinations in South America.

A Buenos Ayres paper says: "An important discovery has just been made. For some time past well-known residents in San Isidro have frequently disappeared without anything being subsequently heard of them. A train from the north recently left a case at San Isidro station, and the persons to whom it was consigned immediately applied for it, and left for a farm in the neighborhood on which there is a solitary house. Rumors of revolution which had been current led the Justice of the Peace to be on the qui vive, and, happening to notice the case, he imagined it might contain arms for the use of some of the suspected rebels. He therefore ordered some policemen to follow the case and examine it on its arrival at its destination. It was carried into the house through a doorway so narrow that entrance even one at a time was difficult. They found themselves in a narrow and short hallway, and, pushing on, entered a room about five yards square, in which were a number of skeletons and bones, and other human remains. On the wall in the end was an inscription in Italian, meaning—'So die all traitors.' Another small room was then examined and a large cellar. Nothing remarkable was found in the first, but in the cellar a large number of stilettoes, daggers, knives, pistols and other murderous weapons, were found. On many of these instruments the same inscription, 'So die all traitors,' was found, and it may not be out of place to remember that the same words were found on the dagger which some years ago caused the death of the Italian Consul in Buenos Ayres. The cellar was also full of bones, and among them the head of a woman was observed to which the hair still adhered."

We read that two Chinamen were lately examined in Philadelphia to test their understanding of the nature of an oath. They were Hap Lee, a laundryman, and Ah Fong, his interpreter. Ah Fong said that he had been in this country ten years, had attended school and understood the Bible. In his country they swear by the breaking of a plate, the burning of a paper, and the cutting off of the head of a chicken. He knew that the Bible tells us of God and believed what it said, and he considered that when he kissed the book he was bound to tell the truth. The judge deemed that satisfactory, and directed the interpreter to be sworn. Hap Lee was then interrogated, and in the course of his examination he said that he believed in both ways of swearing. He had heard a little about the Bible, and knew he was to tell the truth and not lies. He was asked if he had not a Chinese god in his pocket, when he answered that "Chinaman no more put God in his pocket than you put God in your pocket." He believed that if he did not tell the truth he would be punished.

THE ELEVENTH NATIONAL CONVENTION.

Held in Mechanics' Hall, Worcester, Mass., Nov. 13th to 18th.

Friday-Forenoon.

The devotional exercises that opened the grand work of the last day were conducted by Prof. W. O. Tobey of the *Religious Telescope*, Dayton, Ohio.

At their close the Vice-president from Vermont, Gen. J. W. Phelps, took the chair and business proceeded.

Prof. S. C. Kimball of New Hampshire, in behalf of the committee on the best method of prosecuting the reform work, especially in New England, made their report, which recommended organization in the different States, publication and general circulation of tracts, discontinuance of religious papers that refuse to publish facts, and that Christian people be earnestly urged not to contribute funds to missionary boards managed by Masons.

Rev. H. H. Hinman State Agent of Wisconsin, in behalf of the committee on the expediency and possibility of forming a union between the churches testifying against secret societies, reported as follows:

REPORT ON UNION OF CHURCHES.

Believing that the institution of Freemasonry is the fruitful parent of, and model for, all the different forms of organized secretism and that it is only a modified and revived form of ancient paganism; and believing that the churches cannot be faithful representatives of our Lord Jesus Christ and his Gospel while they have fellowship with it; therefore

Resolved, That we recommend to the different evangelical churches to unite in an alliance which shall in no wise interfere with the denominational character or work of such churches, and shall have for its object to make a united resistance to the encroachments of organized secretism.

Resolved, That, until a more mature plan is adopted, we recommend the Board of Directors of the National Christian Association to appoint three of their number a committee on independent missions who shall serve without pay, except for necessary postage and stationary, and who shall receive contributions for both home and foreign missions and disburse the same according to the directions of the donors; or at their own discretion in case no specific directions are given; but only in the support of such missionaries and churches as bear an unmistakable testimony on this subject and for the promotion of the Gospel that shall have no fellowship with the unfruitful works of darkness but rather reprove them.

Resolved, That both home and foreign missionary societies should refuse to send out missionaries or aid any local church known to be in complicity with this form of evil, and that we cannot consistently oppose paganism abroad while we apologize for it at home.

The report of the committee on resolutions was made by Rev. A. A. Phelps, editor of the *Bible Banner* of Philadelphia, as follows:

PREAMBLE.

The lapse of years only deepens our conviction that all secret societies stand in the way of the world's progress. We freely admit that some of these societies profess to have commendable objects, but we are fully persuaded that they greatly err in their methods. A good cause does not need the veil of secrecy and a bad cause does not deserve it. Truth has no dread of investigation but challenges the severest scrutiny. All valuable knowledge is for the world, and not the legacy of a favored few. The better class of secret societies would have a more honest face and do more effective work if run on the open basis. As to the common claim of being benevolent institutions, they are at best mere mutual protection societies, securing advantages to the few at the expense of the many. And if this be true of the best what shall be said of the worst? While we do not place all secret societies on the same level we would rejoice to have them all replaced by those in favor of an open field and fair fight with the elements of evil.

Concerning Freemasonry, the oldest and most objectionable of the mystic fraternities now in operation, we express the sense of the National Christian Association in the following resolutions:

Resolved, That Masonry has no business with the sacred precincts of the Christian church. Masonry is a system of darkness, while Christianity is a system of light. The principles of that mystic order are directly antagonistic to the teachings of the New Testament. Its ceremonies are a strange mixture of silliness and sacrilege. Its obligations yoke the Christian with unbelievers, and require what clashes with an enlightened conscience. It places the Word of God on an equality with the spurious revelations of false religions, and in Christian countries it debases the Bible below the level of the square and compass. It mutilates the Scriptures and rejects Jesus Christ, the foundation of all our hopes.

Resolved, That Masonry is a dangerous element in the state. It is especially incompatible with the genius of our republican institutions and form of government. It interferes with the rights of citizens and often defeats the ends of justice. It is a dangerous conspiracy, capable of working vast mischief to society. Its horrid oaths are extra-judicial, but are generally felt to be terribly binding. Its mandates are more authoritative than the civil law, and if either must be set aside, it is the latter. For this reason many a Masonic culprit goes "unwhipped of justice." Our governmental offices are largely filled with devotees of the lodge, and while these titled monopolists grow fat, the unsuspecting masses groan under their burdens and mourn over the general corruption

Resolved, That Masonry is a standing insult to woman. While it claims to be the promoter of piety and the source of wondrous knowledge, it denies its so-called benefits to half of the race on the ground of sex alone. It builds a high wall of exclusiveness between man and woman. It robs the Mason's wife of the society and confidence which she has a right to enjoy. We therefore call upon all our American women to investigate this subject, and to throw the weight of their mighty influence against a system which is so false in its claims, so exclusive in its spirit, and so demoralizing in its tendency.

Resolved, That appreciating the need of more general information on the part of the people, we do hereby recommend to the cities and principal villages of our country to secure the valuable services of Mr. Edmond Ronayne in their lecture courses of the coming winter.

Resolved, That the National Christian Association, in its mission of reform, and as one of the guardians of the public morality and honor, is constrained to notice with righteous reprobation the debasing form of polygamy practiced in Utah, and now virtually repudiated in our national Congress, by the allowance of an apostle of polygamy, having himself four acknowledged wives, to sit in our House of Representatives at Washington, the peer of Christian legislators from pure households. Therefore, we protest against the admission of Utah to the sisterhood of States until it is thoroughly purged of this heathen abomination. And we commend also to the Christian women of the United States the late appeal of the non-Mormon women in Utah, urging them to arouse and organize a public sentiment against the odious enormity that is maintained only by a system of oath bound secrecy, in the "endowment houses" of the Mormon church, like the oaths of Masonry within the walls of the lodge.

Resolved, That we commend the French Freemasons on the honesty of their present position, in lately passing an authoritative order to strike the name of God from their ritual. Being atheists, and members of an atheistic association, we rejoice that they have cast off the flimsy veil of deism, and now appear before the world in their true character. And we recommend the good example set by the Grand Orient of France to the Grand Lodges of other countries, especially of the United States. Since the order is atheistic and idolatrous, we earnestly desire that it should appear to the world in its true color, and no longer deceive men by the vain use of the name and word of God.

The discussion introduced by these papers and their adoption consumed the forenoon session.

Afternoon.

As the Convention opened for business after the noon recess, Rev. A. L. Deering of Monument, Mass., led in prayer. Prof. C. A. Blanchard then, in behalf of the committee to whom the subject of an address to pastors of New England had been referred, made the following report, which was unanimously adopted:

The Lord Jesus Christ, the great Head of the church, has by his Word, his Providence and his Spirit, led us to feel and deplore the evils arising from secret societies. We find these associations multiplying rapidly, practicing various rites, imposing various obligations, but all interfering with the administration of law and lessening the spirituality of the church. We learn that the members of those orders are counted by hundreds of thousands and their funds by millions, while their temples, rivalling those of pagan antiquity and dedicated to an unknown god, are rising in imposing grandeur on every hand. The obligations of those orders are substantially the same, though the words in which they are couched differ. They alike bind men to conceal secrets not yet revealed to them, to a so called charity which is only a cloaked and hypocritical selfishness, and to obedience to signs summons and tokens which may involve them in the aid and protection of crime. Those obligations of the Masonic order are enforced by a system of penalties which are not only unchristian but inhuman, which are revolting to man and suited only to devils and wild beasts. If those obligations were mere wordy scarecrows to frighten men into obedience, they would be sufficiently objectionable, but we have melancholy proof that they say what they mean and mean what they say. The systematic defamation, the attempted assassination, and the accomplished murder of those who have renounced the order, are decisive evidence on this point. Such fraternities are thus unfriendly to the churches of God, over which the Holy Ghost has made you ministers. Is it not notorious that the churches of to-day are made up almost entirely of aged men, women and children? Are not the young and middle-aged men in the secret fraternities and not in the army of Jesus, Immanuel? And if those young men turn their backs on the house of God and give their manhood, their money, and their time, to association in secret lodges, what must be the results to their own souls? These things being so, what warning voice is lifted from the New England pulpit, and from the religious press, to save the church from ruin? Considering the direful results of too long silence on the slavery question, what imagination shall conceive, what tongue shall utter the fearful consequences of silence on such a theme as this? When we reflect that the single institution known as Odd-fellowship spends each year more than twice as much as all North America gives for foreign missions, that Masonry spends each year more than four times as much as all Christendom gives for the conversion of all heathendom, and that these orders conduct balls, suppers and other entertainments, which are very costly and unspiritual in their influence, we are constrained to ask that you, the Christian ministers of New England, should charge men to have no fellowship with the unfruitful works of darkness, but rather reprove them.

The sword of a secret atheistic religious philosophy is roaming over the land. It is emptying our churches, corrupting our courts and destroying the souls of men. Dear brethren, God's appointed ministers, we pray you to utter the warning cry, that the blood of those who perish be not required at your hands.

The Committee on Correspondence reported through Rev. A. L. Deering. A large number of communications had been received. It would be impossible to read all, and he had selected three which he read, one from the Indiana State Convention, one from Rev. Eli Tapley, Columbus, Miss., and one from Dr. A. L. Post, of Montrose, Pa. These letters made important suggestions for the advancement of the objects of the Convention, and gave cheerful representations of the work of reform.

The Committee on Nominations reported and the report was unanimously adopted. [The official list was printed last week.] The President-elect, Rev. H. T. Cheever, was conducted to the chair, and accepted the position with brief remarks thanking the Convention for the honor, and pledging himself to do all in his power to promote the interests of the great work now engaging the attention of the meeting.

Prof. C. A. Blanchard improved the opportunity to present the claims of the *Christian Cynosure* to the Convention, urging that each member be sure that his name is enrolled as a subscriber, and that every effort be made in every quarter for an increased circulation.

Rev. J. P. Stoddard, Agent and Corresponding Secretary of the National Christian Association, presented his report of the year's work, which was in some respects more favorable than for any season previous.

The remainder of the afternoon was occupied with reports from various fields, in which H. H. Hinman, State lecturer for Wisconsin the past year, led. These reports were of an encouraging nature, showing a steady and hopeful progress, in spite of the bitter opposition and proscription of enemies.

Evening.

At the evening session the great hall was packed to its utmost capacity. From 2500 to 3000 persons crowded the floor and gallery. No more convincing proof could be asked that the discussions of the Convention had taken a strong hold upon the popular mind. Every delegate rejoiced in the grand work quietly but surely being wrought for Christ and the truth. All knew that prayer had been answered and Satan defeated in his busy operations to destroy the influence of the Convention and send its supporters homeward dejected and beaten in the glorious warfare they had undertaken in the name of their God.

The evening was given up to Mr. Ronayne, and the exposition of the killing of Hiram proceeded under his skillful hand, unfolding to many astonished minds the enormity and sin of the Masonic system, as they heard for the first time the clear and undeniable logic that proved it to be the reproduction in Christian America of the heathen follies of Egypt and the East. As he closed by raising the representative of the murdered Osiris by the mesmeric influence of the Freemason's "Mah-hah-bone," and thanked the citizens of Worcester for their respectful attention, the many friends, whose efforts and prayers for the Convention had been so graciously blessed, blessed His name in whose power they had gone forward. They saw the dark wall of mistrust and fear breached and

crumbling, and they breathed new courage and zeal as they girded themselves to enter and take possession in the name of the Lord Christ.

Address of Prof. C. A. Blanchard at Worcester.

Ladies and Gentlemen: In asking your attention for a little while to the subject which is in your thoughts I desire to remind you first, that every age has had its own work: in 1620 to plant free institutions in this land; in 1775 to defend them against tyranical aggression; in 1860 to cleanse and purify them from remaining corruption, and in 1878 this work is not yet completed. In 1860 the question was, Is it a right and Christian thing to buy and sell men, women and children as cattle in the market? The question then was whether a government ordained to establish justice and secure the blessings of liberty shall be used for the perversion of justice and to promote a system of oppression as wicked as the sun ever saw. Nor is this work yet fully accomplished so long as the freedom of the ballot is only nominal; so long as the shot-gun clubs of South Carolina are stronger than her ballots; so long the work of justice and humanity remains to be accomplished.

Two hundred and fifty years ago the work was to drive out a dead and fruitless ritualism and bring in the Bible; one hundred years ago to resist the "half-way covenant" and the jeering skepticism of Voltaire, Rousseau and Paine. Fifty years ago it was to drive the liquor trade out of the house of God, and the trader in human beings out of the pulpit. The work of those days was not less arduous than that of the present. Then as now the man who stood for pure Christianity was confronted by a public sentiment that regarded him as a disturber of the public peace, an aggressor on the vested rights and interests of his fellow men. Now unless the present is separated from the past by an impassable gulf, there is *special work for us to-day.*

Has a citizen of the United States any rights that South Carolina is bound to respect? The events of the past few weeks admonish us that this question cannot be evaded. We must meet it and decide it on its merits. Is it any better for a Christian to vote to license men to make their fellows drunk than to get drunk himself? If he gets drunk you put him out of the church, but if he votes permission and authority to make others drunkards, if the principle in law is true that what we do by another we do ourselves, then to license men to make drunkards, or to vote for such license is to be guilty of liquor selling and all its concomitant woe. Nay more it is infinitely meaner to commit rum-selling to the vilest class of men than to do it ourselves.

Secret societies—ought the Christian world to have any opinion of their nature, and ought that opinion to be expressed? These are loud questions that stand knocking at your doors for an answer and refuse to away unanswered.

You cannot say that they do not concern you, or that they are unimportant. That I may aid you to answer this last question, permit me to submit a few statistics from the fraternities best known in this country, Odd-fellowship and Freemasonry; and also some special facts relating to Masonry in governments of the city and county of Worcester.

ODD-FELLOWSHIP.

The statistics from 1830 to 1875, show that there were:

Initiations	997,428
Members relieved	724,285
Widowed families relieved	97,065
Members buried	64,654
Paid for sick, funeral expenses, widows and orphans	$22,981,772
Receipts	59,850,774

That is, Odd-fellows, many of them poor men, have in forty years paid in thirty-seven millions seven hundred and sixty-nine thousand and two dollars more than has been paid out. This should make Odd-fellows pause. The present statistics:

No. of members	463,087
Receipts	$4,590,000
Members relieved	38,400
Widowed families relieved	6,000
Paid for relief, funerals, etc.	$1,590,000

Thus the Odd-fellows, many of them poor men, have paid in one year three millions of dollars more than has been paid out in this so-called charity.

Now if, instead of keeping up the order, they had relieved one another as men, they would have had six dollars for each of the half million of members and as much for charity as they have paid out.

The above figures are taken from an article in Johnson's Cyclopedia by Jas. S. Ridgeley, Grand Corresponding and Recording Secretary of the R. W. Grand Lodge of the United States.

The above figures represent only what is paid into the order directly. If we estimate the expense of balls, suppers and other convivial entertainments at an equal sum we shall probably not exceed the facts, as these entertainments are very costly. Allowing this estimate the members of this fraternity paid last year the sum of more than $9,000,000. A little more than one and a half millions went for so-called charity, the rest was swallowed up by the order.

FREEMASONRY.

It does not keep statistics of its so-called benevolence and we can only estimate it by the number of Masons and cost of initiation.

The members in the United States are	600,000
In the rest of the world	3,000,000
Initiations in the United States $25 each	$15,000,000
Initiations in the world	75,000,000
Annual expenses in the United States	6,000,000
Annual expenses of the world.	30,000,000

Contrast this with

FOREIGN MISSIONS.

There was contributed for foreign missions in North America in the year 1874	$2,268,000
In the world	6,990,220

Thus we see that Masonry costs the people of North America more than twice as much as they pay for the conversion of the heathen. That is, we spend twice as much to perpetuate pagan worship at home as we give to suppress it abroad; and Masonry costs the world four times what the world gives to spread the Gospel in heathen lands.

Take now the lowest ground and assume that Freemasonry is a harmless folly. What ought a Christian—a Christian minister—to say of a folly of this kind, which costs the world four times as much as all the missions to all heathendom. Take the *true* ground, that Masonry and its branches are destroying the churches of Christ; rendering our courts a laughing stock and our prisons sieves, and it becomes a crime about which we have no right to be silent.

THE CITY OF WORCESTER.

The relation of this city to the secret fraternities may be seen from the following table of statistics. It is presumed that this city is not peculiar in this respect and that a similar state of things exists in all the cities of the United States:

Chas. A. Pratt, Mayor, Odd-fellow, salary	$1,500 00
G. E. Boyden, Pres. Com. Council, Mason, salary	
S. Hamilton, Clerk Com. Council, Mason	300 00
E. H. Town, City Clerk, Mason.	1,500 00
W. H. Barton, Treasurer & Collector, Mason	2,500 00
Chas. Marvin, Messenger, Mason.	1,100 00
Chas. A. Allen, City Engineer, Mason	1,400 00
L. H. Hammond, City Physician, Mason	700 00
D. H. Parker, Com. of Highways, Mason	1,900 00
C. H. Peck, Supt. of Public Buildings, Mason	1,200 00
R. H. Chamberlain, Supt. of Sewers, Mason	1,500 00
W. A. Washburn, As't City Marshall, Mason	1,600 00
E. W. McFarland, As't City Marshall, Mason	1,200 00
John W. Hadley, As't City Marshall, Odd-fellow	1,200 00
A. Atkinson, Capt. of Night Police, Mason, $2 50 per day	
Ezra Churchill, Detective, Odd-fellow, $2 50 per day	
Three Assessors, Masons	3,900 00
Simon E. Combs, Chief Engineer, Mason	1,200 00
Total	$25,900 00

Besides these there are A. R. Sprague, Sheriff, Mason; twenty-seven deputies, all Masons, and Benjamin Dunnell, jail-keeper, Mason, who probably draw as much more.

From the above statistics you will observe:

1st. That while only a small proportion of the voters of this city are Masons, yet nearly all the offices are filled and the salaries drawn by members of that fraternity, and that the people are taxed directly and largely for the support of these institutions. It will be easily seen that when the Masons or Odd-fellows make their grand entertainments or purchase costly presents for some of their members it is the *people* who foot the bill.

2d. It will be seen that the sheriff, marshalls, deputies and assistants, being nearly or quite all Masons, Masonic criminals have a chance for at least *fair* treatment. Should any of these officers give to a brother Mason that he was about to arrest "due and timely notice that he might ward off approaching danger," it would be because he was too good a Mason to be a good public officer.

3rd. Persons may believe as they will about the forces that produce this result, but the result itself none can deny, and it demands your earnest attention. There is not another monopoly so grinding, no other power so oppressive.

The speaker then read the following indictment of the secret orders. Of Freemasonry it has been proved: 1st. That its pretended antiquity, charity, etc., are frauds; that it is partial and unfair. It aims to help its members at public expense.

2d. Its ceremonies at the very best are silly, childish and absurd. At the worst they are profane, sacreligious and wicked.

3d. Its oaths under any interpretation, are abhorrent to every principle of honor and humanity, not to mention religion at all.

4th. It is a system of false and idolatrous religion; as much heathenism as the systems of Africa, India or China.

Of all other secret fraternities we know—

That they are fostered and supported by Masons.

That their rituals, oaths, etc., are identical in spirit and related in form to the parent society.

That their religious character is substantially the same with the parent organizati on.

That their adherents always stand by, aid and assist the Masonic fraternity.

Since these facts are *known* to so large a proportion of our people to what can we attribute the fact that Masons and members of other fraternities are permitted to hold office, sit on juries, and officiate as members and ministers of churches? I answer:

1st. To the fact that this evil has been, as was to be supposed, secret and hidden in its operations.

2d. That the demagogues and wire—pullers are the predominant force in political affairs—too often in church matters, and they of course favor whatever facilitates the practice of their arts.

3d. Ministers of the Gospel who ought to lead in this and all reforms, are often ignorant, are willing to remain so, and are followers instead of leaders in public opinion.

4th. Common Christians wait for the clergy; the clergy wait for the press; and while both are waiting Satan is tying their hands and lessening their power. John Browns are born but once in a thousand years, compromisers and worshipers

of worldly success are spawned by thousands in every year.

WHAT THEN IS THE DUTY OF THE HOUR?

The lecturer here pointed successively to the pictures of Washington, Lincoln, William Lloyd Garrison and Gov. Andrews, and in an eloquence which no written statement can describe, urged all people by the memory of these men whom they delight to honor, to emulate their virtues in opposing the wrong and defending the right. He showed how Garrison was thrown into prison; was led by a rope round his neck through the streets of Boston, because he held that man could not hold property in man; because he said, "*I will make no compromise. I will not suppress my convictions*, AND I WILL BE HEARD." And he pointed to the wonderful triumph and vindication that he achieved. Such a triumph awaits all those who stand for the right regardless of the fear or favor of man.

The Illinois State Convention.

HELD IN THE COLLEGE CHAPEL, WHEATON.

"*The Associated Churches of Christ*" *and Free Missions.*

This important convention, heralded by many prayers, opened on Wednesday evening of last week. From the first meeting for prayer at 6:30 in the lower chapel, to the end, the Holy Spirit was manifestly present. Elder J. F. Browne, late of New Hampshire, touched a key to which every heart responded when he began the 97th Psalm, "The Lord reigneth, let the earth rejoice." The devotional meeting was continued after the Convention had assembled in the upper hall.

Bishop Milton Wright took the chair at 7:30 and called on Elder Parker Hurless, of Polo, to offer prayer. The invitation of the College church to the Association was read together with the letter of President S. B. Allen, of Westfield, yielding the Convention till next year.

Pres. J. Blanchard then addressed to the Convention a few words of welcome. He said:

I wish to say in behalf of the College church and the friends in Wheaton, we not only extend to you a welcome, but we hail your coming!

A few words as to the reason of our assembling. Let us refer back to another meeting in an upper room. The disciples of Christ were met and had fastened the doors against the world they were to win to Christ. The proposition which they were going to maintain was the same which we hold up to the world. Salvation by Christ *alone*.

Their struggle was the same as ours, opposing traditions which made void the law of God, and religious ceremonies invented by men which made their worship vain.

There they waited and prayed until suddenly there was a sound of a rushing, mighty wind and the place was shaken, and the tongues of fire descended and sat on each of them, being in number an hundred and twenty—hardly so many as are here. And this is what *we* want, the baptism of the Holy Ghost and of fire; and we expect it.

This meeting has not been called as a mere Anti-masonic convention, but to displace everything and all measures that prevent the coming of our Lord Jesus Christ; to aid in uniting men against false worships and false gods. This is the reason we are here. This great work must be done; no one who examines the character of lodgery can deny its necessity; and the blessings that will flow to all mankind from it are beyond all estimation.

Elder Parker Hurless of Polo, said it was altogether unexpected his being called upon so soon. Still he would say a few words. He thought it should be an occasion of thanksgiving to God that in the last ten years since the first Anti-masonic meeting at Aurora, there had been so much progress made. The press was now fast becoming free to the discussion of this question and men were every where waking up to the importance of this subject and seeking light in regard to it. The same agency, the power of truth quickened by the Spirit of God, would soon overcome this great enemy against whom we are come up.

Rev. W. W. Ames of Menominee, Wis., the representative of the Wisconsin State Association, was introduced. He said he was reminded of the slavery times in this convention by the presence of Father Preston, with whom he used to be a coworker. He rejoiced that this is a Christian Association. Christ assures us that nothing shall be hid. The light of the sun cannot be shut up; so the wicked reflectors of Christ's light may try to hide his truth under a bushel, but it cannot be done. We must speak the truth in love; but we must *speak* it. Men who stood out strong in God were safer than the weak and vacillating. We must get euery church member every minister who is entangled in the lodge to come out and take a stand against it for Christ. To illustrate how the truth is gaining ground among the churches he said that when a few years ago he brought forward a resolution condemning secretism in a Baptist association, a minister said, "I'll fight that resolution, and fight it down. I'm a Mason and Oddfellow and ain't ashamed Bro. Ames should know it." That man has now left the lodge. He heard B. F. Jacobs preach a powerful sermon last Sabbath evening and learned from his own lips after meeting that he was opposed to the secret lodge, and a friend told him that Mr. Jacobs would not allow even the casual meeting of a Good Templar's lodge or red ribbon club in his Sabbath school hall, so earnest was he to exalt Christ only. The Secretary of the Baptist State Convention said, on reading the Moody tract, that he was heartsick in seeing young people fritter away time in secret societies. He afterward wrote a paper for the Convention against worldly amusements, in which he condemned these organizations. This paper will be printed and read by the Baptists in all the Northwest. We have got to suffer contumely and contempt a little longer, but the time will come when all will see that all secret societies are alike, as the alcohol in beer is like that in whisky.

Elder J. L. Barlow had been appointed to speak this evening, but on account of sudden sickness felt unable and put forward Mr. Ames in his place. He felt like using a few minutes, however, and spoke briefly in his pointed and popular style. He was glad to get to Wheaton. There was a healthful atmosphere about the place in which he always felt strong. He wanted to say to some who were with us in heart, but who do not say or do anything to prove it, There is a great battle raging. Jesus Christ is leader on one side, the Grand Master of Masons is on the other. God is against all wrong. Negative goodness is positive sin. To be with Christ is to be with his plans, bearing his arms, with his uniform on. It is an evil that men who will not stand in the breach, will not pay a dollar, claim to be Anti-masons. The world looks upon them in contempt. Men want to get along easy. "I thank God," one said, "that I never got into a church difficulty." We have a great deal of the "gospel of gush" now-a-days. Men say, Preach Christ. Do they know what Christ preached? how he denounced hypocrites? It costs something to tell men they are wrong, but some one must do it. God commands us to cry aloud. It costs something to do it. It cost Christ life and friends. We must count it all joy that we may be permitted to suffer in the name of Christ. The Elder then referred to the agitation in the Masonic ranks at the falling off in their number and revenue, and read from a prospectus in the last *Voice of Masonry* appealing for 10,000 subscribers, commenting on it sharply. He gave a number of incidents showing the progress of the reform, and closed by referring to those ministers who shut themselves from the light and are bulwarks of the reform. If we can get the ministers out of the way we can break down the lodges in six weeks.

The remainder of the evening was occupied in necessary business. Bro. I. R. B. Arnold was nominated secretary *pro tem* but declined because of the absolute necessity of leaving on the morrow. Elder J. F. Browne was then elected and the following committees constituted:

Enrollment: Prof. H. A. Fischer of Wheaton, and Rev. W. H. Chandler of Mendota.

Business: Elder J. F. Browne; Dr. E. R. Robinson, Mt. Palatine; H. L. Kellogg, Chicago.

Nominations: Isaac Preston, Lockport; E. A. Cook, Chicago; Rev. N. E. Gardner of Coleta.

Correspondence: Rev. J. M. Snyder, Wheaton; Philo Elzea, Marengo; Rev. Israel Brown, Olney.

After announcements and instructions to the enrollment committee the convention adjourned till morning.

THURSDAY.

After an earnest devotional meeting of an hour, Bishop Wright resumed the chair and Elder Barlow opened with prayer to God. Further committees were chosen:

Resolutions: Elder J. L. Barlow, Chicago; Rev. D. F. Baker, Sycamore: Rev. L. S. Chittenden, Westfield.

State Agency: Dea. Moses Pettengill, Peoria; Mrs. E. A. Cook, Chicago; Dea. Geo. G. Gurnea, Tonica; Dr. E. L. Sheldon, Union.

Church Co-operation and Free Missions: Bishop Milton Wright; Pres. J. Blanchard; Rev. W. W. Ames; Rev. D. P. Baker; Rev. J. M. Snyder; Prof. E D. Bailey; O. M. Brown of Oberlin.

A full understanding of the purpose of the last committee was gained in the discussion pending its appointment. In regard to the mission work Bishop Wright saidthat his position was well known. He should never assist in the formation of a missionary organization which should in any way interfere with the work of the mission boards of his church. But he conceived that the objects proposed by the appointment of this committee would in no wise be detrimental to mission work of any denomination opposed to the lodge.

President Blanchard explained his position to be in large degree to get help from independent churches and individuals in Masonic churches to aid in mission work in the South. He spoke eloquently for aid for Rev. Eli Tapley of Mississippi, and expressed hope that Prof. P. S. Feemster of Kansas could yet be supported in Christian labor. He did not believe in establishing a new sect, or working especially for any existing denomination, but to establish churches free from the lodge, letting each settle for itself what denomination it should join or whether it should be independent. The discussion revealed a harmonious feeling on the subject among the representatives of the nine denominations present and the committee was unanimously appointed.

Reports on State and local work being in order, H. L. Kellogg, Treasurer of the Association, read the following.

REPORT ON REFORM WORK IN THE STATE FOR THE YEAR.

In the absence of both our secretaries the duty of reporting the progress of our reform work in this State during the year falls upon me.

LECTURES.

First, in reviewing the lecture

(Continued on ninth page.)

Correspondence.

Hating and Embracing.

"I *hate* Freemasonry as bad as any man can; but I believe in letting it alone!" So said, in effect, a member of a Canada Presbytery of late; and then joined the *lovers* of the lodge in dissuading from his pulpit Rev. James Donaldson, who not only *hates* Freemasonry, but feels that his commission to preach the Gospel contain no clause permitting him to make peace with any enemy of his Lord.

In reality which does this Presbyterian minister hate most the lodge which he *professes* to hate, and against which he *will not* lift a finger, or James Donaldson—a brother in the Gospel ministry—against whom he *will* raise his hand and record his vote in driving him from his pulpit, and his family and himself into poverty and unmerited contempt? Will said Presbyterian minister and others of like "let-the-lodge-alone" policy, rise and explain?

These men ostensibly hate Freemasonry, and yet joyfully baptize and admit to Christian fellowship its lovers and upholders; and then turn around, and assist Freemasons in ostracising and crushing out their Christian brethren who *cannot* embrace what they can justify themselves in hating. If "consistency *is* a jewel" I for one would be glad to see it worn in a conspicuous position by these self-styled haters of Freemasonry, who are yet so ready to do her cruel work.

J. L. Barlow.

How to Make Seceders.

LETTER FROM A RENOUNCING MASON TO A FRIEND IN THE LODGE.

Dr. R. C. G.—

Dear Friend:—I think you are wise in not letting your zeal lead you into an argument in defense of Masonry. I can promise you that if you will discuss the subject you shall be completely routed. I know that I understand it reasonably well and am just as confident that you do not, from the fact that I know you so well as to feel sure that a man of your integrity and love of liberty, and justice, and truth would not remain connected with the institution. But in spite of your resolution not to argue, you allow yourself to draw a comparison altogether unjust to me. I do not take offense. I have been called "perjured wretch," "liar," "insane fool," etc., often, and all I ask is a chance to reply to these tender epithets to the face of the accuser. So of course you will let me examine your comparison just here. I now quote from our letter:

"I will say if I should take you by the right hand and pledge you that I would not repeat a confidential conversation I would stick to the text if it took the hair off, more especially if its repetition would not be of advantage to me or any one else, but would rather serve to lessen the confidence of my neighbors in me."

These are your words. Now to show you that the comparison is unjust. My promise was obtained under false pretenses. The W. M. assured me that the obligation contained nothing to conflict with my duty to my God, my country, my neighbor, my family, or myself, when in fact the observance of several clauses of the obligations will in many instances lead any man from his duty to all these. For instance, the promise to keep Master Masons' secrets; the promise to obey all due signs and summons; the promise to give a brother Master Mason due and timely notice that he may ward off approaching danger, etc., etc.

Confidential conversation indeed! If in that "conversation" you and I entered into a league contrary to the laws of God and of our country it is our duty to repent, confess the sin, and ask the forgiveness of our Maker and our fellow citizens.

But you are mistaken also in your second point in supposing that its repetition would not be of advantage to any one. The repetition of an ordinary "confidential conversation" might, it is true, be of no advantage to the public, but to spread the truths of Masonry broadcast is of inestimable benefit to the public. Men who are disposed to fool away time and money, wear the hoodwink and cable-tow, and bind their consciences with a set of unlawful and profane oaths, may know beforehand what they are to receive for all this. And the "Ancient and Honorable institution" must then stand or fall on its own merits, just as political parties and all business undertakings do.

You are just as much mistaken in your third point of comparison as in the first and second. My repudiation of the truths of Masonry has *not* lessened the confidence of my neighbors in me. Some of my Masonic neighbors are bitter enemies, but I am certain that the people of this community, as a mass, have as much confidence in my integrity to-day as when I was a Master Mason. However I do not try to shape my conduct according to my neighbors' opinions, but by the teaching of my Maker, and though I may often fall far short of his precepts, I have no doubt at all in regard to my course in this matter. I hardly think I have lost *your* confidence, for you say, "I hope you have a clear conscience, and while I do not approve of your opposition, I earnestly believe and hope it is prompted through pure motives." I thank you for this admission, and will say that I never did any work more gladly, nor earnestly, nor conscientiously than this in opposition to Masonry.

I have spoken many times to large audiences in Henry, Benton and St. Clair counties, and have sometimes lead in working the degrees publicly, and I *know* it has done good. I am in the fight for life, and though you now expect to "stick to the text" (obligations I suppose) "till it takes the hair off," I think you will yet find that the institution is, like the body of "Grand Master Hiram Abiff," so rotten that not only does the "skin slip from the flesh" but "the flesh cleaves from the bone." It is my opinion that as sure as slavery of the bodies of blacks has died, so sure must slavery of consciences of both whites and blacks decay. Right must and will triumph over wrong. It is a great pity that Masonry does not allow her advocates to defend her cause with argument. But she found in Morgan times that it was losings game.

I know from sad experience that you are an eloquent advocate of your political principles, and Dr. K. can testify that you know something of theology, but Masonry must win her devotees and conquer her enemies by silence. So mote it be. Hoping that you may yet be brought to the true light,

I am your friend,

John V. Baker.

Our Mail.

Mrs. A. B. Hubbard, Philadelphia, Pa., writes:

"I rejoice at the dawning in the East. God bless his own work there. Also I am glad of the victory at Wheaton over the terrible foe after a hard struggle. God be praised! I look and long, pleading for this city of churches to be delivered from Freemasonry, this monster of the nineteenth century, more to be dreaded than the beast or false prophet, having stolen more of God's good things to shine in."

J. W. Margrave, Salem, Neb., writes:

"When times grew so very hard, I was forced to let the *Cynosure* stop. Times are still very hard, but I feel that I must try to take it once more, if only for a short time. I cannot learn anything from any of the papers in regard to the operations of the Christian brethren who are opposing the lodge and its midnight work."

Mrs. L. E. Packard, Appleton, Wis., writes:

"There are many secret society people here. Masons, Odd-fellows Temple of Honor, Good Templars and I do not know how many more."

Fred. Lorenzen, Red Wing, Minn., writes:

"The German Evangelical Lutheran church throughout the United States is against the secret societies."

Rev. H. Gregory, Canandagua, N. Y. sends his renewal with two other subscriptions for a year each, and writes:

"I last year sent the *Cynosure* as a present to the first two men named above, and now I do the same again, but probably shall not hereafter. My work on earth is nearly done. God bless you in your noble work and prepare you for a place among the sanctified around the eternal throne."

E. P. W., Maplewood, Mass, writes:

"I have just received specimen copies of the *Cynosure* and wish to become further acquainted with your work. Was born in western New York almost in sight of Morgan's home, and am quite familiar with the leading features of the excitement at that day. Am thoroughly opposed to secret societies especially for Christians. Our money in this vicinity comes hard, and secret societies are plenty. I will do all I can to set the tide going in this place, as I hardly know of a man here who is opposed to such organizations from principle."

Sabbath School.

LESSON XLIX—December 8, 1878—THE CROSS.

SCRIPTURE.—Luke 23: 33-46.

33. And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand and the other on the left. Isa. 53: 12.

34. Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots. Acts 7. 60; 3: 17; Is 53: 12; Ps. 22: 18.

35. And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God. Ps. 22: 17; Luke 4: 23; Ps. 22: 7, 8.

36. And the soldiers also mocked him, coming to him, and offering him vinegar. Ps. 69: 21.

37. And saying, If thou be the King of the Jews, save thyself.

38. And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

39. And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. Ps. 69: 7, 26.

40. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

41. And we indeed justly; for we receive the due reward of our deeds; but this man hath done nothing amiss. Is. 53: 8, 9.

42. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. Is. 53: 10, 11.

43. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise. 2 Cor. 12: 4; Rev. 2: 7.

44. And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. Amos 8: 9.

45. And the sun was darkened, and the veil of the temple was rent in the midst. Ex 26: 31, 33; 2 Chron. 3: 14.

46. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit; and having said thus, he gave up the ghost. Ps. 31: 5.

GOLDEN TEXT.—"God forbid that I should glory, save in the cross of our Lord Jesus Christ." Gal. 6: 14.

BIBLE READINGS.

Luke 23: 33-46; Is. 53: 4-11; Ps. 22: 7-19; Mat. 9: 18, Acts 13: 32-41; Heb. 9: 24-28; Heb 10: 11-22.

[From S. S. Times Quarterly.]

CONNECTION WITH THE LAST LESSON.

After Jesus' last discourse and prayer with his disciples, he underwent the agony in Gethsemane; was betrayed; was taken before Caiaphas and the elders; then to Pilate; then to Herod and again to Pilate, who released Barabbas but delivered Jesus to mocking, scourging and death. Judas hung himself in remorse. Jesus was led away to Golgotha to be crucified. The record of these events is found Mat. 26 30 to 27: 34; Mark 14: 26 to 15: 23; Luke 20: 19 to 23: 32; John 18: 1 to 19: 17; Acts 1: 18 19. The place of the lesson is Jerusalem. Parallel are Mat. 27: 35-50; Mark 15: 24-37; John 19: 18-30.

LESSON NOTES.

33. "Malefactors:" Law-breakers, criminals.

34. "Forgive them:" Not so much the soldiers who were doing their legal duty, as his enemies, who had sent him to death. See also 1 Cor. 2: 8.

35 "The rulers:" The chief rulers of the Jews.

"Derided:" Made sport of.

"Christ:" Or, The Christ, The Messiah.

36. "The soldiers also mocked:" See Mark 15: 34-36; but mocking was not en

tirely the purpose of the vinegar (John 19: 28 30).

37. "King of the Jews:" Referring to the writing mentioned in the next verse. Though he had the title, the Jews would not rescue him.

38. "Superscription:" Writing above. "Greek, and Latin, and Hebrew:" All three languages were then current in Jerusalem. Greek was the language of commerce, Latin of the courts, and Hebrew (not that of the Old Testament, but altered, somewhat like the Chaldee and Syriac) that of the Jewish homes.

39. "Which were hanged:" Hanged on their cross.

"Railed:" Or, Blasphemed.

40. "Seeing:" Since, or, Because.

"The same condemnation:" Condemned to the same punishment.

41. "We receive the due reward of our deeds:" We are getting back proper pay for what we have done.

42. "And he said unto Jesus, Lord, remember," etc: The better texts read: And he said, Jesus, remember, etc.

43. "In paradise:" See John 17: 5-24; 2 Cor. 12: 4, 2; Rev. 2: 7.

44. "Darkness:" No solar eclipse, for passover was at full moon; nor can total eclipse of the sun last more than nine minutes.

PROMPTINGS TO FURTHER STUDY.

What was the customary method of crucifixion?

How many and what forms of the cross were used?

Why, probably, did Jesus refuse the draught of vinegar?

Who framed the superscription, and who objected to it?

What was the veil of the temple, its material, colors and decorations, its place and use, and what did its rending signify?

What reason is given in Scripture for Jesus' being crucified outside of the city?

When and where is Jesus to appear with penitent malefactors on his right hand, and impenitent ones on his left?

What passage shows that Jesus is to be king over all nations?

What passage that he shall be adored in many languages?

What miraculous signs, not here related, accompanied the crucifixion?

What other intervening thing besides the temple veil is stated to have been broken down by Jesus on the cross.

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The Christian Cynosure.

CHICAGO, THURSDAY, NOV. 28, 1878.

Illinois State Convention.

We hear on all hands but one testimony concerning the meeting of this body, November 20-22, in Wheaton College chapel. Several gentlemen of character and standing who never have met with us before, among them two pastors of important Congregational churches, attended throughout, and express their delight in the character and tone of the Convention. The prayer meetings, as usual, were a principal feature. The aged veterans who saw with horror the government of New York bullied, badgered and defeated by the lodge at the death of Morgan felt as did the aged men who wept at the dedication of the new Temple on the ruins of the old.

The address of Bishop Wright was calm, clear, dignified and very forcible. The speeches by Rev. D. P. Baker, Rev. J. M. Snyder, W. W. Ames and others representing several different denominations were eloquent and earnest. Rev. J. L. Barlow prepared the resolutions, and a large number of venerable men spoke and prayed in the meetings.

The Association commended the union of all anti-secret churches inaugurated as "The Associated Churches of Christ," and a body of eleven good men were put in charge of the execution of the plan in connection with missions free from the lodge. The whole meeting reminded us of those gatherings where "the disciples were all filled with joy and the Holy Ghost."

A laudable zeal and purpose were manifested to enlarge the list of the *Cynosure*, and an able State agent, Rev. J. F. Browne, was appointed who will at once take the field in Illinois.

A Question of Duty.

A friend asks: "Is it just or proper for one whose conscience has driven him from the lodge to pay up all past dues and then ask a demit?"

Answer:—No. When the lodge took him in, it obtained his money on false pretenses, that is, swindled him; sold him secrets which they well knew were not secrets; and he owes them no more than the bird owes the serpent when she has escaped his fangs.

Again, a Masonic lodge being neither church nor state, nor any other legitimate organization, can impose no just obligations on any one; any more than a clan of conspirators or company of idolatrous priests. There is in Hindoostan a temple where monkeys are worshiped. If a dupe of that degradation and sin should get his eyes open to its turpitude, is he to pay them money to enable them to keep up the vile delusion, and ensnare others?

Again, if one think by paying up his dues and taking his demit, he will conciliate the lodge and be less persecuted by them, he will find himself utterly mistaken. The better he treats them, the worse they will hate to have him leave them, and the more they will seek to cripple and destroy his influence against them. Since Cain the spirit of false worship is the spirit of murder. It is the spirit of its father the devil, and he was a murderer and liar from the beginning; and any act or payment by which we recognize the lodge as any thing else than what it actually is, a club-house of Satan, is a sinful act. If the lodge is not a swindle and a lie, why does he leave it? If it is, why does he pay money to it. No. The good Baptist, Dr. Colver, was right when, after much agony about his Masonic oaths and obligations, whether they were binding, he discovered that all he had to do with these oaths was to repent of having taken them.

10,000 Subscribers. — *We give twice as much to perpetuate pagan worship at home as to suppress it abroad.*

—Our types were in error in giving the resolutions of the Wisconsin Convention. That expressing sympathy for Rev. W. W. Ames should read, "in being subjected to what seems to us most manifestly a malignant Masonic persecution." Also in the Worcester resolutions read, "virtually represented in our National Congress," in the resolution against Mormonism.

—Past Master Ronayne returned from Worcester Saturday night, and will visit Minnesota to attend the State Convention at St. Charles, He can attend a convention in Michigan at any subsequent date.

—On Monday morning after the National Convention the Ministers' Association of Worcester, attended by all the pastors of the city, gave the whole time to the discussion of the lodge. Past Master Ronayne was present, and by vote was requested to speak at length. His statements must have roused them to a closer examination of their duty on this vital question, and if we mistake not the New England churches will soon lose their dread of the lodge and arise for its quick destruction.

—Owing to some misunderstanding among the friends in Iowa respecting the location of their annual meeting, we have withdrawn the notice until further correspondence. Bro. Dorcas has some wise counsel in respect to the gathering in another column. He does not fix the day of the committee meeting at Cedar Rapids. We suggest that it be done by correspondence with the members of the committee, by the secretary.

From Secretary Stoddard.

Willimantic, Conn., Nov. 22, '78.

Dear K.:—I left Worcester this 6:15 A. M., and reached Putnam in time to take breakfast with brother and sister Buck. I was much refreshed with their good words and kind deeds, and on leaving found myself wiser and richer by four subscribers to the *Christian Cynosure*. Bro. Buck has recently been re elected to the State Legislature and that too, I am happy to say, without compromising his principles or withholding his testimony against the lodge, the dram-shop and other sins.

I find Bro. Hinman here, although as yet I have had only a glimpse of him as he "dodged around the corner" on his way to dinner. Near me as I write in Bro. Conant's office, is an ominous bundle that has just come in from the clothiers, which I am told contains overcoat, vest, etc., etc., and I feel a trifle desirous of securing an interview with Bro. H. before he becomes *invested*, lest it should work such a change in *him* that he could not readily recognize his friend in storm-stained garments. Bro. Ronayne, when he comes to New England again, may rest assured that he will find his candidate at the working of the second degree in Worcester, "duly and truly prepared." I begin already to see that "it helps a man to be a Mason."

I suppose that your columns will be full of convention news for the next two weeks, and will therefore make haste slowly to report the effect following as seen and heard in the few days immediately after the Convention in Worcester. There are several incidents worthy of note, but for the present I will only say, the effect was excellent. The secretists are confounded and the "profanes" filled with amazement. I hope the effect will be lasting and shall use my best efforts to make it so. It is raining fearfully and has been since early this morning. If it slacks I shall be off for New Haven on the next train

J. P. Stoddard.

The Iowa State Meeting.

Shiloh, Iowa, Nov. 19, 1878.

Editor Cynosure:—I wish to call attention of the executive committee of Iowa State Association to the fact that the time is near at hand when the anniversary of the association will take place, and that all should be done that can be to make it a success. If I mistake not there was a resolution, or at least a request that the executive committee meet at least some time before the annual meeting and see that every thing as far as possible be in proper shape. Now, whether I am correct or not, I would suggest that all the members of the executive committee meet at the Rapids, at the law office of A. D. Collier, at 2 P. M. To all friends of reform: Do your utmost to make the meeting the best in every respect that we have had. We must have a good man to represent us during the interval of our meetings or our labor will be partly lost. We must take stronger political action than heretofore or we lose much that we otherwise might accomplish. Come, then, prepared to do active work. Time is precious. Time is short; and what some of us do we must do quickly. Let every heart be engaged in prayer to God that his blessing may rest upon and crown our efforts with abundant success. John Dorcas.

OBITUARY.

Another pioneer died at the residence of his son, Preston Allen, in Decatur township, Marion county, Indiana, Joseph Allen, in the 85th year of his age. Joseph Allen and his wife Elizabeth were among the first settlers of what is known as the White Lick settlement, then a wilderness, having removed from the State of Ohio in the year 1822, fifty-four years ago.

Being born and raised a member of the Society of Friends he was a firm believer in their doctrines, often lamenting over the condition of the poor slave, the sinfulness of war and the evils of intemperance, and of late was a constant reader of the *Cynosure*, often using the expression that he could not see how a man professing to be a Christian could be a Freemason. Besides other reading matter he was a daily reader of his Testament until within ten days of his death. He was often heard speaking of that glorious company above, that mighty throng, and how he longed to be there, his wife Elizabeth having died two years ago. Preston Allen.

A daughter of Thos. Hodge, Esq., died at his residence, 56 Warren Avenue, Chicago, Tuesday, Nov. 19th, after a long illness. She was a young lady of intelligence and sweet, Christlike spirit, and the last message found her peacefully waiting. "Gently, without a tremor she fell asleep in Jesus, conscious and calm to the last."

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Illinois State Convention.

(Continued from fifth page,)

work it must be observed that the State has been without an appointed lecturer and agent the past year, Rev. H. H. Hinman, who had acted in that capacity for three years previous, having resigned at Streator, to undertake the lecture work in Wisconsin. The last Convention recommended the appointment of Rev. D. P. Rathbun, then laboring in Michigan, but his preference was for Missouri and Iowa, to ich field he was appointed in June at the annual meeting of the N. C. A. Although without a regular laborer in the State there has been a large amount of work done. Rev. J. P. Stoddard, agent and secretary of the National Association, has spent a month in southern Illinois in Washington, Randolph and St. Clair counties, where he met with great success in arousing the churches and securing aid for the Publishing House. He has also given one or more lectures in the towns of Lanark, Lostant, Sycamore and Tonica.

Past Master Edmond Ronayne has lectured here in Wheaton, in connection with the Dupage County Convention; in the Free Methodist church and in Carpenter Hall, Chicago; and has given a full series of expositions in Lostant, Kewanee, Wyanet, and in a Wesleyan chapel in the neighborhood of the latter place. It is needless to speak of the popular enthusiasm that has attended all these meetings, for there are many in this Convention who were personal witnesses of their wonderful effect.

Elder J. L. Barlow on his return from Canada lectured one evening in Carpenter Hall.

Rev. Edward Mathews, of Michigan, spoke in this hall last winter on his return from Iowa.

Rev. Philo Elzea lectured with good results in Kane, Kendall, Grundy, Lasalle, and DeKalb counties some two months last winter and spring.

Bro. I. R. B. Arnold of Sycamore, has lectured against the lodge and the false worships of which it is the modern type, and has exhibited with the sciopticon the disgusting nature of the Masonic initiation. His work has been confined to the northern counties of the State and has been conducted with great success in the smaller towns since last June.

A strong meeting was held by the Dupage County Association in the lower chapel of this College in August.

It will thus be seen that a large amount of effective work has been done by self-sustaining agencies during the past year at no expense to this organization, and the experience may be profitable in deciding our arrangements for the next year.

TRACT WORK, ETC.

It would be difficult to give the figures in regard to publications. A large number of copies of the *Cynosure* are taken in the State, and the tract work has had good patronage. At the late Inter-State Exposition in Chicago about 125,000 pages of tracts were distributed gratuitously and 1300 copies of the Illustrated Supplements and of the *Cynosure* were sold.

FINANCES.

Having no State agent no funds were raised for this branch of our work during the year. The last convention voted to pay Rev. J. P. Richards of Bowensburg, what could be collected on unpaid pledges, amounting to $25. The Treasurer endeavored to fulfill the wish of the Convention but has not yet succeeded in collecting the amount. It is not probable that anything can be realized on those old subscriptions now. If it be decided at this meeting to engage a State lecturer the proposition of the Wisconsin Association should have the first consideration, that one man be employed for both States $200 being raised there and $300 with us. This amount can quickly be raised in one hundred $3.00 shares.

This brief review presents the main features of the work in the State during the year. There has, beyond what I have mentioned, been a great advance toward the unity of Christians against all forms of lodge worship and in favor of entire separation from them. In no year has such progress been made since Antimasonry revived. The reasons which underlie this progress are

1st. The better understanding of the true spirit of the lodge, that it is devil-worship, the same pagan systems as enraged the furious Jehu and roused that mighty iconoclast Josiah to put forth the whole power of his realm to stamp out and destroy and make horrible these idolatries.

We have the same fearful foe. Let it be the prayer of this Convention that the Lord God of Hosts will raise up some holy power to march through the land with power from on high to stamp out with fury and indignation every semblance of this dreadful idolatry.

Philo Elzea of Marengo, reported in brief respecting his work of last year. He had gone out independently, had met the usual oppositon but believed good had been done. He expected to begin the work again in a short time.

Dr. Sheldon spoke encouragingly of the work in McHenry county; in its political features especially there was reason to believe that proper effort would soon give a wonderful success.

Rev. D. P. Baker, editor of the *Free Methodist*, and Rev. J. M. Snyder also spoke of many interesting and hopeful signs of progress that had come under their observation in their respective fields of labor.

The afternoon was given to the reports of committees.

The business committee to whom the financial matters were referred, reported the expenses of the convention merely nominal ($3.00) and recommended a hat collection to defray this amount and provide a small fund for correspondence during the year.

The committee on nominations reported, and after slight amendment the following officers were elected:

PRESIDENT: *Rev. Samuel B. Allen, Westfield.*

VICE-PRESIDENTS: *Dr. A. H. Hiatt, Chicago; Rev. D. P. Baker, Sycamore; Rev. L. S. Chittenden, Westfield; Dea. Moses Pettengill, Peoria; Rev. D. S. Faris, Sparta; Rev. Geo. R. Milton, Geneva.*

CORRESPONDING SECRETARY: *Thos. Hodge, Chicago.*

RECORDING SECRETARY: *Elder P. Hurless, Polo.*

ASSISTANT SECRETARY: *Prof. H. A. Fischer, Wheaton.*

TREASURER: *H. L. Kellogg, Chicago.*

Time at this hour having been set aside for brief addresses from Dr. J. B. Walker, of Wheaton, and Elder J. F. Browne, of Wisconsin, Dr. Walker being introduced said he wished to say a few things respecting the Masonic oath. In taking this obligation to keep secret the proceedings of the lodge Freemasons place their oath above the legal oath. This had many proofs, but two were mentioned, that of S. L. Keith, of Belvidere, Illinois, the murderer of Ellen Slade, and Vanderpool, of Manistee, Michigan, who murdered his partner in business. The responsibility of those commonly called good men who remain in the lodge was pointed out. The worthless Masons who have something to gain in the lodge stay in it and attend its meetings, while men of character, disgusted may be with the proceedings, stay at home; they are thus made responsible for the rascality of the bad men who adhere and do the business. The only safe way is for good men to renounce all relation to the lodge. Masonry is anti-Christ, *the* anti-Christ. It is Masonic law that Christ's name shall not be mentioned. The Masonic oath is taken on a mutilated Bible. What a fearful charge!

Elder Browne spoke with great indignation and power upon a portion of Mackey's Ritualist where the Keystone of the Royal Arch with its legend, "H. T. W. S. S. T. K. S.," was made to illustrate the Scripture, "This is the stone which was set at nought of you builders, which is become the head of the corner." Acts 4:11. He referred to the work in New Hampshire and Maine where he had lectured. He had found the same Satanic, bitter foe in the lodge there as here. Our lecturers need to be careful to lay well the foundation of their work. They must show the blasphemy and idolatry of the lodge, and not deal too gently with it as an institution of good moral principles which may accomplish much good after all. This they could do from such books as Ronayne's Exposition. There can be no doubt of the character of Freemasonry from them. A Mason acknowledged to him, "There is but one opinion in regard to Freemasonry as revealed in that book," referring to Ronayne's Hand-book. We must be cautious about believing a Mason who edges out—who don't come out fairly and openly. A man who comes out honestly is soon known as a seceder. Once in a while men are foolish enough to try to defend the lodge. One case was mentioned of a Mason who tried to explain and defend the oath clause by clause as the speaker would repeat them. After getting through the oath he was asked about the farce of Hiram Abiff. "If that part," said he, "was acted as it should be, it would draw tears from your eyes!"

The committee on correspondence read several letters, among them brief but friendly communications from Rev. H. H. Hinman, now in New England, Rev. A. J. Bailey of Hennepin, and P. P. Chapman, Esq., of Farmington.

The committee on resolutions then reported through Elder J. L. Barlow. The report was discussed and adopted item by item as follows:

RESOLUTIONS.

Resolved, That, encouraged by the manifest tokens of the Divine approval during the past ten years of effort in our specific reform; the changed attitude of public opinion, once actively hostile or coldly indifferent; the decreasing strength of the lodges and the expressed fear of leading Masons, we hereby pledge ourselves to God and to one another to faithfully prosecute the work committed to our hands, in the assured hope of ultimate and glorious success.

Resolved, That we are both Christians and citizens; we recognize that there are responsibilities attaching to us in both these relations which must be intelligently and faithfully met if we would stand guiltless before God or the bar of our own consciences. As Christians we are so far as lies in our power, using all Scriptural means, to sever the worship of Christ in the churches from all alliance or affiliation with the worships of the lodges. As citizens it is our duty to do all that lies in our power to save the state from the encroachments of the lodge by electing to all offices men who are free to serve the state without dictation from or allegiance to any other power.

Resolved, That as Christians and citizens we are in favor of using both moral and legal suasion, to break down and utterly destroy the traffic in intoxicating drinks and that whatever other agencies may be engaged in this work we hold that the church should shake off all lethargy and lead in this reform.

Resolved, That we look upon polygamy, as practiced by the Mormons, and so long tacitly tolerated by our government, as a stench in the nostrils of all decent people, a disgrace to our nation and an offense to God, and we call upon our Senators and Representatives in Congress to use their utmost exertions to procure its outlawry and destruction in this country.

Resolved, That we most heartily congratulate the President, Trustees and Faculty of Wheaton College on

(Continued on twelfth page.)

Home Circle.

Thanksgiving.

PHOEBE CARY.

O, men! grown sick with toil and care,
Leave for awhile the crowded mart;
O, women! sinking with despair,
Weary of limb and faint of heart,
Forget your cares to-day, and come
As children back to childhood's home!

Follow again the winding rills;
Go to the places where you went,
When, climbing up the summer hills,
In their green lap you sat content;
And softly leaned your head to rest
On nature's calm and peaceful breast.

Walk through the sere and fading wood,
So lightly trodden by your feet,
When all you knew of life was good,
And all you dreamed of life was sweet:
And let fond memory lead you back,
O'er youthful love's enchanted track.

Taste the ripe fruit of orchard boughs,
Drink from the mossy well once more;
Breathe fragrance from the crowded mows,
With fresh, sweet clover running o'er;
And count the treasures at your feet,
Of silver rye and golden wheat.

Go, sit beside the hearth again,
Whose circle once was glad and gay;
And if from out the precious chain
Some shining links have dropped away,
Then guard with tenderer heart and hand
The remnant of our household band.

Draw near the board with plenty spread,
And if in the accustomed place,
You see the father's reverend head,
Or mother's patient, loving face;
Whate'er your life may have of ill,
Thank God that these are left you still.

And though where home hath been, you stand
To-day in alien loneliness;
Though you may clasp no brother's hand,
And claim no sister's tender kiss;
Though with no friend or lover nigh,
The past is all your company—

Thank God for friends your life has known,
For every dear, departed day:
The blessed past is safe alone—
God gives, but does not take away;
He only safely keeps above
For us the treasures that we love.

Thanksgiving Day.

The truly pious and grateful heart is at all times and in all places thankful even for the common blessings of life. Some people never have time to thank God for food, for health, for home, for friends, for the thousands of mercies strewn along their pathway. Others, again, make every pressing care give place to the primary duty of first thanking God. Neither place nor circumstance deter them from such an obligation. Paul found time amid wind and waves of a raging sea to bow down and thank God that it was no worse. We should most certainly be thankful for even our common blessings. The Divine thoughtfulness is all about us for good, and keeps us whether we wake or sleep. We have been permitted to see earth yield up her fruits for another year. Granted that for some it may have been a year of deep sorrow, of adversity, of dark shadows with no silver linings, nevertheless, it has, for that very reason been the more full of spiritual helps and deliverances. Except the Lord had been on our side we had utterly perished. He has given us songs in the night, streams in the desert, and beauty for ashes. It is a mercy to be thankful for that we are not consumed, and a greater that, smitten by the rod, we can yet trust in him.

Again, there is an appropriateness in observing this day, for Thanksgiving is the oldest of the holidays. Full of goodness and gratitude, of food and shelter, of friends and associations, it looks back over nearly six thousand brief summers to its birthday, when "the morning stars sang together" over the new creation.

The Feast of Tabernacles was a Thanksgiving for harvests, and a season of social and sacred enjoyment. It occurred in the middle of August, as the "feast of ingathering" and corresponded in its characteristics very closely with our Thanksgiving, as Deut. 16:13-15 clearly shows.

In England, under Edward III., there was a national Thanksgiving after the battle of Cressy.

At another time a Thanksgiving of eight days was ordered by the Black Prince.

The noble young king Henry V. after the battle of Agincourt, when a few English had conquered many Frenchmen, in the first joy of victory collected his army about him for a thanksgiving, and there he repeated with them, "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake," and the remainder of the 115th Psalm.

The Puritans brought the custom to America. On December 11, 1621, the first Thanksgiving on American shores was celebrated at Plymouth. The colonists had not been quite a year on shore and had gathered one crop.

It was from twenty acres of corn, which turned out well, whereupon Governor Bradford proclaimed a Thanksgiving in the colony, and sent out four men to provide meat for the common feast, that the people "might after a special manner rejoice after they had gathered the fruit of their labors."

In 1630 a general Thanksgiving was appointed by the governor throughout Massachusetts, for the safe arrival of Winthrop and his party. In 1631 there was a Thanksgiving for the arrival of provisions.

Thus, in all ages and upon every fitting occasion, the generations of the past observed Thanksgiving. And it is well for us if we return thanks not only for our well-stored barns, for our continued health, for deliverance from disease and death, but, let us also be thankful for our aches, our pains, our afflictions, our sorrows. It is best so, or God would not have sent these purifiers. The loss of muscle is something, but the gain of grace is more. The bereaved heart is lonely for lack of a sweet presence gone heavenward, but a dearer Presence has crept into the bereaved heart. You have lost money, it may be in the failing banks, but you have a better hold on heaven and the true riches. You have less worldly honor, but the Giver of eternal life to as many as ask him has written your name in life's fair book. Every loss below has against it a greater gain above. Is it not so? Unhappy man that you are, if you cannot say, though the outward man perish yet the inward man is renewed day by day. Is it possible that you have only perishable good, and that while that slips away you grow ever poorer? Lazarus was happier than that. Be thankful if the reflections of Thanksgiving Day lead you to seek the unfailing compensation of religion.

Be thankful that this mortal shall put on immortality, and that death shall be swallowed up of life. It will give you power and peace to remember on this day the far off and yet near country of which you are a citizen only absent on a journey, nightly pitching your moving tent a day's march nearer home. Life has bruised you; think of the healing excellence of the world out of sight. Be glad and take the cup of salvation into the trembling hands of your faith, calling on the name of the Lord. Bless his holy name, and for all his benefits offer up a vow to be worthier of his goodness and more zealous in his work. —*Ex.*

"*Thanksgiving Ann.*"

In the kitchen doorway, underneath the arch of swaying vines and dependent purple clusters, the old woman sat, tired and warm, vigorously fanning her face with her calico apron. It was a dark face surmounted by a turban, and wearing just now a look of troubled thoughtfulness not quite in accordance with her name—a name oddly acquired from an old church anthem that she used to sing something on this wise:

"Thanksgivin' an' de voice of melody."

So the children called her "Thanksgiving Ann;" her other name was forgotten, and Thanksgiving Ann she would be, now, to the end of her days.

The early breakfast was over. She had bestowed unusual care upon it, because an agent of the Bible Society, visiting some of the country places for contributions, was to partake of it with them. But while she was busy with a final batch of delicate waffles, the gentleman had pleaded an appointment, and, taking hasty leave of his host and hostess, had departed, unobserved from the kitchen windows; and Thanksgiving Ann's "Bible money" was still in her pocket.

"Didn't ask me, nor give me no chance. Just 's if, 'cause a pusson's old an' colored, dey didn't owe the Lord nuffin', an' wouldn't pay it if dey did," she murmured when the state of the case became known.

However, Silas, the long-limbed, untiring and shrewd, who regarded the old woman with a curious mixture of patronage and veneration, had volunteered to run after the vanished guest, and "catch him if he was anywhere this side of Chainy."

"Wa-ll, I come up with him—told ye I would—and give him the three dollars. He seemed kind of flustered to have missed such a nugget; and he said 'twas a jinerous donation—equal to your master's."

"Only three dollars out'n all der 'bundance!" she murmured to herself. "Well, mebbe I oughtn't to judge; but then I don't judge, I *knows*. Course I knows, when I'se here all de time, and sees de good clo'es, an' de carr'ages, an' de musics, an' de fine times—folks, an' hosses, an' table all provided for, an' de Lord of glory lef' to take what happens when the time comes, and no prep'ration at all! Sure 'nough, he don't need der help. All de world is his, an' he can send clo'es to his naked, an' bread to his hungry, an' Bibles to his heathen, if dey don't give a cent; but den dey're pinchin' an' starvin' der own dear souls. Well, 'tain't *my* soul! But I loves 'em—I loves 'em, an' dey're missin' a great blessin'."—*London Christian.*

Childrens' Corner.

Child's Thanksgiving Hymn.

BY MRS. M. F. BUTTS.

In the lovely spring-time,
Came the seed-sowing;
Fruit and grain were growing—
Fruit and grain in plenty,
Enough for all the living;
Now in cold November
Comes the glad Thank-giving.

How shall we thank thee
For thy constant blessing?
Low on our bended knees,
Sins and faults confessing?
Or in the sacred church,
Where the bells a-ringing
Call us to greet the day
With our joyful singing?

Prayer and song we bring thee;
But a heart of pity,
For the hungry, homeless ones
Who wander through the city—
Who wander through the fields,
And mourn that they are living.
In thy sight, O Lord,
Is the best Thanksgiving.

—Wide Awake.

The Kind Turkey-Man.

It was the evening before Thanksgiving.

The sun had gone down behind the hills of Greenville, leaving them cold and bare against the dull sky. The squirrels were safe and warm in their own little houses, cracking nuts for their Thanksgiving dinner. The trees waved their tall, bare branches in the biting cold, but they knew that their roots were sheltered by the kind earth. The cold wind shouted a merry "good-evening" to everything; as he rushed over the frozen ground.

He raced over the bare hills; the squirrels drew closer together, and exulted over their crowded storehouse; the trees bowed a stately good night, as he whisked away; but he calmed down as he met a little figure on the frozen road, and gave her time to draw her faded cloak tighter over her blue hands, before he rushed on again.

A wagon was heard. "Rattle, rattle!" Even the wagon is cold, the child thought, as she heard the loose spokes rattling in the wheels.

She stepped aside for the wagon to pass; the driver, a pleasant-look-

ing man, stopped his horse, and asked her whither she was going.

"To the city," answered the child.

"To the city!" cried the man. "Why, you will never get there unless you are blown there, or I take you."

"Will you take me?" she asked, not eagerly, but like one accustomed to refusals.

"Now," said he as he put her under the heavy buffalo robe, "what's your name?"

"Mary—only Mary," she answered hastily.

"Mary," said the man softly, more to himself than the child, "I wish it hadn't been that."

"Why, there's lots of Marys," said the child.

"Yes, I know it," he said. "I had a little Mary last Thanksgiving. I—I don't like to see any one named Mary in trouble."

"I aint crying," said the child, smiling, "because I'm in trouble, but 'cause I'm so cold. I ought to have trouble, Granny says."

"Ought to have trouble, hey!" said the man, stopping his horse and drawing from under the buffalo robe a can of hot coffee. "That hasn't been off the stove more than five minutes," he said, as he filled a little tin cup and handed to her. "Take that and drink it to your Granny!"

"It is very nice," she said, when she had drank it all. She did not say, I have tasted nothing before to-day. Why should she when there had been so many days like this in her short life?

The man replaced the can, pulled the robe up even with her chin, and told the horse to "get up" and "go along;" then he whistled awhile; then he said, "It is mighty cold. I hope it will keep so!"

"O, don't!" exclaimed the child, "'cos it makes turkeys cost so much poor folks can't have any."

"Don't you care anything for me!" cried the man pathetically; "here's my wagon full of turkeys."

"I didn't know you were a turkey-man," she said gently.

"Yes, I am a 'turkey-man,' and I think even poor people can afford to buy a turkey once a year, if they are high. The turkey-men have been waiting a year for this day."

There was a twinkle in his eye she did not see; he looked down into the little pale face. "I am afraid you don't care for the turkey-men!" he said soberly.

She hung down her head, started to say something, but stopped.

"Well, what is it?" he said, laughing.

"I do like you," she answered earnestly; "but the poor people—I have known them always."

They rode on for a while in silence. The hot coffee had worked wonders; the blue little hands had stopped shaking, and the child smiled as she saw the city lights in the distance.

"Now you are a little more comfortable," said the turkey-man, "let us hear where you are going, and what your other name is."

"My name is only 'Mary,' and I am going to find my cousin."

"Nonsense!" he said, a little sharply. "Of course you have got a name."

"They call me 'Mary Rent,' but I hate it, and I won't have it!" she cried, passionately.

"Why did they call you that?" he asked, gently.

"'Cause my father ran away, and left me in Granny Cole's house, when I was little. He pinned a paper on my dress, that said on it, 'Left to pay the rent.'"

The turkey-man whistled, and asked if Granny Cole were good to her.

"Pretty kind," said the child, wearily. "Anyway she didn't 'spise me like Sally did."

"Who may Sally be?" asked the turkey-man.

"She is Granny Cole's daughter."

"Did Granny Cole send you alone to the city?" said he, watching her suspiciously.

"She told me the other day," said the child mournfully, "if ever I come home and found her gone, to go to the city and find my cousin. Yesterday she sent me off with Sally, an' when I come Sally ran away from me, an' I couldn't find Granny."

"Are you quite sure you can find your cousin?"

She looked up in his face, and laid her thin hand on his sleeve.

"I never saw my cousin," she said calmly. "If Granny has run away from me, I haven't anybody I know."

"Why, then, did you come to the city?" said the turkey-man, wondering where he could leave her.

"I know the city best," she said; "Granny used to live there till a week ago. It is so dark in the country when you have to stay alone! There are the market-men—see how bright they are!"

It was the night before Thanksgiving, in the city as well as in the country; the markets shone as they always do in the evening before the great feast. Never were garlands more green, never apples more red, or gobblers more plump.

The turkey-man drove up and stopped.

"Here is as far as I go, little one," he said, as he lifted her out and stood her in the bright light of the market.

She was a pretty child, but pale now, with blue lips and shaking hands.

"Poor little thing!" he muttered, "I wish they hadn't named her Mary;" and he entered the market.

The market men beamed on everybody. They rubbed their hands as customer after customer vanished with the cold form of some kind of fowl neatly covered all but its feet, in brown paper.

It was growing late; the turkey-man had sold out; he only waited to get a hot supper before he started for home. He had been thinking entirely of dollars and cents; but as he walked out of the market he thought of his home; his wife waiting alone for him in the great white house, and his little Mary safe in God's home above—he had forgotten the homeless child left alone outside the market.

A heavy hand was laid on his shoulder.

"Stand back a moment!" whispered a voice. He looked up, and saw a large policeman watching a child at a barrel of red apples.

It is his little fellow-traveler.

"That's a sharp youngster!" half laughed the policeman, under his breath. "This sort of thing is going on here all the time. Nothing is safe for a moment."

The little blue hand was already on an apple. It faltered a moment, then grasped it tightly, then dropped it.

She hid her face in her hands. The turkey-man stepped up to her and touched her shoulder gently. She had not seen him; but without looking up, the child knew who it was—it was the only friend she had.

"I couldn't do it! O, I couldn't!" she sobbed. "But I'm so hungry!" and she fell against the barrel.

The stars were shining cold and clear. The turkey-man's wife was looking out, and wishing the thermometer could go up, without the price of turkeys going down. "It is so cold for John riding from the city alone!" she said to herself. She opened the door, hoping to hear the wagon; but the cold wind sent her back to the blazing fire. She thought of a year ago, when she did not sit waiting alone. She imagined she heard the little voice, though it had been hushed nearly a year—how plainly she saw the sweet face, though it had been covered so long! She wiped the tears from her eyes as she heard the rattling wheels; John must not see her sad. She opened the door, holding the lamp high above her head.

The turkey-man came in, with something wrapped in the buffalo-robe; he laid it on the big dining-table. "Don't say no!" he cried; "let us do something for Mary's sake, this Thanksgiving!"

"Are you crazy?" she exclaimed, as he uncovered the pale face.

"Wait till I tell you all," said the turkey-man.

When he had told his story, he said, earnestly, "How could I go to church to-morrow and thank God for his care of us, if I, with no little one to care for, had left this child alone in the great city?"

"You did right, John," said his wife; "you always do."

With these words, the woman—good, practical soul!—hastened to wash the little girl's face and hands. Then she warmed and comforted her, while the kind turkey-man went to take care of his horse.

"I remember this house," said the child, as she looked out of a large blanket before the bright fire. "I saw it one day with Granny Cole; I stopped and looked through the fence, and threw stones at the turkeys. I didn't know he was a kind man then. Granny hates rich men. I wonder where Granny is. I'm sorry I threw the stones—but they wasn't so very big." The little head fell lower and lower; the pale lids closed; the little hands grew quiet; but the little voice repeated in sleep. "I didn't know he was a kind man."

—*St. Nicholas.*

Home and Farm.

How to Live Cheaply.

At the outset, we would say, that the question of how to live cheaply, does not concern the men alone who earn a dollar a day—in fact such men are apt to find out the secret for themselves by an experience more sad than scientific. What we have to say is more particularly directed to those who earn from two to four dollars, or who are in a small business without other means of support.

The great secret of living cheaply is to buy only what you imperatively need. Expensive furniture is frequently purchased simply to prevent a housekeeper from appearing close or mean. This is a mistaken notion. No man who is earning a small salary, will be considered mean, because his house is plainly furnished. None but fools and those who are known in the slang phraseology of the day as "fast," hold such views, and the less regard a sensible man has for the opinions of such people, the better he will get along in the world. A little experience will teach any one that plain, substantial furniture brings quite as much comfort as that finished with the most elaborate carving and covered with the most elegant upholstery.

As with furniture so with clothing and other articles of actual necessity. Purchase in accordance with your ready means, and you will make as respectable an appearance—your status in financial and business matters considered—as does the millionaire of Murray Hill or Brooklyn Heights. The saying that the lowest priced goods are always the dearest in the end, is not true in regard to all. With a person amply able to buy what he pleases, it may be true; but the man who spends all his available money on a pair of extra fine trousers may be obliged to wear them out before he is able to buy a coat to match them. There is a deal of nonsense talked about wearing "imported goods." Some people fancy that they are not even respectably dressed unless they wear cloth manufactured on the other side of the Atlantic. There can be no greater mistake. There are now very few cloths manufactured abroad that cannot be duplicated by the products of our own looms; and, as is well known, garments made from the latter goods cost little more than half as much as those made from the former. Many low-priced articles wear as long as high-priced ones, and in the case of a man with small means, or uncertain prospects, nothing can be more unwise than to lay out large sums of money on expensive clothing either for the sake of appearances or from mistaken notions of economy.

Again, with all whose income is limited it is of the first importance in regulating the affairs of the household to buy only wholesome food. Pastry of most kinds cannot be classed as wholesome food and though its regular consumption may not be found injurious, yet it must be considered as generally detrimental to health—the generator of dyspepsia and headaches. Young housekeepers especially should be warned against the imprudence of buying more of a perishable article of food than is required for immediate use. By a little calculation and watching for a few weeks you can tell very nearly how much you really need for a day or a week's supply. Never, if you can possibly avoid it, keep a butcher, a baker or a grocer's account. The merchant you deal with may be ever so honest, but all dealers who give credit must of necessity charge more for goods credited, than for such as they sell for cash, in order to cover losses by bad debts. Moreover, if you are running an account, it is so convenient, that you are almost certain at times to buy what you do not need, and what you would not buy had you no running account.

There are men and women in this world who, seeming to get along slowly, are seldom or never heard to boast or complain. They live plainly but comfortably and win respect of all who know them. They are students in the science of living and in the end graduate with honors. They are contented with enough, and when more than enough has been earned by toil and saving, then, and not till then, do they indulge in the luxuries of life. Such people if overtaken by sickness or adversity are not at a loss to obtain the means of living. They really enjoy life and find more happiness than many who make a greater display and live in the midst of luxury.—*Brooklyn Times.*

How many names for the ten thousand list next week?

Illinois State Convention.

(Continued from ninth page.)

the success achieved in providing for its debt and on the victory God has granted it over its enemies; that we recognize in the college a great, an efficient and a necessary helper in our reform, and that we commend it to the friends of true education as an institution giving thorough teaching and earnest Christian training to its students, and that we will give it our prayers and so far as consistent our influence and our patronage.

Resolved, That the large number of papers now open to the discussion of the character of secret societies is cause of thanksgiving to God, and should encourage the friends of reform to avail themselves of the agency to scatter wide the truth against the secret orders of the land.

Resolved, That in the *Christian Cynosure* we have a publication worthy of the patronage of all Christians who pray for the kingom of Christ in the earth.

Resolved, That the self-sacrificing devotion of Anti-masonic ministers on mission fields, should stir up the friends of truth to hearty co-operation with them in promoting the Gospel free from the taint and poison of the secret fraternities.

Whereas, The courts of justice and public offices are largely under secret society control, therefore

Resolved, That earnest political effort should be opposed to secretism; and

Resolved, That the right of challenge of jurymen because of membership in secret orders should be urged when jurymen are likely to be influenced by their secret obligations.

Resolved, That we assure our loved and venerable brother, Pres. Blanchard, of our deep and hearty sympathy in consideration of the fierce and malicious persecution through which he has passed on account of the uncompromising and fearless stand which he maintains for truth and Christ against the lodge and its Grand Master, the devil; that we appreciate the great and invaluable service he has, under God, done our reform, and that we pledge him our most hearty support in his defense of right and truth.

The committee at a later period presented the following which were adopted:

Resolved, That we believe the practice by professed Christians of worldly amusements indicates a want of piety and is very detrimental to the work of evangelizing the world. We therefore commend those churches which oppose such customs. We furthermore believe that the raising of money for church purposes by fairs and festivals is an evil, not only because it is a resort to unworthy methods but also because it destroys the more honorable motives of Christian benevolence and liberality.

Resolved, That this association give a vote of thanks to Bishop Wright for his noble and eloquent address and request the publication of the same in the *Cynosure*.

To the second Rev. C. C. Foote of Detroit, Mich., responded in a ringing speech. He said he wished to call attention to the worship of the lodge. The question is, Is there such a worship? He was sorry to say there is. This worship he would describe under different heads:

1st. It is a Christ-repudiating worship. He knew a case where a man was called on to pray in the lodge, and forgetting for the moment where he was he began to pray in the name of Christ. Immediately the gavel came down and he was stopped and informed that it was contrary to the rules of Freemasonry to name the name of Christ in the lodge.

2d. It is a worship of darkness. God in his Word describes himself as dwelling in effulgent light. At the creation God called the light day; the darkness he called night. Of himself the Scriptures are full of reference to the light that is about him. He is clothed in light. Christ is the true light, which lighteth every man. Masonry does not own Christ, the light of the world. Its worship is not a worship of Christ, but of darkness.

3d. It is a lying worship. The speaker had heard Dr. Healey, formerly of the Tabernacle church, Chicago, and later President of Streight University, New Orleans, referred to as a Mason on this floor. Mr. Healey had told him in a conversation that he was not a Mason. President Blanchard explained his reference to the fact, saying that Healey acknowledged to him in his (Healey's) study that he was a Knight Templar, and produced his ritual with the confidential remark that he did not show it to everybody. Mr. Foote.—Well, he did not show it to me.

4th. It is a bloody worship. The terrible oaths of Freemasonry prove this, as well as the actual cases that have been brought to light.

5th. It is an incendiary worship. He had preached in a pulpit in Michigan where the building had been fired three times by a Masonic faction. He had preached in a pulpit where a cup of cold water being given to the minister, it was mysteriously exchanged for a cup of poison. A mouthful was taken, but suspecting foul play he spit it out.

6th. It is a persecuting worship. He had preached in a pulpit where the minister had received a package containing a halter, a bullet, and a package of poison, and a note saying, Take your choice.

8th. It is a murderous worship. A young Freemason had told him that Morgan deserved to die for revealing Freemasonry and he would have helped dispose of him. He had preached in the Masonic temple in Leroy, New York, from whence a company of one hundred renouncing Masons had come proclaiming to the world that Morgan had been murdered in accordance with Masonic law. He had heard Morgan referred to as having been killed. He would say Morgan was *murdered*.

9th and last. It is a hell-bound worship. He read a brief extract and continued, an *adhering* Mason is sure of hell. I believe it and can prove it.

He had read the call for prayer for this meeting that the spirit of God might be present and had felt moved to join that prayer and come to put in his testimony for Christ.

The discussion proceeded, taking a political turn. Father Preston of Lockport, objected to being bound by the resolution to never vote for a Mason. He remembered the great slavery issue was not settled yet and could not commit himself. Revs. D. P. Baker, J. M. Snyder and others followed, taking strong and radical ground that we can prevail nothing in politics until we draw the line on every adhering Mason and refuse to vote for him. Dr. A. H. Hiatt said that under the interpretation of some of the speakers he could not vote for the resolution. He took the ground that Masonry was not a government; that its obligations were profane and spurious and we should have no regard to them. He never wished to vote for a Mason if possible, but there might be an instance where he should be constrained to do so. President Blanchard explained his view of the resolution that it bound no one, and gave his experience in this and in the abolition reform. He would not bind his conscience in the matter.

The consideration of the resolutions was not finished and the committee was instructed to present the unadopted part of their report in the morning.

The evening opened with prayer meeting led by Elder Barlow. At its close Dr. A. H. Hiatt, Vice-president, took the chair at the request of Bishop Wright. The congregation sung "O for a thousand tongues to sing," and Rev. Geo. R. Milton, of Geneva, led in prayer.

Rev. D. P. Baker of the *Free Methodist*, was the first speaker. He said he had come to this convention to see the veterans, to get his sabre sharpened, and throw in a little influence against error. He did not understand that God had called us to denounce the men who were in these secret societies, but their principles, and, besides, we must put the truth against error. Put the truth before the people and you can convince them. God is the author of truth. Put it in contrast with the lodge and common sense will supply the rest. People will see that the religion of the Bible is essentially different from that of the lodge; will see that this reform is of God. We need to put before the world a better sort of religion than is practiced in the lodge. People who can say that a man who can drink wine out of the skull of his fellow and say he is a saint of God; who can say that he can swear the cut-throat oaths of Freemasonry and yet call him a saint of God, must be shown that there is a difference. We must help them understand that there is a better sort of religion. The speaker was glad this was named a Christian association. Let Christ be the great mainspring of all its work.

Elder J. F. Browne, to whom had been referred the interests of this paper now occupied a short time in making a very effective plea for its list. He was supplemented briefly by Mrs. E. A. Cook. Over fifty subscriptions were received. The Reform Song by Dea. Alex. Thompson of the College church, was then sung to John Brown, the congregation joining in the chorus.

Bishop Wright was then introduced and the large audience listened with the deepest interest to his able and logical address on the "Relation of the Christian Church to Secret Societies." His address will be printed in full as requested subsequently by the convention.

Rev. J. M. Snyder of the Wesleyan church, Wheaton, made the closing speech. He spoke with great enthusiasm on the awakened attention throughout the land. That the churches were coming up to the measure of their duty in this reform. He rejoiced in the help that was coming from the United Brethren in Christ, the United Presbyterians, the Lutherans, and others. But we have a greater help than all these in the fact that we are right. This truth gives us the battle. We have God the Father, Son and Holy Ghost for strength. Let us not fail to put our trust in him. He will bring about this reform in his own way, with men or without them, with organizations or with none. If there was not a man to oppose Freemasonry God could find one; he would raise one up.

The Enrollment Committee reported five States and nine religious bodies, beside independent churches, represented on the roll; and the audience dispersed after singing and the benedic tion.

FRIDAY.

The morning prayer meeting was conducted by Rev. C. C. Foote, of Detroit. Rev. Geo. R. Milton, Vice-president, took the chair at its close and presided during the day with excellent judgment.

The remaining resolutions occupied the forenoon. That on Wheaton College called out remarks from a number of speakers, among whom were Professors Fischer, Hiatt and Lumry, Rev. L. S. Chittenden, John McNabb and others. Rev. W. W. Ames spoke of the Scandinavian work in the Morgan Park Theological Seminary, cared for by Professor J. A. Edgren. He found several Scandinavian churches in Wisconsin whose preachers had been educated at the seminary, all taking good ground against the lodge. Five hundred converts had been baptised in five years by these students.

O. M. Brown of Oberlin, said that a few years ago the good people of that place found the Masons were getting everything in politics into their hands. They went to work, attended the caucuses and the polls and now an adhering Mason cannot hold an office in Oberlin.

In the afternoon Rev. W. H. Chandler of Mendota led a half-hour prayer-meeting before the resumption of business.

The committee on State Agent presented their report which was adopted, as follows:

REPORT OF THE COMMITTEE ON STATE AGENT.

First. We recommend that this Association thank the Wisconsin State meeting for their offer in regard to a State agent. But in view of the great urgency of the work in our own State

Second. We recommend that the Association employ a man to give his whole time and energy to the State of Illinois.

Third. We recommend that the Association raise funds for the expenses of the State work during the year which closes with our next annual convention to the amount of $1,000 in shares of $2 00 each.

Fourth. We recommend that subscriptions for shares be started here at this meeting.

Fifth. We recommend that we pay our State agent $2 00 per day and traveling expenses for the time that he is actually engaged in the work.

Sixth. We recommend that the duties of the agent be to lecture, preach, sell publications, take subscriptions for the *Cynosure* and raise funds for the State Association.

Seventh. We recommend that the agent make a full report of his work to the Corresponding Secretary of the Association every month, and that the same be reported in the *Cynosure*.

Eighth. We recommend J. F. Browne for that agent.

All of which is respectfully submitted.

Later in the afternoon Elder Browne accepted the appointment of State Agent.

The supplimentary resolutions were introduced by the committee requesting the publication of Bishop Wright's address, etc.

The expression of members on the subject of worldly amusements was very unanimous, that they were detrimental to Christian life. A vote of thanks was also given the Chicago *Tribune* for the fairness of its reports. It was remarked by the chair that *Inter-ocean* telegram was "unjust and very ignoble." It was understood that their author was N. E. Gary, brother of the Senior Warden of Wheaton lodge, and leader of the Good Templars in the Wheaton M. E. church.

The report of the Committee on Church Co-operation was heard with the greatest interest and was considered with great care. The report reads thus:

The Committee on Church Co-operation and Missions, respectfully report and recommend for adoption the following:

Resolved, 1st. That this State Christian Association repeat and reaffirm our endorsement and fervent commendation of all Christians and Christian churches who "have no fellowship with the unfruitful works of darkness" in the lodges of this land "but rather reprove them."

2nd. We commend the effort being made in Mississippi and elsewhere to form a national league or alliance of all such Christians and churches as exclude secret orders, and those who, after gospel labor, refuse to withdraw from their oaths, obligations and worships.

3rd. We recommend that the name of such league or alliance be: "The Associated Churches of Christ;" and that local associations be formed, where, and as fast as possible, in communion and fellowship with the national "Associated Churches of Christ."

4th. We recommend that all members of pro-secrecy churches, or churches fellowshiping Freemasons and members of similar lodges, and all independent churches not already committed to missions free from lodgery; organize as speedily as possible for missionary work, in such form as suits them best.

5th. And we especially recommend the the support of Rev. Eli Tapley and Prof. Paul S. Feemster as missionaries among the ex-slaves and white population of the South.

6th. That while we adopt the foregoing resolutions, and suggest and endorse the work called for by them, we distinctly disclaim all desire or purpose to form a new denomination or to interfere with such churches and denominations as are free from the lodge-leprosy, or to weaken or war on any societies or boards of missions whose churches are free from the idolatry of the secret orders; our sole purpose being to endorse and commend impartially, all Christians and churches who worship Christ in sincerity and keep themselves unspotted from the idolatries of "the god of this world."

7th. That ——— be a committee to carry the above resolution into effect, with power to add to their number and act on their own responsibility.

N. B.—For names of committee of eleven see records.

A letter just received from Rev. E. Mathews, of Michigan, was read during the discussion, expressing regret at not being in the Convention, and stating that his whole circuit "goes United Churches in Christ."

Rev. W. W. Ames remarked that there were already several Baptist churches in Wisconsin which had taken the ground of separation from the lodge and they were ready, he believed, to unite on this basis.

Bishop Wright said that the idea embodied in the recommendation of the committee is that churches be associated in this particular work, not that local associations be formed It is not necessary to bring in the Wesleyans, Free Methodists, United Brethren, United Presbyterians and others who are already occupying this ground, but in localities where these testifying churches do not exist it may be advisable to form an association, in which, however, each church may retain its denominational distinctions and relations.

Bro. O. M. Brown of Oberlin, was given time to explain the distinguishing features of the foreign mission work with which he was associated. He said no one could doubt that the formation of the American Board was of God notwithstanding its pro-slavery views and conservatism on the question of polygamy. When it was formed missions were regarded in a different light than now. Judson and Newell were considered fanatics when they left for India. Since that time there has been a great change. Then the missionary must give up home, friends, and country, probably forever; now it is only a residence of five years abroad, a pleasant journey, expenses paid and $1500 a year. There was no self-denial in comparison. In an address several years ago Pres. Merriam, of Ripon, said that men called of God need not wait for mission boards, but go in God's name to the heathen. He gave the interesting particulars of the work introduced by Mr. Norton at Elichpoor, India, the capital of the great Mogul empire, once having a population of 250,000. Five other workers have joined him. Mrs. Mumford's work just beginning at Philippopolis in Bulgaria was also described, and her labors, faith and peril during the late terrible war.

The report was adopted as a whole and the following committee appointed to carry its provisions into effect, acting on their own responsibility, in such a manner as they may deem wisest:

Bishop Milton Wright, President J. Blanchard, Dr. J. B. Walker, Revs. J. M. Snyder, J. L. Barlow, J. F. Browne, Geo. R. Milton, Dr. A. H. Hiatt, Amos Wheeler and E. B. Thompson.

The Convention then accepted the invitation of the Faculty of the College to view the College building.

In the evening business was resumed after prayer-meeting, Dr. A. H. Hiatt in the chair. The next annual convention was appointed to be held in Westfield. Elder Browne then brought forward the *Cynosure* subscription list and soon reached 100. In connection a subscription was taken for Mr. Ronayne's new book and 23 names were taken. Rev. J. F. Snyder was asked to call for subscribers for the State agency work and 60 shares were soon taken. To complete this fund, H. L. Kellogg, Mrs. M. E. Cook, Thomas Hodge, Dr. E. L. Sheldon and Dr James Robinson were appointed an executive committee.

Brief addresses were made by Oren Sholes, John McNabb, Prof. E. D. Bailey and President Blanchard. The two latter were among the most eloquent speeches of the convention, their inspiration being the last action of the afternoon. We had come together to begin the great work of separating the churches of Jesus Christ from the false worships of this world. We have not come together to form a new denomination, to add another name to the list of sects, but we have inaugurated a movement which under God will ally the various denominations in one phalanx of light against the darkness of false religions. We have raised up a standard to which all true followers of Christ may rally. We have set free the truth of God, and in the "Associated Churches of Christ" given hope to the world. The distinction between God-worship and the devil-worship must be kept clear, as we have it in the Bible from Abel and Enoch, Noah and Abraham down to the Messiah. We must stand for Christ, and on this simple, naked principle unite the people of God.

The congregation sang "Praise God from whom all blessings flow," with an enthusiasm born of the hour, and the convention adjourned.

Illustrated Supplements.

A large number of these supplements, containing the signs, grips, pass-words etc., of Freemasonry Odd-fellowship, Knights of Pythias and the Grange, have been printed, and deserve a general circulation. They are sent post paid at two cents each, and by express (charges not paid) at 75 cents per hundred, and 1000 for $6.50.

News of the Week.

—Several car loads of coal have just been sent from Colorado to Pittsburgh, Pa. It is being taken there as an experiment. It is believed that it is superior to the Pennsylvania coal, and that it will pay to ship it there. This looks like carrying coal to Newcastle.

—A terrible coal mine explosion occurred at the Sullivan coal mines, Sullivan, Ind., last Thursday. The explosion was caused by the ignition of a lamp's flame with gas, and a terrific velocity was added by the fact of there being eight kegs of powder below. There were thirty men in the mine at the time. The scene beggars description. There were thirteen killed outright, eight or ten wounded, and many of the others are suffering so from suffocation that their lives hang by a thread.

—The Executive Committee of the Society of Friends on Indian affairs was in session in Cincinnati last week. Delegates were present from New England, New York, Pennsylvania and the Western States, including Iowa and Kansas. They reported some 16,000 Indians under their care at seven Agencies at the beginning of the year, since which time three Agencies have been taken from them and placed in charge of agents nominated by politicians. Of those remaining under their care fair progress is reported in education and agriculture, and they consider that their agents have done their work well. The object of the meeting was to protest against the action of the Secretary of the Interior, in taking the three agencies from the care of Friends and giving them to politicians. They express confidence in their method which they claim would, if pursued, cause a steady progress of the Indians toward civilization and self-support.

—In pursuance of instructions from Secretary of State Evarts, the American minister in London, Mr. Welsh, has tendered the British government, in the person of Lord Salisbury, the sum of $5,500,000 gold accompanying the payment with the following communication. The receipt was acknowledged by Lord Salisbury in due form.

—A special dispatch from northern India announces that the British troops are advancing on Afghanistan in four columns one of which has occupied Fort Kapion without resistance, the Afghans retiring hurriedly. Fort Kapion, or Kipiyanga, is a station beyond the frontier, opposite Thal or Thul. Its abandonment was anticipated. No resistence is expected until the upper end of the Kuhrum Valley is reached. The native tribes in the valley profess good will toward the British. The force advancing from Quettah has arrived at Kushlak, ten miles distant. The cold is intense. About 100 men are sick in each regiment. A proclamation of the viceroy has been read to the Belooch chiefs, stating that war will only be waged against the Ameer, and advising the people to remain at their homes.

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TRACT NO. 29.

D. L. Moody on Secret Societies.

At his great religious meetings in Philadelphia, New York, Chicago and Boston this man of God has shown clearly that the Bible condemns all connection of Christians with Secret Societies and most emphatically enjoins the Separation of his people from the World. This leaflet contains Mr. Moody's remarks on Secret Societies at each of these places. The general circulation of this tract must have a most powerful influence for good.
A 4 Page Tract,

TRACT NO. 1, IN SWEDISH;
translated by **Prof. A. R. CERVIN.** A 16-page tract

GERMAN CYNOSUCE TRACT A.

Six Reasons why a Christian should not be a Freemason.

By Rev. A. GROLE, Pastor, German M. E. Church, Worchester, Mass
This is our first German Tract, and it is a good one; it ought to have a large circulation. A 4 page tract,

Publishers' Department.

"That Ten Thousand Subscribers Must be Made up."

So writes J. W. Thompson, Pemberton, Dade county, Mo., and so speaks the Illinois State Convention by pledging 104 new subscriptions to be paid before March 1, 1879, and by paying for 38 of these at the convention.

A club of thirty-eight for one year each and one for four months, together with pledges for sixty-six more for one year each from the Illinois State meeting looks as though friends believe that ths 10,000 MUST BE MADE UP. Ninety-one days only remain before March 1st. Ninety-nine more such strong pledges promptly fulfilled will make up the desired ten thousand, but let us report "seven hundred pledges each week." The following are the pledges from the convention yet to be fulfilled:

Robert Colson, Elgin, Ill.,	12	for	one	year each.
R Morgan, Wheaton, Ill.,	7	do	do	do
J C Noe, Paw Paw, Ill.,	6	do	do	do
H L Kellogg, Wheaton, Ill.,	3	do	do	do
H A Fischer, do	3	do	do	do
Moses Pettingill, Peoria,	5	do	do	do
J F Browne, Evansville, Wis,	5	do	do	do
J A Bent, Wheaton, $1.50 pledged.				
Jacob Grove, do	2	do	do	do
M A Blanchard, Wheaton,	5	do	do	do
W E Dean, Union, Ill.,	1	do	do	do
Hattie J Gurnea, Tonica, Ill,	1	do	do	do
J L Rawson, Wheaton, Ill.,	1	do	do	do
Rev W W Ames, Menominee,	4	do	do	do
M L Worcester, Kingston, Ill,	1	do	do	do
O Sholes, Morrison, Ill.,	1	do	do	do
Isaac Preston, Lockport, Ill.,	1	do	do	do
Mamie Terril, Morris, Ill.,	1	do	do	do
A H Hiatt, Wheaton,	1	do	do	do
D J Grant, do	2	do	do	do
J M Snyder, do	2	do	do	do
L S Chittenden do	1	do	do	do

One other conditional pledge was received.

If you set your mark for five, ten, twenty or fifty subscribers, or more especially if you forward the money for them, you will be much more likely to reach it than if you indefinitely try to get all you can.

Look over the field, consider carefully the ways and means of working, earnestly ask the Lord "What wilt thou have me to do" in this work? And then with prayer, faith and courage send in your pledge.

Shall we receive pledges of seven hundred a week? Do we mean to secure 10,000 subscribers this winter?

> "'Tis not for man to trifle,
> Life is short and sin is here."

Let us mean it or stop saying it.

J. W. Suidter, Sharon, Wis., sends three for sixteen months each, and four for one year each.

Jas. Auten, Galion, Ohio, sends seven for one year each.

C. A. Blanchard, sends six subscriptions for one year each.

E. S. Livingston, Reynoldsburg, O., sends four for one year each.

J. S. Hubbs, Silver City, Idaho, sends three for one year each.

Robert George, Moore's Salt Works, O., sends one for 16 months and two for one year each.

H. H. Hinman, Massachusetts, R. Faurot, St. Louis, Michigan, and Nelson Daniels, Wacousta, Michigan, send two for one year each.

Mr. George writes that now the price is reduced to $1.50 old subscribers should add one, two or more names when they send their renewals, and pay for them for a year. He sends the names of two "talented, energetic young farmers," men of influence in their present homes.

J. W. Thompson writes: "To the believing and the persevering all things are possible. That 10,000 must be made up."

"He who aims at nothing hits it." How many subscribers do you aim to get?

The publishers, aiming at 10,000, reduced the price to $1.50 per year.

Who will pledge 100 and forward the money for them? Seventy-five? Fifty? Twenty-five? Ten? Five? One?

Ten thousand is made up of units. Do not despise them.

Books and Tracts sent week ending Nov. 23, 1878.

By Express.

R Faurot.

By Mail.

I N Zearing, W F Andrews, W Wells, W C McKenzie, F Longwith, F Shrell, M McBain, L G Thomas, J M Lazier, box 294, Columbus, N Frederickson, C A Penny, R Carrel, A Cohen, A Blair, M D Roller, H Keller, S B Ull, J T Caldwell, J Foster, U G Miller, D Basford, Mrs A Phillips, W Cutler, J S Hubbs, G W Collins, C Phinney, J Ritter, J Gardner, C A Ware, J Kuser, G Johnston, J B Benson, J B Simmons, P Elzea, H H Miller, R Dunlar, W Frazer, J W Thompson.

SUBSCRIPTIONS RECEIVED DURING week ending Nov. 23, 1878: From J Auten, A Anderson, S Austin, S Badgley, Mrs E Baker, D Busford, J Bicknell, C A Blanchard, Mrs F Collins, N J Canady, J Crauson, S Chrimes, S Doane, N Daniells, J Fordice, R Faurot, H A Fischer, C C Foote, P Gates, Mrs A G Gibbs, N E Gardner, R George, Mrs L Griswold, J Grove, Mrs G W Hanks, H H Hinman, J S Hubbs, D M Johnston, H L Kellogg, D Loucks, E S Livingston, J Liggett, O F Lumry, J Master, G R Milton, G Mather, F D Parish, M Pettengill, P Rich, J Sutcliffe, F M Stone, J W Suidter, C Spencer, W Seamans, J W Thompson, B Ulsh, A W Wheeler, M Wheeler.

Subscriptions received during week ending Nov. 16, 1878; from S B Allen, M R Britten, J L Barlow, J N Buchanan, G Brokaw, T K Bufkin, J Badenach, G M Blair, S Cranston, G Cowley, G W Clark, N Daniells, J Dickson, W H French, M Good, W Grossman, Rev M G Grosvenor, N Gregory, M H Haywood, E Honeywell, D B Heckert, J H Hanna, H Harris, C E Joslin, J T Kiggins, J Kennedy, P Kribs, M Leal, A G Laird, G P Loomis, W Milligan, P Millard, A Mitchell, E Pennock, L Powers, W Peck, C Quick, J S Rice, D P Rathbun, S H Skinner, T R Sheldon, A Showalter, C B Sherk, J C Telford, B Williams, A Wait, R Wilder.

MARKET REPORTS.

CHICAGO, Nov. 25, 1878.

GRAIN—Wheat—No. 2		83½
No. 3	68½	69½
Rejected	56	57
Winter	87¾	89
Corn—No. 2		30¾
Rejected		28
Oats—No. 2	20¼	21
Rejected		17
Rye—No. 2		44
Bran per ton	7 25	7 50
Flour—Winter	4 00	5 00
Spring	1 75	5 00
Hay—Timothy	7 50	7 65
Prairie	5 50	6 00
Mess Beef	8 00	9 00
Tallow	6½	6⅜
Lard per cwt		3 72
Mess pork, per brl		8 00
Butter medium to best	10	25
Cheese	3	8
Beans	1 00	1 50
Eggs	17	19
Potatoes per bn	35	55
Apples	1 40	1 60
Seeds—Timothy	1 00	1 07
Clover	3 50	4 05
Flax	1 20	1 26
Broom corn	1	4¼
Hides green to dry flint	6	14
Lumber—Clear	27 00	34 00
Common	11 00	13 00
Shingles	1 50	2 90
WOOL—Washed	26	35
Unwashed	15	24
LIVESTOCK Cattle Choice	4 25	5 50
Good	3 75	4 20
Medium	3 25	3 75
Common	2 00	3 00
Hogs	2 70	3 00
Sheep	2 50	3 50

New York Market.

Flour	$3 90	8 25
Wheat—Spring	81	1 00
Winter	1 04	1 13½
Corn	46	63
Oats	28¼	36
Rye		58¼
Lard		6¼
Mess pork		7 75
Butter	16	26
Cheese	6	9
Eggs	23½	24½
Wool	10	42



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THE CHRISTIAN CYNOSURE.

"In Secret Have I Said Nothing."—*Jesus Christ.*

EZRA A. COOK & CO., PUBLISHERS, NO. 13 WABASH AVENUE.

CHICAGO, THURSDAY, DECEMBER 5, 1878.

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H. L. KELLOGG, ASSOCIATE EDITOR.

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Notices.

NEW ENGLAND.

TO THE FRIENDS OF CHRISTIAN REFORM IN NEW ENGLAND:—The annual meeting of the National Christian Association at Worcester was a grand success. A deep impression was made in that city and one that will be felt throughout New England. In order to follow up and continue the good work the delegates from New England have secured the services of Rev. H. H. Hinman of Wheaton, Ill., who has had much experience in this work, and whose name is familiar to the readers of the *Cynosure*. Mr. Hinman will respond to all calls for lectures when not engaged. Correspondence in reference to the lecture work may be addressed to Mr. Hinman or to me at Willimantic, Conn.

JOHN A. CONANT.

TO THE FRIENDS OF CHRISTIAN REFORM IN MINNESOTA.

We, the undersigned, hereby invite all those who are opposed to organized secretism and all who are willing to hear a fair discussion of the character of the secret organizations, to meet in convention at St. Charles, Winona county, Minn., on Wednesday, Dec. 11, 1878, at six o'clock P. M., the convention to continue during the next day and evening, at least.

The object of the convention is to effect a State organization auxiliary to the National Christian Association, and to make arrangements for a thorough canvass of the State in the interests of this reform. Edmond Ronayne, or D. P. Rathbun, will be present and work the degrees of Freemasonry. Rev. J. P. Stoddard, General Agent for the National Christian Association, is also expected. Other able speakers from Illinois and Wisconsin, as well as from our own State, will be in attendance. We hope to make this a profitable time for that branch of the cause of Christ, represented by this reform. St. Charles is on the line of the W. and St. P. R. R. Free entertainment will be provided.

J. P. R. James, Reed's Landing.
P. Sjoblom, Red Wing.
H. H. Robinson, Rochester.
E. G. Paine, Wasioja.
A. A. Garrison, "
F. L. Garrison, "
S. Garrison, "
J. L. Lang, "
A. C. Holcomb, "
J. E. Gould, "
D. F. Shepardson, "
C. Cox, "
H. Rhodes, "
John Martin and many others.
A. J. Whiting, Dodge Center.
A. W. Martin, "
Fletcher Fairbank, "
S. H. Dean, "
Freeman Hoard, "
H. E. Walker, Concord.
James Babcock, "
Wm. H. Cossentine, Mantorville.
W. F. Hillman, "
S. H. Hillman, Kesson.
H. Douglass, Olmstead.
David Rowley, Othello.
M. R. Baldridge, Farm Hill.
A. J. Jenkins "
O. H. Tucker, South Troy.
Robert Hardie, Spring Valley.
Thomas Hartley, "
Wm. Lewis, Grand Meadow.
A. C. Hand, Chain Lake Center.
Thomas Thomas, New Richland.
J. C. McFarlane, Wilton.
George Fish, Heron Lake.
C. H. Ramer, Lewiston.
Stephen Reynolds, Fairbault.
William Fenton, St. Paul.
J. F. Hoeffin, "
W. C. Stegner, Minneapolis.
Conrad Stegner, Castle Rock.
E. S. Harvey, St. Charles.
S. B. Paterson, "
Wm. H. Morrill, "

I shall work the Masonic degrees (God willing) at the Minnesota Convention in St. Charles, on the evenings of December 11th, 12th and 13th. Let there be a grand rally on that occasion and strike one more blow at that miserable, wicked sham which is already fast crumbling to atoms. I can also attend the Michigan convention any time in December.

E. RONAYNE,
P. M. Keystone ▭ No. 639.

Topics of the Time.

The second session of the Forty-fourth Congress, which opened Monday will have no more difficult question before it than that lately come into prominence through tne controversy between Secretary Schurz and General Sheridan—the disposition of the Indian Bureau. The army officers have been the chief witnesses against the corruptions of the Bureau, especially since the last outbreak and raid across Kansas and Nebraska. Their reports have pointed out abuses and predicted with accuracy the probable result. They are justly indignant at being made the instrument of punishment to the Indians, when if it was in their power they might remedy abuses and keep the peace. A wonderful example of what may be done is that of a part of the Sioux tribe which took part in the Custer massacre. These Indians had a small fund from the sale of their ponies which has been wisely laid out for them by army officers in seeds and utensils, and an Illinois soldier detailed to give them instruction. They have all gone to work willingly; have raised good crops; are quiet, contented and prospering, and are rapidly acquiring the arts of civilization. In the matter of the transfer of the Bureau to the War department, the army has the best of the argument of late, and the change may be made by Congress before January.

The fishery claims award has been paid to England and there will probably be no further communication on the subject between the governments unless it may be brought up in another form. The facts of the case were against Secretary Evarts, for in the particular instance on which his objection to the award was based, the "local" law as it is called, is a moral and general one also. The case in brief is, that on Sabbath, the 6th of January last, twenty American vessels fishing off the coast of Newfoundland were driven off by the authorities of the island acting under a local law which prohibited fishing on that day. If the other objectionable statutes were like the one in question we need not fear them. So wise and prudent a regulation should rather be maintained by our government for the sake of American fishermen themselves. In prosecuting their work on the Sabbath they were not merely breaking a local ordinance, they were acting in defiance of God's law and of their own nation as well.

It is reported that the Mormon elders, shielded and sustained by their endowment house lodge and its oaths, have hushed up the case of Miss Owens, the young English woman, so that it no more agitates the people of Salt Lake City. They cannot so readily put down the alarm raised by the honorable women of that city nor stop the discussion. The case of Reynolds now before the United States Supreme Court involves the whole question of polygamy and its rights under the Constitution. The prisoner's counsel contended at the first hearing that polygamy is enjoined as a religious duty, and held as an article of faith by the sect to which the latter belongs, and that Congress is forbidden by the first amendment to the Constitution "to make any law respecting an establishment of religion, or to prohibit the free exercise thereof." He argued that polygamy differed from other offenses in that it had no criminal intent and was not considered a crime in the Old Testament and by many eminent and pure-minded men. Attorny-General Devens urged in reply that an interpretation of the Constitution which would restrain Congress from attaching a penalty to the crime of polygamy on account of its being an article of religious faith, would also restrain it from attaching a penalty to any other crime which might be sanctioned by religion. The Thugs of India could legally ply their awful trade in our territories under such an interpretation. We cannot believe that a just and righteous God will allow this question to be settled in any other way than by a thorough cleansing of the evil from our land.

Not Cincinnati alone but the country is alarmed at the revelations of its *Gazette*, which has been investigating the Sunday theatre business of that city. Over fourteen of these places were found in full blast on a late Sabbath with an aggregate attendance of more than 10,000. The character of the performances is described as vulgar and indecent in all but four; and the mixed audiences, mainly foreigners, were enjoying the vile plays in the stupefaction of liquor and tobacco. While other communities are alarmed lest a like awful condition may be found in them, all are free to express their opinion of a city government that can license such displays. The *Christian Standard* of Cincinnati closes an able editorial on the subject with these words:

"It is well to know where we are. We may be puzzled, in view of the magnitude of the difficulty, to know what ought to be done to arrest these floods of iniquity. But one thing is certain; it is not a time to tolerate, on the part of Christians, anything like conformity to the world's wicked ways; but a time to antagonize all these corrupting influences with a religious zeal, an earnest godliness, untiring efforts to preach the Gospel and rescue the perishing. It is a time for humiliation and confession of sin; for fasting, prayer and intercession; for more faithful family culture; for larger and more frequent prayer meetings and Bible readings; for greater simplicity of life and purer spirituality, and less of selfish ease, pride and extravagance among professed Christians; for every form of benevolent visitation and effort that can reach the neglected and the tempted and bring them under better influences. Let all Christians understand the magnitude of the conflict now on hand with the powers of darkness, and arm themselves for the contest."

The Roman Catholic Church and Public Education.

BY THOS. E. KENNEDY.

The Roman Catholic church in the United States, boldly and apparently without fear of contradiction, asserts her friendship for popular education and free government. While in our country public education is, at present, the result of free government, yet we believe that such education is the fountain from which shall flow our national life and perpetuity.

When the loyalty of this church to our public schools is questioned,—no matter how suspicious and culpable an act, on her part, may have enforced the questioning,—her clergy, her laymen, and her sympathisers, pour out a stream of vehement contradiction in vindication of her sincerity. In this intellectual age, societies, like men, are judged by their acts. So let her acts define her true attitude toward our public schools.

Some hold that this church is hostile to republican institutions and free schools; yet laugh at all her guileful hostility. Such men are too weak to be noticed. Others characterize this church as the exotic of American institutions; and it has been predicated, that the rigor of our climate alone is sufficient to guard against its growth. This sentiment is undoubtedly expressed by those exulting in the integrity and the love of freedom characteristic of the American heart, in that bulwark of American liberty and stability,—public education, and that deep religious sentiment which has heretofore permeated the hearts of our fellow-countrymen. There is no doubt that such a sentiment lives, not only in the minds of the American masses, but also in those of many of our best thinkers. While it may be true that such a conviction inspires an honest and praiseworthy faith in a glorious and ennobling future for our beloved country, yet it is also true that it gives a sense of safety which lulls our fears, destroys our vigilance, blinds our eyes, and even cultivates our indifference to existing and imminent national dangers.

This church holds the balance of power in one of the great political parties of our country, and in several of the States, if not in the whole country, practically dictates its policy. Many for the sake of power which can be wielded through her, have joined this church. By these means which I have mentioned, and many others, which space does not permit, the spires of her churches point toward the zenith in almost every city, and valley, and prairie in the whole land, and her members are increasing at the enormous rate of one hundred and fifty thousand per annum.

Although the growth of this church was slow at first, and its permanence as a vigorous institution doubtful; yet of late years, its increase in members has been so rapid, and its accumulations of wealth so wonderful, that no one can deny, that it is now a most potent factor in American religious, political and educational life. Thus it seems that those who treat this organization as a sickly exotic, do so from the exuberance of enthusiasm and not from a dispassionate consideration of facts.

Now, if this church inculcates true religious sentiments, is a supporter of free institutions and of general education, we as Christians and Americans, should rejoice and thank God for such an institution. But, if the contrary be true, then we as Christians and Americans, should be earnestly awake to the exigencies of the times and most seriously oppose every encroachment.

In this country, where every issue is settled at the ballot-box, organized societies may become dangerous to the commonwealth. It is in her political relations, if at all, that this church becomes dangerous to the state and to public education.

"The end justifies the means" is the guiding principle of the Jesuit, and his talisman is silence. By implicit obedience to these, have the Jesuits not only ruled the Pope and the Catholic church, but they have established themselves in every land and encroached upon the institutions of almost every state the sun shines on. An open and avowed enemy is not dangerous in comparison to one who carries his hostility hidden by the guise of friendship. Against the one, the imminence of the danger will rouse us to self-protection. Against the other we have no protection, because the danger is unexpected, and like Cæsar, we render our life to the hidden dagger of a Brutus.

The first direct and unconcealed blow struck at popular education, was compelling the city of New York to pay two hundred thousand dollars per annum in support of papal educational institutions. View this act as leniently as possible; when we consider that the city of New York was already loaded with a debt of more than thirty million dollars, it certainly was not a friendly hand that could wrench through political chicanery, two hundred thousand dollars from the cause of universal education. In Cincinnati, through the efforts of Catholic priests, the reading of the Bible in the public schools has been prohibited, and that, too, on the ground that it favors sectarianism.

In 1874, after a brilliant parade on St. Patrick's Day, Bishop Wood said: "That will show the Americans how many voters we have, and how many fighting men we will have when the fight commences and commence it will on the *school question*." Why is it that such a high prelate as Bishop Wood should so incidentally and naturally speak of a fight and fighting men, and conjure up fields of slaughter in connection with the public schools? The only reasonable answer is, that he being high in position and having the confidence of the church, knew that her secret and hostile intent is the absolute destruction of our public schools. He further asserts that the fight will commence; and as he is a man who knows what the intentions of his church are, he also knows that if the fight is commenced at all, it will be by the enemies and not the friends of public education.

The latest thrust at popular education comes from San Francisco, in the late pastoral letter of the Most Rev. J. S. Alemany, Archbishop of San Francisco. Concerning the subject of schools, the archbishop says:

"Were we under a monarch we could understand why a hundred and fifty thousand in this city, nay, three-fifths of its population, should be overburdened with a crushing weight of taxation to support what they find incomplete, as unprovided with the most important class—that of religion."

Also, "A way could be found to satisfy a far larger number of citizens, [than by teaching German and French as referred to in another part of the letter] of various denominations, loudly calling for a catechetical class, which they consider the most important."

Now as every one very well knows the taxation for the support of public education is neither overburdensome nor crushing, nor comparatively so great as for other things not so important.

But if it is already excessive, why should a teacher of denominational religion, or rather one for each denomination be maintained at the public expense? This would increase the present educational taxation by one half, as the archbishop very well knows. Hence the very plan he proposes, not to mention the evil effects of teaching sectarianism, would, were it adopted, through excessive taxation make the public schools distasteful. Further, there never has been a call in San Francisco, or in our country at large, for general denominational teaching in the public schools. When Archbishop Alemany uttered such a statement he knew what he said was false, and that he was attempting to use the influence of the other denominations in procuring what the Catholic church most ardently desires, that her *priests* shall be admitted into the public schools as teachers of religion. If that time ever comes the fight will have commenced indeed.

In a republican government, where it is an admitted fact that the very integrity of the government depends upon the intelligence and morality of the people, the government holds to the principle that it not only has the right but is under obligations to provide such a system of education as shall place it within the reach of every child to be qualified to fill any office of honor within the gift of the people. The public school system is based upon the necessities of the State; and while it is so evident that the law, which compels the property of the State to educate its children, is a just one, that it is useless to present any argument in its favor, it may not be out of place to notice the direction in which the argument against such a law leads.

"This system of education fails to meet all the demands of a considerable portion of the community," says the archbishop, hence it is unfair that a "considerable portion of the community should be taxed for its support." If it is on these grounds that he claims such taxation is unjust, on similar ones every noble institution could be annihilated, and even the government itself destroyed; because there never has been an administration since the days of Washington whose acts have met all, or even a considerable portion of the demands of a large part of the people. But who will attempt to say that the taxation which has been levied upon the unsatisfied portion of the people, for the support of the various administrations, is unfair? Neither is it unfair for the State to educate the children of the State without catering to church or sect. Such a flimsy argument cannot be advanced with sincerity by the able and wily leaders of the Roman Catholic church, therefore we take it is simply the pretext which hides the wedge intended to split our common school system. For these prelates know that such a proposition having been admitted it would be unjust to tax the members of any denomination for the support of public schools, and the public school system falls to the ground. They know further that if American children have to be educated in private schools that this means the ignorance of the masses, and a corresponding supremacy of the priesthood.

At last comes the direct prohibition of the attendance of children of Catholic parents to the public schools, and also the punishment for such attendance. Further says Archbishop Alemany: "It is a well known and avowed fact that none can surpass the Jesuits, Christian Brothers and the Sisters in literary accomplishments and in the talent of imparting them to children; and yet some make a pretext for their pusillanimous spirit and sending their children to unchristian schools the plea of their vain superiority. It is true that sometimes parents live too far from Christian schools, or may have some other especially *serious* impediments; but in the absence of such reasons pastors are not allowed to admit to the holy sacraments parents who either ex

pose their children in schools to grow without due Christian training, or take not the proper precaution to see that they be not infected by evil associates." If friendly why this prohibition, and why such a punishment as exclusion from the "holy sacraments" of all parents patronizing public schools?

In Cincinnati the Catholic clergy were hostile to the public schools because the Bible was read in them. In San Francisco the Bible never has been generally read, and Archbishop Alemany denominates them as "*unchristian*" schools. So it is as clear as truth that the Romish church hates public schools with the Bible in them or out of them, with an enmity as deep and settled as it has been unremitting and disguised.

On the 8th of August, 1878, the Rev. Father Rooney, in a lecture delivered in Platt's Hall, San Francisco, said: "Who are the most successful criminals? Is it the hod carrier? No. It is the public school birds." Now comes the official report of the chaplain of the Toombs, New York, which nails the cowardly slander as a lie. He says of 1030 children confined here for crime, 800 are of Roman Catholic parentage. These, presumably, were not educated in the public schools. Show me a boy or a girl that has taken the regular course of our public schools and I will show you one who is both willing and qualified to work for an honest living.

While it is most apparent that the Roman Catholic clergy are a unit in their bitter opposition to popular education, yet it must be admitted that many laymen are its strong supporters. No doubt this is the reason that this interdiction of the archbishop has fallen on dull ears, and that the number of Catholic children attending our public schools has scarcely decreased.

In this article I have noticed only a few of the out-croppings of Romish policy. But as the out-croppings of a ledge are apt to indicate the quality of the ore hidden in the depths of the earth, so these croppings most surely indicate the bitter animosity toward public schools that lies deep in the heart of the Roman Catholic church.

As the reaper binds the straws which he has gathered into one sheaf before laying them aside, so let me bind the few points I have noticed into one compact whole. She has prohibited the attendance of children of Catholic parents to our public schools. She has used every endeavor to show that the taxation for their support is unjust and should be abolished. She has knowingly misrepresented to their disadvantage the results of public education. She has forced the Bible out of the public schools, and then proclaimed them godless. She has through political chicanery divided the moneys belonging to public schools. And as "Satan worries whom he can't devour" with a malicious joy, so she, with ill-concealed delight, seeks to cripple what she cannot destroy.

San Jose, Cal.

What is Freemasonry?

Editor Christian Cynosure:—*Dear Sir:* I notice in a late number of the *Cynosure* a letter written by Jonathan W. Moss of West Virginia, containing some friendly criticisms on what he terms the "tendency on the part of our Anti-masonic lecturers and writers to forsake the solid facts of secretism, as we have them in the lives of its devotees of the present day, and to wander off in the regions of speculative refinements upon the principles, ceremonies and symbology of the Masonic institution;" and as friend Moss rather carelessly alludes to me by asserting that I am "letting go my great work of exposing the rotten carcass of the old handmaid and straining after the Baal, Osiris and Astarte of confederated wickedness," I think it is due to him, to myself, and especially to the numerous readers of the *Cynosure*, that I make some remarks on this important subject. I am very glad indeed that these criticisms have been offered, because it affords me another opportunity of again calling public attention to the real secrets of Freemasonry—to what, in fact, Mr. Moss himself calls the "rotten carcass of the old handmaid."

Now, in order to understand this question aright, let me ask, What is Freemasonry? I reply, it is a system of religious philosophy, or a religious institution pretending to teach piety and morality, and claiming to convey these instructions to the mind of the initiate through the science of symbolism. So that in reality Freemasonry is at once both a science and a religion. To fully establish this position quotations need not be multiplied, though a few may properly be cited to give point and force to what must inevitably follow. In the "Masonic Jurisprudence," by Mackey, page 95, I read as follows:

"The truth is that Masonry is undoubtedly *a religious institution—its religion* being of that universal kind in which all men agree and which handed down through a long succession of ages, from that ancient priesthood who first taught it, embraces the great tenets of the existence of God and the immortality of the soul."

This is accurate, authentic Masonic law and clearly sets forth the following propositions:

1st. That "Masonry is undoubtedly a religious institution."

2d. That "its religion is of that universal kind in which all men agree."

3d. That this system of universal religion has been "handed down from that ancient priesthood who first taught it;" and

4th. That its tenets are simply a belief in a god and the immortality of the soul.

Now, let me ask who were the priesthood from whom this peculiar Masonic religion has been "handed down?" There never were, there are not now, and there never will be but two kinds of priests, the priests of God and the priests of Satan; but two kinds of religions, the religion of God and the religion of Satan. Now to which of these two systems does Freemasonry belong, and from which of these two kinds of priests has Masonry been "handed down?" Freemasonry has not and does not claim to be the religion of the Bible, which Mr. Moss and I both believe to be the religion of God, because in another equally authentic Masonic law it is positively affirmed that, "*Blue Lodge Masonry has* nothing whatever to do with the Bible. *It is not* founded on the Bible, if it was it would not be Masonry, it would be something else" (Chase's Digest of Masonic Law, page 207). And inasmuch as the religion of Freemasonry is not the religion of the Bible, either of the Old or New Testament, of course it cannot have been "handed down" from the Jewish priesthood, and therefore I would again ask from what priesthood has it descended? There were but two kinds of priests—the Jewish priests and the pagan priests—the priests of God and the priests of Baal; but Freemasonry most distinctly asserts that it has had no connection with the Jewish priests; and hence without any question it must have come to us from the priests of Baal.

But again let it be observed that the Masonic law is very explicit as to how the religion of Masonry came to exist. It has been "*handed down* from that ancient priesthood who first taught it." It is not a copy of something that had a former existence,—it is not "*similar*" (as Mr. Moss would have me express it) to some religion which existed in the long ago, but it has been "*handed down*" from man to man and from age to age, the self-same "rotten carcass" that it always was and always will be until its final overthrow, the villainous Baal or Osirian sun-worship of the pagan world. And to expose Masonry in this light, and in this light alone, is to expose it in its true character. Of course as a system of oath-bound secrecy it is working an almost irreparable injury to the nation at large; its laws and edicts as a sort of theocratic government being considered paramount to the enactments of our government, whether national or local, while its oaths and death penalties are looked upon as being more binding than the oath administered by the civil magistrate; but to expose Freemasonry in its own true unchanged and unchangeable character as a secret system of Jesuitical priest-craft it must be clearly shown to be the self-same Baal-worship of the old pagan world, which God always abhorred and in consequence of which he has destroyed those nations which practiced it from the face of the earth.

When the written law of Masonry clearly states that "Osiris and the Tyrian architect are one and the same," and that "we readily recognize in Hiram Abiff the Osiris of the Egyptians, the Mithras of the Persians, the Bacchus of the Greeks, the Dionysius of the Fraternity of the Artificers and the Atys of the Phrygians," I am not at all disposed to repudiate such a claim; but on the contrary I accept it as a true fact of history, and in exposing Masonry I expose it in all its vicious and soul-destroying wickedness. But Mr. Moss knows nothing perhaps of my mode of exposing the "old handmaid" as he calls it. I would infer from his manner of reasoning that it is enough to expose simple grips, signs and passwords with a little cable-tow and hoodwink thrown in by way of variety. But if this be his idea he is indeed very sadly mistaken. There is no use in performing Masonic ceremonies before a public audience in America to-day unless you fully explain what they are intended to teach, and neither is there any use to cause a candidate to pass through a mimic representation of the death, concealment, burial, search for the body, finding, loss and substitution of the Hiram Abiff legend unless that legend is fully explained and its origin clearly traced out. Then and not till then you strike a death blow on Masonry. Perhaps if Mr. Moss would study Freemasonry a little more and the "lives of its devotees" a little less he may be able to understand that I *am not* "letting go my great work," that I never once seriously thought of letting it go, and moreover by the help of God that I never shall let go my work of exposing the "rotten carcass of the old handmaid" until I die or until the last vestige of that miserable pagan jugglery be banished forever from the church and nation. If I were to study my Christianity in the light afforded me by the "lives" of professing Christians I would be a first class infidel, and so in exposing Masonry I let the "lives of Masonic devotees" and the "lives" of professing Christians severely alone and expose Freemasonry in the light of God's Word. Yours respectfully.

E. Ronayne,
P. M. Keystone ☐ No. 639 Chicago.

A Morning Thought.

"*Glorious in holiness.*" This is one of the expressions used to convey to men the true character of the true God, the God and Father of our Lord Jesus Christ. Does it bear on my practical duties to-day? or is it only as a fixed star of glory in the immeasurable distance, to be admired when the day is over? Are we not too apt to think so? But is it not of real, practical value? What is "holiness?" It is not merely being right, but it embraces all that can be conceived of as lovable,—in short it embraces and sanctions *in us* all

the fruits of the Spirit, which are thus specified by the apostle: "Love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law."

Let us contemplate what it is to be glorious in "love," glorious in "joy," and in each of the other graces. If the professed children of God were daily to adorn themselves with these beauties of character how their light would shine before men! Their good deeds done from purest motives, no mercenary spirit, no secret society obligation, but all having their power from the one great truth that they are followers of God as his dear children by faith and obedience to their glorified Redeemer.

Some young ladies gather monograms for silver necklaces, and others have golden ones on their bracelets, but how immeasurably do the graces of a Christian character transcend every material ornament of earth! and what a halo of glory will they shed from the heads of those who walk over the golden streets of the New Jerusalem! Christians, are we trying to be like our Saviour, like our Heavenly Father, "Glorious in holiness!" *

Correspondence of the National Convention.

FROM THE INDIANA STATE ASSOCIATION.

DUBLIN, Ind, Nov. 1, 1878.

To the National Christian Association Opposed to Secret Societies:

DEAR BRETHREN:—I embrace this method of conveying to you the greetings of the Indiana Christian Association Opposed to Secret Societies.

As co-laborers with you in the work of "bringing to light the hidden things of dishonesty," and revealing the "cunning craftiness of men," we have great reason for devout thanksgiving to the God of all grace and truth for the signal success which has marked the work of the Association during the year now ending.

We recognize the hand of a gracious Providence in leading us to the possession of a Publishing House and in the success attending the publication of the *Christian Cynosure*, and in the increased publication of books and tracts for the dissemination of light. Also for the extensive and efficient work done in the lecture field, in the revelation of the "mystery of iniquity." And we hail with delight the manifest change that is being wrought in public sentiment upon a question so vitally affecting the interests of all classes.

While our faith comprehends the immutability of the principles of truth as involved in our reform movement, we recognize also the quickening and vitalizing power of the spirit of truth, and are therefore glad to note the unity of spirit and harmony of action of anti-secrecy workers. This reform movement embraces men differing so widely in regard to church polity and minor points of Christian opinions and church tenets that the unity of sentiment and desire which characterize it is a gracious reflection upon the name adopted, viz., "Christian Association."

Allow me, dear brethren, to call your attention to a feature of the secrecy question which, perhaps, has not been as fully developed as its importance demands. I refer to the method of treating the minor orders. We do not find it difficult to show to the masses that Masonry and Odd-fellowship are evil in their nature and tendencies, but our greatest difficulties are to show that secret beneficiary societies, temperance societies, trades unions, etc., are evil. To show how these seemingly innocent orders are connected with the "mother of harlots," and how they become their aiders and abettors in manacling the souls of men, and in manipulating the interests of church and state, is certainly a matter of no little importance; for here are the breast-works behind which the enemy is entrenched. Masonry and Odd-fellowship would die a speedy death were it not for the vitalizing influences of these lesser orders. Therefore I hope you will give us light upon the methods of treating this feature of the subject.

One of our greatest needs in Indiana is organization. We have a strong anti-secrecy sentiment, but because of our lack of thorough organization we cannot make it as effective as it otherwise would be. Can you not point out some plans by which we may more systematically prosecute our work? We have some noble, self-sacrificing men who will stand by the right. We have appointed two of them as delegates to your Convention, viz., Dr. S. L. Cook and Bro. Wm. Leuty.

Having confidence in the final success of every principle of truth and righteousness, we are determined to push this battle to the "gates of the enemy." We feel that we not only have an organic connection with your body, but also a spiritual relationship. We do therefore unite our prayers with yours to the "Great Head of the church," that he would grant you according to the riches of his glory to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye being rooted and grounded in love may be able to comprehend with all saints what is the breadth and length and depth and height; and to know the love of Christ which passeth knowledge, that ye might be filled with all the fullness of God.

The peace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all."

HALLECK FLOYD, *Pres. Indiana Association.*

FROM REV. ELI TAPLEY.

COLUMBUS, Miss., Nov., 78.

To the National Christian Association, Greeting:

I bid you a hearty God-speed in your good and glorious work. My heart and prayers are with you. I have been endeavoring as I had opportunity to acquaint the people here with the true merits of secret orders. I have been preaching, distributing tracts, selling and loaning books upon the subject. I have met with less opposition and more success this year than usual and have been much cheered by hearing through the *Cynosure* of your success. If there is a union of those churches which are opposed to lodgery I think it will do much toward the strengthening of our cause. Separation from every sin gives *strength* to the church and the cause of Christ. I believe this union of churches, although they might be comparatively few, will have a powerful influence though the world and the mixed churches may not at first see the great good done, yet they will surely in time feel it.

ELI TAPLEY.

FROM A. L. POST, D.D.

DEAR BRETHREN:—I am sorry circumstances forbid my being at your present gathering. The best I can do is to give you assurance of my best wishes and most fervent prayers that you may have the Divine presence, with which you will be an irresistible power, and without which you will be powerless for good. My prayer is and shall be that what your president has called a "mighty council of war" may be led to the adoption of just the war measures which the times demand. The opposing forces are becoming more manifest in connection with every blow struck. The evidences are increasing daily, that there are but two sides to the conflict. God in Christ and his people are on the one side, and Rum and Rome and the Secret Lodge are on the other. At every advance the battle waxes hotter and deadlier. Many of us, as individuals, may and probably will fall on the field, but the cause unretarded will go on to ultimate triumph. God in Christ must reign until he put all enemies under his feet. "The kingdom and dominion and greatness of the kingdom under the whole heaven must be given to the saints of the Most High." Surely the "War Council" may take heart and give heart as the "signs there are no mistaking" indicate the rapid approach of its grand consummation. It is enough for us to be assured that all who fight under the banner of the true Cross, shall be victors. The blessing of the Divine Master be upon the deliberations and decisions of your convention, making it a power that shall reach world-wide, and especially where lodge dominion enslaves and degrades humanity.

Such is the prayer of

ALBERT L. POST.

Montrose, Pa., Nov. 11, 1878.

FROM ELDER J. F. BROWNE.

Dear Brethren of the Convention:

My strongest wish when thinking of your meeting is, that God may manifest himself in your convention in such power that all may be convinced that your work is of him. May you think and talk and act as men who realize the immediate presence and supervision of Jehovah. May you realize that you do not simply come together to do business, but that you meet also to seek the Lord and to be "endued with power from on high."

I pray that it may be clearly shown in what you do that your aim in saving men from the lodge is to bring them to Christ. May it be seen that your object is not simply to show men *a* truth, but to help them to a saving knowledge of "*the* truth as it is in Jesus." May you make it clear that you are Anti-masons because you are Christians, and may you hold up Christ as the one whose cause you seek to advance. May there be nothing of a bitter or malevolent spirit in your proceedings, but "speaking the truth in love" may you lead men to embrace the truth.

I pray and hope that the subject of "The United Churches of Christ" may receive such thoughtful and prayerful attention from you as it deserves. Dear brethren, we need to be separate from the lodge and from the world, but we ought not to be separate from each other. I hope that you will discuss this matter and reason together on it, and pray earnestly over it, and may God so enlighten and guide you that your own hearts may be more firmly "knit together in love," and that your convention may greatly aid in uniting the true disciples of Christ everywhere. Let us show a united front, and while we work to scatter the forces of darkness let us strive to perfect union amongst ourselves, that we may better carry on the work of overthrowing "the unfruitful works of darkness," and realize the advantage and the blessing of being "one in Christ Jesus."

May God help us all to be unselfish, untiring, wise, earnest and loving in the cause that brings you together, for the sake of Jesus Christ or Lord. In brotherly love,

J. F. BROWNE.

—The editor of the *National Sunday School Teacher* may not be responsible for the advertisements in his journal—but, at least, the following, prominently displayed in the November number, does not tally well with the profession of strong sentiments against the lodge:

ONLY FOR

F. & A. MASONS, R.·. A.·. M.·. & K. T.

Separate rituals in cypher to make rusty Masons bright. For catalogue and useful information for Master Masons, address, with stamps Masonic Book Agency, Cor. Broadway and Warren St., N. Y.

MENTION THIS PAPER.

Reform News.

Impressions of New England.

Staffordsville, Conn., Nov. 27, 1878.

Dear Bro. K:—At the dawning of Nov. 13th I found myself riding rapidly over the Boston and Albany railroad in Massachusetts. The high hills the endless succession of stone walls and rocks, the scarcity of any good farming land, and the rapid succession of manufacturing villages, formed a marked contrast with the entire West. My first impression was that none but a people of great intelligence and untiring industry could ever have changed this rough and rugged land into the beautiful and prosperous country that itis.

Of the beautiful city of Worcester and the grand convention that we held I need not speak, except to say that we met there the earnest Christian men of New England; men and women who approximate as nearly the perfect model of Christian character as we often see on earth.

Leaving Worcester on the 18th I went west to Palmer and thence southeast to Stafford Springs, Conn., a large manufacturing village on the Willimantic river. After calling on friends, at 6:30 P. M. I rode five miles to Staffordsville through a heavy rain and in extreme darkness. It was at this place where a great reservoir broke away a year and a half ago causing a great destruction of property, sweeping away one large church and drowning two men who went to the church for safety. This is a pleasant village with four large woollen factories and two churches, Congregational and Methodist Episcopal. A walk of a mile through the rain brought me to the hospitable home of Bro. W. Agard where I was most kindly entertained.

After making arrangements to lecture in the Congregational church, I returned to Stafford Springs and went to Willimantic, where I spent several days with our excellent brother J. A. Conant. Here I met Bro. L. N. Stratton and J. P. Stoddard, and we devised plans for future work. Returning to Staffordville, I got out appointments for several places. Spent the Sabbath attending the Congregational church, and on Monday evening met a large audience of most intelligent people, who listened with strict attention to my lecture on secretism and Christianity contrasted. A deep impression was produced. There are more old people here than we generally find in the West, and most of them had a distinct recollection of the Morgan excitement and were Anti-masons in those days. To the young the facts about Masonry are new and strange.

Last night we had a crowded house. I spoke over two hours and all seemed attentive. Some had come several miles and were anxious to have more lectures in the vicinity. The pastor of of the Congregational church, Rev. H. Smith, thanked me for the instruction I have given his people. The pastor of the M. E. church helped to advertise my meeting by refusing to read a notice of it and charging me with falsehood in what I said about Masonry. I have work for a week to come in this vicinity, and plenty to do in Connecticut to last me for months. The Lord has set before us an *open door* and *no man can shut it*. New England is to receive the truth on this question and to take the position to which she is entitled as a leader in this reform. Yours for a pure Gospel,

H. H. Hinman.

Freemasonry on Wheels.

SEVEN MONTHS' WORK BY PAST MASTER RONAYNE.

From January 3, 1878, to date I have lectured and worked the Masonic degrees—Entered Apprentice, Fellow Craft and Master Mason—in the following States:

In Michigan, at Ogden, 3 degrees.

In Ohio, at Bedford, Senecaville, Stafford, Huntsville, Northwood, Rushylvania, Hudson, Oberlin, Middlefield, 24 degrees.

In New York, at Batavia and Albion, 6 degrees.

In Indiana, at Yellow Creek, Silver Lake, Roan, Lagrange, LaOtto, Lima, Remington, Green Hill and Oakland City, 27 degrees.

In Illinois, at Lostant, Kewanee, Sycamore, Wyanet and Chicago, 15 degrees.

In Pennsylvania, at Newcastle, 3 degrees.

In Iowa, College Springs, Pella, Adel, Norwalk, Atlantic, Winfield and New Sharon, 21 degrees.

In Wisconsin, at West Milton, and at the State meeting at Waupun, 6 degrees.

In Massachusetts, at Worcester, for the N. C. A. at annual meeting, 3 degrees.

Thus it will be observed I have been during the current year in nine different States and have worked the Masonic degrees 108 times, and if we reckon that at least 500 persons averaged the attendance at such degree work, then I have brought the subject of Masonry in all the beauty and loveliness of form of poor dead Hiram before 54,000 men, women and children. According to this showing I have done more for Masonry; have made more Masons, and have spread a correct knowledge of the "Royal Art" more than have all the Grand and subordinate lodges in the United States and Canada combined; and yet they are not pleased. They call me terribly wicked names, abuse me very shamefully, and in many other respects behave in a very revengeful and vindictive manner toward me. I call the attention of the *Voice of Masonry* to this state of things, and hope Bro. Brown, K. T., etc., etc., will mention the facts for the benefit of the entire craft, and who knows, perhaps they will make me a good New Years' present. Now Bro. Brown take due notice and govern yourself accordingly. The full time occupied in working those 108 degrees was seven months or an average of a little over fifteen degrees each month. E. Ronayne,

P. M. Keystone ☐ No. 639.

Correspondence.

Thurlow Weed.

Editor Cynosure:—In the *Cynosure* of October 31st, your correspondent, Wells Springer, refers to Thurlow Weed and his work in a manner which, it seems to me, is hardly justified by the facts of the case. He says: "When he [Weed] wrote his autobiography he omitted doing justice to the most eventful period of his life, in a moral point of view." The question arises, How does Mr. Springer know this? Has he seen the autobiography referred to? He speaks of it as already written, published, its character fully understood, and subject to freest criticism. I am aware that for years Mr. Weed has been writing a history of his life and times, but I have seen no announcement of the completion and publication of the book. If it is out of press I would like to know it, for it is one of the books I want to read.

Mr. Springer's words seem to assume that Weed's book is before the public, and his position on the subject of Masonry and Anti-masonry well known, and that he is found to be "recreant" to his old professions. I must withhold my belief in this for the present. In a letter to the writer of this, dated New York, February 6, 1873, Mr. Weed wrote, over his own signature, among other things, the following: "I reflect also pleasantly upon the part I took as a member of the Morgan Investigating Committee. I feel now as I did then, that the spirit which animated us was what Governor Throop described as a 'blessed spirit.' I avow myself on all occasions as an Anti-mason, and I am now writing out the history of Anti-masonry; slowly however, for my health broke down more than four years ago." I see no hint of recreancy in this. How far Mr. Weed will fail of "doing justice" to himself and subject I cannot tell, but I think he is competent, if health be not wanting, to give the world a fuller and better history of the Masonic outrages of 1826, and of the events which grew out of them, than it has yet had. That he is as much an Anti-mason now as ever, I have no doubt. In consenting, in 1831-2, to merge the Anti-masonic party with the Whig, he co-operated with Wm. H. Seward, Francis Granger, Bates Cook, Albert H. Tracy, Phineas L. Tracy, John Quincy Adams, Thaddeus Stevens, Harmer Denny and others, the ablest of the old Anti-masonic leaders. These men, I doubt not, acted conscientiously, if not wisely; and it is hardly competent for us at this late day to say whether it was in human wisdom to do better than they did at the time. Until we are better able to appreciate the exigencies of that crisis, we can afford to be more sparing of such epithets as "recreant," "apostates," etc., in speaking of these distinguished men.

G. M. H.

Hammond's History of New York.

Vienna, N. Y., Nov. 19, 1878.

I have a school district library book entitled "Political History of the State of New York to December, 1840, by Jabez D. Hammond, third edition, revised." In it is a chapter entitled "Political Anti-masonry." I quote from the book: "Its origin was in the violent abduction and murder of William Morgan, committed by infatuated Masons, as the required Masonic punishment for the revelation of Masonic secrets." Speaking of Gov. DeWitt Clinton's death he says: "This melancholy event occurred on the evening of the 11th of February. He had that morning visited the capitol and transacted business, as usual at the room appropriated to the governor. In the afternoon he wrote up his diary (he had for a long time kept one) and perused all the letters received by the evening mail. Within a few minutes after he had finished the examination of his letters, and while in a sitting posture conversing with two of his sons, his head fell forward and he never breathed again."

I quote Mr. Hammond's words: "I was for many years an agent in conducting some of Mr. Clinton's most important pecuniary concerns, and in that capacity held familiar and confidential intercourse with him. I was his personal and political friend."

Yours truly,

G. W. Halsted.

Church Theatricals.

Allegheny City, Pa.

Editor Cynosure:—"Mother Goose" has the boards this week in the North Presbyterian church, and I am convinced that never has the good old mother been the head of a larger flock of goslings than on this and all other occasions when she holds forth in a regularly constituted and consecrated house of God.

Whether for promoting acquaint-

ance or augmenting funds, the phase of church life which such gatherings present to the world must necessarily be deleterious. If we are to reflect the churches credit, we should avoid fantastic costumes and general buffoonery and walk humbly, righteously and godly. Is God's house to be made a house of merchandise? What a spectacle "Mother Goose" would have presented when Jesus entered the temple with the whip of small cords.

The first of a series of plays was announced from the pulpit of the Fifth church, Allegheny, on last Lord's day, and the programme is said to be replete with decidedly funny features—to take place on the evening of Thanksgiving Day. Preaching in the forenoon at 10:30 o'clock, and the prostitution of God's house and the acknowledged day of humiliation and thanksgiving, with *some* of God's people, will commence at 7:30 o'clock P. M. The anouncement sets forth that the primary object is the *distant heathen* and the ultimate object the enhancing of the church's spirituality.

J. McKee.

The Lutherans True.

Muskegon, Mich., Nov. 16, '78.

Editor Cynosure:—It may not be generally known to the readers of the *Cynosure* that Lutherans generally are in perfect sympathy with your grand work. The Synodical Conference, the largest Lutheran body in this country, representing upwards of 300,000 communicants, has taken a decided standpoint against all manner of secret societies. With a few solitary exceptions, members of secret societies are not tolerated in their congregations at all.

There is one body calling themselves Lutherans, who no longer adhere to distinctive Lutheran doctrines, and therefore have no right to assume the name. They are also very loose in their discipline, and not only tolerate secret society members, but even support and defend them, in hopes of gain in numerical strength and external prosperity. To this party belongs the pastor referred to by your correspondent from York. Do not expect anything better from that quarter, nor judge the Lutheran church, as a whole, by the few who dishonestly assume the name, but in heart deviate widely from the principles of Luther.

The large majority of Lutherans then, sympathize with you in your good work, but generally are precluded by language from taking active part in your conventions and other means of helping forward the good cause.

May the *Cynosure* long continue in its difficult but noble mission of purifying this land of one of the greatest evils under the sun—secret societism. Yours truly,

Abel Anderson.

Our Mail.

F. E. H., Brimfield, Massachusetts, writes:

"I am to speak in a debating society in a few days in opposition to secret societies."

D. Caulkins, Battle Creek, Michigan, writes:

"There are a few Free Methodists in this place who are opposed to the lodge. * * * If I were as able as some Antimasons I would give fifty dollars a year to the reform. If I had an income of five hundred a year I would give half of it to break down Freemasonry. I am now about seventy-eight years old."

Philip Kribs, Lamartine, Pennsylvania, writes:

"I have been working in the anti-secret cause for some years, and have circulated many hundreds of your tracts, and always keep a supply on hand, especially to send or give to those who I think are workers. I sent a copy of the *Cynosure* and a lot of tracts to-day to a man who left the lodge and took eight members out with him."

W. Sperry, Waupun, Wisconsin, writes; "Mr. Ronayne's expositions here have aroused the people."

Wilson Milligan, Portland, Indiana, writes:

"The lodge power here is not what it was six years ago."

M. Henry Haywood, Pittsburgh, Pennsylvania, writes:

"I gave away eight papers to my class this week. May God bless the *Cynosure*."

B. Williams, Warren, Illinois, writes:

"I shall do all I can to forward the reform. I am scattering my papers and tracts broadcast."

C. E. Joslin, Waitsfield, Vermont, writes:

"I do not take the *Cynosure* because I need any argument to convince me of the sin and curse to the nation, to individuals, and especially to the churches, of secret societies, for I have seen it demonstrated in the place where I reside, and I know of what I affirm. The more prosperous these societies the less religious interest you will see. This is not the exception but the rule."

Sabbath School.

LESSON L—December 15, 1878—THE WALK TO EMMAUS.

SCRIPTURE.—Luke 24: 13-22.

13. And, behold, two of them went that same day to a village called Emmaus, which is from Jerusalem about threescore furlongs.

14. And they talked together of all these things which had happened.

15. And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. Mat. 18: 20.

16. But their eyes were holden that they should not know him. John 20: 14.

17. And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad?

18. And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? John 19: 25.

19. And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: Mat. 21: 11; Acts 2: 22; 7: 22.

20. And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

21. But we trusted that it had been he which should have redeemed Israel: and beside all this, to-day is the third day since these things were done. Acts 1: 6.

22. Yea, and certain women also of our company made us astonished, which were early at the sepulchre; Mark 16: 8.

23. And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. Mat. 28: 5, 8.

24. And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not.

25. Then he said unto them, O fools and slow of heart to believe all that the prophets have spoken:

26 Ought not Christ to have suffered these things, and to enter into his glory? Acts 17: 3.

27. And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself. Gen. 3: 15; 49: 10; 22: 18; 26: 4; Num. 21: 9; 24: 17; Deut. 18: 15, 18; Ps. 16: 9, 10; 22: 1-31; 132: 11; Is. 7: 14; 9: 1, 2, 6, 7; 50: 6; 52: 13 to 53: 12; Jer. 23: 5, 6; 33: 15; Ezek. 34: 23; 37: 24-26; Dan. 9: 24-27; Micah 5: 2; 7: 20; Zech. 6: 12; 9: 9; 11: 12, 13; Hag. 2: 6-9; Mal. 3: 1; 4: 2.

28. And they drew nigh unto the village whither they went: and he made as though he would have gone further.

29. But they constrained him, saying, Abide with us; for it is toward evening, and the day is far spent. And he went in to tarry with them. Acts 16: 15; Gen. 19: 2.

30. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them.

31. And their eyes were opened, and they knew him; and he vanished out of their sight. John 8: 59; Luke 4: 30.

32. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?

GOLDEN T XT.—"And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?" Luke 24: 32.

BIBLE READINGS.

Luke 24: 13-32——Gen. 18: 17-33——James 2: 17-26——Rev. 21: 1-7——Mark 8: 31-38——2 Pet. 1: 12-21——John 14: 16-26——Mat. 27: 55-66——Luke 24: 1-11——Mat. 28: 1-20——John 20: 1-18——1 Cor. 15: 1-23——Ps. 16: 1-11——John 2: 18-25——John 22: 19-31——Acts 26: 12-20.

[From S. S. Journal.]

GENERAL STATEMENT.

On the afternoon of the crucifixion, a little before sunset marks the beginning of the Jewish Sabbath, the body of Jesus is hastily taken down from the cross and laid in the tomb of Joseph, a rich Arimathean. There it rests in the sealed and guarded sepulcher, for thirty-six hours. A company of women come early on Sunday morning to give it more suitable burial, when lo, they find the stone removed, and the body gone. All save one, Mary Magdalene, depart. She remains weeping by the open cave, and there, first of all the disciples, sees the risen Christ. Afterward, the other women, and then Simon Peter, behold him. On that day, the first Easter Sunday, and the first Christian Sabbath, two disciples, on a journey from Jerusalem to a country village, behold and converse with their risen Lord.

SCRIPTURE COMMENTARY.

Verse 13, 14, 15. "Two of them." 2 Ki 2: 6. And they two went on.

"Talked together." Mal. 3: 16: Then they that feared the Lord spake often one to another.

"Jesus....drew near." John 14; 18, 19: I will not leave you comfortless: I will come to you. Yet a little while and the world seeth me no more; but ye see me; because I live, ye shall live also. Mark 16: 18: He appeared in another form unto two of them.

16, 17, 18. "Their eyes were holden." Mat. 18: 20. For where two or three are gathered together in my name, there am I in the midst of them. John 20: 14: Saw Jesus standing, and knew not that it was Jesus. John 21: 4: But when the morning was now come, Jesus stood on the shore, but the disciples knew not it was Jesus.

"Are sad." John 16: 6: But because I have said these things unto you, sorrow hath filled your heart. John 16: 20: Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.

19, 20, 21. "Concerning Jesus." Mat. 21: 11: And the multitude said, This is Jesus, the prophet of Nazareth of Galilee.

"Delivered him." Acts 5: 30: The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Acts 13: 27-29: For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets....they have fulfilled them in condemning him. And though they found no cause of death in him, yet desired they Pilate, that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulcher.

22, 23, 24. "Early at the sepulcher." John 20: 1: Cometh Mary Magdalene early, when it was yet dark, unto the sepulcher. John 20: 18: Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

25, 26, 27. "O fools." Mark 7: 18: Are ye so without understanding also. Heb. 5: 11, 12: Seeing ye are dull of hearing. For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

"He expounded." Heb. 2: 1: Therefore we ought to give the more earnest heed to the things which we have heard. 2 Pet. 3: 1, 2: This....I now write unto you....that ye may be mindful of the words which were spoken before the holy prophets.

28, 29, 30. "Abide with us." Luke 9: 58: And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.

"He took bread." Mark 14: 22: And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them.

31, 32. "Their eyes were opened." John 14: 22: Lord, how is it that thou will manifest thyself unto us, and not unto the world. Mat. 5: 8: Blessed are the pure in heart: for they shall see God.

"Heart burn within us." Ps. 39: 3: While I was musing the fire burned.

LESSONS.

The early disciples of Christ were no fanatics or credulous dupes. On the contrary, they appear to have been marvellously slow to accept of the evidence given of Christ's dignity and the grandeur of his work. The sneer of Strauss and his followers, that "the church made Christ," meaning that the fervid imagination of his disciples, fired by the reading of the Oriental imagery of the Old Testament, made them see in Jesus a greatness that did not belong to him, is utterly at variance with the tenor of the New Testament narratives.

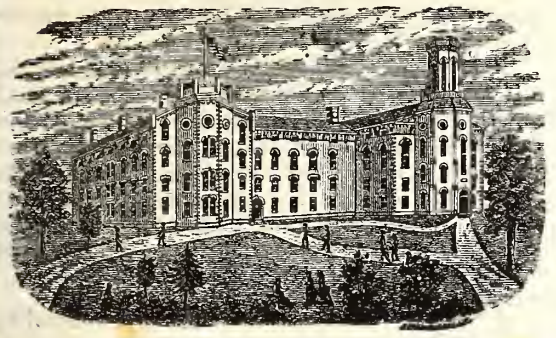
The duty and advantage of religious conversation after attendance on public worship. Were those who are returning from the house of God to converse together about Christ as did those men in walking to Emmaus from Jerusalem, his gracious presence would be more frequently vouchsafed than it is at present. How prone we are in returning even from the solemnities of a communion, and that too, on the Lord's day, to indulge in mere worldly conversation! Satan is aided thus in his work of obliterating good impressions and snatching away good seed sown.

Christ may be very near us when we do not think he is. Our eyes may be "holden" so that we do not recognize him in his providential dealings with us, and perceive how he is allowing us to pour out our plaint till we reach the proper point for his discovery of himself to us.

Our ignorance of the Scriptures may be a cause of much unnecessary and hurtful gloom to us. Many things which now perplex us admit of a pleasing solution. Many things which seem adverse might be seen working for good did we only understand the Scriptures.

A revealing of Christ is often preceded by a pleading with him. Christ seems to walk a distance with some, conversing with them and giving them light; yet because they do not seize the favorable moment for gaining acquaintance with him, they are left in their original state.—Evangelical Repository.

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The Christian Cynosure.

CHICAGO. THURSDAY, DEC. 5, 1878.

Reviling and Slander.

We are fast returning to New Testament times, "When men shall revile you and persecute you and shall say all manner of evil against you falsely for Christ's sake." Mat. 5: 11.

Our readers have noticed the case of Elder Austin of Iowa, declared by a Baptist ex-parte council "unworthy of a name in the Gospel ministry," without one specific charge of crime, immorality or error. Pointless accusation is "railing accusation," which is specifically forbidden. And "if any one that is called a brother be a fornicator, drunkard, extortioner or *railer*," his brethren are forbidden to associate with him so much as to eat food at the same table. 1 Cor. 5: 11. And in the following chapter we are assured that neither "thieves, drunkards nor revilers," shall inherit the kingdom of heaven. Well, one of that Baptist ex-parte council has written us a letter the real burden and object of which was, to impress us that Freemasonry had nothing to do with the condemnation of Elder Austin.

Such was the late ex-parte council called Congregational here in Wheaton against myself, led by the Senior Warden of the lodge here, and yet they went through the lying, impudent farce of asking some of their witnesses whether they were Masons, to show that Freemasonry had nothing to do with their guilty attempts on me. Some years since just after our first National Convention in Chicago, a similar attempt was made to ruin a Wesleyan brother, only, in this case, the charges were specific, but the letter containing them was *anonymous!*

The climax case is that of Rev. W. W. Ames, pastor of a respectable Baptist church in Menomonee, Wisconsin. Bro. Ames first offended the craft about a Masonic funeral, and the Masons and their "Jacks" undertook to drive him away. This was some ten or twelve years ago. He was sustained by William Wilson, Esq., an able and determined man, who furnished means and sent his pastor to Pittsburgh to our first National Convention in 1868. From that hour both Wilson and Ames have been pursued, by a set of cunning and malignant creatures like those who brought the woman before Christ on charge of adultery, who were in heart adulterers themselves.

These men, on the information of a man who had once been adjudged insane, lately arrested Ames on charge of adultery, and got a weak girl who had worked in Bro. Ames' family, and who at first indignantly declared her own and his innocence of the charges, to accuse him, (Ames) of improper advances. The judge and several of the jury were Masons, but they would have cleared Ames in ten minutes, but for one Knight Templar who got on the jury by perjury, and swore he would rot there before he would clear Ames. Of course he hung the jury and they were discharged. A *nolle prosequi* was entered by the prosecution, and thus ended the brutal and inhuman persecution of an innocent man and blameless minister of Christ, whose whole demeanor and uniform behavior are the very opposite of the infamous charges by which he has been sought to be ruined. "Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely for my sake." "So persecuted they the prophets" of all ages. That a clique of lawyers should assail a man like Ames; fill the country with the bruit of his trial; and then sneak out through a *nol. pros.*, proves the terrible truth uttered by U. S. Senator Pomeroy in Farwell Hall, Chicago, at our first convention here, when he told us that when the masses come to know that the lodge controlled court proceedings, "our court-houses will sink into popular contempt." The discontinuing the prosecution against Bro. Ames by a *nol. pros.* is not only a clearing of him, but a confession and conviction of crime on the part of his prosecutors.

If our readers will but recall, or recur to the Masonic oaths, they will see how otherwise decent men are turned to malignant fiends and demons by those oaths. Every Mason who adheres to those oaths is a sworn malignant persecutor and slanderer of all who effectually oppose the lodge, and uphold Christ whom the lodge hates and excludes. Many of the Baptist preachers on that reviling ex-parte council, like the pastors of Quincy and Galesburg are men in high standing in that respectable denomination. Yet one of them seeks to convince us that Masonry had nothing to do with the proscription of Austin! Soon after Dr. Edward Beecher's terrible report against the lodge was published, the Masons held a convention of twenty-one lodges in Galesburg, and the Baptist church there got up their lodge-dinner and was reported to have cleared one thousand dollars by it. Masonry has nothing to do with the persecution of Austin by the pastor of that church. Shame!

—To the note last week in which quotations were made from the *Voice of Masonry* it is thought a word should be added. The *Voice* says truly that "the fundamental principles of Freemasonry are being violently assailed;" the foes within are correctly mentioned, but the name of the strongest foe without, the editor must have overlooked. The Almighty Triune God of the Holy Bible, "who says, I am the door," and that all professing to save men in any other way than through Christ are thieves and robbers—he is indeed the only outside foe they need fear. We earnestly ask the editor of the *Voice*, as well as all others who realize the power opposing them, to come out, humbly confessing and forsaking their sins and renouncing the institution which has deceived them; not remaining to be crushed in their own idolatrous temple by the power of God as were the Philistines of old, but rather to flee from it before its fall and devote the rest of their lives to the service of Christ and his kingdom.

"*Shame being Lost All's Lost.*"
MILTON.

The analogies between an adulteress and a minister of Christ complicated with and corrupted by such idolatries as are now represented by the lodge or Romish superstitions, are numerous in the Bible; but in nought more striking than in the loss of shame, and consequent impudence.

Our readers have been made acquainted with the name of the *United Brethren Tribune*, started some years since in the interest of the lodge. That paper has disappeared from our notice, and the *Monthly Itinerant* comes in its place. The *Tribune* publishers boasted to me that they had any amount of funds pledged, which might be needed, yet that paper has disappeared from our exchange list. They dissembled its true character, saying it was anti-secret, "but they needed an Eastern paper," yet their nullification convention recommended its transfer to Dayton! Thus the movement was born in hypocrisy, dissimulation and lies. This monthly now shows its lineage. It sneers at the *Religious Telescope*, yet lauds the publisher, who has employed Odd-fellows and other secret society men in the Printing House at Dayton; and it enacts the farce of advising its readers to subscribe for the *Telescope;* adding: "Remember the *Telescope* is our paper and we do not mean to forsake it, either." It appeals to "Old East Pennsylvania Conference" preachers to "roll up" the *Telescope* list, and adds: "When you fail to get the people to take the *Telescope*, then sell them the *Itinerant* for that is our paper too." This is like the language of a concubine who sticks to both husband and lover; to one for money and character, to the other for whoredom; yet the mistress will poison the husband to get his estate. This the *Itinerant* already attempts. In a late article entitled "Ahab," this paper discourses thus:

"There is an Ahab that troubles the United Brethren church. His citadel is a vain supposition in the minds of some ministers, a few of whom have sought and obtained position in the church, that the great and only mission of this grand old American church is to oppose secret societies."

"May God speedily deliver the church from this misguided zeal. * * * Then the church's mission as Otterbein, Bœhm and Newcomer understood and practiced it; and as Erb, Glossbrenner, Weaver, Shuey and a host of others understand and practice it, will be so understood by all."

And after thus, by commending other bishops, sneering at and falsely accusing Bishops Dickson, Wright and Castle and others as ambitious Ahabs, troubling the Brethren church, the *Itinerant* editor puts in the National Christian Association as another of its *Ahabs;* and proceeds to utter falsehood after falsehood concerning it. He says, for instance, that the National Christian Association has "had candidates in the field for political offices." Whereas all the candidates we have ever supported have been nominated by conventions of citizens, be they infidels or Jews, who will vote against the secret orders. The *Itinerant* also speaks of our National Christian Association as "This Association or church," etc. Now as many as nineteen different Christian denominations have been represented in our meetings before there was any incorporation; and the Carpenter fund has been aided, it is presumed, by nearly as many. We have from first to last avowed our purpose never to form another sect or denomination, but, leaving their several polities intact, to unite existing denominations in a *Christian* association against the heathenism of the lodge. The utter impossibility of uniting Seventh-day Baptists, Covenanters, Presbyteriaans, regular Baptists, etc., etc., in one "church" is plain to the meanest comprehension. And if we were wicked enough to profess one thing and practice another, all can see that such an attempt must fail, and we should defeat our own end and object, which is to unite the godly of all sects and denominations against the lodge. And "The Associated Churches of Christ" recently inaugurated has been started as distinct from the National Christian Association, as are the Presbyterians or United Brethren; so that outsiders and persons cast out by lodge-governed churches can co-operate with each other in Christian work and missions. Our universal, avowed and plain practical purpose is and has been to infringe on no denomination which does not allow the worship of devils in its communion.

But all the wicked falsehoods of the *Itinerant* are outdone by their misrepresentation of the "*United Brethren in Christ*," and its revered and sanctified founders, OTTERBEIN, BOEHM and NEWCOMER, We appeal fervently to every minister and member of the East Pennsylvania conference against the misreprsent-

ation of the memories of those holy men, who from the first "refused to receive members of such [secret] societies" to fellowship. (History U. B. Church, vol. ii., p. 170.)

Now these men of the *Itinerant* war on the rule excluding Freemasons and have the shameless impudence to quote the founders of the church as on their side. At its outset, before the Morgan excitement, the Brethren church met, *in limine*, and excluded Freemasons from their communion. An eloquent preacher, John Brown, prior to 1826, had been drawn into the lodge in hope of better support. He was required to repent. "He repented heartily and was forgiven." (His. U. B. Ch. Vol. 4, p. 172). On the 8th day of June, 1826, three months before Morgan's murder, three more ministers had joined the lodge, viz., Carder, McNamar and Farmer. They were among the most influential of the preachers. Their conference took up their case and unanimously adopted the following paper:

"*Whereas*, we have members in this conference who belong to the Masonic fraternity, therefore we feel a disposition to bear with them and deal with them as brethren, so long as they do not attend Masonic lodges, * * * but if any of our brethren should hereafter join said fraternity, they shall not only be deprived of the privilege of taking charge of a circuit, or of holding any authority in an official capacity, but they shall thereby expel themselves from the connection. No preacher shall encourage any of our members in joining the Masonic fraternity, nor those who are Masons in joining our society."

Now Bishops Dickson, Wright and Castle fall short of rather than exceed the zeal and stringency of Otterbein, Boehm and Newcomer; and the former rule excluding secret societies was more rather than less stringent than the one now warred on by these men, who are the real Ahabs who trouble Israel with their idolatries and accuse the Elijahs who oppose them!

The ministers who conduct the *Itinerant*, to wit, G. W. M. Rigor, G. W. Miles, Lewis Peters, I. K. Fisher, J. H. Young, J. L. Kephart, F. Fisher, J. Wesley Etter and J. P. Anthony, unless they are weak and ignorant, must know that they are falsifiers of the history of their church and wicked railers on its anti-secret leaders. There is no use dallying with such men. "Cursed be the deceiver who hath in his flock a male and voweth and sacrificeth to the Lord a corrupt thing." Mal. 1: 14.

The fact that some of those ministers "were once enlightened, and have tasted of the good word of God and the powers of the world to come," makes no difference. The prophet Daniel, 11: 35, who spoke of these days, saith: "Some of them of understanding shall fall, to try them, and to purge and to make them white, even to the time of the end."

—Next week our readers may expect the able paper read by Gen. J. W. Phelps of Brattleboro, Vermont, before the National Convention. Of this paper Prof. W. O. Tobey says in the *Telescope:* "We regard this as one of the most creditable papers we have ever heard read on the subject. Free from mere assertion, logical and erudite, it will rank among the addresses that will live."

—Rev. E. G. Cooper, State lecturer for Missouri, is just starting out for an active work with Bro. G. W. Needles of the Albany *Freeman*, throughout the northwestern part of the State. They will report weekly through the *Freeman* the effect of their lectures.

—A late number of the Appleton, Wisconsin, *Crescent* puts the whole Masonic attempt to destroy the character of Rev. W. W. Ames in a nutshell in the paragraph quoted herewith. Now that their villainy is attracting attention away from home the Menomonee Masons are fiercely active; the local editor is greatly agitated over the resolution passed at Waupun; and, doubtless, this influence will be most active in its effort to destroy the Baptist church of Menomonee. The last two sentences should be read with double emphasis. The Masonic editor cannot conceal his hand, but must betray himself in favor of "benevolent organizations" and the Masonic black-ball:

"A *nolle prosequi* was entered in the suit against Rev. W. W. Ames, of Menomonee, Dunn county, who was tried on an information for adultery, the jury failing to agree. This is the Ames who has attempted to make himself notorious by his unseemly, unclerical and ungentlemanly warfare against 'secret societies.' It is probable that the charge against him was unfounded, but it is just as well to keep an eye upon all men who are blatant against benevolent organizations. As a rule when you come across such a man, you will find him to be one who has been deemed unworthy to be admitted to the fellowship of true men."

Worcester after the Convention.

Worcester, Mass., Nov. 27, '78.

The real effect of a convention may often be more justly estimated after the first glow of ardor has subsided and I have been not a little anxious to learn the opinions of calm Christian thinkers in this city after they have had time for reflection. The opposition has now had time to defame and assail and has shown its accustomed generosity in attacking personal character, but so far as I can learn no denial of the exposition given by Bro. Ronayne has been attempted. It is said that letters have been received from Chicago very damaging in their statements, but as usual they are kept out of sight, and there is a very noticeable want of *direct* or *positive assertion* on the part of those who attempt to defend Masonry. The craft was fitly represented and duly heard from last Sabbath evening through Rev. St. John, pastor of the Universalist church in this city and Grand Prelate of the lodge, who wisely and studiedly avoided any denial or direct attack, but gave the evening very largely to *insinuations* and glorifications. Judging from the best information I can obtain the efforts of Masons to destroy the impressions made by our convention upon the minds of thinking people, have only deepened and strengthened their convictions that Freemasonry is a system of iniquity that destroys the integrity of its members so far as they yield to its influence, and that it was correctly exposed and fairly discussed during the convention.

The evangelical ministers of this city meet every Monday morning for conference, etc. The morning following the convention Mr. Ronayne was present and by request spoke for over an hour and replied to such questions as the brethren saw fit to ask. This I have reason to believe was one of the most effective meetings held here. Last Monday morning this subject was again before the pastors' meeting, and for the fourth time. I was absent with the pastors' meeting in Hartford, Conn., but on returning learned with satisfaction that the question was freely discussed and that it is not likely to end with a parlor investigation.

The Worcester Pastors.

Rome, N. Y., Nov. 28.

I left Worcester at 9:55 this A. M., in a thankful mood, for the memory of so many kindnesses received while in New England, but the consciousness that something has been done for the Master and for his bride the church, is best of all. A very great change has taken place in Worcester since I reached that city on the 23d day of October last. What was then a secret known only to a few, is now the common property of men, women and children who have never passed beyond the mystic vail, and the clergy who were ignorant, and indifferent on account of their ignorance, are thoroughly stirred up and sufficiently informed to act intelligently; and now since they *know* what Masonry is, and what God requires his ministers to do as well with modern as with ancient paganism, we have a right to expect them to quit themselves like men. There are but two or three among the orthodox pastors in Worcester who have not expressed dislike for the whole lodge system, and some of the most able and influential have spoken in very strong terms. I rejoice in this and so do many true and faithful hearts, and I can hardly entertain the thought that these brethren will remain silent on this question in the prayer meeting, or keep back the solemn warning from those who wait upon their ministry and who will with them appear at the judgment seat of Christ. To me it seems a thing incredible that they should longer remain passive in their public ministrations. The providence of God has placed them where every advantage is on their side, and as it seems to me where nothing but that fear which "bringeth a snare" can deter them from bold decisive measures. The people are awake and ready for the plain truth. The lodge trembles and *dares not deny* the exposition. More than one among the clergy of Worcester testifies from personal experience to the substantial correctness of all that has been shown and said of the inner work of Freemasonry, and not one who adheres will manfully deny a single material point made against the order.

The lodge has spoken by its "Grand Prelate," the Universalist Rev. St. John, who champions the cabalistic crew, and says prayers as chaplain in their worships; to which Sabbath-school superintendents, secretaries in Y. M. C. Associations, deacons and members of evangelical churches are expected to respond "So mote it be"; and now since the glove is thrown into the very face of the Christian ministry in Worcester I cannot believe they will tamely submit. I will not even in my fears for a moment seriously entertain the thought that the priest of Baal in Worcester who advocates the modernized Baal-worship of Freemasonry and prays for its success, should be more zealous, fearless and out spoken in its defense than are the "called and annointed" of God in defense of Jesus and his truth. God and not men has brought the issue. He it is that is weighing his ministers in the balance, and will "they be found wanting?" It is a critical and decisive hour and the destiny of souls awaits the decision. A concerted, united and honest expression on the part of the ministers in Worcester, would shake the dark kingdom of secrecy, not only in Worcester and New England but throughout the entire nation, for many eyes are turned thither and many hearts are anxiously awaiting results, while silence would be construed as a confession of weakness or of fear, such as no man or minister of Christ would willingly make, or remember in after years without a blush of shame. Opportunities like the present occur not often in the lifetime of any one man, and neglected may never again return. With them come responsibilities, which if met in the self-sacrificing, loving Spirit of the Master will surely bring the promised peace, but which if neglected will be the occasion of spiritual leanness and serious regret.

Let us all unite in daily and importunate prayer for the spread of light and truth and especially for Zion's watchmen in Worcester upon whom rest such weighty responsibilities and to whom God in his providence has given such grand opportunities. If we desire faithfulness in others let us inspire them by our example and sustain them by our prayers, lest we be found wanting when called to account for our stewardship.

J. P. Stoddard.

Home Circle.

True Heroism.

It calls for something more than brawn
On bloody, ghastly fields,
When honor greets the man who wins,
And death the man who yields;
But I will write of him who fights
And vanquishes his sins,
Who struggles on through years
Against himself, and wins.

Here is a hero, staunch and brave,
Who fights an unseen foe,
And puts at least beneath his feet
His passions, base and low;
And stands erect in manhood's might,
Undaunted—undismayed—
The bravest man who e'er drew sword,
In foray or in raid.

It calls for something more than brawn
Or muscle to o'ercome
An enemy who marched not
With banner, plume or drum—
A foe forever lurking nigh,
With silent, stealthy tread—
Forever near your board by day,
At night beside your bed.

All honor, then, to that brave heart,
Though rich or poor he be,
Who struggles with his baser part—
Who conquers and is free.
He may not wear a hero's crown,
Or fill a hero's grave;
But truth will place his name among
The bravest of the brave.

—Selected.

Restitution.

I am preaching more restitution than I used to. I believe that it is a sin that is keeping back blessing from the church of God. If you have taken one dollar from a man, you ought to restore not only the dollar, but the interest. If by slander you have tried to ruin a man, or tried to ruin his character, you ought to go to him and do all you can to make restitution—to save his feeling and his character. A man came to me in one of the eastern cities last winter and says, "Mr. Moody, I want to become a Christian, but I can't pray. I have tried to, but it seems as if the heavens protest, and all is dark." I probed him, and tried to find out the difficulty, and at last says I, "Isn't there some sin you are covering up?" And the man colored to the roots of his hair, and says, "Mr. Moody, I am a defaulter for $1500." Says I, "Why don't you confess?" He says, "I am going into business, and am going to try to make it up. I have a lovely wife and family, and I can't confess. It would be the ruin of my family, and my ruin. I am just going into business, and expect to make that money and to pay it back. I don't know but I may be wrong in that." "Yes," says I, "of course you can't pray with that difficulty over you. Going into business with other men's money! Just been robbing men!" "Oh! what shall do?" "Make restitution." "I can't; it would be the ruin of me." "How much have you got out of the $1500?" "$900—some day I'll pay pay back every dollar. I can't go to my employers and confess. They will put me into the courts." "I don't know whether they will or not." He said he couldn't do it, and went away, wanting me to pray for him. "How can I if you are no willing to make restitution?" I told him I would pray that God wouldn't give any sleep to his eyes or slumber to his eyelids until he gave back that money.

The next day he came back and said he could not sleep. "Is there no other way out of this agony?" "No; do the right thing and God will set you right." He shrank from it. "How can I do it? I am sure they will put me into the courts and it will ruin my family." Says I, "Do right and the Lord will remember you." Finally he put into my hands $981.21 in a sealed envelope, and says, "That money follows me, and I don't want it any longer. I have taken the last cent my wife and I have, and if my friends will not save me from the penitentiary it will be the death of us." I went to his employers and got them into a room and told them the whole story. "There is some of your money, and I don't think you ought to ruin him." Tears ran down their cheeks, and I saw they would deal mercifully with him; and so I went down stairs and brought him up, and those three men got on their knees and prayed together. Friends rallied around him, and he has gone into business, and been successful from that hour. God delivered him and he is reconciled and at peace. He had sins, and set his face to do right. If you want power, if you want God to bless you, make restitution.—*D. L. Moody.*

How a Clergyman was Cured of Using Tobacco.

About forty years ago Mr. John Tappan, one of those genuine philanthropists for which Boston was noted half a century since, lived in an elegant mansion on Summer street. He had retired from active business, but had fitted up an office in the house where he received business calls. He was a scrupulously neat man, and had a particular abhorrence of the use of tobacco in any form. He was as strong in his antipathy to its use as he was to the use of ardent spirits. The surroundings of his office were to the minutest particular indicative of the individual man. One of the leading avenues through which went out his benevolence was that of aiding indigent churches and helping impecunious clergymen. On one occasion a well known clergyman of Vermont came to Boston to obtain aid for his church. He called on good old Deacon Proctor, then a leading hardware merchant, and made known his wants. The good deacon took him at once to the residence of Mr. Tappan, introduced him, and left. On being invited to take a seat, the clergyman put into his mouth a huge quid of tobacco. Looking around to see where he should expectorate, he saw an open coal fire, but the bars of the grate were polished steel. This would not do. Next his attention was directed to a copper coalscuttle, the outside of which shone like burnished gold, and it was heaped with cannel coal. Here was his opportunity, and he discharged his stream of saliva, making a perfect cascade over the coal. Being relieved, he commenced to state his case, stopping frequently to discharge his tobacco juice. Meanwhile Mr. Tappan sat fidgeting in his seat, and finally interrupted the good clergyman by stating that he had made it a rule never to give anything to an intemperate man, and, rising, bowed the clergyman out.

Overwhelmed with grief and mortification the good man sought Deacon Proctor, and burst out with the exclamation: "I have never been so insulted in my life."

Deacon Proctor asked him to give an acount of his interview with Mr. Tappan, which he did, not dreaming that the tobacco had anything to do with his sudden dismissal.

"Sit here," said the deacon; "I will go and see Mr. Tappan."

Arriving at the office he found the windows wide open and a girl scrubbing. "Mr. Tappan," said the deacon, "you have hurt the feelings of one of the best of men, a devoted Christian, and a faithful pastor. What does it mean?"

Mr. Tappan repeated what had happened, and pointed to the coalscuttle. "Why, sir, it will take a week to get this room purified."

The deacon returned and smoothed over the matter as well as he could, and the clergyman took his leave.

In just one year from that day the clergyman again made his appearance at the store of Deacon Proctor, and asked him to accompany him to the house of Mr. Tappan. Arrived there, the clergyman, looking hale, hearty, and clean, extended his hand to Mr. Tappan, exclaiming: "My dear sir, you have been the means of breaking me of a vile habit, which I thought innocent, but which had got a hold on me I little dreamed of. From the day of my last interview with you I have never put tobacco in any form in my mouth, and, by the blessing and the help of God, I never will again."—*National Temperance Advocate.*

The celebrated Adam Clark, the commentator, says: "I consider dancing a branch of that worldly education which leads from heaven to earth, from things spiritual to things sensual, and from God to Satan. Let them plead for it who will, I know it to be an evil and only evil. 'No man in his senses would dance,' said Cicero, a heathen. Shame, then, on those Christians who advocate a cause by which many sons become profligate, and many daughters have been ruined."

Do you believe in 10,000 Cynosure subscribers? Help get them.

Thousands of good people never half enjoy even enjoyable homes, because they are always looking ahead, and never learn the beauty and value of *to-day*. They go through life expecting enjoyment by and by, but without the art to take it as it comes. They learn too late that they passed happiness on the road without recognizing her.

Others are never satisfied with anything that happens to be theirs. Their friends' houses, possessions and privileges are much better than their own, and an article once obtained loses fifty per cent. of its value. Of the two habits, that of thinking your own children, home, pictures, books, horses, dogs, cats—everything—the best simply because they *are* yours, is better for your own peace of mind and your neighbors' comfort; than the opposite habit of depreciating everything for the same reason. Your self-satisfied fellow may be something of a prig, but he is a much pleasanter man to have around than the self-dissatisfied one; and he has, besides, a good deal better time.

The art of life does not consist, as the pleasant cynicism declares, in being well deceived; but it does lie largely within the philosophy of making the best of things, and of seeking to do the common things of life, as the great things, in the best way.

In 1637 an edition of the Bible was printed in Edinburg, in which the line, Jeremiah 4:17, which refers to the commonwealth of Judah, instead of "Because she hath been rebellious against me, saith the Lord," was printed: "Because she hath been *religious* against me." Numerous fines and penalties were inflicted on publishers in consequence of errors and omissions in printing the Bible. Doctor Johnson in his "Memoirs of Seldon," says: "Archbishop Usher, on his way to preach at St. Paul's Cross, entered a bookseller's shop and purchased a London edition of the Bible, in which to his astonishment and dismay, he found the text he had selected was omitted." This was the occasion of the first complaint on the subject and inducing further attention, the King's printers, in 1632, were justly fined £3,000 for omitting the word "not" in the seventh commandment. During the reign of the Parliament a large impression of the Bible was suppressed on account of its errors and corruptions, many of which were the results of design as well as negligence. The errors in two of the editions actually amounted respectively to 3,600 and 3,000.

The tongue contains no bones, yet many a man's back has been broken thereby.

To pass by the church and the schoolhouse is the shortest way to prison.

Childrens' Corner.

Uncle Joe's Talk with the Boys.

I would speak an earnest word to those boys who are thinking of leaving home. You are anxious to push out for yourselves. In many instances there are younger brothers in the family, and you think the farm is hardly large enough for all. Those who live in the East are anxious to go West, and those who live in what is termed the West, desire to go still farther towards the setting sun. At any rate, as you look at it, it seems desirable in order to succeed that you go as far as possible away from home. No doubt many young men have done as well, if not better, by casting themselves among strangers; they have worked harder, and denied themselves more than they would have done at home. But it is a very important step and one which will pay you to look all over, before you take it. If you intend to go among friends of your family, or with a companion of your own townspeople, it will make it much better; but to start out all alone, and throw yourself among strangers in a distant State, is "a hard row to hoe." It is true you may be successful, but the chances are all against you, and it is quite likely you will hear the cry of "hard times," no matter which road you travel. Taking it all in all, as things stand now, there is little difference in favor of one part of the country over another.

The man who works an Eastern farm will have many days of hard labor in the course of the year, on land that don't yield much; but on the other hand he has a good market, and can sell at a fair price all from the farm he wishes to sell; he will live as well, and his home will be as pleasant and well-furnished as that of the Western farmer; the chances of his children getting a good education are as fair, if not better, than in many parts of the West. The only advantage there seems to be is that if you have a little money left when you are at your journey's end, and know how to take care of it, you can do more with it than at the East. But if you have no money, and must go to work for any one who will hire your time, you will find that in order to get into the condition you wish to be, will require much hard work and self-denial. And when, in future years, you visit your old home, you may be likely to find that those of your early companions who remained there have done about as well, and somehow, you will be apt to think, have fared a little better. Doubtless much of this "changing about" in our country is owing in a great measure to our restless disposition. Mr. Greeley remarked, while making his overland journey to California, as he passed many emigrants to that Eldorado, and about as many coming back, that he didn't think there was another such a restless, uneasy people on the face of the globe.

To the boy who has become dissatisfied with his home and its wholesome restraints; who thinks he is hindered from being all he could be; who thinks the family are no help to him; who speaks of father and mother as "old man" and "old woman;" who is determined to leave home whether they are willing or not—allow me to say in all kindness, you are getting yourself into bad shape. Such thoughts are poison. If you continue to cherish them no one will suffer more than yourself. Nothing, absolutely nothing, can be done to better your condition while you are in such a frame of mind. As has been said before, in order to be successful, you will have to move with much caution; all the good counsel your family can give you will be so much clear gain. So let me entreat you to get rid of the thought that they are not willing to help you to be all that you can be. When you go among strangers you will find for a long time that the community have only taken you on trust. There may be nothing wrong about you. We will allow that you are all right, but some one has said that "confidence is a plant of slow growth," so you see if you go among strangers you must for awhile stand before the people "on trial." If the time ever comes when good men are obliged to "let go of you" it will be a sad day for you.—*New York Tribune.*

Big Joe and Little Joe.

I never can forget an incident during the cholera of 1832. One morning a sailor came to say I must go three miles down the river to a village where it had broken out with great fury. Off I set. We rowed in silence down the dark river, passing the huge hulks, and hearing the restless convicts turning in their beds in their chains. The men rowed with all their might; they had too many dying or dead at home to have the heart to speak to me. We got near the place. It was very dark, but I saw a crowd of men and women on the shore, all shouting for the doctor. We were near the shore when I saw a big old man, his hat off, his hair gray, his head partly bald. He said nothing, but turning them all off with his arm he plunged into the sea, and before I knew where he was, he had me in his arms. I was helpless as an infant. He waded out with me carrying me high in his left arm, and with his right levelling every man or woman who stood in his way. It was Big Joe, carrying me to see his grandson, Little Joe. He bore me off to the poor convulsed boy, and dared me to leave him till he was better. He did get better; but Big Joe was dead that night! He had the disease on him when he carried me away from the boat, but his heart was set upon his boy. I can never forget how terribly in earnest he was.—*Dr. John Brown, Edinburgh.*

Good Manners at Home.

1. Shut every door after you without slamming it.
2. Never stamp, jump or run in the house.
3. Never call to persons up stairs or in the next room; if you wish to speak to them, go quietly where they are.
4. Always speak kindly and politely to the servants, if you would have them do the same to you.
5. When told to do, or not to do, a thing by either parent, never ask why you should or should not do it.
6. Tell of your own faults, not of those of your brothers and sisters.
7. Carefully clean the mud or snow from your boots or shoes before entering the house.
8. Be prompt at every meal.
9. Never sit down at the table or in the parlor with dirty hands or tumbled hair.
10. Never interrupt any conversation, but wait patiently for your turn to speak.
11. Never reserve your good manners for strangers, but be equally polite at home and abroad.
12. Let your first, last, and best confidant be your mother.—*Ex.*

Many people are busy in this world gathering together a handful of thorns to sit upon.—*Jeremy Taylor.*

I would rather have the Turkish Emperor and the whole world against me than one pious widow.—*Luther.*

Home and Farm.

How to act in Case of Fire.

Better than all elaborate and costly apparatus for extinguishing fires are constant care and watchfulness, and quick and intelligent action on the part of those who first discover a fire in progress. The fire which at its beginning could be smothered with a pocket-handkerchief, or dashed out with a bucket of water, neglected a few hours lays in waste millions of dollars' worth of property. If there is any time in which a person should be cool and calm, in perfect command of himself, it is when he discovers a fire that threatens the destruction of life and property. The first thing to do is to learn precisely where it is; the second, to consider the chances of extinguishing it. Of course an alarm in cities should at once be sent out, but at the same time a vigorous effort should be made to put out the fire with the means at hand; for sometimes what the fire engine is unable to accomplish when it reaches the scene, can be done by one or two persons who act promptly before the flames have had time to gain headway.

First, then, do not alarmed on account of smoke. Frequently there is a great deal of smoke before the fire has made much progress. Remember that one can pass through smoke by keeping his head near the floor, or by enveloping it in a wet woolen cloth. On entering a room to fight down a fire single-handed, keep the door closed behind, if possible. A pail of water and a tin dipper, in the hands of a resolute person, can be made to work a miracle at the beginning. If the fire has progressed too far to admit of this course, and it is necessary to depend entirely on outside help, then see to it that every door and window is closed. By so doing, where there is a fire-engine in the neighboorhood, it will often be possible to confine the fire to one room. Every person who stops at a hotel should take special pains before retiring to note the location of the stairways, so that in case of an alarm he can find his way out, even though the halls are filled with smoke. Never leave a room where there is an alarm of fire without first securing a wet towel, or, if possible, a wet sponge or piece of woollen cloth, through which to breathe. If escape by the stairs is cut off, seek an outside window, and stay there until help comes. Above all things be cool and have your wits about you. When a lady's dress takes fire, let her fall on the floor at once and call for help, in the meantime reaching for some rug or woollen cloth with which to smother the flames. There is nothing new in this advice. It has been repeated in one form or another hundreds of times; but will bear repeating thousands of times.—*American Builder.*

Fits.

For a Fit of Ambition.—Go to the the church-yard and read the grave stones. They will tell the end of man at his best estate. "For what is your life? It is even a vapor that appeareth for a little time and then vanishes away." "Pride goeth before destruction and a haughty spirit before a fall."

For a Fit of Repining.—Look about for the halt and the blind, and visit the bed-ridden, the afflicted and the deranged; and they will make you ashamed of complaining of your light afflictions. "Wherefore does a living man complain."

For a Fit of Envy.—Go and see how many who keep their carriages are afflicted with rheumatism, gout and dropsy; how many walk abroad on crutches or stay at home wrapped up in a flannel; and how many subject to epilepsy and apoplexy. "A sound heart is the life of the flesh. Envy is the rottenness of the bones."

Hot Water for Wounds.—Hot water in the treatment of bruises and wounds is strongly advocated by certain medical authorities. In proof of its efficacy, the New York *Medical Journal* cites the following case: The hand of a workman in a machine-shop was crushed under the fall of a trip-hammer weighing 700 pounds. The hammer was arrested when within a half-inch of its bed, but the palm of the unfortunate hand receiving the blow was reduced to a pulp. The metacarpal bones were extensively comminuted, yet, in the hope of saving the member, it was kept immersed in hot water for two or three weeks, and then taken out and dressed. In three months the patient was dismissed from the hospital, and in nine months was able to move his fingers and demonstrate that he still possessed a useful hand. The temperature of the water employed in such cases should be about 103 degrees Fahrenheit.

Harslets for Poultry.—Calves' or sheep's lights and livers, which can be obtained in the market-houses for a few cents apiece, are valuable to feed poultry, for two reasons. They are devoid of bones, and they closely resemble insect diet. We advise the cooking of any sort of meat food always. These "harslets" (or those of swine) should be boiled, seasoned with salt and pepper, and fed, say twice a week, to fowls, where they can be had handily. For laying hens, when confined in winter, this change of food from constant grain feeding is excellent. For young stock, where chickens are confined to small runs or loose cages, this meat, chopped up and mixed three times a week with their soft food, will help the younglings wonderfully.—*Poultry World.*

Bathing.—*Hall's Journal of Health* gives some good rules for bathing. Warm water, soap and a hair brush should always be used, and the temperature of the room be at least 70 degrees. Baths should always be taken early in the morning, because the system then has best powers of reaction. Do not bathe after a meal or after fatiguing exercise. If you are restless at night, rub your whole body with your hand. Too much bathing destroys the softness and mobility of the skin.

Religious Intelligence.

THE UNITED CHURCHES OF CHRIST.

New Ruhamah Congregational church, Hamilton, Miss., August 25th, 1878.

Pleasant Ridge Congregational church, Sanford Co., Ala., September, 1878.

New Hope Methodist church, Lowndes Co., Miss., October, 1878.

What name shall be next?

—During the absence of Prof. C. A. Blanchard at the East, the pulpit of the College church has been supplied by Dr. A. H. Hiatt, President Blanchard and Dr. J. B. Walker. The latter preached on Thanksgiving day. Prof. Blanchard is expected home this week.

BAPTIST.

—Rev. Nathan Brown, D.D., now laboring as missionary in Japan, has translated about half the New Testament into the Japanese tongue for the Baptist converts.

—Elder J. L. Barlow read, by request, a paper on "The Second Coming of Christ and his Kingdom," in the Baptist ministers' meeting of Chicago, last week The *Standard* says of it: "He presented quite elaborately the premillennial view of the question, sustaining it by the usual arguments and authorities, well worked out and presented." Rev. Mr. Ames of Wisconsin, and Dr. Everts of this city, took part in the discussion which followed. Elder Barlow's views in presenting this topic are somewhat original.

—Rev. W. W. Ames of Menominee, Wisconsin, returned home last Friday. His visit to this city has been highly beneficial, and he returns home a well man. He has while here encouraged us by a cheerful serenity while suffering from the vilest attacks upon his character at home; and his presence in the State Convention added to the dignity and ability of that body. Let the prayers of the people of God attend him to the ultimate and speedy overthrow of his calumniators.

—Elder Barlow preached in the Baptist church at Oak Park, eight miles west of this city, last Sabbath.

UNITED PRESBYTERIAN.

—Dr. James Harper, late of the Theological Seminary at Newburgh, N. Y., has been chosen by the Faculty of the seminary at Xenia to fill the place made vacant by the removal of Prof. McMichael to Monmouth College. He has accepted and will be in the seminary before the beginning of the year. Prof. Robert Stewart yet remains at Newburgh.

—Rev. Richard Turnbull was installed pastor of a Detroit congregation on Wednesday evening, Nov. 20th. Rev. D. H. Goodwillie preached the sermon; Rev. T. W. Monteith addressed the pastor, and Rev. J. P. Gibson the people.

—On the departure of Rev. R. A. McAyeal, D.D., president of the Iowa State Association, from Oskaloosa to his new pastorate in Lawrence, Mass., his church voted complimentary resolutions to himself and Mrs. McAyeal. The following is an extract:

Resolved, That we desire, in bidding adieu to our pastor, to bear testimony to the ability and devotedness with which, for almost a quarter of a century, he has labored in ministerial services for the good of this community in general and for us and ours in particular. As a preacher, he has been able and fearless, proclaiming the truth of God with a power, regardless of the frowns and flatteries of men, ever holding up Christ as "the way, the truth, and the life." As a worker in our Sabbath-schools and neighborhoods, he has been attentive and efficient, diligent in means and measures to lead believers up to a higher plane of Christian experience; to persuade sinners to be reconciled to God, and to train for Christ's service the children and youth. In the cause of reform, he has always been in the front, battling for right and resisting every form of evil. In our homes he has been our true friend and tireless benefactor through all our vicissitudes of health and sickness, mirth and mourning, success and disappointment. He has been with us in our joys and sorrows; he has led our children to the foot of the cross; he has knelt by the bedside of our sick and dying loved ones to offer the consolations of the Gospel; he has stood by the open tomb committing their bodies to the dust, with tears of spmpathy and words of comfort; he has cheered us through days of darkness and trial.

—The *United Presbyterian*, Pittsburgh, Pa., announces that its forms will be changed at the beginning of the year from eight pages to sixteen. A sermon from some prominent minister of the church will be published, at least, once a month.

UNITED BRETHREN IN CHRIST.

—A new church was dedicated on the 3d ult. near Bethany, Harrison county, Missouri. Ths services were conducted by Prof. C. J. Kephart, principal of Avalon Academy. The church was paid for.

— Bishop Wright went from Wheaton and the State Convention to La Salle county, Illinois, in company with Rev. W. H. Chandler, of Mendota. On Sabbath he dedicated a new church on Ottawa mission three miles east of Harding, Illinois.

—Rev. A. Wimsett, of Streator, reports in the *Telescope* a gracious revival of religion near that place in the Salem school house. Sixteen found hope in believing and a class of seventeen was formed.

—Editor Hott, of the *Telescope*, was lately visited, all unawares, on his birthday by the Summit street congregation, Dayton, and presented with a fine study chair by his Sabbath school class, and a student lamp by Bro. John Kemp in behalf of the congregation. The students of the Biblical Seminary joined the company, and all experienced a most enjoyable occasion.

DISCIPLE.

—Bro. J. T. Walsh announces in the *Watch-tower* the death of Elder B. Franklin, editor of the *Am. Christian Review*, in Oct. last. He was a preacher about 42 and an editor 30 years, and in the course of his ministry baptized over 10,000 persons.

CONGREGATIONAL.

—Rev. Israel Brown whose very successful work at Olney, Ill., lately closed on account of Masonic opposition, is filling the pulpit of the Independent church at Streator, for a few Sabbaths.

—Hon. Z Eastman delivers his address on John Brown, on the anniversary of that hero's death, in the old Lovejoy church at Princeton, Ill.

—Rev. Henry Avery of Tonica, Ill., has received a call to the pastorate of the Congregational church College Springs, Iowa. A resolution was introduced at the last regular business meeting of the church to withdraw from the Congregational Association because of its position towards Freemasonry. The motion was laid on the table for the present.

WESLEYAN.

—Rev. F. A. Pixley, secretary of the Kansas conference, died Oct. 25th, having just reached his appointment. He was buried at Allendale, Mich., Rev. J. T. Kiggins accompanying the remains from Kansas.

—Rev. A. D. Carter of Deersville, Ohio, is spending the winter in New York State. He has served the church at Deersville for seven years; during the remainder of the present year Rev. Geo. Richey, president of the Central Ohio conference supplies the pulpit.

—Rev. L. W. Krahl of Ontario, N. Y., has been experiencing a revival of much interest and power. At Forestville, N. Y., also under the labors of Rev. O. White, a very extensive revival is proceeding.

—Rev. L. N. Stratton of the *Wesleyan* visited Willimantic and Staffordsville, Conn., after the Worcester convention, expecting also to visit the vicinity of Boston. At the former place he addressed a temperance meeting on Sabbath afternoon. He returned to Syracuse in time for Thanksgiving.

—Past Master Ronayne stopped at Syracuse on his return from Worcester, and lectured in the Wesleyan church on the religious features of Freemasonry.

—Rev. C. W. Hawley expects soon to remove his family to Wheaton. He is now laboring in the holiness work in New York.

FREE METHODIST.

—The last General Conference meeting in Spring Arbor, Michigan, numbered 33 ministers and 25 laymen, 58 in all. The first Conference held in 1862, numbered only 11 members.

—Revivals were reported last week in Fairfield, Iowa; Ravenna, Michigan; Corinth, New York; and Hastings, Nebraska.

—Rev. E. Mathews is at work with great energy in Michigan. On the 20th ult. he raised a new church at Woodstock and hopes to have it ready for dedication at an early day.

REFORMED PRESBYTERIAN.

—The annual Synod set apart Thanksgiving day for a collection for the Chinese mission in California and Rev. Dr. Milligan, secretary of the mission board appealed in behalf of that object through the denominational press.

—Rev. D. S. Faris of Sparta, was elected moderator of the presbytery of Illinois at its last meeting.

—At the last meeting of the Kansas presbytery at Winchester Rev. J. M. Armour of Sterling, was chosen moderator and Rev. M. A. Gault, late of Morning Sun, Iowa, now at Hazel Grove, Mo., clerk. The presbytery adopted the following among other resolutions presented by Rev. D. McKee, chairman of the committee:

"That we reiterate our testimony against secret societies, rejoice in the success of Christian associations in diminishing their numbers and influence, and exposing their anti-Christian character before the world; and that we recommend this association, and its organ, the *Christian Cynosure*, to the cordial support of all our members."

—Dr. McClurkin, president of the Ohio State Association, organized a new Covenanter church in Mansfield, Ohio, in Oct. The new organization numbers 40 communicants, and has called S. A. George to be their pastor.

—The report of the committee on the "Signs of the Times" is just printed. It ably reviews the leading topics of national changes, of reformatory efforts, and of the condition of the churches, and recommends that the National Thanksgiving be appointed as a day of annual thanksgiving for the church.

GERMAN BAPTIST.

—Bro. Bashor, of Waterloo, Iowa, began an evangelical visit to the Tunker churches in Illinois and Eastern States about the first of October. At an old church in Union county, Indiana, the first one of the kind in the State, between twenty and thirty were converted.

—Elder J. W. Stein, of Newtonia, Missouri, is engaged in a lengthy debate with Rev. D. B. Ray, editor of the *Baptist Battle Flag* of St. Louis, on the question whether the Brethren should be considered a church of Jesus Christ.

MISSIONARY.

—At the beginning of this century the Congregationalists contributed an average of eight cents each for missionary purposes; now the average is $7.52 per annum—the largest sum *per capita*, contributed by the members any denomination.

—In 1809, when the London Society for promoting Christianity among the Jews was founded, it is said that the most diligent search could only discover 35 Christian Hebrews in the whole of England. Since then more than 20,000 have embraced the faith and been baptized.

—The Primitive Methodists of England are considered the poorest Christian community in the country, and yet they raised last year $150,000 for missionary purposes. This was an average of $1.00 for every member of the denomination, and a higher average than that of most of the wealthier denominations.

—There are now in Japan 106 Prostestant missionaries and forty-four organized churches. Of these congregations twelve are wholly self-supporting, and twenty-six partially. There are 1,617 church members (native converts), a large proportion being men, who have contributed in the year 1877 the sum of $3,552.11. Gradually a liberal, self-supporting Christian church is being developed in Japan. As helpful to this end there are now three theological schools, with one hundred students in course of preparation. There are already nine native ordained preachers, and ninety-three assistant preachers. In the mission hospitals nearly 18,000 patients were treated last year.

—Not long since, news was received of the sudden accession of about 16,000 natives to the Church of England missions in Tinnevelly, India; and now similar intelligence comes from Arcot mission under the Reformed churches of the United States. According to the Madras *Atheneum*, about 6,000 people residing in different villages, have renounced their idols during the past year and accepted Christianity. They consist of the lowest and most ignorant classes, and though the missionaries do not count them as converted, they see the hand of God and believe that it is part of a great movement toward Christianity.

—The Teloogoos in British India are coming over to Christianity in the true Pentecostal fashion. The Rev. Mr. Clouch writes that in a certain district he baptized 3,262 persons, making the total conversions between June 16 and July 31 (about seven weeks), 8,690. Before January 1, 1879, he is confident that the number can be increased to 5,000 more. At one town he was "literally crowded upon by the people who were pressing into the Kingdom of God."

GENERAL.

—Evangelist J. D. Potter has recently held revival meetings with the Rev. J. D. Stewart at Napoli, Cattaraugus county, N. Y., in which the whole town was moved. Over one hundred hopeful converts are numbered.

—The Methodist ministers of Chicago in their meeting last week discussed Mormonism. Dr. Hatfield held that it was not a matter of conscience but a soul-debasing crime, and on the increase under government protection. The vote of the meeting was that good government ought to disfranchise all polygamists.

—It is reported that a nephew of Charles Dickens, Rev. B. Dickens, is a Methodist minister in Freeport, Illinois.

—Mr. Moody will preach at the Baltimore city jail every Sunday morning during this winter.

—Protestant chapels and schools in Rome are evidently a source of disquietude to the Pope. Catholic architects, contractors, artists, etc., are informed that they are guilty of a deadly sin.

—The Evangelical Mennonites, in conference at Coopersburgh, Pa., recently reaffirmed their position in antagonism to insurance companies and expelled two ministers who refused to submit to the rule. The penalty for taking a policy is expulsion.

—The Bible Society of Geneva, Switzerland, has undertaken to send a copy of the New Testament to each school-teacher in France. It will require about 80,000 copies. The society has already sent about 27,000 copies, and needs funds to complete the work. Each copy costs about sixty cents. The society has received many letters of thanks among them one from a Roman Catholic nun.

—The Thanksgiving number of the New York *Christian Union* will contain a stirring letter from Secretary Sherman on the South Carolina troubles.

CHEAPEST BIBLES EVER SOLD.

See in another column an advertisement of Illustrated Family Bibles at astonishingly low prices. The American Family Bible Publishing Company, Cincinnati, Ohio, is fully able to do what they offer, and we understand that every one who has bought a Bible of them is more than pleased; their Bibles are self-explaining, and the amount of extra matter they bind with the Bible, if bought separately would cost more than they ask for the Bibles. The firm is first-class and the Bibles can be returned if purchasers are not satisfied.

News of the Week.

—Congress met Monday noon and received the President's message, which, as we go to press, it is being sent over the wires. But little was known of its contents by the press, and it is reported that the document was never considered in a cabinet meeting. There is a strong feeling that the Southern question will force its way to the front, although both sides profess a desire to get through with business of the session quietly.

—The new Governor-general of Canada arrived at Halifax last week accompanied by his wife, the Royal Princess Louise. The new governor's name is Sir John Douglas Sutherland Campbell, better known as the Marquis of Lorne. He was received with a grand ovation at Halifax, Quebec and other cities, this being the first visit of a female member of the royal family to this continent. The Duke of Edinburgh, a son of the Queen, is with the squadron at Halifax in the capacity of captain.

—Three Hindoos, who recently killed a young man at Mainpuri as a sacrifice to the goddess Kali, have been arrested, and stand a good chance of being hanged.

—The Berlin police have lately found that at least one-tenth of the population of that city live in cellars. The mortality among them is great. Half of the houses of the city are excessively crowded.

—Another terrible steamship accident is reported from Dover, England. As the Hamburg-American steamer Pommerania, from New York for Hamburg, was proceeding toward the Downs, after having touched at Cherbourg, shortly after 12 o'clock last Monday night, she collided with the English bark Moel Eilien, and sunk within forty minutes. Ninety-four out of the crew of 111, and 72 passengers out of 109 were saved. Although the night was dark and rainy the sea was calm and the approaching vessels discovered each other several minutes before the collision. The bark did not change her course, and the Pommerania, in altering her course, seems to have brought her midships section into such a position that it was a fair target for the iron bow of the bark, which was as sharp as a ram. The blow was a terrific one. The bark crushed into the steamship like an ironclad, at once disabling the latter's engines and ripping her iron skin like paper. There does not seem to have been any inattention to the lookout. The captain and one of the officers were on watch on the bridge. Two of the steamer's eight boats were crushed and one was swamped. The rest were inadequate to save all. Captain Schwenzen made every effort to save his passengers, but the crew seems to have been under little control. The captain went down with the vessel but was rescued by a Holland bound steamer.

—Since the cessation of hostilities twenty-nine vessels have arrived at Constantinople, mostly from the United States, with large cargoes of rifles and cannon. The Turkish troops are now as well furnished with arms as before the war.

—The result of Count Schouvaloff's interview with the Marquis of Salisbury is a failure. The Marquis stated explicitly that Great Britain would not permit, on any account, the slightest infringement of, or deviation from, the Berlin treaty, nor any prolongation of the time of the Russian evacuation of Bulgaria, nor any intermediatory interference in the Afghan affair. The Marquis of Salisbury further expressed his surprise that so able a statesman as Count Schouvaloff should be engaged in such a useless endeavor. Count Schouvaloff, seeing that his mission has entirely failed, will probably leave London at an early day.

—The British expedition to Afghanistan has been pushing its way without serious opposition through the mountains toward Cabul. A dispatch from Peshawur on Friday evening reports a dangerous foe in the rear. It says: Gen. Browne's communications have been temporarily cut. Hostile highlanders, estimated at four thousand in number, have collected in the hills below Ali Musjid. They cut off stragglers and fired on armed parties. The section of the pass between Jumrood and Ali Musjid has been closed altogether for the present. A strongly escorted convoy failed to force its way to-day. The situation is serious, and strong measures are inevitable.

—Under the order of the Prussian ministry declaring persons considered dangerous to the public order may be denied the right of residing in Berlin or its suburbs, about forty conspicuous Socialists have received the order of expulsion, among whom were Messrs. Passelman and Fritscheer.

It appears there is some foundation for the report that General Grant has been proposed as a candidate for the throne of Bulgaria. Under the provisions of the first and third articles of the treaty of Berlin, Bulgaria is constituted an automatic principality, under the suzerainty of a Sultan, with a Christian government and national militia. The Prince is to be elected by the populace, and their choice must be approved and confirmed by the Porte and by England, France, Germany, Russia, Austria and Italy. No member of any reigning European dynasty is eligible to the post, and this provision has greatly limited the number of eligible candidates. The brilliant reputation of General Grant as a soldier and a ruler, it is said, has led the Bulgarian nobles, who are now debating among themselves the question of a ruler, and the details of a new constitution, to look upon him as the most desirable prince.

—The St. Petersburg correspondent of the Vienna (semi-official) *Political Correspondence* says that Russia has announced her intention of actively supporting the Ameer in the event of England occupying any points in Afghanistan from which the Russian dominion in Asia might be effectually threatened. This announcement is based upon the assertion that England has violated the alleged Afghan agreement of Lord Clarendon by the occupation of Quettah. The intention of Russia is apparently confirmed by the Moscow *Gazette* declaring that intervention is indispensable now that the occupation of Quettah has been succeeded by expeditions in the direction of Candahar and Herat.

—Reports to the English press represent India as fierce for war. One voice we hear raised, though only in prayer against war, and that the voice of the non-Christian Brahmo Somaj, in the "Devotional" column of its organ, the *Indian Mirror:* "Dark clouds are gathering over the frontier. God Almighty, hasten to our rescue. Appalling and sickening preparations for war have already commenced and troops have begun to move. God Almighty, send thy Holy Spirit to those places where our rulers are holding meetings and taking counsel of each other, and so turn their hearts that they may seek peace, and not war. Teach them to war with their own warlike propensities and vanquish those great enemies anger and ambition. Teach them and teach captains and soldiers to believe that there is greater glory in promoting peace than in causing bloodshed and desolation and death. Lord, may peace descend once more on this ill-fated land!"

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Ansel Lake, Gray Willow, Illinois, sends one for a year and three for three months each, and writes: "I will try to get as many as I can."

J. F. Browne, Evansville, Wisconsin; Dr. J. A. Bingham, Mallet Creek, Ohio; I. Jackson, Keene, New Hampshire; W. L. Leister, Oakland City, Indiana; J. H. Wickersham, Rainsboro, Ohio; and J. G. Miller, Coulterville, Illinois, send two subscriptions for one year each. Dr. Bingham writes: "I will do what I can for you. * * * I pray you may succeed for 10,000 and then double twice more, 20—30—50,000 at least should be had." Dr. W. L. Leister writes: "I will be on hand with other subscriptions before long." J. H. Wickersham, Rainsboro, Ohio, writes: "I think I shall be able to add some more soon." John G. Miller, Coulterville, Randolph county, Illinois, writes: "I wish you might have your 10,000 before New Year's day."

A gentleman at West Winchester, Dundas county, Ontario, subscribes for the paper and writes: "Have seen but one number of the *Cynosure*. * * * At some future day when the Baptist Convention of Ontario meets, of which denomination I am a lay member, I would like to send each pastor a number." Let us perseveringly continue to hunt up these friends of reform who never saw the *Cynosure*.

E. B. Palmer, Batavia, New York, writes: "I will try and send a respectable club."

E. G. Cooper, Albany, Missouri, orders two papers continued and writes: "I hope to get some subscriptions soon."

Do not be discouraged after one or two days of unsuccessful canvassing. Go home; get thoroughly rested and ask, Why did I fail? Did I talk too much or too little? Was I too timid or too bold and over confident? Did I fail to set before those whose subscriptions I solicited the merits of the *Cynosure* in their true light? News, Topics of the Time, strong editorials, Sabbath School Department, Family and Children's Departments, articles on secret societies, reform news, pure advertisements, etc. Sixteen pages every week for a whole year at $1.50 if paid for before March first. Look the matter over, slowly, humbly, prayerfully, courageously. If you have done every thing just right, do not be discouraged until you have tried every family, *every individual* that it is possible for you to reach. Do not forget the hired help. Hired men need the paper and women also. Often they would like to give the paper for a New Year's present to parents, brothers, sisters or other relatives. Do not overlook any one. Make thorough work. Let us all heed Bro. Hickman's call and take a long, strong "lift at the

TEN THOUSAND."

Books and Tracts sent week ending Nov. 30, 1878.

By Mail.

G Williams, C Leeson, W Hocking, A F Ontis, B George, W H Dixon, W H Rossetter, W J McKnight, A F Ayers, Mrs L T Duling, W J Wren, P Tremolin, H P Rolfe, G F Kellogg, S E Black, D I Braceland, H H Benner, C B Botsford, W Naylor, W O Watson, B M Mason, R O Adams, E W Melvin, C J Johnson L C Gaskill, B Osborne, T N Robinson, D W Lawrence, H O Bader, H A Desper, J F Tweedy, E Mitchell, J A Cope, A Bookwalter, P G Smith, J B Evans, J Garside, J D Laflamner, F L James, Rev N D Lanphear, Dr J E Hawley, N H Herniup.

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MARKET REPORTS.

CHICAGO, Dec. 2, 1878.

GRAIN— Wheat— No. 2		83½
No. 3	69	70
Rejected		56
Winter	79	88
Corn—No. 2		31
Rejected		28
Oats—No. 2		20
Rejected		17
Rye—No. 2		44½
Bran per ton	7 00	7 25
Flour—Winter	4 00	5 00
Spring	1 75	5 00
Hay—Timothy	7 50	7 65
Prairie	5 50	6 00
Mess Beef	8 00	9 00
Tallow	6½	6¾
Lard per cwt	5 67	5 72
Mess pork, per brl	6 60	7 75
Butter medium to best	10	25
Cheese	8	8
Beans	1 00	1 50
Eggs	17	18
Potatoes per bu	35	53
Apples	1 00	1 60
Seeds—Timothy	97	1 07
Clover	3 70	4 00
Flax	1 20	1 26
Broom corn	1	4¼
Hides green to dry flint	6	14
Lumber—Clear	27 00	34 00
Common	11 00	13 00
Shingles	1 50	2 90
WOOL—Washed	26	35
Unwashed	15	24
LIVESTOCK Cattle Choice	4 25	4 50
Good	3 75	4 00
Medium	3 25	3 50
Common	2 00	3 00
Hogs	2 70	3 00
Sheep	2 50	3 50

New York Market.

Flour	$3 90	8 25
Wheat—Spring	90	94
Winter	1 00	1 10
Corn	43	63
Oats	29¼	34
Rye		58
Lard		6½
Mess pork	7 40	7 80
Butter	16	26
Cheese	6	9
Eggs	24	25
Wool	10	42

It having been widely advertised under the caption of

"America Ahead in Spool Cotton."

that the Jury on Cotton textiles, yarns and threads, at the Paris Exposition, decreed a Gold Medal and Grand Prize to the Willimantic Linen Company for "SPOOL COTTON ESPECIALLY ADAPTED FOR USE ON SEWING MACHINES," over all the great thread manufactures of the world, we owe it as a duty to the public and to J. & P. COATS to announce that

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WILLIMANTIC LINEN CO., Silver Medal.

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THE CHRISTIAN CYNOSURE.

"In Secret Have I Said Nothing."—*Jesus Christ.*

EZRA A. COOK & CO., PUBLISHERS, NO. 13 WABASH AVENUE.

CHICAGO, THURSDAY, DECEMBER 12, 1878

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H. L. KELLOGG, ASSOCIATE EDITOR.

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TERMS.—Until March 1st next $1 50 per year to all. Currency by unregistered letter at sender's risk.

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Notices.

NEW ENGLAND.

TO THE FRIENDS OF CHRISTIAN REFORM IN NEW ENGLAND:—The annual meeting of the National Christian Association at Worcester was a grand success. A deep impression was made in that city and one that will be felt throughout New England. In order to follow up and continue the good work the delegates from New England have secured the services of Rev. H. H. Hinman of Wheaton, Ill., who has had much experience in this work, and whose name is familiar to the readers of the *Cynosure*. Mr. Hinman will respond to all calls for lectures when not engaged. Correspondence in reference to the lecture work may be addressed to Mr. Hinman or to me at Willimantic, Conn.

JOHN A. CONANT.

ELDER J. F. BROWNE, State Lecturer for Illinois, expected to begin work early this week. His first work is to be in Whiteside county in Morrison and vicinity. All friends who desire lectures may address him at Wheaton. Let this work be taken in hand with all energy.

—After attending the organization of the State Association of Minnesota this week Past Master Ronayne will visit Menomonee, Wis., and work the three degrees on the evenings of December 17th, 18th and 19th.

—Rev. J. P. Stoddard reached this office Monday morning. His letter on 9th page tells of his journey here. On Tuesday he started for Minnesota, where he will aid Prof. Paine and other workers in establishing a vigorous State Association.

TEN THOUSAND SUBSCRIBERS.—*The special rate for the Cynosure till March 1st next is* $1.50. *The regular price is* $2.00, *which will be resumed after that date. Remember,* $1.50 *till March 1st for old or new subscribers.*

Topics of the Time.

A hopeful instance of reform in public Sabbath violation is reported from Connecticut, where not long since a Sunday excursion train was patronized by but *six* persons, in consequence of the earnest protests from Christians of the locality and faithful warning from the pulpit watch-tower. At the opening of Congress, too, the Sabbath preceding, so often given up to caucusing and "pipe-laying," was disturbed by but a single meeting, and that was of the greenback party which joined the fortunes and labors of Peter Cooper and Ben. Butler for the campaign of 1880.

The secret labor unions are not indifferent to the large vote cast by their socialistic constituents in the fall elections. Last week a hundred and eight delegates, claiming to represent all the trade union lodges of the country, met in Philadelphia to form a national political platform. It was decided to hold a national convention in this city or St. Louis next month, and Presidential nominations will be in order. Butler has expectations in this direction, but there must be a broader basis for his operations than is presented by this lodge coalition, if he would be successful even in keeping himself before the public as a candidate. This movement may be ordered of God, however, to arouse the sluggish patriotism of our people to the dangers crouching in the lodge system, and be a means of hastening its downfall.

The President's message has been too widely read to require particular comment except to note its effect upon the country. The aggregate public opinion esteems it a politic but unsatisfactory document. It is a business-like review of the year, with no recommendations in particular but would naturally occur to men of good judgment. The people of the North, roused and indignant at the continued political persecution in Louisiana and S. Carolina justly expected a trumpet blast at what is believed to be perfidy and murder. They are hardly satisfied with the caution of the message; neither is it likely the Democratic House will do anything but refuse the appropriation asked for to prosecute election frauds, or that the people in those States where "wrongs have been perpetrated will give their assistance toward bringing to justice the offenders." We must remember, however, that the President is dealing with opponents, and his caution may be successful in the end. The country will wait with some anxiety for the fulfillment of the promise "whatever authority rests with me to this end I shall not hesitate to put forth."

While all look to the President to bring to punishment all violators of the laws in these election cases, Secretary Sherman is under as careful scrutiny respecting his financial movements. In his efforts to carry out the resumption law he has, it is believed, the confidence of his constituents in an unusual degree. He is in favor of a gold, silver and paper currency worth all that it professes, and has shown a wise management and forethought in meeting the exigencies of the case. The late opposition of the New York banks to silver money and their attempt to practically demonetize it has produced an unfavorable impression on the minds of many who have supposed that resumption would be an easy matter. The Secretary, however, should feel equal to this emergency. If Wall Street overrides him and the measures which have the known favor of the country, Mr. Sherman need only to appeal to the people, and he will be sustained. The treasury has now about $118,000,000 in gold for resumption purposes, with outstanding legal tenders amounting to $348,000,000. As the time draws near for this important event, the prospect of many contingencies arising to disturb monetary affairs is more certain and an increasing tendency will be felt throughout the country to pursue a cautious policy for some time to come.

Our financial difficulties have not reached so desperate a point as those of Great Britain, bad as they are. The failure of the Glasgow bank has been followed within a week by the suspension of the Caledonian bank, of the same city, with deposits amounting to $5,215,000, and of the West of England Bank, with $17,500,000 liabilities. The consternation in South Wales from this collapse is great, and the effects may hardly be less disastrous than the first Glasgow failure. It is reported that the condition of the cotton, iron, coal and other industries in England have not been in a worse state since the Crimean war twenty-four years ago. Wages in the cotton mills have been reduced one-fifth, and many mills have ceased running. In the coal and iron trade the reduction is nearly as great. In Blackburn, out of 80,000 inhabitants 8,000 to 10,000 cotton operatives are out of employment. In Oldham the mills have had almost constant losses during eighteen months. One of the model workingmen's companies, which used to divide 30 per cent, lost $10,000 the last quarter. In Preston 314,000 spindles are idle and a fearful crisis is anticipated. The average wages of Scotch miners is 75c; Welsh, 85c, and Northumberland, $1.25. At Wolverhampton and other coal and iron centers hundreds are actually starving. Families are without food days in succession. Similar stories come from Sheffield. A reliable correspondent there says: "The distress is deplorable and harrowing to behold. I never witnessed anything like the present scarcity and poverty." The result of this fearful condition must be to check the ambition of the British government, and to largely increase the emigration to our shores of sober and industrious workingmen. We should be prepared to answer large calls upon our benevolence during the next year, to meet this incoming tide with educational and religious privileges, if, indeed, we do not have to help feed the starving who cannot come to us.

While an unusual emigration may be expected from England, the Berlin correspondent of the *Christian Union* calls attention to a "deliberate proposition" to ship to this country thousands of German Socialists whose presence is no longer endurable in that country, and warns us of the danger. The telegraph informs us that forty leading Socialists were driven out of Berlin in one day last week by the police They will naturally seek our shores, from whence they will operate as far as possible on Europe; but their presence here, in addition to the considerable element of the same kind already poisoning our politics and defying our most cherished institutions, may work untold evil. While the theory is objectionable, we may be compelled to adopt in practice the correspondent's remedy, and establish a moral quarantine to shut out from us this class of emigrants.

The Right of Inspection in the Church.

BY REV. H. H. HINMAN.

Fifty years ago a minister applied to be received into the Chilicothe Presbytery and was asked by the moderator if he was a Mason. He replied that he was. He was then told that there were some of the brethren that thought Masonry a bad institution, and in order that they might all know what were the real facts of the case and be able to judge correctly as to whether it ought to be tolerated in the ministry, he would please tell them JUST WHAT MASONRY WAS and what it required. Who shall say that this request was not reasonable? Has not the church a *right* to know that the practice of its members is in harmony with its principles and their covenant obligations? The very idea of a church covenant implies that every member shall submit his life to the inspection of the church. Nay more; it is one of the express agreements of the covenant that each member shall exercise this right in watching over his brethren and submitting his life to their watch-care. If you take away this right, you have *destroyed the church covenant;* you have destroyed church fellowship which can only last while the covenant is kept; and you have *destroyed the church.*

Organized secretism in all its forms assumes to take away this right from the church and hence is utterly inconsistent with membership in it. That minister of course could not tell the Presbytery what Masonry was and still be a Mason, and of course the Presbytery could not receive him. It had no right to receive what was of questionable propriety. It was not the Presbytery but Masonry that excluded him. If a church member were suspected of drunkenness, and the church should undertake to inquire into the facts of the case, his refusal to state the facts would be held to be sufficient evidence of his guilt. It would be at least a clear case of the violation of his covenant to submit to the watch-care and discipline of the church.

How much more is this true if, when he is kindly asked if he is guilty of the blasphemous oaths of the lodge, and he tells the church that he must not tell, for he has entered into another covenant, confirmed by an oath, that forbids him to tell anything in reference to the matter? Who can fail to see that the two covenants require exactly opposite things, that the one commands him to tell the church while the other swears him not to do it; and hence that he cannot keep the one without discarding the other? How reasonable then that the church make it a condition of entering into covenant with any and every member that he shall renounce all other covenants inconsistent with his church covenant? How reasonable that the right of inspection that the church has *solemnly promised to exercise shall be exercised*, and that to deny this right is to renounce the church.

What Have You Done?

BY J. G. MATTOON.

Not long ago I was asked the question, "What have you Anti-masons done?"

We organized a little more than ten years ago, and now a majority of the counties in the Northern States have had one or more Anti-masonic lectures. Edmond Ronayne has been kept busy for the last three years, working the degrees in public, free to all who wished to see. Men are seceding from the order all over the land, so that there is scarcely a community that has not one or more seceders that will sit down and chat with you about the secrets of the order as freely as an old farmer would about raising wheat, corn, or hogs. The lodge door for some time has stood open, untyled, and any one that wished could come and see. Children may be seen giving the lodge signs on the streets, and almost any school-boy can tell where the "Worshipful" hangs his hat. The champions of the order have been challenged to defend it in open discussion, but they have, with scarce an exception, wisely kept their jewels. Anti-masons are as well, if not better, acquainted with standard Masonic works than the average of Masons are.

Now, aside from slandering, mobbing, shooting and poisoning a few lecturers, what have you Masons done? Your cry of "perjured villain" against seceders has only recoiled with double force upon your own heads, by adding your perjury to their's.

Let us suppose a case. A Mason admits that Ronayne's exposition is true; he is summoned to appear before his lodge to answer for the crime; he pleads guilty, and is expelled. Does not that whole lodge set their seal to the truth of the exposition? Suppose that this same man had declared in the presence of twenty or more Anti-masons, that Dr. Jayne's Medical Almanac for 1860 was a true revelation of the secrets of Masonry, and he had plead guilty to that charge; does any one believe that he would have been expelled for it? Of course not. Lying is not a Masonic crime. But telling the truth is.

And now, after so much light has been shed on this subject, what are we to think of the minister who "don't know anything about it?" How long are we to accept such a man as our spiritual guide? Is he a fit person to warn the people of their sins, who has taken such prodigious pains not to know what sin is? "And when they were put to death," says the Apostle, "I gave my voice against them." Just what thousands of our ministers intend to do with the lodge, but they want to be sure it's *dead* first.

They remind me very much of the little boy who found a small garter snake while in the field with the harvesters. His father handed him a rake, and told him to kill it. The little fellow struck at it several times, and then said, "Daddy, I can't reach it." "Well," says the old man, "step up to it." The little fellow took one step forward and two backward (the backward steps first, of course), and tried again. "Indeed," says he, "daddy, I can't reach it." The old man set the heel of his cradle on the snake's head and pressed t down into the loose earth so that there was but a few inches of its tail above the surface. "Now," said the little fellow, "let me kill it."

Yes, J. L. Barlow was right when he said, "When the class you speak of (the workers) have gained the victory, and come out with ragged uniforms, thinned ranks and tattered banners, you will see the others, with glossy garments and gloved hands, jumping on to the car of victory and out-shouting the battle-worn veterans with, 'See what a great victory we have gained!'" You will doubtless laugh at the little boy, and yet he did notice the snake, he did call the attention of the crowd to it, he did go so far as to strike at it several times. Dear reader, has your minister ever ventured so far against the lodge? If he has not, and you are still supporting him, don't laugh at the little boy.

—One of the strongest points against all secret societies is made by Dr. Wayland in his well-known standard work on moral science. He says, "We see the anti-social tendency of all those secret societies, of which the object either avowed or in fact, is to protect the individual members in opposition to the laws, that is in opposition to society. In this case, while the individual receives from civil society the same benefits as other men, and expects from it the fulfillment of its part of the contract, he does not make on his part, the corresponding surrender. He expects to be protected and redressed; but he reserves also the right of protecting and redressing himself, and it may be in opposition to the just operation of those laws which he enforces upon others." This is a solid nugget of reasoning which is of itself enough to break up every lodge in our country and every other land where people are not savages without civil society. From this masterly logic we see that secret societies are not consistent with a form of civil society. They belong, if anywhere, to the savage or barbaric conditions of the race of men. —*Telescope.*

Happy the man who gets up a club for the Ten thousand.

Did they Abide by Their Oath?

There were more than forty of them that had taken it upon themselves. They were mad against Paul, just as he himself had once been mad against the disciples of the Lord Jesus; and they were determined to have him out of the way. "They banded together and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul." They were very earnest about it, and very determined. Their blood was up, and they were ready for the rashest measures. Before a crumb of food or drop of liquid should enter their mouths, Paul should be slain. Such was their purpose, and such their oaths. And how did they come out? Or, failing in that did they die of hunger and thirst?

One thing is certain; and that is, that Paul did not at that time die at their hands. They were not sufficiently cautious in keeping their designs a secret, and providentially, by the interposition of the chief-captain, Paul was rescued from their hands. We read of him, some days after, down at Cesarea, safe and well. And still later, we read of him on his perilous voyage to Rome, where two whole years we find him preaching the gospel in his own hired house. And how much longer his life was prolonged we are not definitely informed. A martyr's fate befel him at last, and it is possible that some of these oath-bound Jews had a hand in shedding his blood. But did they abide by their oath all this while? If so, they went hungry and thirsty for a longer time than it has been our fortune to read of, or to hear of in any other instance—the longest of the kind on record being forty days and forty nights. We are more inclined to think that, when they found that the prey had escaped, they came to the conclusion that their oath would be "more honored in the breach than in the observance," and that, however reluctantly, they yielded to the necessity. Men of their character would not be very likely to endure the cravings of hunger and thirst for the sake of being consistent. When men make an oath they should make sure that they do not bind themselves to do a wicked thing. And they should remember, too, that there is a God above them. They should say, "If the Lord wills, we will do this or that." In a good cause, as in the cause of temperance, or the cause of Christ, looking unto him for all needed grace, it may be proper for one to enter into solemn engagements. Beware of rash and wicked oaths.—*New York Observer.*

POWERFUL PRAYERS.—Has not the church almost to learn. yet what is the power of prayer? What conception have we of believing prayer, before which mountains depart? What of persevering prayer, which causes us to stand continually on the watch-tower in the day-time, and which sets us in our wards whole nights? What of importunate prayer, which storms heaven with its violence and force? What of united prayer, gathering us together to ask help of the Lord? What of consistent prayer, which regards no iniquity in our hearts? What of practical prayer, which fulfills itself? Let but such prayer be understood, let but our spirit "break with such longing," and the expectations of our bosoms shall not be delayed. "And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear."—*Dr. Hamilton.*

The Relation of Freemasonry to our Republican Government.

A PAPER READ BY GEN. J. W. PHELPS, OF BRATTLEBORO, VT., BEFORE THE NATIONAL CONVENTION, WORCESTER, MASS.

In order to understand the relation of one institution to another, we must know something of their history and character. We republicans are all supposed to be familiar with the history of our government, but we are told that we know nothing and can know nothing of Freemasonry, unless we join the lodge; and as very few of the American people, it is to be hoped, have done, or will do that, it follows that the American people know very little about Freemasonry. It is time, however, that we should know something about it. And this is the object of our meeting here to-day; it is to call the attention of our fellow citizens to the dangers that threaten republican government from the Masonic lodge.

Secret societies have existed in the world as long as priest-craft has existed in it. Indeed, priest-craft, or the making of a cunning, selfish use of sacred things, is the very essence of all secret organizations. Freemasonry is a modern form of ancient priest-craft, used chiefly by politicians. It is not an American institution, and has never yet been adopted by our laws, or by the people at large. It is an English institution of surreptitious origin, and is entirely foreign to the spirit of our American Constitution and laws, our religion, and our manners and customs. It originated in a London grog-shop, in the year 1717, and is as much out of place in America as the Star Chamber would be. The particular time at which it came into existence, was at the close of a long period of foreign wars, domestic bloodshed and political strife, occasioned, we may say, by Jesuitry, beginning with the reign of Queen Elizabeth, and extending down to the days of George the First. During this long prevalence of civil and religious anarchy in England, the popular mind had become subject to the most demoralizing influences; was worn out and disgusted with Jesuitry; and the politicians, a class of men which then for the first time came into vogue in modern Europe, seem to have acquired a perfect hatred and contempt, not only for Jesuitry, but for the Christian religion generally. Heretofore the people of Europe, England included, had had few rights which kings were bound to respect; but by the adoption of a system of secret politics, which Freemasonry really is, a mere standing political caucus, the tables were turned, and now kings, laws, governments and authorities are to have no rights which secret, irresponsible manipulators are bound to respect.

Some of the worst and most infidel frequenters of the London grog-shops, as well as some of the most learned men of that period would seem to have had a hand in fashioning the institution of Freemasonry. We might mention, as among those whom we suspect as having had a hand in its creation, the names of Bolingbroke, Middleton, Shaftsbury, and Wollaston. That the arch infidel and enemy of the Christian religion, Voltaire, aided in the work, would appear to be very evident. It is well known that he resided in London during a part of the decade in which Freemasonry originated; and his correspondence with Frederick the Great and other fellow Masonic infidels, shows unquestionably that he favored the imposition.

It is from the writings of Voltaire that we get the original design and plan of Freemasonry. The design was, to get up a system of mystic rites and precepts which should take with the lower classes as a religion, and thus defeat Jesuitry at its own game. For this purpose one of the old trades unions, whose arts used to be termed "mysteries" and whose companies were styled "honorable," the brick-layers' union, was taken as a basis, and upon this foundation the speculative workers erected a framework of religious precepts, rites and observances, drawn from various sources, from ancient pagan mysteries, from the Bible, from geometry, from architecture, from the sciences generally, then very limited, and even from Jesuitical practices themselves. This system of practical religion thus ingeniously contrived, and which is only another form of Jesuitry itself, was imposed upon the religious faith of mankind, than which nothing in life is more serious, more tender and more important, as a kind of contemptuous joke, which would better become pirates and bandits, than educated men who had the interests of society at heart. The idea of the plan was so ingenious, and the device so cunningly carried out, that it was received with favor by infidels and their dupes every where; and every where the Jesuits began to be confounded at finding themselves equalled at their own cleverness, and thwarted by their own artifices quietly directed against their order. The inventors of this scheme, while hating villainy, had no respect for the dignity of human nature, and had no other idea of government than that of philosophic kings, with large armies and full treasuries. The lower classes of men they despised.

There was no room for the birthplace of our holy religion in a tavern; but, naturally enough, this ingenious parody and infidel rival of our religion, found a a proper place for its origin in Apple Tree Tavern, in London, in the month of June, 1717. From there it rapidly spread all over the world wherever infidelity and dram-drinking had taken root. It claims to be "the most moral institution that ever subsisted," and thus insidiously commended itself to the acceptance of religiously disposed persons who were too pious or too superstitious to suspect a fraud. It was introduced into Boston, Massachusetts, through the agency of an English nobleman, in 1733. The object of sending it to Boston at so early a date probably was to serve as a means of enabling the English colonists in America to contend against the intrigues and machinations of the Jesuits of Canada, of Maryland, of Louisiana and Florida, and also, perhaps, to quell the republicanising enthusiasm of the Puritans. Freemasonry being thus introduced into the colonies, gradually and unsuspectedly extended its leaven until the Revolutionary war broke out, when some of the leading officers, we find, proved to be Freemasons. As Freemansonry is a conspiracy against all Christian forms of religion and government, it was hence found to be a convenient engine for conspiring against the aristocratic government of Great Britain. Thus early this device of the English aristocracy for their support and defence was turned upon themselves; and happy will the aristocracy be if it escapes worse calamities than that from its use! General Washington has been claimed by Freemasons as a member of their fraternity, though a character so noble and elevated could never have given much aid in extending the wicked charlatanism of Voltaire; and in fact, during all his public life he never entered a lodge of Masons more than once or twice. Benedict Arnold, it is believed, was a right worthy Mason, as was also Aaron Burr; and how many others of the American Revolutionary officers, good, bad and indifferent, we know not. We feel assured, however, that none of them could have derived any valuable qualities or aids from Freemasonry. In these later days the list has become greatly enlarged, and it is likely to become more so still, especially among the vicious and depraved, whose purposes it answers well. It now bears the distinguished names of Jackson, Polk, Pierce, Buchanan, Andrew Johnson, Colfax, General Grant and Butler, Secretary Belknap, Breckenridge, Jefferson Davis, in fine almost all the rebel generals, and others, all of whom are classed as secret society men or supporters of the lodge.

After the Revolution English supremacy here in the United States together with all the objectionable instruments for its support, ought to have been done away with; but interested men, and unworthy passions were at work to preserve from destruction this worst instrument of all. Among these interested men was a curious character by the name of Thomas Smith Webb, of Boston, whose Masonic title was that of King or Grand King, a title not less accordant with republican government than is the spirit of the institution under which it is assumed. He seems to have been a person of no especial note, and yet, as the preserver and organizer of Freemasonry in the United States, his agency is having more influence upon our destinies to-day than that of Washington himself, the Father of his Country. Mr. Webb is the first standard author on Freemasonry in the United States; and all that any one can justly say of his work is, that, in order to a thorough detestation of its deceitful sophistry, one need only to read it. Its whole theory, principle and practice, is insidiously subversive of our religion and our republican laws and institutions.

As a result of Mr. Webb's Masonic labors, which drew to a close about the first decade of this century, Freemasonry, rescued from merited oblivion, went on increasing like the growth of weeds of a summer's night, until finally its hostile character first became disclosed to the American public, in the murder of a citizen, an old soldier, by Freemasons, for publishing their secret and pretended holy mysteries. The American people were surprised and astounded to find that there was an institution in their midst that had laws of more binding force than those of the country; and that while the constitution gave every body the right, nay, virtually rendered it every one's duty, to publish valuable information freely and without hindrance, yet this secret organization made such an act a crime, and punished it with death! Here was a wheel within a wheel, an empire within an empire, a double government that some men speak of, with a vengeance. The result of this surprising discovery was, that our free spirited people arose against Freemasonry, and nominated an Anti-masonic candidate for the presidency. But, unfortunately, Freemasonry had become a necessity to the slave States, in order to enable them to resist the pressure of the free States and preserve slavery, and of course, the slave-power of the South, when added to the Masonry of the North, proved too much for the Anti-masons, and their party soon succumbed. Slavery and Democracy, aided by Masonry, carried the day over the Anti-masonic and Whig parties, and finally even the names of these most respectable of all American parties went into disuse.

At length, about the year 1852, in an evil hour for the country, the politicians of the free States instead of trusting to the strength and virtue of our republican institutions, resorted to Freemasonry in order to contend against the wiles and subtleties of the slave-power. This was repeating over again the very fault of the original inventors of Freemasonry, who made use of it to oppose

(Continued on sixth page.)

Reform News.

The Kansas State Convention.

The Kansas Christian Association, opposed to secret societies, met in Topeka, Sept. 30, 1878, at 8 o'clock P. M. Officers elected for the ensuing year: Rev. J. S. T. Milligan, President; Rev. J. T. Kiggins, first Vice President; Rev. Mr. Miller, second Vice President; G. H. Griggs, Recording Secretary; Rev. J. A. Richards, Corresponding Secretary; J. Alexander, Treasurer.

The following resolutions were unanimously adopted:

Whereas, The various secret orders of our country are in the spirit and form of their organizations ungodly, anti-Christian and unscriptural; and

Whereas, they involve in their practice and rules the violation of God-given rules of social, family, national, and ecclesiastical life and duty;

And, inasmuch as their very existence is, as we firmly believe, fraught with danger to our own and our childrens' interests and welfare, the church's and nation's safety;

And, being fully convinced that Masonry and Odd-fellowship are, in their pretendedly benevolent character and workings, a delusion and snare;

That secret temperance organizations are a fraud and failure; and that workingmens' combinations are communistic conspiracies against capital and property, and especially as they have become armed and violent, and are already responsible for lives destroyed, property burned, human rights invaded, and lawful authority resisted; therefore,

Resolved, 1st. That we condemn and resist them in the name of Christ the Saviour and Sovereign, and as Christians and patriots will seek their removal.

2d. That this great and increasing evil makes it necessary that the standard of the Lord through the churches should be raised up against it.

3d. That the effort to correct this giant evil should be united by the maintainance of the National Christian Association and auxiliaries in all the States in which the united power of anti-secret churches can be brought to bear, and by God's blessing made effective.

4th. That we invite and urge the anti-secret churches in this State to send as large delegations as possible from all their congregations to attend the annual convention of this association.

5th. That we declare it to be our profound conviction that no conscientious Christian citizen can vote for any candidate for any office, State or National, who is a member of any secret order, or who is intemperate or irreligious.

6th. That we owe it to the cause of truth and righteousness to keep a State Lecturer employed at least one half of his time in this State.

The officers of this Association were constituted an executive committee to secure such lecturer or lecturers as they deem proper, and to et the time of the next annual meeting.

GEO. H. GRIGGS, Secretary.

Till March the Cynosure for $1.50 *a year.*

Invitation to Dr. Cook.

OFFICE ASSOCIATE PRESBYTERIAN, PORTLAND MILLS, Ind., Nov. 29, 1878.

Mr. Editor: SIR:—A letter came to this office from one of your noble army of lecturers against secretism, but having been mislaid, we can't answer directly; and therefore beg leave to state to him through your excellent paper that this is a good point for anti-secret workers to do good. There is here a strong element of opposition to secretism but the subject has not been publicly agitated save in the pulpits of the two congregations whose opposition to secretism is a part of their religious profession. Outside of those two churches there is a strong element of secretism which needs to be assaulted with all the artillery which your lecturer can bring to bear in the way of logic, fact and eloquence. If therefore Mr. Cook (we think that is his name) will correspond with us again we will endeavor to arrange for a series of lectures from him on the important subject to which he is so earnestly devoting himself.

PAUL G. SPENCER,
W. B. GILLESPIE,
H. L. BROWNLEE, } Citizens.

The Anti-Secrecy Reform of Indiana.

A PLAN FOR ORGANIZATION.

The Indiana Association Opposed to Secret Societies has recently held its annual meeting at Spiceland, Henry county. This Association embraces some true and tried men. Among this number are some old veterans in the anti-slavery reform. These venerable men of pure and noble impulses are quite a source of intellectual strength to the cause of truth and righteousness, as advocated by the Association.

Besides these noble men, there are many others of like spirit and character within the State of Indiana, who ought to be mustered into the anti-secrecy ranks at an early day.

There are young men of promise also, who, at the risk of their reputation and property, have given themselves to the Lord to oppose the wrong and to advocate the right. Knowing that the war against secretism is a war against "principalities and powers," and against "spiritual wickedness in high places," the Association is profoundly impressed with the magnitude of the work, and would earnestly appeal to all who are opposed to the manipulating influences of secret societies, to be true to their convictions of right by taking a positive stand against this system of iniquity, which rivals the Christian church, and which seeks to control the government.

Believing that the works of darkness ought to be made manifest, and that this can be accomplished most successfully in an associated capacity, we would earnestly appeal to all who love the truth, and who believe that the truth will make men free, to join with us to oppose this system of lodge teaching, and lodge swearing, which enslaves the souls of men and robs them of their manhood.

The object of the Association is to ventilate this question, by furnishing the people with *anti*-secrecy, and also with *pro*-secrecy literature; and by cultivating the lecture field. Dr. S. L. Cook of Albion, Ind., is the authorized State agent and lecturer.

We seek an open and fair discussion of the merits of a question of vital importance to the American people.

The *National Christian Association* now owns a valuable publishing house in Chicago, and the publishers of its organ, a large weekly, the *Christian Cynosure*, are also publishing books and tracts extensively in the interest of the reform movement.

Since the organization of the National Association the following States have been organized as auxiliaries, to-wit: Connecticut, New York, New Hampshire, Ohio, Indiana, Illinois, Michigan, Pennsylvania, Wisconsin, Iowa, Kansas, Missouri and Minnesota.

The anti-secrecy sentiment of the country is being rapidly developed; but to secure a more systematic and effectual general effort, it is important that there should be thorough work throughout the State, in organizing associations auxiliary to the State Association. These Associations should send delegates to the meetings of the State Association, and keep themselves in correspondence with the general work.

If further information is desired it may be obtained by addressing Dr. S. L. Cook, State Agent, at Albion, Ind., or Dr. G. W. Champ, chairman of the executive committee, at New Lisbon, Ind., or Rev. H. Floyd, president of the Association, at Dublin, Ind.

Let the friends of the reform send in their requests for lectures. You can do a good work by opening the way for lectures. The people need light. Secret societies by an unseen and imperceptible power are controlling the political, religious and commercial interests of America, so that "no man can buy or sell, save he that hath the mark, or the name of the beast, or the number of his name."

Let us arise as freemen and strike for our country, and the Gospel of grace and truth.

Will the *Christian Ensign* and other papers interested in the anti-secrecy work in Indiana please copy?

HALLECK FLOYD.

—Elder J. L. Barlow sends his thanks to R. D. Nichols, of Jonesville, Michigan, and an acknowledgment of the receipt of $2.00, part of the amount voted him by the Michigan State Association.

Correspondence.

Is this like Judas?

ALLEGHENY CITY, Pa., Dec. 4, 1878.

EDITOR CYNOSURE:—There is to be a "mum sociable" this week at the Third U. P. church of Allegheny, where all who do not wish to contribute anything towards the cause of the Master, must be careful not to disclose the fact that God—who takes notice of all such impious pretensions—has endowed him with the power of speech, i. e., you must bet a dime that you can't speak, and if you don't speak you forfeit your right to the tempting supper. It is not the "price of a dog," but of a sandwich that comes into the sanctuary. You are put into a press and the silver juice squeezed out of you, which is expected to run down in streams, gladdening the city. What an elevated and sanctified mode of procuring funds for the extension of Christ's kingdom! "Thy kingdom come;" and then follows "Thy will be done" in this kingdom. Is it God's will that nearly every species of gambling be carried on in this kingdom?

We heard of a recent sociable, the programme of which was announced from the pulpit to contain much conducive to the enjoyment, and especially to the spiritual benefit of the participants, the last act of which was so ridiculous as to preclude the offering of a prayer intended by the pastor. So when a congregation of God's people can meet in a congregational capacity and dismiss without giving thanks—that duty being crowded out by excessive hilarity—with what peace should that shepherd possess his soul in the consciousness of having guided his flock. JOSEPH MCKEE.

Help the Tract Fund.

GENEVA LAKE, Wis., Dec. 2.

EDITOR CHRISTIAN CYNOSURE:—I wish to make a proposition through the *Cynosure* to all "old subscribers." It is this: Now, as all those who renew their subscriptions before the first of March will save at least 50 cents, and as there is now great need of money for the publication of books and tracts, necessary to help in our great reform, will not every one send with their renewal that 50 cents to the tract fund?

We all feel that "times are hard," but then the more necessity of using what money we can get to the very best advantage. Now, dear friends, think of this matter. If you have never before done anything for this part of the work, you certainly owe —yes, *owe*—more than 50 cents. Will you not sacrifice something to do your part?

"The Lord loveth the cheerful giver." So saith the Word of God. We have a great work on hand, and each one should be willing, yea,

anxious, to help what they can. Dear brother or sister, will you do it?

I would say to those who are canvassing for the *Cynosure*, Ask every one that is friendly to our work to give something to the tract fund, and very few will refuse to give something; and in this way you will soon get several dollars. Yours for reform, H. W. CLARK.

ENCOURAGING AND OTHERWISE.

Nov. 27, 1878.

Said one, "I am a Freemason and an Odd-fellow, but I have nothing to say for them."

Said a prominent member of the Presbyterian church in this place, "As I was about entering the lodge (going for initiation of course) a Mason placed his hands on my shoulders, and turning me around pointed in another direction. That was enough for me."

I fail to get his subscription for the *Cynosure*, though asked more than once. I think he has a son who is a Freemason.

"I am afraid he will have to keep them over. Did you see the name on them?" said one man to two others, as they passed on after looking at some bricks exhibited by an Anti-mason at a county fair.

R. D. NICHOLS.

FROM A GREAT TRACT PUBLISHER.

ALTAY, N. Y., Nov. 26.

At our election on the 5th inst., while handing out tracts in a crowd, and being told that Masonry had no such penalties as I stated, I got a man to read its oaths, as legally sworn to in Rhode Island by adhering Masons. A Mr. Horton (a host of his brother Masons around him) owned they *did* bind the Apprentice to have his throat cut and tongue torn out, "But," said he, "I didn't know their reason for it." I told him it was to secrete their plots and crimes from civil law.

But Masons carried the election in the State. So New York State, as well as the nation, is being run and ruined by the sly servants of Lucifer. I think our loudest call is to enlighten our youth, by showing them just what Masonry is. I believe our next loudest call is to defend the church against its fatal intrusions. I wish the leaflet, "Pungent Questions," were read in every church in Christendom.

ENOCH HONEYWELL.

OUR MAIL.

Jane Liggett, Mt. Ayr, Ia., writes:

"Like Paul at Athens my spirit is sometimes stirred to see so many given up to the idolatry of the lodge."

J. Bicknell, Stanwix, N. Y., writes:

"Since He who numbers the hairs of our head; who allows no sparrow to fall to the ground without him; who guides all the affairs of the universe, has said: 'All things work together for good to them who love God, to them who are the called according to his purpose,' therefore let saints lift up their heads and rejoice."

James S. Hubbs, Silver City, Idaho Ter., writes:

"This place is very small and secretism prevails."

Mrs. G. W. Hanks, Postville, Iowa, writes:

"I am a constant reader of your valuable paper, and do not know how to do without it; but did not know how to pay for it till I read the number of Oct. 24th. Then I resolved to go to work at once; I distribute my *Cynosures* as I read them, hoping they will do some good. I wish the cause God speed."

E. S. Livingston, Reynoldsburg, Ohio, writes:

"I am an old Anti-mason and abolitionist. I voted for Birney in 1840, and for Wm. H. Seward, when he was elected governor of the State of New York."

Simeon Badgley, Belleville, Ill., writes:

"I will keep on trying for the cause."

L. B. Lathrop, Hollister, Cal., writes:

"I look upon the spread of the *Cynosure* as the great opening wedge of this greatly needed reform. * * * I rejoice in the effort to get 10,000 subscribers for the *Cynosure*, and feel anxious to know how many you have now."

There were 3,366 names on our list when last counted, Nov. 16.

Thomas B. Galloway, Pittsburgh, Ind., writes:

"I am taking four papers and I would give them all up, rather than do without the *Cynosure*."

B. M. Mason, Moultonborough, N. H., writes:

"I am much pleased with the *Cynosure* and the fearless and outspoken manner with which it deals with theiniquitous order of Freemasonry. Freemasonry is dead in this community. Our anti-secret meetings the past year have killed it. God is in the work, and the friends of reform are sure to triumph. I could give you some startling facts in regard to a conspiracy of the Freemasons in this county to clear the murderer Buzzell on his first trial, also their efforts to influence the public mind on his last trial, he being a Master Mason. But the evidence was so clear that they failed, and he is now awaiting, as you know, his execution."

S. Bedford, Millview, Pa., writes:

"I have not lost any of my interest in this good cause. I believe that God will open the eyes of good people throughout the world to see the abomination of Freemasonry; to see that its teachings and tendency are antagonistic to the Christian religion. I believe the tendency to liberalism and skepticism is largely owing to the influence of Masonry. Our daily prayer is, God bless the right."

P. P. Chapman, Farmington, Ill., writes:

"Have seen only the report in the daily Inter-ocean of your State meeting at Wheaton, which did not exhibit the fairness usually expected of that paper."

The report in the Tribune was fair and full. A special reporter for that paper attended the meetings regularly. The Inter-ocean had no such facilities for ascertaining the facts.

Elder I. Jackson, writes from Keene, N. H.:

"I went from our National Convention at Worcester, about twelve miles to visit some of our friends, and remained there about two days. When about to come away, I called on the minister to tell him about the convention, Ronayne's expose, etc., in order to spread the news of the Christian Association. He found I knew something about Masonry, and requested me to give the people a talk on the subject offering to take the expense of advertising the meeting upon himself. I consented. We had a good congregation, in which the lodge was well represented. (When I was here five years ago there was only two or three Masons in the place; now the village is full of them.) I commenced by giving them some information about the murder of Morgan, when a prominent Mason wished me to tell what became of Morgan, whereupon I told them the whole story. I then exposed the first three degrees, and told them of these degrees being worked at Worcester. I called Masonry the greatest humbug of the nation, and spoke of the fraud and injustice practiced in our courts, protected by Masonry.

"When I had finished there was an opportunity given to all to speak, or ask questions, and much was brought out that was beneficial to the people. At the close of the meeting they swarmed around me for tracts and supplements. All that the people want is light."

Mrs. A. Lewis, Melvern, Iowa, writes:

"We hope and pray for the cause in which you are engaged."

Aaron Stedman, Taberg, N. Y., writes:

"I have been confined to the house since last June, when I bled almost to death from the nose; and being afflicted with kidney complaints, dyspepsia and old age I think my lease is about out. I am now 79 years old. But I can still read the *Cynosure*, and lend it out."

L. C. Gaskill, Newark Valley, N. Y., writes:

"Masonry has the people here firmly tied. They say your paper is edited by some demagogue, broken-down politician or some one who has been black-balled in the lodge. We want Ronayne here to cut loose the cable-tow and let the hidden light of Masonry shine. But we are so few in numbers it is almost impossible to make any advance upon the enemy's lines."

Jacob Renbush, Parnassus, Va., writes:

"We love the *Cynosure*."

Wm. H. Rossetter, Apple River, Ill, sends for Mr. Ronayne's Handbook, and writes:

"I have been a constant reader of your paper and fully endorse its contents. I was with Mr. Ronayne in his lectures three years ago this winter. There are a great many Masons in this place. I have given them some of the signs, so they think I am a good Mason. I want to show them where and how I was made a Mason."

Maria Wood, Fairport, N. Y., writes:

"I like the *Cynosure* very much. Its interest is constantly increasing. May success follow its efforts."

Enos Mitchell, Pittston, Me. writes:

"I wanted to attend the Convention at Worcester, but was not able. I am glad you have struck into Maine. If I was able I would have Mr. Ronayne or some other good man come here. I believe you are engaged in a good cause, and it must prosper. I do not believe the kingdom of Christ will come till Freemasonry goes. I believe when the candidate goes into the lodge hoodwinked, and led by a cable-tow, and takes that ungodly oath upon himself, that the devil enters into him just as surely as he did into Judas after he received the sop."

News of the Week.

—The colored Odd-fellows held a national meeting in this city last week. They closed with a tramp through the principal streets of the city, and a dance till late at night. They have become very accurate imitators of the follies taught them by white men.

—The Chicago Reform Alliance has been organized to work up public sentiment to the necessity of closing the saloons on Sundays, and the passing of a city ordinance forbidding the sale of liquors to minors and their gaming in saloons. The society has had most flattering success thus far.

—In a quarrel last Friday night over a game of cards a student of the Chicago Medical College shot and killed a saloon-keeper.

—The receipts of hogs at Chicago during last week were 261,107 head —the largest on record.

—The growing prevalence of Sunday amusements and various other methods of desecrating the Sabbath, which have become notorious in Cincinnati for months past, have finally aroused public opinion. A meeting of sixty prominent citizens was held at the Grand Hotel last Tuesday, and a working committee of twenty appointed, who will endeavor to enforce existing laws, and, if additional legislation is needed, direct their efforts toward the securing of it. Their plan of working will be in its essential features, similar to that pursued in New York.

—The last rail was laid Dec. 3 on the Pembina branch of the Canada Pacific Railway, connecting with the Manitoba branch of the St. Paul and Pacific, ten miles north of the international boundary. It gives the province of Manitoba the first railroad communication with the outside world through the completed line from Winnipeg to St. Paul, 487 miles in length.

—Elder Orson Pratt is about starting to England to procure the publication of a new and revised edition of the Book of Mormon.

—A Louisiana paper reports that there are now nearly, if not quite, fifty cases of leprosy in Lafourche, in that State, all originating from one person thus suffering, who, some twenty years ago, settled on Bayou Lafourche. A Legislative inquiry is asked for.

—The New York *Tribune* says the turn seems to have come in the tide of immigration. For eleven months of the present year the number arriving was 72,147, against 52,009 for she same period last year, and 65,820 for the same period the year before.

—Letters from China state that during the recent famine 7,000,000 people died, 5,000,000 in the single province of Shausi.

—The central column of the English army has gained a considerable victory in Afghanistan. Gen. Roberts telegraphs from Peiwar Khotal, under date of the 3d, as follows: "During the night of December 1st the Afghan position was turned by a flank march over Spenzwai Pass. We surprised the enemy at daybreak of the 2d, when the 72d Highlanders and the 5th Goorkhas gallantly drove the Afghans from several positions. The Afghans endeavored to reach Peiwar Khotal, but the assault could not be delivered on that side. We then threatened the enemy in the rear, and attacked and carried Piewar Khotal about 4 o'clock in the afternoon. The enemy had, on the previous evening, received reinforcements of three regiments. They fought desperately. Their artillery was well served. Their defeat, however, was complete. We captured eighteen guns and a large quantity of ammunition. Our loss was moderate, considering the number of our opponents and the difficult nature of the country."

A Lahore dispatch says it is believed that there is no Afghan force between Dakka and Cabul, and that General Browne will occupy Jellalabad.

—The directors of the West of England and South Wales District Bank issued a circular last Sunday announcing the suspension of the bank, owing to the drain upon its deposits caused by persistent, and often unjustifiable, adverse rumors which have been circulated for weeks past. They say that the books show that the bank is solvent. The directors hope to reconstruct the bank. The utmost consternation prevails in South Wales. The bank had forty-two branches. Its liabilities are $17,500,000. The assets are stated at the same amount, but as they consist of local bills which are not negotiable in London, the Bank of England refused to advance upon them. The run upon the bank for the last few days has been so persistent that the cash in hand is estimated at only $1,250,000. The shareholders number 2,000 and their liability is unlimited.

General Phelps' Paper.

(Continued from third page.)

the Freemasonry of the Jesuits; for Freemasonry is nothing else than Jesuitry. To fight Jesuits *with* Jesuitry is to become as bad as the Jesuits themselves. The organization of the Know Nothing party was a resort to Masonry by the politicians of the free States, in order to oppose the Masonry of the combined forces of the slave-power and the Democracy. It was a resort to the low arts of secret conspirators, as a means of sustaining a good and legitimate government, rooted in the hearts of the people, and which cannot be sustained by conspiracy. It was like taking a drink of drugged liquor in order to begin a hard day's work. It was beginning a reform by corrupting the people who were to carry out that reform. The overthrow of the slave-power was inevitable. Its defeat lay in its injustice, in its bad agencies, and in the patriotism, the intelligence, and the Christian principle of the American people; and not in the Freemasonry to which politicians resorted for that purpose.

Perhaps no greater mistake is ever made than to make use of a bad thing for a good purpose, especially where there is no necessity for it. It is very difficult to correct the mistakes of statesmen, and almost impossible to recover from those which are made by an entire people. When Masonry was once resorted to by respectable men for a respectable purpose, it immediately became very popular, and received a great and rapid development. Old lodges revived and new ones were established everywhere throughout the land. When soldiers were enlisted to serve the government, interested Masons went among them to reenlist them into the service of the lodge, slyly hinting to them that Masonic arts were an excellent means of preferment and a medium of understanding and safety with the rebels whom it was their duty to fight, and not to connive with. The State of Vermont, which once expelled this new form of Jesuitry from her borders, is now entirely under subjection to its demoralizing influences. Somewhat less than ten thousand Masons so completely control the political affairs and overshadow the religion and society of a State which has a law against Masonry on its statute books, that to sin against the lodge there is treated almost as high treason against the majesty of the State. A people whose constitution assures to every one freedom and independence, is ruled by a secret organization that arrogantly tramples upon law and destroys all freedom and all independence; for no one can be either free or independent who binds himself by an oath to serve the hidden tricksters of the lodge. No one can hold office in Vermont who is not a teol of the lodge, or does not give sufficient security that he will remain a passive agent under its management. But to be true to the lodge, this foreign institution, is to be wholly false to the State, to its laws and its most respectable and cherished antecedents.

With the deliberate introduction of Freemasonry into politics, in the settlement of the slave issue, the lodge has penetrated with a controlling power into every leading interest of the Republic; into our churches, our colleges, our courts, our departments of government, our business affairs, perverting and corrupting all, and demoralizing our society with fearful rapidity. It silences the pulpit, muzzles the press, paralyzes the tongue of the statesman, debauches our courts of justice, and fills our business corporations with rottenness; and all this under the Pharasaic pretences of great sanctity and honor. It is a fearful engine for circumventing law, dealing in bribes, and defeating justice. Its pagan temples, outrivalling those of Christ, are rising up in stupendous proportions all over the land. Every considerable village in the country has one or more subordinate lodges at work neutralizing the moral teachings of the churches there, each lodge serving as an iron link in the great chain that is thus being slowly yet surely wound around the nation's liberty, preparing it for the easy prey of some Grand Master. It sustains its power by bloody, intimidating oaths, the consequences of which in the murder of thousands of our fellow citizens in the South are only too evident. It imposes taxes, or black mail, which its intimidated subjects dare not, on the peril of their business and their good names refuse to contribute. It grants charters which are dangerous, not friendly, to freedom. Its passports are more potent than those of the government. Its militia, officered and drilled, no one knows by what authority, is more powerful than that of the state. It exercises a control which, against the first principle of free government, is as irresponsible as it is secret and formidable. It has not settled the slave issue, but has merely transferred the political power of an oligarchy of half a million of slaveholders into the hands of an equal number of self-seeking, intriguing Freemasons. It suppresses the negro vote in the South by systematic violence and intimidation and claims a skulking merit for covertly, not openly, opposing the vote of foreigners in the North; although a foreign Freemason, be he Jew, Buddhist, Mohammedan or other pagan, would be received into our American lodges with favor and sympathy, while an American Anti-mason would be treated by their minions with freezing coldness and even outrage.

Young Americans are baited into the lodge under the artful insinuations that they can thus perform a patriotic duty to the country by a secret opposition to Jesuitry. But they thus serve the purposes of Jesuitry instead of opposing them, for, by abandoning the open, manly warfare of Puritanism against Jesuitry, and resorting to the tricks and artifices of Freemasonry, they virtually acknowledge that, in their opinion, Puritanism is a failure, which is precisely the confession which the Jesuits would wish to have them make. In New England, where fifty years ago the name of Voltaire would have produced a shudder, as that of the worst enemy of mankind, his name is now effectively worshiped in the temples which are dedicated to his principles, and in the extreme devotion which is paid to this work of his hands. Where the Congregational religion, the inspiration of pristine forests, the indigenous outgrowth of Puritan America, was the main pillar of religion and civil liberty, the Masonic lodge and its counterpart, the Roman confessional, are now the very Jachin and Boaz of the moral edifice. Rivals for power at the public expense, these two pillars nevertheless unite together at the top in a high Jesuitical arch which now forms the main entrance to the temple of New England liberty, such as it is in these modern times. Under their influence impressive pageants, pompous rites and ceremonies, imposing demonstrations with bands of music, and long funeral processions have taken the place of Puritan simplicity and vital religion.

When we undertake to undeceive our young men, and draw them out of the charmed circle the Masonic craft has thrown around them, we find our way blocked by a shackled press and a servile pulpit. The Anti-masonic missionaries or lecturers whom we have sent out, numbering some thirty or more, who take neither purse nor staff with them, are treated as if they were outlaws; and not unfrequently even the pretended minister of the Gospel, perverted by Masonry, receives at his feet the garments of those who throw stones or eggs, or foul words at them. Nay, men claiming to be highly honorable, are not ashamed to exult in high though covert glee over the mean tricks with which their fellow members of the lodge seek to impose moral death and loss of influence upon Anti-masonic opponents. Even that much-boasted creature, the oldest Mason in the country, which would prove useless material even in the hands of a Darwin, would give an inane smile to see American freedom brought down and subjected to the degrading tricks and arts of the lodge. Of the American clergy, who should be the natural protectors of honest freedom in their flocks, more than half, it is supposed, have sold themselves to the lodge, for much less than a mess of pottage. Yes, these "kings and priests of God" that should be, are willing to act as decoys for drawing young unthinking men after them into the servitude of Freemasonry, thus serving a purpose that, in a moral point of view, sinks below even that of a Confucius or a Mohammed. If there is any one principle more clearly pervading the Bible and our original American institutions than any other, it is this, that if a man should gain the whole world by selling himself, he would yet gain nothing, so exceedingly valuable is an immortal soul; and yet these clergymen sell themselves to the lodge, and teach young men so, for the least worthy of all considerations in return, viz., the corrupt favor of a secret collusion.

Alas! what a spectacle do we now behold for the humiliation of human hopes and aspirations! An infidel joke, played off in cynical spleen upon the credulity of mankind, by a Voltaire, is taken up among a nation of intelligent, self-governing freemen, and worshipped as a religion! The polluting morals of Freemasonry have become the education and the religion of our political and our business life; and under its sway the rapid decline of republican vitality is marked by miracles of financial failure, and by inordinate extravagances of unfaithfulness and crime. Agriculture, the basial interest of all well-balanced society is dishonored. The farms of New England are so run down in favor of princely merchants and lordly boss mechanics, with whom Freemasonry is but a machine for controlling employees and driving corrupt bargains, that there are not now many homesteads left which offer a suitable reception for an educated lady. With the decay of agriculture comes the loss of that balance-wheel influence which is exceedingly necessary to our society and to our government. Our American constitution, it must be borne in mind, has none of that balance which is derived from a landed aristocracy, a standing army, and an established church; and those virtues which, in our republican society, should take the place of this balance, are being destroyed by Freemasonry. Our farms nowhere in any part of the country, offer a sufficiency of that conservative influence which is necessary to republican government. The whole conduct of the war was hostile to the farming interests.

Where shall we look for a remedy? Shall we go to the religious press of the country? Your editor of the religious press of the present day sees nothing wrong, nothing alarming in the prevalance of Freemasonry in the country. Like the Know Nothings, and like Mr. Tilden and his coparcerners, he does not *know* what is going on around him. Those great second temples of Diana, rivaling the first in pagan superstition, which now domineer over the Christian cities of Philadelphia, New York and Boston, costing millions of dollars, the interest of which would be sufficient to meet the running expenses of several State legislatures, or to support many missionary or educational establishments, rise up in aspiring grandeur before his eyes, and yet he does not see them! He has nothing to say in the case and goes on with his business of editing a paying paper, which will not displease the brethren of the "mystic tie" with unfriendly allusions. He is a man of peace, he is, and expects to be blessed for it, with many first class advertisements. It is true he often attempts to go up among the

thunders and lightnings of Sinai; but then he seems to forget to come down. He is gone more than forty days, and leaves the people below to feast, to dance, to sing, and to worship around the Masonic lodge at their pleasure.

Leaving then the religious press out of the question, shall we go to the political press of the country, sometimes figuratively called the *free* press, for help? We get no favor there; for the favor of the lodge has become the very breath of the nostrils of your political editor. His columns are filled with the bombastic letters and stupid notices of Masonic proceedings, and are thus lent to the purposes of deception and double dealing which must entirely unfit the rising generation for perpetuating or even understanding free institutions. Always on the strain after news himself, he finds the lodge a convenient medium for acquiring inside information of outside events which the lodge itself may probably have manufactured. The New York *Tribune* has exulted very much recently over the exposure made by itself of the Tilden-Marble frauds, which showed that the Democracy were at a reminiscence of their old Masonic game; but the *Tribune*, by sustaining Freemasonry, gives countenance to such frauds, encourages their perpetration, and renders the exposure of them of but little effect. Freemasonry is an infinitely worse fraud against Christian society than the Tilden-Marble conspiracy was; because the latter is but transient and limited in its effects, while the other is permanent and universal. One was the child, while the other is the fruitful mother of such conspiracies. There is no force or virtue in the partisan of the lodge to effect a reform, especially against conspiracies, for he is a conspirator himself. No lasting reform of any kind can be effected by or through Freemasonry or by any of its inspirations, or by any of its agents. Its god is a very jealous god, and will admit of the worship of no other god. Every man who serves Freemasonry helps to build up falsehood and suppress truth. He is like the sons of Sceva, who, instead of driving out devils, were driven out by them.

Shall we go to American statesmen for relief? That would be seeking the blind to lead the seeing. None so blind as they who will not see. The very word statesman has become a by-word and reproach among us. The late William M. Tweed, a member of three secret societies, Master of a Masonic lodge, and in virtue thereof enabled to plunder a capital city, as if in command of an army of bummers, claimed to be a statesman, and as such co-operated with Mr. Tilden. Our statesmen generally, have become trap-door statesmen, rising into office and public notoriety only through the trap doors, and claptrap contrivances of the lodge. Draw the lid from lodge action at elections, and out jumps your Mason-made statesman, by surprise, like a monkey from the box. He lies hid under the secret counsels of the lodge until the election takes place, and then he comes forth with a bold assurance which astonishes the people as much as it delights the brethren of the craft. There are wires running from the Grand Lodge, with cypher dispatches, understood by none except the initiated, to every subordinate lodge of the country; and our statesmen jump as the wires are touched, not as the interests of the country demand, or the judgment of the people would approve. Your Masonic statesman is usually an easy-going, cheerful-minded man, who takes a rosy view of an order of things that sustains him, and is utterly void of that concern, as well as of those qualities which should characterize intelligent and devoted statesmanship and patriotism.

The chief political issue offered us by these statesmen is what kind of money we shall use, gold or paper; an issue forced upon us by the Masonic shams and shifts resorted to during the war of the rebellion. The question is, Shall we have gold or paper? It is certain that money is power. Paper money is a treacherous, delusive power, while gold is real power; and when some of this real power is in the purse of every American citizen, it is then in the right place to serve the purposes of republican government. I would as soon vote for a despot at once as to entrust our money-making power to the Masonic lodge, or its partisans. Paper money, it is claimed, was a faithful ally of the Republican party in ridding the country of slavery and purifying the Constitution. It was more than this: it was the ally of fraud, corruption, delay, neglect of duty, and Masonic shams. We might as well undertake to purify the Bible by the aid of greenbacks, as to attempt to purify the Constitution by them. They are, and always will be, a source of corruption and fraud rather than of purification. The use of them during the rebellion, together with the use of another foreign ally, Freemasonry, facilitated the expenditure of a thousand millions or more than there was any necessity for, transferring it into the private pockets of partisans of the lodge. Our government before the war was an economical government; a government of great patriotism and small salaries, by which it had been made strong. But under the resort made to paper money and Freemasonry, this store of strength and republican virtue was soon dissipated. These two allies, both foreign to the spirit of the Constitution, which have been almost unnecessarily summoned to our aid, are now threatening to take complete possession of the country, and destroy its liberties. It is true, we have been trying to reduce our standing army, and our paper money, but not a thing have our statesmen done toward getting rid of our worst, most exacting, and most dangerous of all our foreign allies, viz., the Masonic lodge. That foreign ally now garrisons every county of this Union with its organized and disciplined soldiers, who are animated by the most selfish spirit, and with whom blind obedience to lodge orders is reckoned a virtue. It operates the more securely inasmuch as the great mass of the people are still ignorant of its character and its aims. Our statesmen are conniving with it, as a means of perpetuating their own power at the expense of our liberties; and only a feeble voice is yet raised against it. The lavish expenditures of American blood and treasure during the war still cry out against it, but are hardly heeded. So low did our great cause sink under its low and selfish management that during the whole war the name of the government as one of the parties was rarely mentioned, but instead we heard of Republicans, Unionists, Lincolnites, Federalists, Abolitionists; of Confederates, Rebels and Copperheads, etc., while the only two contending forces were the government on the one side, and the rebellion on the other. Was there not a purpose in this?

The question remains then—What are we Anti-masons to do? The only course left open to us, according to my way of thinking, is to oppose all these foreign allies by our votes until we get rid of them. The American man must resume the free and independent exercise of his sovereignty, free from lodge control and from party control, or our republic is lost. The Republican party, largely made up of Democrats and controlled by the Masonic lodge, is no better than the Democratic party. Both are corrupt and unworthy of longer control, however pure some of her members may be. They are so depraved that they lack but a Pompey and Cæsar at their respective heads to plunge the country into civil war. They have ceased to be worthy of the support of honest men. The men who serve them are slaves to corrupt masters. Party is made for man and not man for party. The Masonic lodge was made by knaves, and can serve only the purposes of knavery. It is as much out of place in our political or social system as the old blood-rusted guillotine of the French revolution would be.

Foul diseases often need but simple remedies for a cure. There are two measures which, if religiously followed, might restore to American citizens some of that sovereignty which they have lost, and bring security to the republic. Those measures are—1st. Never pay a cent for the support of Masonic clergymen, and, 2nd. Never vote for a Masonic candidate for office. If we can rally a sufficient number of men to stand firm on this ground, then we may hope that our churches and our constitution may be purified, our liberties restored, and the ship of state be put on an American course for another century. To this end we must appeal to all honest clergymen, to all educators in our public schools, to all farmers, to all "devout and honorable women," and to our courts of law for co-operation and support. Aided by these, we may hope to get rid of the "intolerable anarchy of a double government," and not otherwise.

There are in reality but two parties in the country. On the one side is the Masonic lodge, leading to a military despotism, and on the other the American people. It is usually to the military organization that the people's liberties have fallen a prey, but with us it is secret organizations that threaten our liberties with destruction. They are a standing army of the most dangerous kind, the members of which, under sanctimonious pretences, are ever seeking private gain out of public interests. The true American patriot is ostracised by them; and though living in his own country, to which he may have devoted the services of a life-time, yet so foreign is this Masonic power that rules him, so utterly inimical to the institutions under which he has been reared, that he finds himself, as it were, in a strange land. The organization that makes itself one with pagans, infidels, barbarians and self-seekers, and puts a serious religious face upon the ridiculous, the absurd and the wicked, is no power for governing America. It is a power under which bad men and bad interests thrive better than the good, and by the exercise of which men grow worse instead of better. If we cannot frankly, openly and honestly carry out the institutions which our fathers have established, then our government is a failure. If we were possessed of that independency of character which is necessary for the support of our institutions, then we should hardly have need of an Anti-masonic organization for opposing the encroachments of Freemasonry; for every man of true republican principle would vote against it on all occasions. When thus deprived of the offices and honors on which it feeds, it would soon be covered with that shame which properly belongs to it, and would cease to exist.

My friends: by undertaking to save the liberties of this country from the baneful grasp of the secret empire, we have a great task to perform. Not only have we to loosen the lamb from the jaws of the ravenous tiger, but we have to revolutionize our political affairs and give them a new direction. And not this only, but we must go back a distance; we must reascend the current of events and endeavor to expose and correct great errors in the administration of government. We must stoop to the ungracious and thankless work of overhauling an administration endorsed by a noble purpose and by great popular enthusiasm, and expose its glaring errors, its timid shortcomings, its want of moral conviction, and its criminal neglects. We must show that Lincoln's administration, instead of being inspired by the spirit of the Constitution and the civil institutions of the country, was, on the contrary swayed by the blind counsels of the Masonic lodge; and it is the lodge that has been strengthened by that administration, to the injury of our Constitution, our social respectability our morals and laws.

It is true, we must admit, that a leading member of Mr. Lincoln's Cabinet was at one time professedly one of our number—an Anti-mason; but we must also admit that while seeking during the war to make use of the lodge to carry out national measures, he was, on the contrary, made use of by the lodge to carry out its own views, and that in every respect except profession, his political action was characterized by the very worst and most objectionable traits of Freemasonry itself. We must admit this as a confession of wrong, necessary to begin our reform, or our own professions will not be trusted by thinking, honest men of any party.

Do we fear to tell the truth and assert it? By exposing the faults of a Lincoln's administration (a Seward-Stanton one perhaps it had better be called) do we fear the curse that fell on the indecent Ham for heartlessly pointing out the accidental fault of a care-worn parent? Is it even so? Has Freemasonry the Jesuit power of engaging heaven to blight its adversaries with a curse? Must men who strive for the abolition of slavery, for the extinction of Masonry, and for other reforms, always be hung upon the accursed tree as objects of hate, derision and scorn, while deceivers, plunderers and profligates are feasting ever on the fatted calf of popular indulgence and favor? If we fear the usual consequences attending reforms to those who make them, we ought not to assume the title of Anti-mason or the name of American citizen. It must be remembered that there is a moral world as well as a political one; and if men of strict moral integrity and elevated principle cannot yet receive the approval and favor of political men, then society still remains in a state of barbarism; and republi-

can government is as much of a failure as it was in the pagan days of Augustus Cæsar.

Gentlemen of the National Anti-masonic Association: We need not fear to wrong either persons, or parties, or sections by our Anti-masonic measures, however vigorously pursued. Freemasonry has no rights, either personal or institutional that the American citizen is bound to respect. It is an impudent, graceless aggression upon our civil and religious liberties. It is a covert mob, constantly preparing for future outbreaks against law and order; and has the same objectional character in the body politic that carrying concealed weapons has among persons. It is a fraudulent, secret combination, which exists only in violation of the common law, the guardian of the people's rights and privileges. It robs religion and the laws of their sanctions for the purpose of sanctifying itself; which, however, is of too vile a character to be sanctified or sanctioned by any manner of means. Its pretended sacred landmarks, invented by infidels in a barbarous age, are totally inapplicable to the civilization of the present day, which nevertheless, it aspires to fashion and direct. Let us then be as fearless, as decided and as untiring in our action as our cause is just, and as the danger to the nation is great.

The Christian Cynosure.

CHICAGO, THURSDAY, DEC. 12, 1878.

WHY CALL IT "THE CYNOSURE?"—Thus writes a correspondent, now and then, after all we have said, and after the name has really become popular. We answer:

1st. Because it is a poetic name.

"Where perhaps some beauty lies
The cynosure of neighboring eyes."
—MILTON.

"The lonely Cynosure."—SCOTT.

"Sweet Cynosure! Far-fixed in distant fields
Of northern ether, thou hast ever hung."
—BLANCHARD.

2nd. It is an appropriate name. From its home in the constellation it has become the name of the "North Star" or "Pole Star" by which voyagers steer their course and make their port.

3rd. It is a euphonious name, smooth and sweet in the utterance.

4th. It is an original name. "The Star," "The Evening Star," "The Morning Star," "Gettysburgh Star," a whole hemisphere of "stars" but no Cynosure but ours.

And if, along with the crabs, fishes, rams and bulls of the signs of the zodiac, the North Star too has a brutal Greek name, which not one in ten thousand of the common people know or care anything about or ever will, why should the beautiful idea of the Christian's guiding star be given up any more than the symbolic "Star of Bethlehem?"

A MISREPRESENTATION.—We learn that Rev. Dr. Goodwin of the First Congregational church, taking up a collection to build a church in Wheaton, Ill., told his people that the persons asking help had been "driven from the College Chapel, and that he made an appeal in their behalf for sympathy and money." Dr. Goodwin has probably been misled by the misrepresentations of H. W. Cobb and others. If the facts as they exist in Wheaton concerning that church were fairly placed before his congregation, no collection would have been taken, and no such false statement made by himself against the College church.

GEN. J. W. PHELPS, whose paper appears in this present number, was graduated at West Point and has spent most of his active life in the army. While commanding a regiment or two on the Rio Grande before the slavery war, he translated and published a work from the French on secret societies. While commanding troops under Butler at New Orleans he insisted on enlisting the negroes in our service. Butler advised him to set them to chopping wood and turn their labor to his own profit. A difficulty arose out of Phelps' refusal, which led him to resign his commission, and his proclamation concerning the enlistment of the blacks in our service, like that of Fremont, was disapproved by Seward and Stanton; and though Phelps was a brave and able officer, his resignation was accepted at Washington, and he left the service. He had evidently hoped for a different result. It was not long before necessity overruled policy, and the blacks were no longer sent back to their rebel masters to be whipped, but enlisted as they ought to have been long before. Seward was an Anti-mason, but the people of Chicago afterward saw him "swinging around the circle" with Andrew Johnson, a Freemason of twenty-one degrees; when the two, together, laid the corner stone of the Douglas monument. Politics, like misery, "makes strange bedfellows." There are dark whispers that Johnson was cognizant of the murder of Lincoln and the attempt on Seward awhile before. Johnson was certainly on hand to be sworn in as President of the United States before Lincoln's blood was fairly stiff; and Seward's scarred and haggled person was moved around with Johnson to gain Northern votes enough, with the eleven secession States, to control the country in the interest of the ex-slaveholders, Freemasons and secessionists. Prof. Tobey of the *Telescope*, says of Gen. Phelps' Worcester address, "It is one destined to live." We think it one of the ablest and most truthful we have ever read. Our readers will thank us for giving it to them.

BELLING THE CAT.

The point of the old familiar fable of "belling the cat" is that no one mouse in the whole convention dared to do what was necessary to the welfare of the commonwealth of mice, for fear of being eaten up by the cat, in the attempt to put a bell on her; and so, the work not done, the mice were left unprotected, and the sly, cunning cat remained the terror of their realm.

We learn that the Worcester (Mass.) city pastors, after four successive Monday meetings, discussing Freemasonry, were to select one of their number to preach against the lodge. It is to be hoped that those brethren will all preach against the organized deism of the order without any appointment. If they do this, in the name and fear of Christ, he will sustain them and bring them off "more than conquerors." But if they put forward one minister to do what all ought to do they will expose him to special malignity, and he will feel as though they had bound and loaded him with a burden which they wished to escape, and distrust and misunderstanding will result.

Some ten or fifteen years since Rev. Mr. Dickinson of Foxboro, Massachusetts, now dead, was appointed by his association to read an essay on the secret orders. He complied, and read an able paper. It was of course assailed, and ministers who had put him forward to do it, instead of standing at his back, criticised his performance and left him to the malice of the lodge.

Rev. John P. Gulliver, D. D., lately appointed professor in Andover Theological Seminary, procured the appointment of a committee of the Western College Association to report in a year against college secret orders, which he called "rat-hole societies." I think the committee was appointed at Oberlin. Next year the College Association met at St. Louis, where secret societies govern everything, and no committee was found brave enough enough to "bell the cat," so as to warn college mice of her approach; and secret college fraternities still defy discipline and train young men in trickery, oaths, rowdyism and the idolatrous swindling and horse-play of the lodge.

TO THE WORCESTER (MASS.) CITY PASTORS.

RESPECTED BRETHREN:—My honored teacher in theology, Dr. Calvin E. Stowe, used to say that the pastors of New England churches would "do more things in the course of a year from no motive but duty than any equal number of men on earth." Certainly you have met the discussion of a difficult and embarrassing subject with more Christian candor and manhood than the National Christian Association has often experienced at the hands of bodies of Christian ministers. When we first held our national meeting in Farwell Hall, Chicago, though thirteen Christian denominations were represented, and a United States Senator who used, with your Governor Washburne to attend prayer meeting in the capitol at Washington, addressed us, W. W. Patton, D.D., then editor of the *Advance*, though within fifty rods of us, took no notice of the meeting!

You have, at least, treated the reform with decency and respect. For four successive weeks you have given your Monday morning meetings to the discussion; and you have heard with candor and patience what our representatives had to say. For this, we thank you. The Hebrew commonwealth had no cavalry for offensive war, and Congregational churches are, in this respect like it. You are of all men or organizations the worst situated for the aggressive movements of reform. If you oppose a popular evil or error, you will be at once persecuted by the bad and criticised by the good.

As I am an older minister than most, if not all of you, will you suffer me to call your attention to some things which years and experience have taught me concerning this movement against the lodge-worships of this country?

It is some ten years since I went to Andover and Professors Park, Phelps, Barrows and Smythe signed a request to the American Tract Society, Boston, to publish a tract to "prevent members of our churches joining secret societies." The tract was written and printed, but *not published*. It was strangled in the committee; though Nehemiah Adams and G. W. Blagden in prayer-meeting in the "Old South," warmly advocated the tract. About that time I preached in Newburyport, Beverly, Chelsea, Mt. Vernon and Berkley street churches Boston; also in Newton, Brookline, Foxboro, North Wrentham, West and East Medway, Northfield, Northampton, South Hadley Falls and some other Massachusetts churches; and in all these places earnestly urged, in *private conversation*, the absolute necessity, for the life of the Congregational churches, that something decided should be done to keep out the leprosy of the lodge.

In all these years nothing was said of my "rashness" or "indiscretion." My sermon in Dr. Kirk's church (Mt. Vernon), Boston, was published by the Congregational Publishing Society, and my person and ministry were, so far as I know, popular in the churches where I went. I believed that Mr. Garrison's no-government, no-Sabbath, and other theories, had repelled the Eastern ministers from the anti-slavery reform; and thus aided the Theodore Parker and "come-outer" movement in Massachusetts, and sunk the orthodox churches many degrees in popular estimation. I thought surely if the anti-secrecy reform was kept free from heresies and the spirit of come-outism, good men and ministers would soon see that to reject the Universalist St. John of Worcester from church pulpits, and "brother" with him in the lodge was hypocrisy and sin; and that Congregational ministers

must get out of that bald inconsistency or lose the respect of their people. I still cling to the hope of a general rising against the lodge and your recent treatment of the National Christian Association strengthens that hope.

I beseech you then, "suffer a word of exhortation," which is given in all meekness and Christian affection. And I beg to say:

1st. Your chief difficulty and danger lie in worldly and corrupt leaders. Dr. A. H. Quint, of New Bedford, has been stripped and sworn, as you lately saw candidates in Mechanics' Hall stripped and sworn by Mr. Ronayne (who is the John B. Gough of the reform), until his moral nature is completely broken and defiled. He is a Freemason of 32 degrees, a grand chaplain of Masons, and, in the New Bedford *Republican Standard*, January, 1872 you will find a defiant speech of his in which he said: "I am proud of being the Grand Chaplain of the Grand Lodge; and anybody who don't like it can help himself." In the same paper, next year, December 18, 1873, you will find a long and able speech of Dr. Quint's at a lodge celebration, in which he repeats the worst heresies and falsehoods of the lodge. Yet this same deceiver, when at Oberlin, starting his "National Congregational Council," convinced the good and simple-hearted missionary, Geo. Thompson, that he was sick of the lodge, and ready to give it up! Dr. Quint voted the pro-slavery ticket through Polk, Pierce, and down to Buchanan, and only turned Abolitionist when Archbishop Hughes of New York hoisted the United States flag. His oaths, now in or upon his conscience, far exceed the number of years he has lived; and he is full brother to the infidels and blacklegs of the lodge, keeping no secrets from them, while he is not even a half-brother to his Congregational brethren. Indeed, the words "*brother*" and "oath" have no more meaning to him than the words "husband" or "marriage" have to an old adulteress.

I write these things because they are *true*. Dr. Quint has never injured me in word or deed that I know of. I write to save souls from hell, and the country and the church from sure and certain destruction; and I state only facts already open and patent to the world.

And now, beloved brethren, allow me in the name of Christ our Saviour, to beg you to take no half measures in this business. The young men, sons of the holy men and women who attend your prayer-meetings, and who love and support you, those young men are being stripped, swindled and sworn, as you have lately seen, to conceal the crimes of Masons. To conceal crime is to be accessory to crime; and to swear to conceal crime is to swear to be accessory to crime. The blood of their souls will be on your garments unless they are warned and saved by their spiritual guides and shepherds. The lodge, as you saw, omits Christ from its creed at the door; which is omitting Christianity from all inside. The veil of secrecy is the robe of anti-Christ. The prayers are idolatry and the whole worship abomination. Now if you shall "look one upon another" and allow your young men to go to hell through your neglect, the wrath of God, which has "dried up realms to deserts" where Christ and the apostles once walked and taught, will give New England to Rome, which is the mother and and model of all these abominations, and children's children will rise up and curse your memories as unfaithful shepherds of Christ's flock.

Aid then Rev. Mr. Hinman, who is now laboring in Connecticut, and who is a careful, blameless, orthodox minister of Christ. Encourage your people to subscribe for the *Cynosure*. Pray for the overthrow of "the unfruitful works of darkness." Endure the "*reproach* of Christ." Circulate tracts which may be had for a trifling sum of the publishers of this paper, and obtain and read the standard works of the lodge, which will show you that what is said of it is true. And may the "God of light in whom is no darkness," and the Saviour who spake nothing in secret stablish and build you up as faithful ministers of the New Testament. *Amen*.

MR. DAVID F. NEWTON of Toledo, Ohio, sends us some slips from his writings which we shall insert from time to time, which will interest and profit our readers. It is now some forty years since we knew Mr. Newton in Cincinnati, Ohio. He was then, as he has been since, using his pen for the cause of Christian goodness and reform. He has published books and tracts for nearly half a century, and his zeal and devotedness to Christ seems to increase rather than diminish with years. He is altogether a remarkable man, and when he dies will leave a track of light across the horizon.

—On Sabbath, the 1st inst., Rev. H. H. Hinman preached in the Congregational church at Staffordville, Conn. A violent storm prevented meetings for two or three evenings following, and two evenings he was shut out of a Baptist church by the "selectmen" of the town. He writes on Thursday that a hall had been secured, and the prospect was good for a lecture that evening. The next day he was to start for Westford and Tolland, in the same State. He finds the Masonic obligation superior to every one of honor in controlling halls, etc., though his experience is that there is more candor is discussing Freemasonry at the East than on his former fields.

—Friend Lathrop of Wyanet writes of the exposition by Mr. Ronayne in that place in October. Prejudice against the speaker and ignorance of his subject operated at first against these meetings, but these were no foes to withstand the impetuous logic of the speaker, so that on the third evening the hall holding 500 people could not accommodate the crowd. The Masons were whipped and left for shame when the candidate was led in for the last degree. The effect on the community was good and no two rooms in the place could hold the crowd if Mr. Ronayne should repeat his lectures.

—Past Master Ronayne has put the manuscript of his new work in the hands of the printers. He has entered the names of eighty-six subscribers to the amount of $110. The number of subscribers should be at least five hundred before the work issues from the press; not quite one-third of the present number was raised in a few minutes at a single convention. A synopsis of the contents of the book will appear next week.

—Our readers will be pained to learn with us that Bro. C. T. Webb, formerly of Iowa, is lying very low at No. 518 Park avenue, in this city. Bro. Webb will be remembered by all who attended the National Convention here in 1876, for his clear and artless narrative of his renunciation of Freemasonry. He has been failing for some two years past and his physician announces that he cannot long remain here.

FROM SECRETARY STODDARD.

LIGONIER, Ind.

I have found once again a friendly shelter beneath the hospitable roof of brother and sister Leuty, whose kindness is and I trust will be ever remembered with gratitude. Looking back over the line of march and field of conflict for the past week I can trace the good hand of God in events the most minute and to human seeming unimportant. On the evening of Nov. 28th at 6:30 I stepped from the cars at Rome, N. Y. On the morning of the 29th I walked out a distance of four miles to the house of Moses W. Bicknell, who is four score and one years old and who retains all his faculties in a remarkable degree. On my way from Rome I called on Elder James Bicknell, who is two years the senior of his brother Moses, and who has been for forty-two years pastor of the "Orthodox Baptist church" in Westmoreland, Oneida county, New York. This church was organized as an Anti-masonic church, and has maintained its testimony even to faithful and unflinching dealing with a member of the pastor's own family, who in an evil hour was deceived and led into the lodge; but who by faithful admonition has been won from the snare of Satan. J. G. Stearns and Elder David Bernard often preached in this pulpit and were well known to the old inhabitants of the neighborhood. The widow of the former still lives at Clinton, a few miles away.

On Sabbath morning and afternoon I preached in this old historic church where the minister's feet in the pulpit are elevated some distance above the heads of his tallest hearers in the pews; and in the evening Bro. W. F. Curtis conveyed me to Rome where I met Bro. Winget and preached to a good and attentive audience in his, (the Free Methodist,) church. Arrangements were made and a lecture announced for Tuesday evening at the same place. A lecture had also been announced for the Baptist church at Westmoreland for Monday evening. These were filled as were others subsequently made for Wednesday and Thursday evenings. Each of the meetings were well attended considering the weather and roads; excellent order was observed and close attention given.

At Rome I learned the craft were disturbed, and showed the usual symptoms of moral disease by accustomed methods of denunciation. I believe good was done, and the way opened for a course of lectures and expositions in Rome, where a population of some 12,000 or 13,000 support seventy dramshops, which find shelter and protection in their illegal traffic through their lodge allies in the courts. I shall long cherish the memory of the good people whom I met at Rome and Westmoreland, and hope for the privilege of renewing this pleasant and brief acquaintance.

Leaving Rome on the morning of Dec. 6, I reached Syracuse at 12 M., and was received by Bro. Stratton, and the noble band of Christian workers by whom he is surrounded in a way to make a pilgrim feel that he had gained a friendly port. Bro. Z. Weaver I found full in the faith, and apparently neither older or less zealous than in former years. I regretted not finding Mr. Kirkpatrick, but his genial and truly gentlemanly brother received me so kindly that the disappointment was partially compensated. Taking tea with Bro. Stratton and his most estimable family, I pushed on for the far West, reaching this point at 3:30 P. M., en route for Minnesota, which, D. V., I hope to reach in time for the State meeting. J. P. STODDARD.

—C. H. Howard & Co., publishers of the *Advance*, begin with the new year the publication of a Sabbath school weekly, the "Sunday School News and Bible Studies." It will contain notes and helps for Bible study and an interesting arrangement of Sabbath school news and suggestions. Price: $1.00 a year; in clubs of ten, 80c.

—The fall term of Western College closed last week very satisfactorily. The winter term opens on the 18th inst., when a good attendance is expected. The well known high moral and religious tone of this institution as well as its public stand on Christian reforms are securing for it increasing patronage and support. The officers express their gratification at the success at Wheaton in removing the debt of that institution.

Home Circle.

The Dream of Pilate's Wife.

BY CHARLOTTE BRONTE.

What is this Hebrew Christ? To me unknown
His lineage—doctrine—mission—yet how clear
Is God-like goodness in his actions shown,
How straight and stainless is his life's career.
The day of Deity that rests on him,
In my eyes makes Olympian glory dim.

The world advances; Greek or Roman rite
Suffices not the inquiring mind to stay;
The searching soul demands a purer light
To guide it on its upward, onward way;
Ashamed of sculptured gods, Religion turns
To where the unseen Jehovah's altar burns.

Our faith is rotten—all our rites defiled—
Our temples sullied, and methinks this man
With his new ordinance, so wise and mild,
Is come, even as he says, the chaff to fan
And sever from the wheat; but will his faith
Survive the terrors of to-morrow's death?

Part, clouds and shadows! Glowing sun appear!
Part, mental gloom! Come insight from on high!
Dusk dawn in heaven still strives with day-light clear,
The longing soul doth still uncertain sigh,
O, to behold the truth—that sun divine—
How doth my bosom pant, my spirit shine.

* * * * * * * * * *

This day time travails with a mighty birth,
This day Truth stoops from heaven and visits earth.

—Selected.

Home Training for Haunts of Vice.

In a sermon on the Sunday theaters of Cincinnati and their vicious accessories Rev. Robert Patterson, of the Central Presbyterian church in that city traces to its source the stream from which these resorts are filled. The following is an extract:

The Christian parents of the city have, in too many cases, sown the seed, the nature of which is seen now in the present condition of our civic affairs. They have sown the wind by their neglect of family rule and culture—the wind is the symbol of emptiness, variableness and unbridled license—by allowing their authority to be disobeyed, by failing to use the opportunities afforded them for instruction in the Word of God, and for proper discipline. Christian fathers and mothers have inspired in their children a contempt for parental authority. Now the family is God's school. God enlists all the father's care and the mother's love in the work of training the children. The place of the family can never be filled by the instruction of the Sabbath school or the secular school. There is no excuse on account of occupations of politics or society, that can relieve the parents from this duty to their children. Has the trust always been fulfilled? Is not the evening worship neglected? Is it not true that many professing Christians fail to exercise proper authority over their households? It is impossible for these things to be taught outside of the family circle. The Sabbath school and the public school are only auxiliaries, which are useful in proportion to the correct training of the children at home. Obedience at home is the beginning of all loyalty and usefulness in the citizen. The man who has never been taught to obey, and to curb his own passions, may form a fit member of a tribe of savages, but he can never be a fit member of a free, enlightened social organization.

With this contempt for parental authority, comes naturally a contempt for God's Word, and the day which he has set apart. The youth are trained to habits of Sabbath desecration not only by occasional picnics and excursions, but by continual violation of the day. This inculcation, by parental carelessness or neglect, of a feeling of disregard for the Sabbath and for the worship of God, is the teaching of a virtual atheism. The outcome of such want of training is the doubt and the dislike of divine things prevalent at the present time, and the result of this practical unbelief is the destruction of free government. There are governments which are maintained by multitudes of armed soldiery; where laws whether just or unjust, are enforced by the bayonet; where batteries masked in barracks and arsenals are at hand to be used in quelling the rebellion of the people; but, in this country, we have only laws that appeal to the conscience of the citizens. Those laws which are repugnant to the public conscience cannot be enforced. I conscience is destroyed no law can be enforced, and you destroy conscience when you teach, or allow to be taught, a contempt of God and his law.

The wind is resistable, and it comes from a certain known direction, but the whirlwind is irresistible, it rises nobody can tell where, and growing in strength as it proceeds, uses everything which it takes up as a weapon against those things which it meets. There is an electric influence in it; the fury of heaven is in alliance with the power of the atmosphere. Similar elements are at work in human affairs. We are astounded when we observe the sudden tempest and the unforeseen stroke of the lightning. Yet we train these elements, as if with care, for the very purpose of blasting our own prosperity. It is only when millions of property are destroyed at Pittsburg or San Francisco that we become aware of the magnitude of the peril. It is only when we behold people engaged in wholesale robbery, arson, and murder, that we perceive the tendency of those elements which we are utterly heedless of in quiet times. Let us not jest, nor affect to despise a timely warning. Let us not delay in the face of an actual peril, because that peril does not seem immediately at our doors. Let us rather turn to the Lord and change our ways while we still live in happiness and safety.

No grandeur can there be in life, no noble prospect can stretch out before us, unless we pitch the tent high, or unless we keep the lofty places of our spiritual estate as peaks of vision for frequent visits.

Knox's Heroism.

Enraged at the perfidy of Queen Mary Stuart the Earl of Argyll and the Prior of St. Andrews, who had hitherto remained with the Queen, joined the Lords of the Congregation, now assembled at St. Andrews. Knox being invited by them to repair to that city, he proceeded thither without delay, preaching in Crail and Anstruther by the way. Having arrived at St. Andrews, he signified his intention of preaching the following day in the cathedral, which, being understood by the Archbishop, he assembled his troops, and informed the heads of the Congregation that if "Knox offered to preach there he should have a warm reception." Afraid of the consequences the Lords advised him to defer preaching that day, especially as the Queen's army was lying at a very short distance. The bold answer of our reformer, which was something like that of Luther when dissuaded from attending the Diet of Worms, at once silenced the remonstrance of his friends. "God is my witness," said he, "that I never preach Christ Jesus in contempt to any man; but to delay preaching to-morrow I cannot; for in this town and church began God first to call me to the dignity of a preacher from the which I was reft by the tyranny of France and procurrent of the bishops, as ye know. Therefore, seeing that God, above the expectation of many, hath brought my body to the same place where first I was called to the office of a preacher, and from which most unjustly I was removed, I beseech your honors not to stop me from presenting myself unto my brethren; and, as for the fear of danger that may come, let no man be solicitous, for my life is in the custody of Him whose glory I seek; and, therefore, I cannot so fear their boast nor tyranny that I will cease from doing my duty, when of his mercy, he offereth me occasion. I desire the hand and weapon of no man to defend me, only do I crave audience, which, if it be denied here unto me at this time, I must seek further where I may have it." And Knox accordingly preached that day, and the three following, without interruption, and with so much success, that the magistrates and inhabitants agreed to embrace the Reformed religion, and to remove every vestige of idolatry from the city. That Sunday the 10th of June, on which Knox first preached in that church after his exile, was doubtless one of the most agitating days of his life. That day he had seen afar off, and prophesied of, even when a slave in the French galleys, fifteen years before. It may not be uninteresting to recall his very words: "And lying betwixt Dundee and St. Andrews, the second time the galleys returned to Scotland; the said John being so extremely sick that few hoped of his life, and said Mr. James willed him to look to the land, and asked if he knew it. He answered, 'Yes, I know it well, for I see the steeple of that place where God first in public opened my mouth to his glory, and I am fully persuaded how weak that ever I now appear, that I shall not depart this life till that my tongue shall glorify his godly name in the same place.' This report the said Master James in presence of many famous witnesses, many years before the said John set foot in Scotland this last time to preach." —*Knox and the Reformation Times in Scotland.*

Theatres.

A correspondent of the *New York Churchman*, writing on a controversy which is going on in some of the religious newspapers on the compatibility of Christianity with theatre-going, comes to the following conclusion:

The great majority of operas, plays and farces are licentious, pandering to the worst passions of the idle and corrupt, setting a premium on vice and sneering at virtue, abounding in oaths and indecent jests. There are said to be a few pure plays, but to discern these, and patronize these only, requires an amount of "good taste" (not to say religious sentiment) possessed by very few. The theatre in all ages has been the first lesson learned by the beginners in vice. It stands at the entrance of a way, stations on which are the race course, the liquor saloon, the brothel, the gambling house and the end—death. When a young man sets out to be a rake, he begins first of all with the theatre. The theatre, by exacting large outlays of money and giving little in return, encourages extravagance. It also compels late hours and waste of time. Its surroundings are the resort of the idle and the vicious. Where the theatre is, the bar room and the brothel are usually not far off. Nor am I entirely ignorant of what I am talking of. I have been considered a veteran theatre-goer. During ten years of my life I rarely missed an opportunity of attending the theatre. I have seen all sorts of plays in all sorts of theatres, both "high-toned" and cheap. I have seen every living American actor and actress of note. A few years ago I determined to live a Christian life. Result: I do not go to theatres now, and I try to keep every one else from going. Why? My observation teaches me that religion and the theatre are two conflicting things.

The desire of power in excess caused the angels to fall; the desire of knowledge in excess caused man to fall; but in charity there is no excess, neither can angels nor man come in danger by it.—*Bacon.*

Childrens' Corner.

Thankfulness.

In a small attic room, so low that I could stand upright only in the middle of the floor, I found a mother and three little children, the eldest six, and the youngest two years old. A straw bed laid on the floor, filling more than half the room, a broken chair, and an old table with a few cups and plates on it, was all the furniture in the room. The father had been in prison for a year, on charge of stealing money from his employer, and the mother, a small, nervous, energetic woman, had supported her children by washing and scrubbing, till now she was unable to work, from a dreadful abscess in her side, the result, the doctor said, of overwork and lack of food. Her face made my heart ache, it had such a starved look.

I asked her if she could trust God in all her troubles.

"I don't know," she replied, "He must be very angry with me to punish me so long." I had only a little to give, so little that I feared my words of hope and comfort would seem only mockery, but she took it thankfully. "Twenty-five cents, why, that will get the children enough to eat for two or three days!" In a few days I called again, and asked how she was getting on. "Oh, nicely," she said. "I feel so much better I am doing a little scrubbing. God sent you here the other day. Do you remember what you told me; that he was not angry with me, but loved me, and only sent these troubles to make me trust himmore? Well, I keep thinking of that, and now the troubles don't seem half so great, and he has been so good to me; we haven't been hungry once since you were here before. He has sent us something every day. This morning the children ate everything up, and I thought what should we do for dinner; but I kept saying to myself, He loves me, and before noon a lady sent in to see if I could do a little scrubbing for her; so that will get us our dinner, and you have brought rice, and the lady down stairs will let me cook it on her stove. No, I never will think that God is hard and cruel again. He is so good to us."—*Selected.*

Some Signs.

Solomon said, many centuries ago: "Even a child is known by his doings, whether his work be pure, and whether it be right."

Some people seem to think that children have no character at all. On the contrary, an observing eye sees in these young creatures the signs of what they are likely to be for life.

When I see a little boy slow to go to school, and glad of every excuse to neglect his book, I think it is a sign that he will be a dunce.

When I see a boy in haste to spend every penny as soon as he gets it, I think it is a sign that he will be a spendthrift.

When I see a boy hoarding up his pennies, and unwilling to part with them for any good purpose, I think it a sign that he will be a miser.

When I see a boy or girl looking out for themselves, and dislike to share good things with others, I think it is a sign that the child will grow up a very selfish person.

When I see boys and girls often quarrelling, I think it a sign that they will be violent and hateful men and women.

When I see a little boy willing to take strong drink, I think it is a sign he will be a drunkard.

When I see a little boy smoking or chewing tobacco, I think it a sign that he will soon be guilty of other filthy habits.

When I see a boy who never prays, I think it is a sign that he will be a profane and profligate man.

When I see a child obedient to its parents, I think it a sign of great future blessings from Almighty God.

When I see a boy fond of the Bible, I think it a sign that he will be a pious and happy man.

And though great changes sometimes take place in the character, yet, as a general rule, these signs do not fail.—*Selected.*

Puzzle Corner.

ENIGMA.

I am composed of 69 letters.

My 28, 36, 1, 4, 7, 12, 3, 21, 33, 27 and 52 is a beautiful poem written by my 40, 47, 69, 65, 2 and 68.

My 6, 9, 4, 16, 55, 66, 11 and 10 is a pretty name.

Felicia 3, 54, 26, 5, 35, 64, 58 and 25 Hemans wrote soul-stirring poems.

My 8, 15, 2, 23, 37, 54, 14 and 56 is the name of a historian.

My 18, 29, 46, 38, 61 and 15 is the goddess of health in ancient mythology.

My 30, 57, 34, 62, 67 and 59 is a subject or proposition.

My 31 and 44 are consonants.

My 17, 39, 60, 17 and 24 should be taken care of.

My 52, 45, 53, 42, 48 and 51 resembles a sofa.

My 50, 22, 49, 63, 19, 32 and 66 has a wide sphere for usefulness.

My 43, 37, 41, 58 and 13 should be loved and practiced.

My whole is a verse in the New Testament. THEO.

ANSWERS TO PUZZLES.

Leonard and Perlie Champ, M. J. Thurston and Minnie Gurnea send correct answers. To the enigma Nov. 21st the answer is "Thou shalt worship the Lord thy God and Him only shalt thou serve." Minnie Gurnea tells us how the grocer's boy measured four quarts from an eight quart jug using a three and five quart measure: "The boy measured the four quarts by filling the five quart measure then filling the three quart from it which left two quarts in the five quart measure; then emptied the two quarts and repeated the operation, which left two also, and he would have the sum of two and two which are four quarts."

Sabbath School.

LESSON L.—December 22, 1878—THE SAVIOUR'S LAST WORDS.

SCRIPTURE.—Luke 24: 44-53.

44. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me. Mat. 16: 21; 17: 22, 23; 20: 18; Mark 8: 31; Luke 9: 22; 18: 31-33.

45. Then opened he their understanding that they might understand the Scriptures, Acts 16: 14.

46. And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: Ps. 22; Is 53; Zech. 11: 12, 13.

47. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. Ps. 22: 27; Gen. 12: 3; Mal. 1: 11; Micah 4: 2-5; Is. 49: 6, 19 23; Hos. 2: 23; Jer 31: 34.

48. And ye are witnesses of these things. John 15: 27; Acts 1: 8, 22.

49. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high. Is. 44: 3; Joel 2: 28. Acts 1: 4; 2: 1-21.

50. And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. Acts 1: 12.

51. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. 2 Kings 2: 11; Mark 16: 19; John 20: 17; Acts 1: 9.

52. And they worshiped him, and returned to Jerusalem with great joy. Mat. 28: 9, 17.

53. And were continually in the temple praising and blessing God. Amen. Acts 2: 46.

GOLDEN TEXT.—"Lo, I am with you alway, even unto the end of the world. Amen." Mat. 28: 20.

BIBLE READINGS.

John 20: 18-29——Acts 4: 23-36——Acts 2: 1-12——Acts 2: 22-36——Acts 1: 6-11 Titus 2: 1-14——John 16: 1-22——Mark 16: 1-20——Acts 5: 12-33——Eph. 4: 1-32——Heb. 10: 1-23——1 Pe. 1: 3-12——Ps. 110: 1-7——John 14: 1-14——2 Pe. 3: 1-14——Rev. 22: 6-21.

[From the S. S. Times Quarterly.]

CONNECTION WITH THE LAST LESSON.

Jesus appeared in the midst of the disciples when Thomas was absent, and again when he was present. The disciples go to Galilee, where our Lord is seen by seven of them at the lake of Tiberias, and by about five hundred brethren on a mountain. Then he is seen at Jerusalem by James and all the apostles. See Mat. 28: 16-20; Mark 16: 14-18; Luke 24: 13-43; John 20: 19-25; Acts 1: 3-8; 1 Cor. 15: 5, 6, 17. Parallel with the lesson are Mark 16: 19, 20; Acts 1: 9-12.

[From S. S. Union Advanced Paper.]

POINTS FOR SPECIAL STUDY.

1. The Scripture readings.

2. The report of the two disciples to those at Jerusalem (Luke 24: 33).

3. The appearance of Jesus among them.

4. The Jewish division of the Scriptures (v. 44).

5. The duty of Christians to the missionary work (v. 47).

6. Manifestations of the "power from on high" in the history of the church.

7. Evidences that the early Christians worshiped Christ (v. 52).

8. Ways of obeying his commands to preach the Gospel.

OUTLINE.

1. Looking back. Their Master said in effect, This ought not to startle. It is the very thing predicted. I told you all this beforehand. (See Mark 10: 33). He endorses the Hebrew Bible in its three great divisions: (1) Moses, or the Pentateuch, the first five books of Scripture; (2) the prophets, including the earlier historical books, and all the prophets except Daniel; (3) the Psalms, i. e., the hagiographa (sacred writings), which comprised all the books now arranged between Chronicles and the Song of Solomon inclusive, and also Lamentations and Daniel. These testified of Christ.

2. Their present position. They were witnesses to the fact that Christ had risen from the dead.

3. Their future. They were to receive the Holy Ghost and to carry the Gospel everywhere.

4. Christ's ascension. He went to his God and Father. The disciples worshiped him.

PRACTICAL TEACHINGS.

1. Christ has fulfilled the Scriptures concerning himself.

2. He has made it clear that the Old Testament, as we have it, is inspired and sanctioned by him.

3. He has joined together three things that we must not separate—the Word, the Spirit, and the risen Saviour.

4. He has taught us what to aim at and expect—the preaching of his Gospel to all nations.

5. He has disclosed the secret of the church's power—the Holy Ghost.

6. He has given assurance of the raising to heaven of the human body.

7. He has fixed the duty of his saints—to witness for him.

[From S. S. Journal.]

SCRIPTURE COMMENTARY.

Verse 44. "These are the words." Rev. 21: 5: For these words are true and faithful: Acts 18: 28: For he mightily convinced the Jews, and that publicly, showing by the Scriptures that Jesus was Christ.

"Yet with you." John 16: 4: But these things have I told you, that when the time shall come, ye may remember that I told you of them.

"Must be fulfilled." John 19: 36: For these things were done that the Scripture should be fulfilled. 1 Cor. 15: 3, 4: Christ died for our sins according to the Scriptures; and that he was buried and that he rose again the third day according to the Scriptures.

"Concerning me." 2 Thess. 2: 15: Hold the traditions which ye have been taught.

45, 46. "Opened he their understanding." Ps. 119: 18: Open thou mine eyes that I may behold wondrous things out of thy law. Is. 29: 18: And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.

"Behooved Christ to suffer." Is. 53: 5: But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed.

47, 48. "Remission of sins.... preached." Acts 13, 38: Be it known unto you, therefore....that through this man is preached unto you the forgiveness of sins. Eph. 1: 7: In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. Col. 1: 14: In whom we have redemption through his blood, even the forgiveness of sins. 1 Peter 2: 24: Who his own self bare our sins in his own body on the tree, that we, being dead to sin, should live unto righteousness; by whose stripes ye were healed.

"Among all nations." Psa. 67: 2: Thy saving health among all nations. Isa. 49: 6: That thou mayest be my salvation unto the end of the earth.

"Beginning at Jerusalem." Isa. 5: 4: What could have been done more to my vineyard, that I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?

49. "I send." Isa. 44: 3: For I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thine offspring. Joel 2: 28: And it shall come to pass afterward, that I will pour out my spirit upon all flesh.

"Tarry ye." Isa. 32: 15: Until the Spirit be poured upon us from on high.

50, 51. "Parted from them." 2 Kings 2: 11: And it came to pass, as they still went on, and talked, that behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. Mark 16: 19: So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. Eph. 4: 8-10: Wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men. Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.

52, 53. "Worshipped him." Psa. 96: 9. O worship the Lord in the beauty of holiness. John 4: 23. But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth.

"With great joy." Psa. 30: 11. Thou hast turned for me my mourning into dancing; thou hast put off my sackcloth and girded me with gladness. 1 Pet. 1: 8. Believing, ye rejoice with joy unspeakable, and full of glory.

Religious Intelligence.

THE UNITED CHURCHES OF CHRIST.

New Ruhamah Congregational church, Hamilton, Miss., August 25th, 1878.

Pleasant Ridge Congregational church, Sanford Co., Ala., September, 1878.

New Hope Methodist church, Lowndes Co., Miss., October, 1878.

What name shall be next?

BAPTIST.

—At Preston Center, Wayne Co., Pennsylvania, is a Baptist church which your correspondent served as pastor years ago. Then its members were a unit against the lodge. Some two or three years ago they put on their church book a rule against secret societies. This resolution was not one of absolute disfellowship of the lodge, as it should have been, but a pledge of its members to use their influence against it. . Last summer the church engaged a new pastor, not knowing, as they should have done, his exact position in regard to secret orders. Soon after his settlement there he brought his letters to unite with the Independent Order of Good Templars, and he and his wife joined that church of Masonic origin and type. This fact gave some of the members a degree of anxiety and suspicion. This fall the pastor, assisted by ministers from the surrounding towns, conducted a revival meeting with much seeming success. In the progress of these meetings some lodgites came out (?) and under the influence of such a pastor and his "true yoke-fellow" some of them were taken into the church against the protest of one of the deacons and to the grief of others. The deacon asked one lodge-bound soul if he was willing to submit to the rules of the church. He said, "If you allude to the rule against secret orders, I am not." This took place on Saturday in the experience meeting. On the following Sabbath notice was given that on the next Saturday, November 23d, there would be a church meeting to consider the question of removing the resolution against secret orders out of the way as "*a nuisance.*" An injunction by the pastor was proclaimed that the members should not talk about the matter before the coming church meeting, but *keep mum*, and the said deacon was entreated not to raise any opposition to the removal of the obnoxious resolution. Like any honest man he told the preacher that he should oppose them in any attempt to meddle with the rules of the church. Yesterday the writer of this article received a written request signed by two of the deacons and other members to be present at the coming church meeting. Despite the injunction of the preachers, to keep still on the pending issue, they themselves were out, it would seem, on an electioneering campaign, yesterday, and met some stubborn "Anti's" in the way. The report is now that said pastor is both a Freemason and Good Templar. We wait the issue praying God to defend that church against the lodge.

—Failing to forward the foregoing as I expected, and more facts turning up in quick succession, I resume my pen to give them to the readers of the *Cynosure*. The church meeting of the Preston Center Baptist church was to have been on Saturday, Nov. 23; but the time of the meeting for some cause was changed to 1 o'clock P. M. of Thursday, the 21st, two days earlier, with only sixteen hours between the notice and the meeting whose object was to strike off the rule against secret orders, which was by unanimous vote put on the church book years before! This change was, we presume, to forestall the opposition to the measure which the parties expected to encounter if they kept faith with their own previous appointment. They maintained that the rule was illegal because it was voted onto the book without a week's notice; whereas it was put there by more than a month's notice, I am duly informed. After proclaiming this a reason for rescinding the rule they appoint a meeting to remove the obnoxious resolution with less than a week's notice and then cut the time down by re-appointment to about sixteen hours! The result was that no opportunity was left for the anti-secret members, scattered as they were, the weather very unpleasant and the going extremely bad, to combine against the unrighteous measure. Of course they had it their own way. But the end is not yet. On the profession of converting men to Christ, those lodge-bound souls have converted the Preston Center church to the lodge—but not all. Thank God, there are members there who cannot fellowship the lodge. What shall we think of that class of ministers who profess to disapprove of Freemasonry and then do all in their power to get and keep it in the churches? This class of ministers are "legion." They plead for Baal. NATHAN CALLANDER.

—A series of meetings held with Prairie Grove Baptist church, Baker, Mo., place, has just closed (Nov. 26), which resulted in eighteen professing religion and eleven additions to Prairie Grove church, and in a great strengthening of the membership. This church is one of the protesting churches against the evils of secretism in this section. This church has had great trials and opposition on account of her resolution disfellowshiping the "teachings of Freemasonry;" but God has not left her desolate, neither has his grace failed to be sufficient for her. I have had about four years' experience in preaching to churches that are in their membership opposed to secrecy in the churches, and I am satisfied that churches will have more real prosperity and less trouble in discipline by taking a mild but unwavering stand against the secret orders than they will to ignore these things and cater to the teaching of worldly men upon the subject of secretism. A spiritual body influenced in its actions by worldly-mindedness will as assuredly conflict its best interests as suffering follows violation of law. So soon as I can get time I may write you something of our conflicts, persecutions and blessings here in this section of Missouri, growing out of opposition to popular evil. Let none be discouraged, for there is yet a God in Israel.

W. M. LOVE.

PRESBYTERIAN.

—The Presbytery of London held their regular meeting in Clarence St. Presbyterian church yesterday afternoon, Rev. John Sutherland being Moderator, and Rev. G. Cuthbertson as clerk.

A petition was read from the Wardville congregation, asking for the removal of the Rev. Mr. Donaldson, on the grounds of inability to pay his salary, and the feeling of dissatisfaction which existed among the congregation.

Messrs. Barclay (druggist) Young (farmer) and McLean (lumber merchant) appeared on behalf of the congregation, and urged the acceptance of the petition, [all understood to be Masons or "jacks."]

Rev. Mr. Donaldson explained that objection had been raised by the congregation because he had preached a sermon from the text "Peter stood and warmed himself." To this sermon several of the members of the congregation objected on the ground that it had bearings against the Masonic body.

Rev. D. Camelon objected to any references being made to Freemasonry, as the only question before the court was that of Mr. Donaldson's resignation.

The Moderator ruled that Mr. Donaldson had a right to speak upon the matter as it evidently lay at the bottom of the trouble between the pastor and his congregation.

Mr. Donaldson.—If the deputation could prove that there was anything wrong in the sermon he had mentioned, he would resign; but if they could not he would not grant their request. Mr. Cuthbertson (the clerk of presbytery) had told him that all this difficulty could he settled if he (Donaldson) would join the lodge. This he would not do, as it necessitated his denial of Christ, and virtually becoming a deist.

Rev. Mr. Munroe of Kintore, denied a statement which Mr. Donaldson had made some time ago, to the effect that he (Munroe) had promised to watch Donaldson, with the assistance of Mr. Barclay, who was to act as spy. He called on Mr. D. to prove his statement.

Rev. Mr. Donaldson stated that, although he had no witnesses to prove the allegation, he would not repeat the assertion. It had occurred in a dispute regarding Freemasonry.

Mr. Munroe was advised not to continue the discussion and the matter dropped.

Messrs. Camelon, Fraser (both Masons) Milloy and Gordon were then appointed a committee to confer with Mr. Donaldson and report to the presbytery.

The committee appointed to confer with Mr. Donaldson reported that that gentleman would resign should the deputation from Wardsville see fit to promise that the arrears in salary would be paid, and occupation of the manse permitted until the induction of a new minister. The deputation promised to submit the matter to the congregation.

The Presbytery then adjourned until the third Tuesday in December.—*From the Daily Free Press, London, Ont.*

THE HISTORY OF THIS CASE.

In 1875 the congregation of Wardsville, knowing Mr. Donaldson's Anti-masonic sentiments, called him to be their pastor on the expressed understanding that he would preach the Gospel and let Masonry alone in the pulpit. The Presbytery on p esenting the call declared it to be "a good and regular Gospel call." "Thereupon," Mr. D. said, "I have nothing to do with interposed conditions. These would render the call 'wicked, irregular and worldly.' I shall accept 'a good and regular Gospel call and shall preach a good and regular Gospel call to Wardville sinners,' and strike at the root of this and all other sins."

On the day of his induction, however, he was told by Jno. M. Munroe, then minister of New Glasgow, that if he interfered with Freemasonry he would be turned out of his church, etc., and that on the very day on which he should take public action against Freemasonry, on that day public action should be taken against him to drive him from his church. On the 29th of April, therefore, having gone to Ridgetown to give Elder J. L. Barlow his moral support, James McLean, a manager of the congregration, boldly supplants the pastor, calls all the office-bearers together and commences a series of irregular proceedinge with a view of ejecting their pastor.

These men had obtained Mr. Donaldson's services on false pretenses, promising payment of salary in advance. Instead of doing this they allowed his salary to fall behind $200 in 1876. Thus they attempted to defraud him out of this sum, on the ground that they had paid him all his salary this year from January, and did not owe him anything, whereas they had only been paying up arrears for last year. Now they say they could easily sustain a minister if they had a change. It is not inability to pay, but a conspiracy to ruin a man who will not violate his conscience to please men. It is sad to see lying and fraud combined in the deliberate and studied attempt to injure an innocent man, whose labors God has blessed in building up this weak cause during these last three or four years.

He is therefore called to go out, not knowing what shall befall him, leaving wife and children behind in the care of the Lord, and seek work for the Master in some other part of the vineyard.

His tastes and associations would lead him to seek work rather among the United Presbyterians of the United States than remaining in Canada in the fellowship of a church that will allow no discussion of this great evil, but prefer that their people be left in utter darkness on this great sin, which is slowly but steadily undermining the whole fabric of society, and filling the land with violence and blood.—COM.

UNITED BRETHREN IN CHRIST.

—Bishop Joseph adds his testimony to that of Elder Wardner of the Wesleyan church, and every other sincere worker in the cause of holiness. He says: "The work of the higher life is growing and producing happy results in bringing together the divided parties in the church. In some instances it drives Freemasonry clear out of the people."

—Rev. D. S. Caldwell was one of the preachers in the semi-annual meeting of the Holiness Association of Sandusky Conference, held in the United Brethren church at North Baltimore, Ohio, Nov. 12.

—The *Telescope* gathers from the church almanac for 1879 the following statistical facts: We have 45 conferences and one mission district; members, 152,231—an increase of 3,468; preachers, 2,152; salary of preachers, $346,415.51—an increase of $11,342.63; collected for ministerial aid, $2,449.93; collected for missions by the conferences, $33,886.96—increase, $238.38; for superintendency, $5,677; church erection, $343.37; local Sabbath-school work, $39,379.36; for general Sabbath-school fund, $1,325.81; church-building and expenses, $186,983.77—less than last year, $20,923.52; for educational fund, $10,254.92; Biblical Seminary, $3,255.37; number of meeting houses, 2,093—increase, 90; parsonages, 308; Sabbath-schools,

3,060—increase, 163; children in Sabbath-schools, 153,159; officers and teachers, 24,158—increase in Sabbath-school officers and scholars, 16,371. Total collection of money, $618,616.21.

There is an increase over the statistics of last year in all the financial showings except church building and educational funds, and a decrease of a few dollars in superindency. The decrease in church building is heavy, causing a decrease in the totals.

ADVENT.

—Rev. A. A. Phelps, who attended the Worcester Convention and acted on the committee on resolutions and address, is editor of the *Bible Banner*, of Philadelphia, a paper of earnest religious spirit. He is this month making an evangelical tour in Vermont.

—At Hardwick, Vermont, the Advent church, though few in numbers is strong in its anti-lodge faith.

METHODIST EPISCOPAL.

—The address of Rev. Woodruff Post is to be hereafter at Gaines, Tioga county, Pennsylvania. The faith and courage of this good brother are superior to his severe trials and the persecutions of the lodge. His once fine property is foreclosed and gone, yet he is "still standing the storm," and praying for better days.

—A member of the M. E. church, Covington, Kentucky, made a proposition to the Sabbath school to give a Bagster Bible to every scholar who should be present every Sabbath in the year, rain or shine; and a Teacher's Bible to every scholar who should be present every Sabbath save three; and a book to every scholar who should attend every Sabbath save six. At the end of the year his proffer cost him nearly $2,000. Those who failed from any cause to be present every Sabbath could make up for their absence by bringing new scholars.

WESLEYAN.

—Rev. L. N. Stratton visited Maplewood near Boston recently, and passed the Sabbath with the Congregational Methodists, brethren who awhile since left the M. E. church on account of Masonic developments. Bro. S. writes in the *Wesleyan*:

"The meetings held by these brethren in "their own hired hall" have a history, which in full, it would not be best to give. Most of them were once members of the Methodist Episcopal church. The Episcopal power was keenly felt by them in a serious church trial; and so far as they know, probably a more deeply hidden power, which bind men to each others' help when pressed to an extremity, and which at such a time, will be seized upon with avidity. This monarchical power in a free government like this, was too near Plymouth Rock or Bunker Hill monument, or heaven to stand with them, and they banded themselves together as the Methodist Congregational society, of Maplewood. Their future course is not fully determined upon. It was a pleasure to attend their Sabbath school in the forenoon. One layman in the Bible-class, had a well 'thumbed' Greek English Bible, and another, a Greek English lexicon and concordance. They delve to the bottom of the subjects into which the lesson leads them. In the afternoon one of three leading laymen usually preaches a discourse unto the people. These three laymen are all the preacher they have, and with these two day time services and a Sabbath evening prayer and conference meeting, they seem to be doing well."

GENERAL.

—The sum of $5,640,000 was voluntarily subscribed last year by the Scotch Presbyterian churches.

—Mr. Spurgeon will not marry a person of his congregation to one who is not a professor of religion.

—There are about 400,000 persons connected with the Christian churches in India, China and Japan, besides 200,000 children receiving a Christian education.

—The foundation of the John Knox Memorial Institute, which is to be a high school for primary and secondary education, was recently laid at Haddington, the birthplace of the great Scotch reformer.

—As an indication of the rapidity with which Christianity is making its way in Japan, it is stated that one of the leading printing offices in Tokio has begun the publication of a paper in the interest of the Christian religion as a matter of enterprise. It is solely a native undertaking, none of the missionaries having anything to do with it.

—A Welsh speaker at a recent meeting of the British and Foreign Bible Society declared that there is not a single infidel book in the Welsh language. He said: "Wales is pre-eminently the land of one book. We owe it to the influence of the Bible that we have not a single infidel book in our language, and that popery has failed hitherto to make any progress among the pure Welsh, because they read and know their Bible too well."

MASONIC RELIGIONS.

—Simon Grant has bought a tract of land on the Northern Pacific railroad for the purpose of starting a community. He is a wealthy Scotchman, and will devote his entire fortune to the enterprise, which he has been planning many years; but he intends to be the high priest of the religion—said to be a strange worship of the sun—which is the basis of the movement. Thus far he has only a score or so of followers. He has chosen a place in what is fast becoming a thickly settled farming region, and is confident of success.

—The Presbyterian missions in Siam appear to be gaining ground slowly. A second church of eight members has been organized in Bangkok and another at Bangkaboon, near Petchaburia. The chief obstacle Christianity has to meet in Siam is demonolatry. The Rev. D. McGilvary writes of how this interrupted the marriage of two church members, the children of Christians. It was in contemplation to have a Christian marriage, and there at first appeared to be no difficulty in the way. But an uncle of the bride, who, as patriarch in her family, had the right by immemorial custom to fees connected with the devil worship with which all Laos marriages are celebrated, refused to allow the ceremony to go on unless the fees were paid. He further notified the father of the girl that he would be held responsible for any loss in the family occasioned by giving offense to the spirits. As the Christians could not yield and pay the fees, the marriage was postponed until an appeal could be made to the government. The case is complicated by the fact that the persons concerned are slaves, and may be turned over to the king as slaves for life, if they refuse to return to devil worship.

Home and Farm.

"EGYPTIAN" OR "PEARL" MILLET.

We have already stated that a large quantity of this seed was planted at the farm last spring. But it was sown too early and rotted in the ground. Later a few rows were planted here. Though the seed germinated readily, and the plants grew to the height of a few inches—there they remained so long that while while we were in doubt whether they would make any further growth or not, it seemed evident that "Pearl" Millet was a failure, at least with us.

The advent of steady hot weather rapidly changed this state of things, as our first page illustration will show. This plant grew from a single seed, and is as true to life as our artist could make it. Many of the stems were nearly of the same height, the highest being 10 feet 1 inch. Three feet from the ground, the circumference of the plant was 13 feet, 9 inches. The weight of the highest stalk, leaves and flower spikes was one pound, two ounces. There were, in all, small and large, 52 stalks, the weight of which was 42½ pounds.

Several plants were cut down August 1st. The average weight of the subsequent growth was nine pounds per plant. Our first frost, which was very light, occurred while the seed was in the milk. A few seeds upon a few spikes have ripened. As the season has been unusually favorable for the ripening of the seeds, it may be concluded that seeds will never mature in this climate. This, however, is of little moment, since an abundant supply could be obtained from the South.—*Rural New-Yorker.*

CANCER CURE.

Four years ago I learned a remedy for cancer, which I have never known to fail in effecting a cure. It came to my knowledge in this manner: A lady, at whose house I was stopping, had a sister whose face was terribly disfigured, the nose being almost entirely gone, and the throat so much eaten away that the girl could not speak in a way intelligible to any but those accustomed to her. The sores were all healed, and had been for years, and there was no appearance of eruptions or any other impurities of the blood. She was so disfigured that it would have seemed a mercy not to have saved her life, but she was an example of what the medicine could effect. While I was in this lady's house, I met a gentleman who, I happened to know, had been afflicted with a cancer, which had caused him much anxiety. He had recently spent some time in New York under the treatment of a celebrated cancer doctor, but without obtaining relief. I informed the lady of these facts, and she gave him this recipe. This was four years ago. I saw the gentleman a few months since and inquired about his disease. The reply was, "Oh, it gives me no trouble; if I have any fear about it, I take a little of Mrs. S.'s medicine, and its all right."

I have an aunt between 50 and 60 years old, who has had an internal cancerous tumor, causing her much suffering, and rendering her much of the time unable to work. She has been treated by many eminent physicians, and has spent hundreds of dollars, but to little purpose. For the last few months she has been taking this medicine and says that she has not been so well for years.

I might mention other cases, but perhaps these will be sufficient. I have never known it to fail in a single instance to cure impurities of the blood, whether cancerous or otherwise. I wish I could inspire in others the same confidence which I feel, for I am certain that it would mitigate a vast amount of suffering.

CANCER CURE.

Two ounces of sulphur; ½ ounce of quicksilver; 1 ounce of cream of tartar; ½ ounce of saltpeter. Put into a pint of molasses, stir, take a tablespoonful before going to bed.

For outside application: 1 bottle of British oil; 1 ounce of red precipitate.

The sulphur and quicksilver must be thoroughly mixed for a long time in a druggist's mortar, and then the other ingredients added.

I wish this could be published in every paper in the land, and that in after years I could have the satisfaction of knowing that many had been saved from horrible suffering and death by its use.—*Cor. Rural New-Yorker.*

The Hindoo girls are pretty and exquisitely formed. From their earliest childhood they are accustomed to carry burdens on their heads. The water for family use is always brought by the girls in earthern jars, carefully poised in this way. The exercise is said to strengthen the muscles of the back, while the chest is thrown forward. No crooked backs are seen in Hindostan. Dr. H. Spray, one of the company's medical officers, says that this exercise of carrying small vessels of water on the head might be advantageously introduced into our boarding schools and private families, and that it might entirely supersede the present machinery of dumb bells, back boards, skipping ropes, etc. The young ladies ought to be taught to carry the jars as the Hindoo women do, without even touching it with their hands. The same practice of carrying water leads to precisely the same result in the south of Spain and the south of Italy as in India. A Neapolitan female peasant will carry on her head a vessel full of water to the very brim, over a rough road, and not spill a drop of it, and the acquisition of this art or knack gives her the same erect and elastic gait, and the same expanded chest and well-formed back and shoulders. Practice, girls.

TO REMOVE DANDRUFF.—This is a natural secretion, but becomes a cutaneous complaint by neglect. Take an ounce of powdered borax, a piece of unslaked lime the size of a chestnut, and a tablespoonful of spirits of ammonia; put them into a quart bottle and fill it up with boiled or pump water. After twelve hours apply this wash to the scalp. Ladies can apply it best with a fine sponge. Rinse with tepid water. After a few applications, the scales will disappear, the hair become soft and brilliant, and young hair will be seen to start out. Dandruff should be cured gradually, so as not to produce sick headache or dizziness by its sudden suppression.

DIPHTHERIA.—A remedy which the celebrated English physician, Dr. Field, always found effective: Put a spoonful of flour of brimstone into a wineglass of water; stir it with the finger, instead of a spoon, as the sulphur does not readily amalgamate with the water, and when well mixed, use as a gargle. Dr. Field used this in all cases.

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On the part of the readers of the *Cynosure* to make the list number 10,000 this winter, is the quality which, with God's blessing, will bring success. To illustrate: W. Sperry, Waupun, Wisconsin, writes: "I started out with the determination to do something toward raising your subscription list to 10,000. * * * (He sends nine renewals and four new subscriptions). I will get other names and send them if possible. The *Cynosure* readers here say the paper is improving and they are well satisfied with it."

I. Talbot, Pella, Marion county, Iowa, sends six subscriptions for one year each. He writes: "I will send more new subscribers."

E. Z. Derbyshire, Ypsilanti, Mich., sends five subscriptions for one year each, and writes (her sister): "When we went to yearly meeting in ninth month, we found our friends not well posted on the subject of secretism, and made them the offer that all who would pay one dollar to E. Z. Derbyshire should receive a copy of the *Christian Cynosure* one year, and these subscriptions are in answer to that offer. We discovered that Odd-fellowship was plausibly working its way into Ohio yearly meeting of orthodox Friends, where Masonry could not go. Of course we are anxious to awaken our friends to a sense of this danger."

E. D. Tillson, Tillsonburg, Ont., sends four subscriptions for one year each.

S. M. Good, DesMoines, Iowa, takes four copies for one year each.

Geo. Cowley, Rio, Columbia Co., Wis., sends three for one year, one for six months, one for four months. He writes: "This list makes sixteen, seven of them new ones. I want to see 10,000 *Cynosures* going through the country and then multiply the number by ten."

Jas. Steel, Chillicothe, Ohio, and C. A. Blanchard, Wheaton, Ill., send three for one year each.

W. Stewart, Pittsburgh, Pa., sends two for seventeen months (campaign rates).

Dr. L. W. Leister, Oakland City, Ind., W. B. Poplin, Somonauk, Ill., E. G. Cooper, Albany, Mo., N. Bourne, Cedar Rapids, Iowa, Nelson Daniells, Wacousta, Mich., each send two subscriptions for one year each.

Dr. Leister writes: "The signs are good for several more subscribers before the holidays."

E. G. Cooper writes: "Let all that love the cause say, IT SHALL BE SUSTAINED."

C. Quick, Weston, Mich., and others, write encouragingly in regard to canvassing this winter. The first month of winter is nearly half gone. Let us work while the day lasts.

A friend who has not seen the *Cynosure* for a long time, writes: "Dear *Cynosure*, where are you? If you are still alive, do come to me."

Readers, is not some one near you asking what has become of the *Cynosure?* Canvass, *Canvass*, CANVASS WITH DETERMINATION. 730 subscriptions expire this month. Please renew promptly.

SUBSCRIPTIONS RECEIVED DURING week ending Nov. 30, 1878: From J Anderson, J F Browne, J A Bingham, B Barto, S Bedford, J B Cole, G Cobb, E A Cook, M E Cook, W Edgerton, P P Chapman, H Gott, L C Gaskill, J H Harris, J S Hickman, J Hoobler, J Jackson, H L Kellogg, W I Knappen, J D Laflamme, A Lewis, D Loucks, A S Lathrop, W L Leister, A Lake, J T Mathews, B M Mason, J G Miller, W H Nixon, Mrs S H Nutting, Mrs M Pettengill, E B Palmer, M Phillips, J A Post, J Remington, J P Stoddard, J Shambaugh, A Stedman, M Wood, J H Wickersham, J S Yankey, L Strong.

Books and Tracts sent week ending Dec. 7, 1878.

By Mail.

W McFeeters, W F Bell, J T Walsh, H E Holland, G M Freese, A Cowan, Jr, C Shaeffer, P Beck, H Abel, J P Pherkelsen, F Morton, G H Kull, Mrs B Stevens, A Stevens, T Gilman, J Robson, J H Dierker, C W Gould, J E Davidson, J W St. John, L Birge, O D Storrey, J H Hanna, J M Robinson, K S Black, W Elliott, H B Loomis, A F Worden, C W Dutcher, Rev J S McMunn, S Seelig, S L Morse, Mrs S B Allen, C W Cornwall, W J Bryson, G W Layman, H P Marks, J C Linden, J N Norris, H S Wisnor.

Donations to the Tract Fund.

G M Freese, $1.75; A Lake, 75 cents.

SUBSCRIPTIONS RECEIVED DURING the week ending Dec. 7: From Mrs A Banks, G Allen, G F Albrecht, W Babcock, W M Beaty, D H Blair, J A Bent, N Bourne, C A Blanchard, G Cowley, E G Cooper, E Z Derbyshire, N Daniells, J Dorcas, S Grover, S M Good, S A George, H H Hinman, H Harrison, A Hubbard, J H Harris, A J Harrington, J Kittman, W A Kindel, W W Knipple, C N Landon, W L Leister, W McClaughey, B Maloney, W B Poplin, W B Putnam, L Perry, L Prindle, C Quick, A C Read, W Sperry, Mrs J G Stearns, J Steel, W Stewart, I Talbot, Mrs A E Tyler, E D Tillson, A F Worden, Judge Zearing.

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CHICAGO, Dec. 9, 1878.

GRAIN— Wheat— No. 2	82½	83
No. 3	67½	70
Rejected		53
Winter	81	86½
Corn—No. 2	28	28½
Rejected		26
Oats—No. 2		20
Rejected		16¼
Rye—No. 2		44½
Bran per ton	7 00	7 25
Flour—Winter	4 00	5 00
Spring	1 75	5 00
Hay—Timothy	7 50	7 65
Prairie	5 50	6 00
Mess Beef	8 00	9 00
Tallow	6½	6⅝
Lard per cwt	5 67	5 72
Mess pork, per brl	6 60	7 75
Butter medium to best	10	25
Cheese	3	8
Beans	1 00	1 50
Eggs	17	18
Potatoes per bu	35	53
Apples	1 00	1 60
Seeds—Timothy	97	1 07
Clover	3 70	4 00
Flax	1 20	1 26
Broom corn	1	4½
Hides green to dry flint	6	14
Lumber—Clear	27 00	34 00
Common	11 00	13 00
Shingles	1 50	2 90
WOOL—Washed	26	35
Unwashed	15	24
LIVESTOCK Cattle Choice	4 50	4 90
Good	3 75	4 25
Medium	3 25	3 50
Common	2 00	3 00
Hogs	2 50	2 80
Sheep	2 50	3 50

New York Market.

Flour	$3 90	8 25
Wheat—Spring	94	96
Winter	1 05	1 10
Corn	40	48
Oats	27	31
Rye		58
Lard		6½
Mess pork	7 40	7 80
Butter	16	26
Cheese	6	9
Eggs	24	25
Wool	10	42

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THE CHRISTIAN CYNOSURE.

"In Secret Have I Said Nothing"—*Jesus Christ.*

EZRA A. COOK & CO., PUBLISHERS, NO. 13 WABASH AVENUE.

CHICAGO, THURSDAY, DECEMBER 19, 1878

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H. L. KELLOGG, ASSOCIATE EDITOR.

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Notices.

CANADA.

Will friends of the anti-secrecy reform in Canada who desire to engage in active measures for instructing the ignorant and exposing the wickedness of the secret orders, write me at 221 West Madison street, Chicago.

My object is to ascertain what the people desire; and, should the facts warrant, to hold a convention at some central point convenient of access, and in connection with Bro. Ronayne and others to work the degrees and organize for systematic effort. Prompt responses are desired, so that if anythiug is done it may be arranged in connection with work in New England, to save time and expense.

J. P. STODDARD, Sec. N. C. A.

N. E. PENNSYLVANIA.—Read the call for this Association at Waverly, on the 5th page.

MICHIGAN.—Secretary Matthews writes that Adrian is the place for the Michigan State Convention. The friends want Mr. Ronayne's assistance, and will fix the time when they hear from him. Meantime let every one be getting ready; every church and local association be appointing delegates; every prayer-meeting be calling upon God and gathering a cloud of blessing over the place where the disciples of Christ shall come together.

NEW ENGLAND.

TO THE FRIENDS OF CHRISTIAN REFORM IN NEW ENGLAND:—The annual meeting of the National Christian Association at Worcester was a grand success. A deep impression was made in that city and one that will be felt throughout New England. In order to follow up and continue the good work the delegates from New England have secured the services of Rev. H. H. Hinman of Wheaton, Ill., who has had much experience in this work, and whose name is familiar to the readers of the *Cynosure*. Mr. Hinman will respond to all calls for lectures when not engaged. Correspondence in reference to the lecture work may be addressed to Mr. Hinman or to me at Willimantic, Conn.

JOHN A. CONANT.

10,000 SUBSCRICERS.—Rev. H. T. Cheever, President of the National Convention, writes: "The very best thing that can be done in New England for our cause is to procure the wide circulation of the *Cynosure*. It is the most available and least expensive power for good that we can command. Would that its circulation might be increased a hundred fold." Let every subscriber resolve to send at least one new name before January 1st—AND THEN DO IT.

Topics of the Time.

In connection with the starting of a new political society in Philadelphia lately, by representatives of the secret labor lodges, the following from the Elmira, New York, *Free Press* is a strong and honest statement of the effect of such organizations: "The secret element which has been injected into it may constitute a cohesive power among those accepting of that theory, but it will drive hundreds of others away from the party. They will wash their hands of this oath-bound organization as readily as they did of the Know-Nothing folly. No secret political organization can long exist in this country, because it is at war with the whole theory and policy of our government. It is incompatible with that freedom of opinion of which every American should be proud, and which he should defend and protect with the utmost vigilance and care. Oath-bound cabals are only fit for men who have not the courage to be frank and open in the defence of their opinions and principles, or who regard their principles as too obnoxious to be openly defended. These facts the better element of the party knows and feels, and will quietly withhold its support from a cause seeking such means as an avenue to success. Some of the most ardent in this cause a year ago now avow their intention of returning to their old party affiliations. The absurdity has spent its force."

The bill of Senator Edmunds of Vermont, which is intended to prevent the difficulties attending the settlement of our last Presidential election, has passed the Senate by a very favorable vote and will soon come before the House. All parties are willing to assist any measure which might attain this object, and there are several propositions now before Congress. None of them, however, go so far as the late Senator Morton's, which was more nearly a direct popular vote, as is urged in the platform of the American party. Mr. Edmonds' bill provides that hereafter presidential elections shall occur in October, and that the Electoral College shall meet at the capital of each State on the second Monday of January following; that the two houses of Congress shall meet in joint convention to count the votes on the second Monday in February, as is now the law, and proceed according to the existing method, with a few exceptions, which are as follows: In case there are two more or returns from a single State, none shall be counted unless both houses of Congress agree in opinion as to the legality of one of them: the opinions to be reached by the houses sitting apart in their own chambers, after two hours discussion. Fillibustering is prevented by a provision that no more than two hours shall be occupied in determining and counting the vote of any one State. During the last count it took six days to count the vote of Florida. The same provisions are made for the decision upon the legality of any single return from a State that may be questioned. The bill is stringent in preventing any delay by recess or otherwise while the count is in progress after the proceedings have lasted five days.

Every one who can afford it is preparing for the "holidays." "Christmas" is popular and opposition to it is frowned upon. But is not popularity its sole virtue? Let us see. It is an attempted falsehood for the evidence is entirely against the supposition that Christ was born on that day. It was first a heathen festival, and is even in our land noted for the excesses to which it gives occasion. It was next baptized into a Romish mass for the birth of Christ. It is Rome's day, an essential part of the papal system. Protestants can nowhere afford to aid or countenance the rites of Rome. It celebrated as a religious day it is in the face of Christ's word, "In vain do ye worship me teaching for doctrines the commandments of men," and "Why do ye also transgress the commandments of God by your tradition." The date of Christ's birth is irrecoverably lost; but he has given us an ordinance to commemorate his death, and the Lord's day for his resurrection. Do followers of Jesus need more? The giving of gifts is beautiful and harmless, and "New Years" is an appropriate time for it. Let us cease to aid and countenance irreligion and superstition because Christmas is popular.

An important decision was announced in the Supreme Court last week by Chief Justice Waite. It is the case of Congressman Robert Smalls (colored) of South Carolina, who, on the testimony of one witness, was sentenced by the State courts to the penitentiary for three years. At the opening of the case he applied for its removal to the United States court, on the ground that he could not have justice in the State courts. His motion was denied, but has finally been granted on petition to the Chief Justice. This question has been a disputed one for several years and at least two other State courts have denied similar motions.

The progress of British arms in Afghanistan meets little opposition from the Ameer. Whether his troops are tired of his tyranny and are not unwilling to change masters, or whether there is back of all an understanding with Russia, and in time that power will make its appearance on the stage—these are the questions that cause uncertainty. There is no mistake, however, respecting the struggle in Parliament. The debate last week was a surprise to the supporters of Beaconsfield when they saw the defection of several influential members to the opposition. The present distressed condition of England was a strong argument against the war. Sir William Harcourt declared that the government's policy would make Afghanistan a Bulgaria and cause Russian influence to overshadow the earth. The Marquis of Hartington believed the viceroy of India should be recalled, if to effect it "we must get rid of a government of whose nominally spirited, but really abject foreign policy he believed the country was nearly tired." Doubtless the temporary successes at Berlin and in the Afghan war have carried the British sympathy beyond their better judgment, and a reaction may be expected shortly, unless Beaconsfield can actually force a war with Russia, which his ambition would hardly hesitate to begin if he foresaw in it future honors for his administration.

Obedience Better than Sacrifice.

BY G. H. WILLIAMS.

(Luke 9:23; 1 Sam. 15:24; 1 Peter 1:11.)

"Deny thyself," the Saviour said,
"Who will my follower be;"
"A thousand dollars," Plutos said,
"My Lord, I give to thee."

Again to him the Saviour said,
"Deny thyself for me."
"Ten thousand dollars," Plutos said,
"My Lord, I give to thee."

Again said Jesus in reply,
"Deny thyself for me."
Reply: "Must I myself deny
Or not thy follower be?"

"If I much wealth do sacrifice,
And work and money give,
Will not all this quite well suffice,
Though I in luxury live?"

Again spake Jesus: "Hath the Lord
Delight in sacrifice,
As in obedience to his word,
And hearkning to his voice?"

"Far better is it to obey
Than costly sacrifice,
To give and not thyself deny,
Nor hearken to his voice."

"Deny thyself and take thy cross,"
His changeless word to thee;
Why wilt thou choose eternal loss,
Nor heaven nor glory see?

Marks of the Counterfeit.

BY THOS. HODGE.

It is a curious feature in the arguments of the defenders and supporters of Masonry that they maintain a continued comparison of the good which is done, or of the sentiments which are approved and commended alike by Masonry and Christianity. As if, because Masonry approves of some moral sentiment or benevolent act, therefore Masonry should have the honor and not Christianity, and that Christianity in doing the same, is no better than itself! and this very often passes for an unanswerable argument! But let any one consider the point for a moment, and the fallacy becomes apparent. Apply the same rule as to other things and we find that each professes to aim at, or to fulfill the same purpose. Christianity not only commands duties, at the sacrifice of indulgence, but foretells rewards or penalties, happiness or suffering in the life beyond the grave. "So do I," says Masonry. But she does away with the Christ! and he is the greatest of all powers in the world to purify and improve it by faith in his death and resurrection, and his living presence in his Word and church through all the ages. Every hypocrite affects the character which he does not fill; every forgery is made, every base coin or note is brought into use to be a substitute for the genuine. Every one may imagine how he would hate the discovery in his own case of the ruin which has recently been revealed to the shareholders of the city of Glasgow Bank. Instead of wealth they find poverty and ruin because of trust and false hopes in men who are proved to have been substituting wrong for right. So it must be with the deluded men who build their hopes for eternity upon the "philosophy and vain deceit" to be found in the lodge worships. What a terrific thing for Christians to allow themselves to accept as a "handmaid" to *their* religion such a pretense and snare as Masonry is; which as many say, is as good a religion as they want! And Christians in the lodge do by their adherence confirm such an awful delusion!

Another very strange thing to be often met with is the perfect indifference of professed Christians whether the Gospel of Christ be injured or benefitted by the lodge. "It is none of my business," says the sleeper, as he hears the fire bell. "Nor need I care," says another, as he reads of a distant calamity. But when next day they find that their own property or friends have perished how differently they feel! Famine across the seas may carry off its thousands, but pestilence in the South awakens our benevolence. What then? Is not the cause of Christ everywhere near and dear to every Christian? Is heathenism abroad to have missionaries, and the Gospel to be subverted at our own doors? Are the delusions around us to be ignored until the sleep of death shall have seized upon our preachers and churches? or shall the watchman on the tower give no alarm while the sappers and miners of the enemy are at midnight busy at the foundations of it? In the day time he may indeed profess to be a friend and ally, but in the dark he seeks to work our ruin.

That good may come out of the present evil portent may be believed; but it will be by the testimony and activity of the faithful, through whom He who sees all things from the beginning shall bring his own wise purposes to maturity in his own due time.

Let us then hope that one result of the contact of Masonry and Christianity shall be the purification of the churches from many errors to a simpler and clearer faith and practice. It would be well for every church to cast off those creeds and practices which have been adopted only by the authority of man, when such have no authority from Christ and his inspired word. No greater justification can be given to the fallacious reasonings of Masonry than to demand submission to merely human authority in church affairs. Let us have Jesus and his word only. Let every Christian see "Jesus only" as his Lord and master.

Lodge Fellowship Introduced into the Church.

There is a peculiar respect in which the secret associations are proving hurtful to the churches, and that is, their theory of fraternizing. Lodge associations could not be formed, nor kept in existence, were it not that they oblige all who unite with them to ignore their peculiar views of religion in the lodge room. Their membership is composed of men of all shades of religious belief, infidels, Jews, papists, pagans, Mohammedans, Mormons and Christians. All these harmonize in brotherly friendship in the secret conclave.

Now it would not be a serious loss, rather an advantage, did most of these classes suppress their distinctive views, not only in the lodge room, but everywhere else. But the true Christian cannot submit to any such *reymie* without danger of sustaining an irreparable loss. It would be incalculably better for him to lose his earthly all a thousand times than to lose his religious principles; and yet as long as he fraternizes in the lodge this is the very result to which his lodge training conducts him. The suppression of distinctive views is essential to lodge fellowship, and the tendency of such fellowship is to alienate the Christian from the principles on which his present and future welfare depends. Can such a theory be anything else than pernicious?

Now, how does it come to pass that in the course of the last twenty-five or thirty years, the evangelical churches have been conforming to this very theory? It is a sentiment very generally current among them that all distinctive views be laid aside, that church fellowship may be extended to all, and among all who profess Christianity. The theory is not applied to the same extent among the churches that it is in the secret conclave, but it is identically the same; there may not be as many important principles ignored in the mixed fellowship of the churches, as on entering the lodge, but in both cases there is a betrayal of religious faith to gain the fellowship sought. That the Christian on entering the lodge-room should, for the time, cast his religious principles behind his back is now by many sensible people considered most reprehensible.

But is his respect for his principles of any higher order when at the requisition of some Christian communities he subjects them to the same treatment for the sake of their fellowship? How does such conduct consist with the Divine injunction to "hold fast the form of sound words;" "Buy the truth and sell it not?" Under no circumstances, we apprehend, is a Christian justified in suppressing his religious belief, either in whole or in part, if by others he is requested to do so because it is objectionable or offensive to them.

To the mind of the writer this policy, when resorted to for the sake of fellowship, is averse to the spiritual interests of the Christian community. It is well calculated to bring churches advanced to higher attainments down to a level with those of an inferior grade, to blend those of purer faith with those which have not been so careful to harmonize their's with inspired oracles. In fact, the theory is calculated to draw the better class of churches into apostacy. As enforced in the secret conclave, it has resulted in the sad apostacy of not a few church members.

It seems to be the current belief among those who profess the evangelical religion, that distinctive principles and usages, however well founded, are not of sufficient importance to warrant separate communions among them. It is claimed that a united church more than counterbalances the expunging of those matters about which there is disagreement; and therefore the theory of ignoring distinctive principles is resorted to as a successful method of healing the division that now exists.

Whether this method will contribute to the unity of the church and the promotion of vital religion, may be gravely questioned. The great author of saving truth has declared that heaven and earth shall pass away rather than that the minor points of his law shall fail. These are important in their connection in the system of revealed truth like the minor blood vessels in the physical system; they every one bear the stamp of divine inspiration, and are sealed by the blood of Christ, as really as the weightier matters of the law. This fact sets the jots and tittles of the law in value far above human estimation, and therefore it would seem unwise to regard them as mere expletives, for no other purpose than to occupy room in the sacred volume.

But in view of the divided state of the church, and the ineffectual efforts to unite the different branches on any other than general or fundamental principles, it is deemed expedient to let all points of faith about which there is disagreement pass into oblivion, or allow them to remain a dead letter on the sacred page. It is this construction that has given rise to the lodge theory of uniting in one fellowship all the different sections of the church that they may worship at the same altar.

Now the question may be raised: Did this theory for promoting harmony among the members of the Christian community originate with them or did it originate from some quarter external to them? That it is fundamental in the lodge system cannot be questioned, and that as enforced among the members of the lodge it is fatal to the interests of sound religion, is fully attested. Has the church caught the contagion by receiving members of the lodge into her fellowship? After the Morgan excitement, when secret associations began to be revived, and their members became numerous in the churches, this theory began to be entertained by the latter, and has been growing in popularity ever since. It is generalizing the faith of the church precisely after the manner of the lodge. Might not this fact be taken as evidence that

the lodge is moulding the fellowship of the churches according to its own theory, and thus working adversely to the interests of Christianity? It may not be judicious to assert this positively, but the fact that there is a close resemblance, if not an identity between the fellowship system of the lodge and that of the churches, affords ground of suspicion that the latter is copied from the former. M. N.

The Unequal Yoke.

III.—IN PHILANTHROPY.

[From a pamphlet by C. H. Macintosh.]

Many will say, "I quite admit that we ought not to mingle ourselves with positive unbelievers in the worship or service of God; but, then, we can freely unite with such for the furtherance of objects of philanthropy—such, for instance, as feeding the hungry, clothing the naked, reclaiming the vicious, in providing asylums for the blind and lunatic, hospitals and infirmaries for the sick and infirm, places of refuge for the homeless and the houseless, the fatherless and the widow; and, in short, for the furtherance of everything that tends to promote the amelioration of our fellow-creatures, physically, morally, and intellectually."

This, at first sight, seems fair enough; for I may be asked, if I would not help a man, by the roadside, to get his cart out of the ditch? I reply, Certainly; but if I were asked to become a member of a mixed society for the purpose of getting carts out of ditches, I should refuse—not because of my superior sanctity, but because God's word says, "Be not unequally yoked together with unbelievers." This would be my answer, no matter what were the object proposed by a mixed society. The servant of Christ is commanded "to be ready to every good work"—"to do good unto all"—"to visit the fatherless and the widows in their affliction;" but then, it is as the servant of Christ, and not as a member of a society or a committee in which there may be infidels and atheists, and all sorts of wicked and godless men. Moreover, we must remember, that all God's philanthropy is connected with the cross of the Lord Jesus Christ. That is the channel through which God will bless—that the mighty lever by which he will elevate man physically, morally, and intellectually. "After that the kindness and philanthropy of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour." (Titus iii. 4-6.) This is God's philanthropy. This is his mode of ameliorating man's condition. With all who understand its worth the Christian can readily yoke himself, but with none other.

The men of the world know nought of this, care not for it. They may seek reformation, but it is reformation without Christ. They may promote amelioration, but it is amelioration without the cross. They wish to advance, but Jesus is neither the starting point nor the goal of their course. How, then, can the Christian yoke himself with them? They want to work without Christ, the very one to whom he owes everything. Can he be satisfied to work with them? Can he have an object in common with them? If men come to me and say, "We want your co-operation in feeding the hungry, clothing the naked, in founding hospitals and lunatic asylums, in feeding and educating orphans, in improving the condition of our fellow mortals; but you must remember that a leading rule of the society, the board, or the committee, formed for such object, is, that the name of Christ is not to be introduced, as it would only lead to controversy. Our objects being not at all religious, but undividedly philanthropic, the subject of religion must be studiously excluded from all our public meetings. We are met as *men*, for a benevolent purpose, and therefore infidels, atheists, Socinians, Arians, Romanists, and all sorts, can happily yoke themselves to move onward the glorious machine of philanthropy." What should be my answer to such an application? The fact is, words would fail one, who really loved the Lord Jesus, in attempting to reply to an appeal so monstrous. What! benefit mortals by the exclusion of Christ? God forbid! If I cannot gain the objects of pure philanthropy without setting aside that blessed One who lived and died, and lives eternally for me, then away with your philanthropy, for it, assuredly, is not God's but Satan's. If it were God's, the word is, "He shed it on us abundantly through Jesus Christ," the very one whom your rule leaves entirely out. Hence your rule must be the direct dictation of Satan, the enemy of Christ. Satan would always like to leave out the Son of God; and when he can get men to do the same, he will allow them to be benevolent, charitable, and philanthropic.

But, in good truth, such benevolence and philanthropy ought to be termed malevolence and misanthropy, for how can you more effectually exhibit ill-will and hatred toward men, than by leaving out *the only One* who can really bless them, for time or for eternity? But what must be the moral condition of a heart, in reference to Christ, who could take his seat at a board, or on a platform, on the condition that that name must not be introduced? It must be cold indeed; yea, it proves that the plans and operations of unconverted men are of sufficient importance, in his judgment, to lead him to throw his Master overboard, for the purpose of carrying them out. Let us not mistake matters. This is the true aspect in which to view the world's philanthropy. The men of this world can "sell ointment for three hundred pence, and give to the poor;" while they pronounce it *waste* to pour that ointment on the head of Christ! Will the Christian consent to this? Will he yoke himself with such? Will he seek to improve the world without Christ? Will he join with men to deck and garnish a scene which is stained with his Master's blood? Peter could say, "Silver and gold have I none; but such as I have give I thee: in the name of Jesus Christ of Nazareth, rise up and walk." Peter would heal a cripple by the power of the name of Jesus; but what would he have said if asked to join a committee or society to alleviate cripples, on the condition of leaving that out name altogether? It requires no great stretch of imagination to conceive his answer. His whole soul would recoil from such a thought. He only healed the cripple for the purpose of exalting the name of Jesus, and setting forth its worth, its excellency, and its glory, in the view of men; but the very reverse is the object of the world's philanthropy; inasmuch as it sets aside His blessed name entirely, and banishes Him from its boards, its committees, and its platforms.

May we not, therefore, well say, "Shame on the Christian who is found in a place from which his Master is shut out?" Oh! let him go forth, and, in the energy of love to Jesus, and by the love of that name, do all the good he can; but let him not yoke himself with unbelievers, to counteract the effects of sin by excluding the cross of Christ. God's grand object is to exalt his Son—"that all should honor the Son even as they honor the Father." This should be the Christian's object likewise; to this end he should "do good unto all;" but if he join a society or a committee in order to do good, it is not "in the name of Jesus" he acts, but in the name of the society or committee, without the name of Jesus. This ought to be enough for every true and loyal heart. God has no other way of blessing men, but through Christ; and no other object in blessing them but to exalt Christ. As with Pharaoh of old, when the hungry Egyptians flocked to his presence, his word was, "Go to Joseph;" so God's word to all is, "Come to Jesus." Yes, for soul and body, time and eternity, we must go to Jesus; but the men of the world know him not and want him not; what, therefore, has the Christian to do with such? How can he act in the yoke with them? He can only do so on the ground of practically denying his Saviour's name. Many do not see this; but that does not alter the case for those who do. We ought to act honestly, as in the light; and, even though the feelings and affections of the new nature were not sufficiently strong in us to lead us to shrink from ranking ourselves with the enemies of Christ, the conscience ought, at least, to bow ot the commanding authority of that word, *Be not unequally yoked together with unbelievers.*

The Church and the Theater.

In discussing the latter institution, a writer in the *Christlan Union* says:

"We know the spirit and meaning of the Christian church. It exists to train and educate redeemed human nature, and we know at the outset that it must attempt no compromise legislation with that world from whose sin Christ came to rescue men."

He then states the following propositions on the side of the church against the theater:

1. That the church of Jesus Christ is an election of grace, and is not of the world.

2. Our definitions of "the church" and of "the world" must determine whether the drama, as being essentially of the world, can ever claim the sanction and approval of the Christian church.

3. The Christian, in the vows of his baptism, renounces the world, the flesh, and the devil. Before the water of baptism is placed upon his brow he declares of this trinity of evils: "I renounce them all—and by God's help will endeavor not to follow nor be led by them."

4. The theater is a place of peculiar temptations, as it ministers so perceptibly to human nature's passionateness, and plays upon man's hidden desire for anger, revenge and lust.

5. The theater has failed conspicuously to create or preserve morality among its attendants. The moral actor or actress and moral habitue of the play-house are alike exceptions to the long line of the fallen.

6. As the theater fails to create or to preserve individual morality among the majority of people who attend it, so it is destructive of religious character, and signally ruinous to that grace of the Christian life, known, it may be, by different fruits, but called by that ambiguous term "spirituality."

7. The habit of theater-going secularizes the church, and does away with those landmarks and boundary lines which help us to distinguish plainly and unmistakably the church from the world.

8. Theater-going tends to deaden the conscience and to develop a morbid sympathy with imaginary cases of sin and suffering. Thus, while its sympathy is content to rest only on the surface of the feelings, it becomes a substitute for that true sympathy which is active and healthful, because it is living and real.

9. The theater in past days has tended to lower the character of the clergy who attend it, as shown by the records of history in Spain, Italy and South America, and notably in England in the time of Charles II., Anne, and the Georgian period, as represented in the satires of Thackeray and Churchill—himself a play critic.

10. The theater leads the way naturally to kindred temptations, conspicuously to the haunts of the drinking saloon and to her house whose door leadeth down to hell.

11. In moments of sorrow and at periods of great religious interest, we naturally feel that the theater has nothing to do with our higher nature, but that its place is in a lower sphere.

12. The Brooklyn disaster, in 1876, impressed upon the public mind the great gulf fixed between the spectacular vanities of life and the great realities of death, judgment, and the world to come.

Hewho climb s above cares of the world and turns his face to his God, has found the sunny side of life. The world's side of the hill is chill and freezing to the spiritual mind, but the Lord's presence gives a warmth of joy which turn winter into summer.—*Spurgeon*,

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Till March the Cynosure for $1.50 *a year.*

National Reform.

CONVENTION IN PAGE COUNTY, IOWA.

A convention called by the Christian Reform Association of College Springs, Iowa, closed its sessions on the evening of the 4th inst. There was a steady increase of interest to its close, when at least five hundred were present.

Rev. W. P. Johnson of Washington, Iowa, gave an address upon the subject: "The law of God meant for the nation as well as for the individual." This address was, for its compilation of facts, and clear and eloquent statement of them, one of the most profitable that this community has ever enjoyed.

Much interest was shown in the thorough discussion of the following resolutions by members of the convention.

Whereas, This nation was founded by Christians, who incorporated the principles of Christianity into the institutions of the country; and

Whereas, Unsectarian Christianity has always been a part of our common law; and

Whereas, Our written National Constitution though made by and for a Christian people, is destitute of any explicit acknowledgment of God or Christianity, and as this fact is now used by many persons and even many public men in assailing our Christian institutions and usages; therefore

Resolved, That the connection which has hitherto existed in fact, between our government and Christianity now demands expression in our fundamental law.

2nd. Whereas, The existence of polygamy in Utah is a foul stain upon the fair name and honor of our great country and Christian civilization; and the entire destruction of the marriage relation is also threatened by the movement in our country known as the Commune; therefore

Resolved, That every legitimate means should be employed for the suppression of polygamy in Utah, and the resistence of the communistic movement in the United States.

3d. Whereas, There are multitudinous secret associations, anti-Christian in principle, and therefore offensive to God; and particularly,

Whereas, The Endowment House lodge and its oaths are a great defense and protection of polygamy in Utah; therefore

Resolved, That as Christians and citizens we will do all that we can to save the State from these secret powers.

4th. Whereas, Intemperance is an evil which more than any other in our time is wasting the resources and consuming the vitality of the nation, carrying misery, demoralization and death into so many homes in our land; therefore

Resolved, That all manufacture, sale and use of intoxicating drinks as a beverage should be prohibited by law on the basis of God's great law of prohibition: "Thou shalt not kill; thou shalt not steal."

These resolutions were unanimously adopted by quite a large audience.

Prof. S. C. Marshall answered the objections of those who look upon the reform as an attempt to unite church and state. He showed that such a union would be abhorrent to those who advocate this reform, and while this was true they were as far from advocating the divorce of the state from religion.

The closing speech was made by Rev. M. A. Gault, of Hazel Grove, Missouri, on the subject: "State neutrality on questions of Christian morality impossible.

W. I. Phillips.

The Master's Carpet

EXPLAINED AND EXPOSED;

Or Freemasonry and the old Osirian or Baal worship shown to be one and the same. By E. Ronayne, P. M. Keystone ☐ 639.

My new book bearing the above title is going into the hands of the printer this week. It will contain about 300 pages and about 30 engravings and discusses the following subjects:

Chap. I. Introduces the discussion and speaks of Masonic charity; the "good man" argument, etc.

Chap. II. Shows that Freemasonry is a religion.

Chap. III. Shows what sort of a religion Freemasonry is.

Chap. IV. Shows what the religion of Masonry proposes to accomplish, and how.

Chap. V. Discusses the relation of Masonry to the Bible.

Chap. VI. Shows how Christ's name *must* be excluded from every Masonic prayer and why.

Chap. VII. Shows how the name of Christ *must* be expunged from every Scripture quotation made use of in the degree work.

Chap. VIII. Treats of lodge antiquity and shows the origin of the present system.

Chap. IX. Introduces "the ancient mysteries" their origin and their revival under the name of Freemasonry in 1717.

Chap. X. Treats of the Preparation Room and its ceremonies.

Chap. XI. Introduces the candidate into the lodge-room and treats of the several rites of Induction, Symbolic Pilgrimage, Secrecy and Illumination.

Chap. XII. Explains the rites of Intrusting and Investiture.

Chap. XIII. Explains the symbols, emblems and government of the lodge.

Chap. XIV. Explains "the point within a circle," the ancient Phallus and Baal Peor.

Chap. XV. compares the legend of Baal or Osiris with the legend of Hiram the Builder.

Chap. XVI. explains all the ceremonies of the Master Mason's degree performed in the killing of Hiram Abiff; the concealment of his body; his burial; search for the ruffians; search for the body and the lost word; the substitution of Ma-hah-bone; the *prayer* and *procession* at the grave, and every circumstance connected with the Greater Mysteries.

Chap. XVII. treats of the Masonic obligations, while throughout the entire work the marked coincidence between Freemasonry and Romanism is pointed out and both systems are shown to be diametrically opposed to the Word of God.

As a whole this book might be termed "Freemasonry compared with the Bible," because the discussion is conducted entirely in the light of the Holy Scriptures.

The illustrations will be:

IN THE LESSER MYSTERIES.

1. Candidate prepared in E. A. degree.
2. Candidate prepared in F. C. degree.
3. Candidate prepared in M. M. degree.
4. Candidate entering, or Rite of Induction.
5. Candidate kneeling for prayer and making an infidel confession of faith.
6. Candidate passing through the Rite of the Symbolic Pilgrimage, being led by the S. D.
7. Candidate passing through the Rite of Secrecy, taking the obligation.
8. Candidate passing through the Rite of Illumination and receiving the new birth.
9. Candidate passing through the Rite of Intending, being invested with the grand secrets.
10. Candidate passing through the Rite of Investiture, being invested with the lamb skin apron.
11. High hills and low vales.
12. The god of Secrecy — two hands joined.
13. Holy Bible, square and compass, or
14. Three great lights of Masonry.
15. Jacob's Ladder.

THE GREATER MYSTERIES OR LEGEND OF HIRAM.

16. Candidate representing Hiram kneels to pray.
17. Conflict in the south with Jubela.
18. Conflict in the west with Jubelo.
19. Conflict in northeast with Jubelum and death of Hiram.
20. Concealment of the body in the rubbish of the temple.
21. Burial on the brow of a hill west of Mt. Moriah at the foot of a tamarind tree.
22. Search for the ruffians and interrogating.
23. Search for the Master's word.
24. Solemn procession around the grave.
25. Prayer at the grave.
26. Mah-hah-bone communicated.
27. Sun, moon, stars, comet.
28. Forty-seventh problem of Euclid.
29. Pillars — Wisdom, Strength and Beauty.
30. The Worshipful Master, Senior Warden and Junior Warden; or, Brahma in the East, Vishnu in the West, Siva in the South.
31. The Masonic altar and lesser lights.

In answer to my call for subscribers, recently issued in the *Cynosure*, I have so far received 85 names and $104. The book must be issued, or at least ought to issued, in January, and I want simply enough to pay for the work when done. It will contain at least 300 pages, so far as we can judge at present, and I suppose will be sold at retail at from 75 cents to $1. I intend to have it bound like the Moody and Sankey hymn books, and I trust it will supply a want always felt in the Anti-masonic discussions. To facilitate matters, I would suggest that one man in each neighborhood take the names of subscribers and forward them as soon as possible, remembering that each subscriber receives two books for $1, and that he pays for his books when he receives them. Now, friends, hurry up and let us get through.

E. Ronayne.

Reform News.

Northeast Pennsylvania Quarterly Meeting.

The first quarterly meeting of the Northeast Pennsylvania Association opposed to the lodge will be held at Waverly, Pennsylvania, on the 27th and 28th of the present month, commencing on Friday evening, the 27th at 7 o'clock. There will be a lecture by some competent man on the evenings of Friday and Saturday. Saturday will be devoted to prayer, conference and deliberation.

Eastern Pennsylvania has resolved upon a campaign of working measures. George N. LeFevre, Esq., office No. 7 South Duke street, Lancaster city, has undertaken to secure Ronayne for that part of the State, sometime soon; and by proper concert of action in the enterprise *we* may have him in this part of the State at a moderate rate of compensation.

Now, brethren and friends of this much needed reform work, living in this part of this lodge-ridden State, throw aside all excuses and appear at the Waverly meeting and help us by your wisdom to wisely plan our campaign work for the future. Let us have representatives from Wilkesbarre, Scranton, Carbondale, Montrose, Harford, Clifford, Scott, Peckville "and all the region round about." Do not fail!

Must all the money be spent in the interests of this modern Baal worship of lodgery, and God's people keep silent and inactive till they are ground to death under the wheels of the modern chariot of death? God says, "Awake, awake!" Let us meet at Waverly and plan a vigorous campaign with Ronayne to help us in "making Masons." He knows how.

Nathan Callender,
Cor. Secretary.

Meeting at Carpenter Hall.

The Chicago Christian Association met at Carpenter Hall, 221 West Madison street, on Tuesday evening, Dec. 10. The meeting opened at 8 o'clock, Thos. Hodge, President, in the chair. Prayer offered by Rev. J. P. Stoddard. Secretary's report read and approved. Mr. Stoddard then made some interesting remarks concerning his two months' eastern tour. The report of Miss Ella F. Hagerty, Treasurer, showed a debt of $4.50. The Superintendent of the reading-room, F. G. Houck, reported new visitors since Oct. 1st, 41; average daily attendance of readers, 10; religious papers (including temperance) received weekly, 50 (7 published in Chicago); secular papers, 41; magazines, 5. The report showed interest, talent and vigor in this work. Miss Annie Smith presided at the organ, while those present sang the impressive hymn, "O, to be nothing."

Elder Barlow made cheering remarks. He spoke of the importance of visiting Chicago clergymen. He also gave a brief account of the State Convention at Wheaton, Ill., as being high-toned, as good, perhaps, as any he had ever attended. The prayer-meetings were excellent. In closing, he suggested that it was time for Christians to stop holding "the fort;" that aggressive, not defensive action was the proper work of the Christian.

Captain Henry Bundy, of the Gospel ship, "Glad Tidings," which works among the islands and small ports in the lakes, made some excellent remarks. To illustrate the character and wants of the people among whom he works he related the following anecdote:

When visiting a family, a youth between 18 and 20 years of age entered, much elated with his success in fishing. Seeing Capt. Bundy, he supposed he was a trader, and said: "I have speared sixty fine trout, and you may have as many as you like at a reasonable price."

"You have succeeded better than Peter did," said the Captain.

"Peter? Who's he?"

"He used to fish in a little lake called Gennesaret," said the Captain.

"Gennesaret, Gennesaret," repeated the young man, "I thought I knew all the little lakes about here, but I never heard of that one."

Mr. Bundy took out his Testament and read ten or twelve verses about Peter's fishing. The young man bought it.

Light is brought to many dark places by the gospel ship.

Mention was made of Mr. Charles Webb, who is now very sick.

Rev. J. P. Stoddard and Elder Barlow were appointed to visit clergymen and report at the next monthly meeting.

Elder J. F. Browne was invited to speak at the next meeting of the Association, and the meeting adjourned. THOS. HODGE, Pres.

Mrs. E. A. COOK, Sec'y.

NOTES FROM NEW ENGLAND.

WESTFORD, Conn., Dec. 9, 1878.

DEAR BRO. KELLOGG:—After two lectures and a sermon in the Congregational church at Straffordville, in all of which I had the sympathy of the excellent pastor, Rev. H. Smith, I spoke once in Union, Ct., and went to Wales, Mass., where a vacant Baptist church had been engaged for two evenings. On reaching the church I found quite a congregation met on the outside, but the doors were shut up by order of the selectmen of the town, who were Masons. A strong Masonic lodge, to which belong prominent members ot the Baptist and M. E. churches, largely controls the place. Nevertheless I found the young Baptist minister and his excellent widowed mother in sympathy with my work, but they felt that their hands were tied by lodge influences. We hired a hall, had a full house and excellent attention. The Masons were well represented and very respectful.

On the 6th a kind friend brought me fourteen miles to Westford, Conn., where I spoke to a good audience in the Free Will Baptist church. A number of Masons were present and among them the pastor of the church. He purchased from me a copy of the Handbook of Masonry, and I disposed of all my "supplements" giving "Freemasonry at a glance." My Masonic brother declined being introduced and evidently felt sore. On Saturday I visited the Congregational church on Westford Hill, the former home of two of our African missionaries, and where their kindred reside. I returned and gave my second lecture in the Baptist church at Westford and at its conclusion the pastor introduced himself and insisted that I should stay at his house and preach for him on the Sabbath. I did so and found him very kind and courteous; but I was never more impressed with the moral paralysis that comes over men's minds when they enter into the Masonic covenant. This otherwise intelligent and excellent man has such an idea of an oath that he thinks that Jepthah did a most commendable deed in killing his daughter (if he did do it) because he had sworn to do it. Surely a man whose moral sense is as poor as that, is utterly unfit to be a Christian instructor.

On Sabbath afternoon I preached in the Congregational church and lectured there in the evening. The pastor, Rev. Mr. Bissell, fully endorsed my lecture and said that if the Bible is true surely Masonry is false. I spent the night with him and was glad to find that he and all his people are in sympathy with our work and this is true of nearly all the New England people in the rural districts. I go from here to Connecticut.

Yours in the Lord,
H. H. HINMAN.

ANTI-MASONRY AT WYANET, ILL.

EDITOR CHRISTIAN CYNOSURE:—Past Master Ronayne came to this place, and "made Hiram" as few lodge masters are capable of doing, and then "laid him out" with the "setting maul" so successfully that the lodge has felt the shock all over this region of country. There seemed to be but one opinion as to the correctness of the exposure of the silly performances practiced by full-grown men in Masonic lodges.

The precious advantages however afforded more recently by the decease of a brother Mason, for showing their unbounded charity by going to the funeral, and for displaying the purity of their — of their—white aprons, was not to be neglected.

Then they sent away and secured a lecturer or two. They were reformers. They were temperance men. Nobody could fight temperance. They would consolidate for action against the rum-fiend. To do this effectually (?) a secret temperance society must be formed. The foe is wily, and he must be met by a secret, hidden enemy. The "worm of the still" and "serpent in the wine cup" must be met by a "snake in the grass." Temperance and reform must be as secret as intemperance.

The lecturers came. The first lecture was in the M. E. church. All was lovely. The second lecture was held in the Congregational church, to discuss the propriety of the organization of a secret temperance society. Mr. J. L. Stratton, a hardware merchant of Wyanet, was called to the chair. That was good figuring. He is a genial gentleman and a strong thinker, and his anti-secret proclivities and opposition would no doubt subside by the courtesy shown him. The meeting went off in the sweetest manner. The secret brotherhood were encouraged. But as the meeting was about to reach a definite point of action, Mr. Stratton invited Prof. Field, the Masonic and meeting manager, to take the chair. Coolly and calmly Mr. Stratton then opened the question, and warmed and fired as he advanced, until amid the cheers of the assembly the last argument of secretism was swept away.

The lecturers left Wyanet on the next train, saying that it was one of the hardest places they had been in for a long time. Where honesty and open-handed dealing, both with sin and virtue, are the rule, clandestine customs and secret combinations find an unproductive soil for their Javan Upas. Heaven would be a hard place for the schemes of devils. Of course Wyanet is not heaven, nor are Masons devils, but Wyanet is a good place and society is in a fair way of being improved by open rather than secret means.

ANTIPODES.

Correspondence.

THAT BENEVOLENCE.

ZANESVILLE, Ind.

EDITOR CYNOSURE:—I am sick and tired of listening to the boasted benevolence of the lodge. I am sure, so far as I have learned, their benevolence is limited and selfish. Masons here and elsewhere have told me they united with the institution for protection and aid. Yet they confess that they have never been benefited in the least by it. Have they not been deceived; and what ought they to do?

They love to contrast their acts of charity (so-called) with those of the church of Christ. For instance, they are heralding it abroad that during the late pestilence in the South they contributed so freely to the relief of their suffering that they had to be restrained. On the other side I endeavor to show them that the U. B. church sent her contributions down there to the amount of several hundred dollars, when she has no members in any of those cities that were plagued. This last looks more like benevolence.

Again, we had a case near home which stops their mouths on the subject. Last spring a young man came to my quarterly conference recommended for license to preach. He had with him his noble companion (both strangers in the community). His wife was taken sick Sabbath evening of the meeting, and lingered two days and died. During her brief illness everything that could be done was freely done, money to telegraph to friends in Kansas, money to send a messenger to Blackford county in this State, money to pay physician, and when she died money was freely offered to buy coffin, burial robe, etc. — all from strangers. Surely these cases have a tendency here to refute the arguments of Masons that the church does not assist its members.

I am acquainted with a widow of a Mason of Zanesville lodge who is having an extremely hard time of it to keep her property from being sold, and her children clothed, even for night meetings. These circumstances are having their effect upon the community here. Men and women are beginning to decide the matter of which kind of benevolence they prefer. None of the churches here which accept secretists have had any revival influence for some years though they have labored hard for it. I had arranged with Elder Markley of the Church of God, to hold a union meeting, but just at the time our meeting should have begun he pulled off from me and sent for Elder Bumpas, who is a Mason, thinking perhaps that they would control the Masonic and Oddfellow element of Zanesville and community; but Christ was not on the side of the ship at which they let down their net, and the result was a four week's waterhaul. We begun a meeting soon after theirs closed which lasted two weeks. We had some thirty-two or three conversions and twenty-seven accessions to the U. B. church. These meetings I regard as significant. The people here want something better than shams in the way of religion. The anti-secrecy cause is gaining ground. This is where your staunch old friend William Hoverstock resides. May he live long yet to be a thorn in the flesh to secrecy is my earnest prayer.

P. B. WILLIAMS.

SABBATH-SCHOOL TEACHERS.

EDITOR CYNOSURE:—Is a man who is not a member of the church but an adhering and active Mason, a fit person to teach a class in the Sabbath-school? I opine that a teacher should be a member of the church, and thereby be qualified to teach as well by example as by precept. An outsider might endeavor to *drive*, but could not consistently ask children to *come* to Christ. What confusion would possess such a one if interrogated by one of his pupils as to why he does not publicly profess the Saviour. I may be considered a "troubler in Israel," but what peace so long as such a state of things exists?

The curative properties of Seloam's water were improved by agitation. I have in my mind's eye a

little pool, the surface of which may be ruffled at this article, but if the casting out of such mire and filth as the above mentioned be the result, I do hope it may be not only moved, but stirred to its lowest depths. Before we appoint a teacher he should be examined as to his ability; "not a novice," not a Mason with "the poison of asps under his tongue," but he should be "of good report" of them that are without, and acknowledged ability of them that are within, "lest they fall into reproach and the snare of the devil."

A deacon was "first" to be proved before being permitted to "use" that "office." If so, how much more a Sabbath-school teacher. I think I can see a growing laxity in the choice of teachers, that to say the least, forebodes no good to denominationalism. If our denomination is worth holding on to, let us be careful how we handle the material out of which we expect to perpetu ate it.

I. McKee,
A United Presbyterian.

THE CYNOSURE AT $1.50 A YEAR

FOR EVERYBODY

UNTIL MARCH 1ST 1879.

This great reduction in the price of the *Cynosure* is only for the winter months and is made for the purpose of encouraging every subscriber who loves the paper and the cause it represents, to make an earnest effort NOW, in the hope of making the *Cynosure* truly a mighty power for good, owned and felt in every village of our land, before which the hosts of darkness shall tremble and fall under the mighty hand of our God. Is not the cause a glorious one? Will not YOU be a co-worker with us, yea with God in this great work of enlightening the nation concerning the soul-destroying influence of secretism, which blights and withers everything that is dear to the patriot and Christian?

THE NEW WORK ON MASONIC SYMBOLISM.

My new book proving that Freemasonry corresponds in every ceremony, symbol and legend with the old Osirian worship of pagan Egypt or the Baal worship of Samaria, is now ready for the printer and from estimates received from some of the leading book publishers in Chicago will cost about $500. It will be a book of about 300 pages and well bound. It is indispensably necessary to have this book in our present and future controversy with Masonry and I trust my numerous friends throughout the country will help me to get it out at once.

I want five hundred subscribers at a dollar each for which each subscriber will receive two books. Each one to pay when he receives his books. All I want now is the names of subscribers so that I may go to press as soon as possible.

Please be prompt in this matter and send names to 104 Bremer street, Chicago.

E. Ronayne.

[The following is the introductory chapter of a new book. The exposition will be continued from week to week.]

THE INDEPENDENT ORDER
OF
GOOD TEMPLARS.

A FULL ILLUSTRATED EXPOSITION OF THE ORDER.

Religious "Orders," in past ages, were some of them invented with the best motives by the best men; but all alike became a corruption and a curse.

All secret orders, religious or other, profess to exist for worthy and benevolent ends; and actually do some humane and worthy acts. Thus Good Templars profess temperance and the care of inebriates. The cognate orders, Sons, Daughters, Cadets of Temperance, etc., profess the same. Freemasons help a few widows, orphans and unfortunate persons. Odd-fellows care for their poor and sick. Secret priesthoods practice religion. Nuns visit hospitals. Orangemen love Protestantism and hate priests. Even pirates practice hospitality; and bandits keep their word: and both profess, amid robbery and murder, to be secret boards of equalization, distributing to the poor what they plunder from the rich; while even the Ku-Klux and Mollie Maguires are, in their own account, harsh, yet necessary remedies for monopoly and injustice which the laws cannot or do not redress. "Argument which proves too much, proves nothing;" that is to say, is vicious. Therefore professions of benevolence, which would justify pirates, cannot justify Good Templars.

After their professed benevolence, the most common and plausible justification of secret orders, is their resemblance to institutions ordained of God.

This argument is thus put by S. B. Chase, Esq., P. R. W. G. T., the ablest and most candid defender of the Order of Good Templars. (See his pamphlet, page 31.) He says: "The meetings of many societies, both civil and religious, are secret. Grand Juries, the world over, sit in secret. * * * The United States Senate transacts all its more important and delicate business with closed doors; and each Cabinet meeting is strictly a secret society. We have known church judicatories to be obliged to hold secret sessions in order, prudently, to administer discipline. * * * Each family is a secret society, nor did any one ever complain that custom, from time immemorial, has sealed up the doings of every family from the ears and eyes of outsiders."

But societies with secrets are not, necessarily, secret societies. The above-named organizations, which practice some necessary privacy, differ from a secret order, as the day, with some shade trees, clouds and umbrellas to keep off sun-stroke, differs from night.

Legislatures, courts and juries belong to the state, which executes its plans by the sword. And in war, concealment from the enemy is as justifiable as force. But forage and slaughter, justifiable in war; in peace become stealing and murder, for which men are imprisoned and hung. Therefore, privacy, practiced by grand juries, sheriffs and senates, whose privacy is incidental and temporary, can afford no justification to a lodge, whose secrecy is constitutional and perpetual. Then juries and sheriffs are, by divine appointment, "revengers" to "execute wrath." (Rom. 13:4). Lodges profess universal good will. The sheriff "beareth the sword"; the Good Templars lodge the olive branch. You can, therefore, no more justify lodge secrecy by the privacy of the jury-room; than you can justify by the forage of hungry soldiers, in war, the tramps who steal your pigs and poultry by night, in time of peace.

Then, to compare a lodge, composed of a motley crowd, to the family united by blood, is to insult the God who made the family. A family conducted like a lodge, with a pledge at its door-sill, never, till death, to tell what the comer sees or hears inside, would be endured nowhere on earth, by savage or civilized men. Nor would a Christian church be endured if so conducted. Nor would the lodge itself be tolerated, if it did not worship the god of this world, who protects it, for the sake of the worship; by oaths or solemn pledges; by intimidation; by false honor; by perils to business; by superstition; by harlot finery; by grandiloquent titles; and by hopes of impunity and secret worldly advantage. Hence the attempt to justify Good Templars lodges by comparing them to families, is as illogical and monstrous, as the attempt to justify brothels by their resemblance to homes!

Then a secret order is, in its nature, contraband, while families, churches and states are legitimate. "An order," says Webster, "is a rank of persons so closely linked together that they form a separate class in the community." Its original germ and conception therefore, are monopoly and privilege. A *secret* order is clearly so. For if the whole community should join it what would become of its secrets when all should know them? It is thus manifest that the contrivers of secret orders neither intended, expected or desired that whole neighborhoods should join them; for the order with its secrets is designed to be perpetual, and secrets imply outsiders from whom they are kept. The Good Templar candidate is told that his obligation is "Earnest in its nature, imperative in its requirements, and *lifelong* in its duration." (See ritual G. L. North America, p. 15.) Thus this order was intended to be perpetual, and like all other separate ranks and orders has in it the quality of a monopoly and conspiracy against the world of outsiders. Hence its evil nature must always take precedence of its benevolent design, and always run it into stronger and worse orders, or disintegrate and destroy it in a short time.

No secret order in the United States ever allied itself to a reform till that reform had become popular, and then the reform has had to carry the secrecy, and not the secrecy the reform. Long after the argument against slavery had been carried by the abolitionists and when Northern patriots by the hundred thousand had rallied to the flag for the nation's life against the guns and secret lodges of the South, then only secrecy ventured to turn patriot. The Union League was formed with its initiation, oath and prayer. And then too, Freemasonry, which thirty years before had been driven from the North, a convicted murderess, came from the South where it had stimulated the rebellion, to shield our Northern soldiers by making them Masonic brethren with the rebels.

Precisely so with the temperance orders. Pledges had been circulated as early as 1809, more than sixty years ago. Secret temperance orders sprang up thirty or forty years later, to ride the reform after the argument was carried and the cause popular. "Sons," "Daughters," "Rechabites," "Cadets," etc.—their names were many and their spread rapid. But the order of Good Templars had a special and peculiar origin. We are told by their historian and defender, S. B. Chase, P. R. W. G. T., in his pamphlet, page 7, that this order was started in 1851, in Central New York, to unite all the temperance orders "*in one grand organization.*" So Weishaupt, in 1776, at a world's Masonic Congress held at Wilhelmsbad, Germany, formed the Illuminati to unite and rule all the secret orders of the world, to overthrow religion and government and make all things common. Blue Lodge Masonry had a similar origin fifty-nine years before, when (1717) four decayed lodges of working masons in London united in the first Grand Lodge to charter, tax and govern all lodges of working masons on earth, with all others who would join them.

Thus it should be noticed that the order of Good Templars had a political, not a reformatory origin; not primarily to promote temperance, but to concentrate and govern all the temperance orders "in one grand organization." The Illuminati became the terror and loathing of Europe, and in this country the aid of Washington was invoked against it by Mr. Snyder of Maryland, in 1798. That London Grand Lodge now dots the globe all over with its altars, and but for the Spirit of God in the rise of the National Christian Association to withstand and oppose it, the order of Good Templars might have achieved power over mind far beyond what they have realized as yet. Our chief dan-

ger from it lies in the secret alliance of its leaders with other dark orders, in its influence as a training-school for the rest, and its drawing, by their love of the temperance cause, thousands of good men and women into the bewildering maelstrom of secret worships which are excluding Christ from religion, and putting in his place his rival and antagonist "the god of this world."

Having glanced at the family of secret orders to which the order of Good Templars belongs, and also at the circumstances and history of its origin, let us now analyze and examine the order itself. And first—

The Good Templars are a *religious* order. The candidate about to join a temperance organization, is made to begin with a confession of his faith. He is asked at the threshold "Do you believe in the existence of Almighty God, the Ruler and Governor of all things?" (Rit. p. 12.) On page 23 he is thus addressed by the chaplain: "I charge you to love God and keep his commandments." And a little further on the Past Chief Templar exhorts him: "Abide with us. Here you are safe." (p. 25.) He is received by prayer, (p. 18); is pledged before an altar (p. 31) and is addressed as a brother (*ibid.*) If this order is not professedly a religious organization it is difficult to conceive what would constitute one. But its religion is not the religion of Christ. The omission of Christ from its creed at the door is the omission of Christianity from all beyond. The creed itself is that of the pagan, Mohammedan, Jew, deist and Freemason. Cudworth in his "Intellectual System of the Universe," shows that every pagan system recognized one Supreme Deity over its multitude of gods. The creed of the Sultan knows no God but Allah. The Jew hates the "one Mediator" the deist has no Christ, while the creed of the Freemason as stated by their Lexicon (Art. Religion) is that "in which all mankind agree," and their "Grand Architect" is but another name for Satan, the "prince" and "god of this world." Thus the absolute religious identity of Good Templarism and Freemasonry is proved by the first and only article of its creed.

And this creed or confession of his faith which the Good Templar is required to make at the door, discredits his Christian profession if he has before made one, as a second baptism discredits the first, or a later will the one previously written, so that every Good Templar is a professed deist. He may be ignorant of it but such is his profession.

And the prayers of the order should coincide with its creed. But the god of the lodge having secured the order for himself by its creed, must, in a Christian land get members from among Christians. If worldlings only joined it, its worships would be a laughing-stock, and its oath or promise a farce. The prayer must therefore be such as will satisfy both Christians and deists; and such in fact they are.

Thus, the first prayer in initiation is offered "In the name of Thy dear Son our Redeemer." (Rit. p. 8.) But the first prayer in the third, or "Charity" degree begins: "Father of all! In every age, in every clime adored!" (Deg. Rit. p. 38) the first line of Pope's universal prayer, supposed to be offered "By saint, by savage and by sage," which is strictly Masonic, putting the true God on a level with idols, which is denying him; as the son who puts his father on a level with other men denies his father and casts off his authority over him.

There are ten prayers given in the ritual and degree book. Of these just one half are Christless, such as any heathen might offer, three allude to Christ and two are ordinary Christian prayers. The contrivers of the order, having given the creed to Satan, divided the prayers equally between Satan and Christ. But such prayers never reach Christ, who said, "In vain do they worship me, teaching for doctrines the commandments of men." Mark 7: 7. Is that wife accepted who regards other men as she does her husband?

Thus, tested by its creed and ritual, Good Templarism is an inchoate Christless religion, incrusted with temperance and Christianity to draw in and deceive Christians.

Temperance is mentioned only in the first obligation of the first degree, while in that and the obligations of the degrees of "Fidelity" and "Charity", the candidate is made to promise "Not to reveal the words, signs, grips, signals or other private work of the order." (pp. 16, 43.)

Its identity with Freemasonry is further manifested by its name of "lodge," by its words "grips" and "signals"; by its leading the candidate around the lodge; by its constitution in layers or degrees, each upper degree being pledged to secrecy from all below; but above all by its destroying the Ten Commandments as Freemasons do, by limiting the protection of the law of God to their own members (p. 17, Rit.) thus making it lodge-law and not God's law.

Its law of secrecy, repeated in all the obligations, while temperance is mentioned but in one, is in direct contempt of the example and word of Christ, who "In secret said nothing," (John 18: 20) and forbade secret teaching to his disciples. (Mat. 10: 27.) This alone condemns the order with every enlightened child of God.

It weakens its own pledge by putting the making of sweet cider "as a beverage" on a level with making and selling whisky. (Rit. p. 17.) Making points of conscience which are not points of conscience, ultimately destroys all conscience.

All the "work" of the order, done within closed and guarded doors, is "private work", which the member promises to conceal till death, or "lifelong." (Rit. p. 15 and degree book p. 48.) This monstrous obligation covers not only the things which the member sees and shares in the local lodge, but in the order the world over, as he may come to know them.

It "uses vain repetitions as the heathen do," which is forbidden by Christ. Mat: 7. All the lodge-officers fifty-two times in the year, if they meet weekly, rise and say over their respective duties, even the treasurer and chaplain must say over theirs (pp. 7, 8, Rit.) and the same stereotyped round of ceremonies and repetitions, generating nothing but weariness and disgust in thinking men and women, only answer the end of bead-counting, crossings and genuflections in the Romish church, to amuse, harden and deprave.

In the whole ritual and degree book the candidate is never once directed to the Spirit of God, the Holy Ghost, to "help his infirmities," nor to the blood of Christ to cleanse him from his sins. He is directed in the prayers to look to the god of the lodge, and made to rely on ceremonies as substitutes for the atonement of Christ and the forgiveness of sins.

No candid, intelligent inquirer can read and ponder on this present writing, and not see, clear as sunlight, to what sort of religion the order of Good Templars belongs. No matter how good the object or how sincere the motives of the contrivers. Many sincere men have been deceived by Satan. Their work convicts itself. It takes rank with the family of false religions by which Satan holds his usurped dominion over this earth. No one can read the Old Testament from the Creation down to Christ, and not see the hateful devices of Satan in the leading features of Good Templarism reappearing all the way down the ages; mingling human devices with divine appointments; aping the great Almighty God by counterfeit religions; covering Satan's poison pills of error with a sugar coat of truth; amusing conscience by priestly functions, and ruling men by tortures of inquisition until Christ, who is the light breaks through; and then even devils acknowledge him the son of God, and, with an impudence born in hell, ask him to practice that false worship by which Satan rules mankind and weans this globe from its God.

The writer of these words is nearing the gate at the end of life's lane, and as from the portals of eternity, he entreats the reader to "turn from these vanities to the living God which made heaven, and earth, and the sea, and all things that are therein." (Acts 14: 15.)

Sabbath School.

LESSON I.—Jan. 5, 1879.—THE SECOND TEMPLE.

SCRIPTURE.—Ezra 3: 1-13.

1. And when the seventh month was come, and the children of Israel were in the cities, the people gathered themselves together as one man to Jerusalem.

2. Then stood up Jeshua the son of Jozadak, and his brethren the priests, and Zerubbabel the son of Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt offerings thereon as it is written in the law of Moses the man of God.

3. And they set the altar upon his bases; for fear was upon them because of the people of those countries: and they offered burnt offerings thereon, unto the Lord, even burnt offerings morning and evening.

4. They kept also the feast of tabernacles, as it is written, and offered the daily burnt offerings by number, according to the custom, as the duty of every day required;

5. And afterward offered the continual burnt offering, both the new moons, and of all the set feasts of the Lord that were consecrated, and of every one that willingly offered a freewill offering unto the Lord.

6. From the first day of the seventh month began they to offer burnt offerings unto the Lord. But the foundation of the temple of the Lord was not yet laid.

7. They gave money also unto the masons, and to the carpenters; and meat, and drink, and oil, unto them of Zidon, and to them of Tyre, to bring cedar trees from Lebanon to the sea of Joppa, according to the grant that they had of Cyrus king of Persia.

8. Now in the second year of their coming unto the house of God at Jerusalem, in the second month began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the remnant of their brethren the priests and Levites, and all they that were come out of captivity unto Jerusalem; and appointed the Levites from twenty years old and upward, to set forward the work of the house of the Lord.

9. Then stood Jeshua with his sons and his brethren, Kadmiel and his sons, the sons of Judah, together, to set forward the workmen in the house of God: the sons of Henadad, with their sons and their brethren the Levites.

10. And when the builders laid the foundation of the temple of the Lord, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the Lord, after the ordinance of David king of Israel.

11. And they sang together by course in praising and giving thanks unto the Lord; because he is good, for his mercy endureth forever toward Israel. And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid.

12. But many of the priests and Levites and chief of the fathers who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy:

13. So that the people could not discern the noise of the shout for joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off.

GOLDDN TEXT.—"And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid." —11.

BIBLE READINGS.

Ezra 1: 1-11; Ezra 2: 1-70; Ex. 25: 1-22; Ex. 35: 1-29; 2 Chr. 29: 1-22; 2 Cor. 8: 1-15; 2 Cor. 9: 1-15; Rom. 12: 1-21; James 2: 14-26; Ps. 136: 1-26.

The Christian Cynosure.

CHICAGO, THURSDAY, DEC. 19, 1878.

HOMESTEADS IN KANSAS for men of Christian principle can be had by writing, for a few weeks, to Rev. Paul S. Feemster, Walton, Kansas. Prof. Feemster, whom our readers well know, has taken a homestead for himself, after extensive travel and inspection, in what he considers a fair and excellent region in Harvey county, central Kansas, where he intends to live and make a strong stand for Christ and a pure Gospel. His father did the like in Lowndes county, Mississippi, and preached there against slavery and secret societies until he died; and his children follow the footsteps of their father. Any who wish can for a limited time obtain free homesteads near him. He invites correspondence directed as above.

THE ASSOCIATE CHURCHES OF CHRIST.

Our readers will hail with delight the "Greeting" sent by the Congregational church of College Springs, Iowa, found in the present number. It is significant that the first four churches enrolled are situated in Mississippi and in the remote extremity of Iowa, next to Missouri. The College church of Christ, Wheaton, Ill., and the Independent church in Streator, Ill., were originally organized on the same basis, and there are six or eight other churches in this immediate vicinity in known sympathy with the movement for the divorce of Christianity from the false worships of this country; while the entire body of Congregational churches, which are now paying a five thousand dollar tax to A. H. Quint, the Jeroboam "who is making Israel to sin," would to-day vote, three to one, for excluding the lodge, if a secret ballot could be taken. After the battle is turned by the faith and sacrifice of the "three hundred" at the brook, these will come from their hiding places in Mt. Ephraim, and do good service for Christ against Baalim. Rev. W. I. Phillips, late pastor of the College Springs church, has an ability and wisdom which have earned him "a place among the thirty" if not "among the three," in this conflict between the hosts of light and darkness. He is a young minister of agreeable presence, and the church will be fortunate which secures him for their pastor.

WHAT IS PROPOSED TO BE DONE?

At present nothing but to enroll churches all over the country who are willing by vote to "take forth the precious from the vile," Christianity from lodgery. When those who "are on the Lord's (Christ's) side" have come out from those who practice or tolerate the worships of "the god of this world" they can then consult with each other through the *Cynosure;* and, by prayer and fasting inquire what God will have them do to reclaim and save this country from its national cancer and curse, the abominations of false worships, which are depraving the popular morals, divorcing God and the Bible from popular education; and taking the oath of God out of our court-houses, and putting oaths of Satan in its stead!

OUR DUTY MEANTIME.

A commission or board of eleven men, Bishop Wright first on the list, was appointed at Wheaton to look after missions. This committee will, doubtless, meet for consultation, but they are all men loaded with labors of their own. And, moreover, some are wishing for shorter, simpler methods of conducting missions. Perhaps "boards" and "secretaries" and "agents" have been needful in the past. But some how or other there accumulates around every mission board a timid conservatism which seems to be offensive to God and grieving to his Spirit. Missionary secretaries, agents and committees naturally shrink from unpopular reforms, however necessary. Ministers and churches naturally make these their models; and the wrath of God accumulates for the unreproved sins of the land.

Mr. Brown, a blacksmith of Oberlin, O., sends such aid as is given him, to two or three missions in foreign lands and they seem to be blest. Mr. Peter Howe of Wenona, Ill., is his own disbursing agent, and sends a certain contribution yearly to the good Dr. Nathan Brown in Japan. Suppose we copy their example, and act for missions as a committee of the whole. Begin by sending something at once to Rev. Eli Tapley, Columbus, Miss., who has sent up the first three churches for the "Associated" list. Mr. Tapley is an earnest and successful worker, and he and his family need help this winter. A postal order for any sum will reach him, and he will acknowledge all in the *Cynosure.*

THE LODGE CENSORSHIP OF THE PRESS.

Zell's Cyclopedia in two large volumes, issued at Philadelphia at a cost stated at some four hundred thousand dollars, strikes out the whole history of Anti-masonry in the United States, the murder of Morgan, the popular agitation, legislative and judicial action, national and State political parties and all! This act of suppressing history is the more glaringly corrupt in that other popular encyclopedias give fair and full statistics of that important portion of American history. This same Cyclopedia (Zell's) contains laudatory articles on Freemasonry and popery at great length.

Johnson's New Universal Encyclopedia, suggested, and in part written by Horace Greeley, is lately issued from the publishers in New York city, in four large volumes, and contains nearly twice as much matter as Zell. Its chief editors, Barnard and Guyot, are assisted by thirty-seven distinguished Americans, with Theodore D. Woolsey at their head. This great, and in some respects, excellent American work is scarcely more reliable than Zell's on questions concerning the lodge.

Its article "Anti-masonry," gives the facts the that Anti-masonic party cast at one time 128,000 votes in New York; that it elected a Governor (Ritner) in Pennsylvania; and carried the entire electoral vote of Vermont in 1832 for Wirt and Ellmaker. But it says not a word of its twice electing Wm. H. Seward to the United States Senate; nothing of Fillmore and Granger as leading Anti-masons; and in fact gives less than one-fourth of one page to this history, while it affords two and half pages, double column, close print, to Freemasonry; which, it tells Americans, "stands pre-eminent among the institutions established for the benefit of mankind." And yet with the presumption and effrontery peculiar to falsehood, it identifies Freemasonry with the heathen mysteries which are denounced as shameful and "unfruitful works of darkness" by the Word of God. Even Greeley, a known Anti-mason of Morgan time, is made to speak of Morgan's, who was a soldier and a patriot, as "a thriftless traitor;" and it says that the charge that the lodge murdered him "is probably false!"

The agents of this work procured and inserted a historic notice of Wheaton College, but the editors were careful to strike out every word concerning its principles of reform as opposed to the lodge, while everything in favor of Freemasonry, however insignificant, is printed in full.

For many years before the fall of the slave power in America, its invisible spirit stood at the capitol and allowed no measures whatever to pass Congress, which had, or might be supposed to have, any bearing on the absolute universal predominance of that terrible monopoly, until slavery was satisfied with it. A like surveillance by the lodge exists at this day over the American press. So that no great work intended for general circulation among the people, can get into type until it has nothing in it that the secret orders object to.

Now whether this general truth is referable to the sagacity and greed of bookmakers which led to the mutilation of books and tracts in favor of the slave power; or whether as Mormons had, and may still have, residents in the principal towns and cities where books are published, so the lodge actually pays men, secret agents, to watch the press, and modify or strangle every great work which is likely to injure its dark realm, the danger is alike imminent and dire. All false religions are of Satan who is from the beginning "liar," "murderer" and thief. Hence there is nothing which priestism will not do to achieve its ends—mutilate records, destroy books, the Bible itself if there is more prospect of gain than loss by it; strike out history or destroy life. False religions are false, and their promoters, conscious that they are so, have made up their minds to traffic in men's eternal interests to subserve their purposes. Why should they stick at anything in time? Yet the loss of what they strike out is not so fatal as the universal distrust of books and histories which must follow when once they have been tampered with for selfish ends. The popular mind must then pass through indifference to ignorance, as no one cares to drink water in a country where he knows that many perhaps most of the wells have been poisoned.

AFGHANISTAN.

The popular idea respecting the nation now being ground between the upper and nether millstones of Russia and England is, that its people are treacherous, fierce and cunning, not distant relatives of the aborigines of this country. The history of the massacre of the English army in 1842, which gained for a time possession of Cabul, their capital, is dark and bloody, the usurpation and irresolution of the invaders was repaid with bad faith and cruelty on the part of the natives. As if in mockery but a single man of Lord Elphinstone's army numbering over 20,000 was allowed to escape to India. What may be the outcome of the present invasion is yet too far in the future to predict; but it is certain that no very vigorous resistance has been met.

It is interesting to know that at a late missionary conference in London it was stated that missionaries received all possible kindness from the Afghans and that their work was making good progress. The native literature includes the whole Bible and Bunyan's immortal Pilgrim's Progress. It is also stated that the fruits of that country may rival our California or the ancient Canaan, grapes growing as large as a walnut and the bunches so long often that a tall man cannot hold them clear of the ground.

Of the origin of this people the theory is advocated by some that they are Jews, and the *Jewish World* says on this subject: "There is no doubt that the prevailing type of the Afghan physiognomy is strongly Jewish—more so probably than any other living race—and in the national religious customs considerable analogy can be traced to those of recognized orthodox Judaism. This is particularly the case with the Kashmiris and Tajik people of Badakshan, and indeed so obvious are these indications that when Bernier first investigated them he came to the conclusion that he had found

the descendants of the lost tribes of Israel. All the native histories of the Afghans contain a circumstantial account of the early history of the Jews—or, as we may say, their Jewish ancestors—from Abraham down to the captivity, and although the bulk of the population is said to have been converted to Islam by Kais, it is stated by a local scribe, Ebn Haukal by name, that it was not until the middle of the tenth century that Judaism was totally forsaken and Islamism has become the prevailing religion."

—Rev. E. Mathews, Secretary of the Michigan State Association, writes that the State Convention will be held in Adrian. Rev. H. S. Limbocker, President, has also given his opinion in favor of that point. The time will be announced when they can hear from Mr. Ronayne, now in northern Wisconsin. As he will doubtless be ready early in January the friends in Michigan should not expect to wait long, but by judicious and wide correspondence be securing a large attendance.

—The very able and convincing argument of Bishop Wright, delivered at our late Illinois Convention at Wheaton, will be given to our readers next week. Such papers as this and that of General Phelps are great educators; we believe that the time is coming when they will be read eagerly by tens of thousands where they now are by hundreds.

—The Boston *Congregationalist* publishes the address to New England pastors adopted by the Worcester Convention, though not daring to approve of its sentiment.

—Bro. Hinman's work has been somewhat delayed by the terrible storm which visited New England last week, causing immense damage to railroads, bridges and other property in western Massachusetts. His next appointments after the 10th inst., were at Windsor, Weatogue and New Brittain. He has work enough booked for about six months to come.

—Dr. Cook writes from Indiana that he is having full houses every night in Kosciusko and Marshall counties. He is working partly over new ground, and is confident that his work is accomplishing good. The friends throughout that State must remember the necessities of their agent and do generously by him at New Years.

—Brethren Stoddard and Ronayne started for Minnesota last week Tuesday night, to assist at the State convention at St. Charles. The train divided at Elroy, part going to St. Paul and part to Winona. Mr. Ronayne by some oversight of the conductor was allowed to go on toward St. Paul and was so prevented from reaching St. Charles in time for the first evening. They both visit Menomonee this week.

—Elder J. F. Browne removed his family to Wheaton last week and started on Wednesday for Morrison and Round Grove for his first lecture work in the State. The financial committee will soon be in correspondence with friends throughout the State to make up the five hundred $2.00 shares. We hear already of one pledge for twenty-five shares from a friend who was not at the convention.

—Miss Hauck, the prima donna, has refused to sing on Sunday in public for her manager, Col. Mapleson. The latter persisted in advertising her appearance after repeated refusals, and a disappointed New York audience was the result. It is reported that he will insist on his Sabbath-breaking arrangement. Such conduct should be put to open shame.

—A late issue of the *United Presbyterian* contains an able article from ex-president Wallace, arraigning the Masonic bluster at the laying of the corner-stone of a new court-house at Wooster, O. He closes thus:

"It looks to me as if those who attempt to make people believe these wild stories about the antiquity of Masonry are guilty of the crime of falsifying history.

"Is it not time that officials entrusted with the erection of public buildings should stop calling in the Masonic order to do their work? Should not our citizens put in such prompt and decided protests against such doings as we have had in Wooster as would prevent their repetition? If we must have this sort of thing, I would respectfully suggest that the programme be varied by calling in a Roman Catholic bishop now and then. The ceremonial of the church of Rome is more magnificent than that of Masonry, and would prevent the thing being as monotonous as it is becoming. We might be called on to listen to an elaborate defence of the Papacy now and then, but still a Roman prelate could hardly be found who would dish us up such a mess of stuff under the name of history as Dr. Firestone gave us the other day."

—The *Christian Instructor* of Philadelphia, announces several important features in its next volume, which is the 33d, beginning with the New Year. There are great improvements, reduction in price, change of management and removal to Chicago. Rev. J. B. Dales, D.D., who has been editor of the paper since its foundation in 1846 will still remain associate and corresponding editor. The new management, Revs. A. G. McCoy and John Morrison, editors and proprietors, will have their office at No. 118 and 120 Monroe street near the new postoffice building. The *United Presbyterian* of Pittsburgh has also made a noticeable change which has improved its external appearance. It is now printed in a sixteen-page instead of an eight-page form. Our best wishes and prayers go out toward these cotemporaries whose testimony is uniformly true to Christ and his Word.

To the Ministers of the New Durham (N. H.) Quarterly Meeting.

Beloved Brethren:—At the last session of our ministers' conference it was my privilege to present to you an essay on "Holiness," in which I suggested that membership in the Masonic fraternity and other similar secret societies is a hindrance to holiness. In the debate that ensued I argued that no Christian could take the Masonic obligation without sinning, and hence that Masonry is inconsistent with holiness. From lack of time I did not succeed in convincing you all, and I now propose to restate the case in so clear a manner as to compel the assent of every unprejudiced mind. I shall take it for granted that you agree with me that sin is a hindrance to holiness. I shall endeavor to prove that no man can be an adhering Freemason without sinning. If any brother is unchurched by my arguments he can find a remedy in Mat. 3:8.

I shall speak of Freemasonry as revealed by Past Master Edmond Ronayne and confirmed by more than one hundred reliable witnesses now living. Three reliable witnesses to the correctness of Ronayne's revelation of Masonry reside in New Hampshire; all being Christian men, and two of them ministers of the Gospel of the highest standing.

That Masonry is fully revealed cannot be doubted by any intelligent inquirer. Every Mason swears by the Bible, square and compass, which is in itself an act of sin. Proof: Deut. 6:13, 10:20; Mat. 5:26; Isa. 65:16; Jer. 12:16; Josh. 23:7.

Every Mason swears to conceal "the secret arts" of Masonry before he knows what those secret arts are. That is an act of sin. Proof: Prov. 18:13; Lev. 5:4. There is a chance to quibble here by saying that the secrets are now well known and hence Lev. 5:4 does not apply. Very true, the candidate may know the secret arts of Masonry by the testimony of seceders, but then he swears to do what he knows to be impossible, to "ever conceal" that which he knows to be a matter of public notoriety. That would be even a greater sin.

Every Master Mason swears to "conform to and abide by" "laws, rules and regulations" of which he is supposed to know nothing. He swears also to "support" the "laws and edicts of the Grand Lodge" which are also hid from him. These are evidently acts of sin. Proof: Lev. 5:4; Prov. 18:13.

Every Master Mason swears to "obey all due signs and summons" if within the length of his cable tow. The candidate cannot know that this oath will not require him to do a moral wrong. Hence he commits an act of sin. Proof: Lev. 5:4.

Every Master Mason swears to "keep the secrets of a worthy brother Master Mason as inviolable as my own when communicated to and received by me as such, murder and treason excepted, and *then only* at my own option." It is evidently a sin to swear to conceal other men's crimes, murder and treason excepted and *then only*. Proof: 1 Tim. 5:22; Eph. 5:7.

Every Master Masons swears to give a brother "due and timely notice that he may ward off approaching danger," if in his power. This oath is evidently sinful, as it is liable to bind the candidate to assist a criminal to "ward off approaching danger" of arrest and just punishment. Proof: Prov. 29:24.

Every Master Mason swears, "Should I see the sign given or hear the words accompanying it, I will immediately repair to the relief of the person so giving it, should there be a greater probability of saving his life than of losing my own." No man can take this oath without sin as a criminal might give the sign. Prov. 28:4, 7.

Every Master Mason swears, "binding myself under no less penalty than that of having my body severed in twain, my bowels taken from thence," etc., should he ever violate his oath as a Master Mason. It is a sin for a man thus swear away his life. Proof: Act 23:12; Mark 6:23.

Here are eight distinct acts of sin committed by every Master Mason in taking his oath in that degree. The adhering Mason is perpetually committing these sins. These are by no means all the sins that rest upon the conscience of the adhering Master Mason. He has previously taken the degrees of Entered Apprentice and Fellow Craft which involve many sins. He has repeatedly joined with profane men in mock prayers, as that over the pretended dead body of Hiram Abiff. He has denied Jesus Christ every time he has fellowshiped the deistic worship of the Masonic lodge. He has disgraced his Christian character by suffering himself to be blindfolded and in a semi-nude condition led around a Masonic lodge in quest of "light." He perpetually sins by fellowshiping profane men as "brothers." His Masonic oath leads him to practice continued deception by seeking to conceal what penitent seceding Masons have published. He also becomes a false witness by seeking to discredit the true testimony of seceders.

Beloved brethren, can a man have holiness in his heart who is wilfully guilty of all these sins? Let us heed the dying exhortation of David Marks: "Beware of secret societies." Ministers of Jesus Christ, have nothing to do with such societies, except to expose their hollow pretensions and guard the sheep from their devouring jaws.

S. C. Kimball.

Center Strafford, N. H., Dec. 6.

Ten thousand subscribers—Every one work for them.

Home Circle.

SLEEP.

Beautiful up from the deeps of the solemn sea
Cometh sweet Sleep to me;
Up from the silent deeps,
Where no one waits and weeps;
Cometh as one who dreameth,
With slowly waving hands;
And the sound of her raiment seemeth
Like waves on the level sands.
There is rest for all mankind,
As her slow wings stir the wind;
With lullaby the drowsy waters creep
To kiss the feet of Sleep.
—Blackwood's Magazine.

ABUSES OF PRAYER.

Poor human nature has an innate tendency to get things loose, or out joint, or even upside down. And the precious privilege of prayer does not escape abuse; for who in offering public prayer confines himself to the proper limits of thanksgiving, confession and petition? A wide observation of the subject will convince any thoughtful man that there is a great deal of unthoughtfulness afloat in the minds of preachers and others on this matter. A few words of counsel may be permitted:

1. Do not *exhort* in prayer. You ought to pray to God, not to the people. Exhortation is good, but let it be in its place. Prayer is no place for indirection. Address God directly when you pray, and address sinners or saints, when you wish to exhort them.

2. Do not *reprove* in prayer. There is often a temptation to do this, but examination will show that it is mixed. and only a questionable motive that leads to indulging in it.

3. Do not *flatter* in prayer. Here opens a very wide field. There is a class whose over-goodness throws them constantly into this sin. But it should be stopped. Brother, when called on to close the service after another preacher, don't tell the people how "elegant" the sermon was. If you desire to benefit your brother, don't throw temptation in his way, If he has succeeded, he already knows it, and perhaps only too well. If he has had a "dry" time of it, don't mock him by feigned laudation. Prayer is no place for compliment passing. But above all things, cease the nauseating and widely prevalent habit of flattering the Christian or other families whose hospitalities we share. When surrounding the family altar, let us have better and higher thoughts than the bountifulness of their tables, the sweetness of the social intercourse enjoyed, the loveliness of the members of the family. All this, in the manner in which it is sometimes done, smacks of servility. Ministers are not beggars or public paupers, and are under no more obligation to be servilely thankful for a living, than the shoemaker for the dinner which he earns and pays for by honest use of hammer and awl. Proper thankfulness to God for all his good gifts, men ought to have and do have; but they should not make the impression on a kind parishoner who has lodged them a night at a protracted meeting, or given them a good solid meal, that he has made a great and signal sacrifice, or has done more than was his duty to a minister. You have done *your* duty, he has done *his*. There is an equal obligation to brotherly love on both sides. Do not, therefore, act out a falsehood by indulging in a large display of acknowledgments, for which there is no proper occasion, and which can only serve to debase yourself, and to nourish a false feeling toward your entertainer.

4. Do not do *anything* in prayer but simply praise God, confess your own faults, and ask the help that is promised to the penitent and believing.—*Selected.*

TEACH YOUR BOYS.

Teach them that a true lady may be found in calico quite as frequently as in velvet.

Teach them that a common school education, with common sense, is better than a college education without it.

Teach them that one good, honest trade is worth a dozen professions.

Teach them that "honesty is the best policy"—that 'tis better to be poor, than rich on the profits of "crooked whisky."

Teach them to respect their elders and themselves.

Teach them that as they expect to be men some day, they cannot too soon learn to protect the weak and helpless.

Teach them that to wear patched clothes is no disgrace, but to wear a black eye is.

Teach them that God is no respecter of sex, and that when he gave the seventh commandment, he meant it for them as well as for their sisters.

Teach them that by indulging their depraved appetites in the forms of dissipation, they are not to become the husbands of pure girls.—*Ex.*

WOODEN MONEY.

From the reign of Henry I. down to the period of the establishment of the Bank of England a portion of the money of England was fabricated out of wood. This instrument was called an exchange tally, and by virtue of it the holder was entitled to receive from the crown the value inscribed thereon. It really consisted of one half of a four-sided rod or staff, on which when in its entire state, the sum it purported to represent was carved in transverse notches, varying in width for thousands, hundreds, scores, pounds, shillings and pence. These signs were for the unlearned; for the advantage of those who could read, the sum was written in ink on two opposite sides of the staff, and, finally, with a knife and mallet the staff itself was split in two longitudinally. One half, called the tally or check, was given to the person for whose service it was intended; the other half called the counter tally, was laid up in safe keeping until its corresponding tally should be brought in by the person who had last given value for it. Its intrinsic value was, of course, only that of the wood of which it was composed, but by representation it denoted large sums. It was a current token of real money, and served actually to distribute it from man to man by this exchange. From this primitive tally was derived the exchequer bill, first introduced in 1696 by Mr. Montague, the chancellor of the exchequer. The word "bill," too, was no doubt obtained from the Norman-French word, *bille*, which means a staff. Bank post bills and bills of exchange in our own day came from the same wooden base, and soldiers are said at this hour to be "billeted," because formerly they tendered wooden "billies" or tallies to the victuallers upon whom they were quartered. In olden times officers of the army who were taken into the king's own pay were said to be put on the staff—that is, they were paid with exchequer tallies, or wooden money.—*Ex.*

FROM DAWN TO DAWN IN THE ALPS.

Stand upon the peak of some isolated mountain at daybreak, when the night mists first rise from off the plains, and watch their white and lakelike fields as they float in level bays and winding gulfs, about the island summits of lower hills, untouched yet by more than dawn, colder and more quiet than a windless sea under the moon of midnight; watch when the first sunbeam is sent upon the silver channels, how the foam of their undulating surface parts and passes away, and down under their depths the glittering city and green pasture lie like Atlantis, between the white paths of winding rivers; the flakes of light falling every moment faster and broader among the starry spires, as the wreathed surges break and vanish above them, and the confused crests and ridges of the dark hills shorten their grey shadows upon the plain. Has Claude given this? Wait a little longer, and you shall see those scattered mists rallying in the ravines, and floating up toward you along the winding valleys, till they couch in quiet masses, irridescent with the morning light, upon the broad breasts of the higher hills, whose leagues of massive undulation will melt back and back into that robe of material light, until they fade away, lost in its lustre, to appear again above, in the serene heaven, like a wild, bright, impossible dream, foundationless and inaccessible, the very bases vanishing in the unsubstantial and mocking blue of the deep lake below. Has Claude given this? Wait yet a little longer, and you shall see those mists gather themselves into white towers, and stand like fortresses along the promontories, massy and motionless, only piled every instant higher and higher into the sky, and casting longer shadows athwart the rocks, and out of the pale blue of the horizon you will see forming and advancing a troop of narrow, dark, pointed vapors, which will cover the sky inch by inch with their grey network, and take the light off the landscape with an eclipse which will stop the singing of the birds and the motion of the leaves, together; and then you will see horizontal bars of black shadow forming under them, and lurid wreaths create themselves, you know not how, along the shoulders of the hills; you never see them form, but when you look back to a place which was clear an instant ago, there is a cloud on it, hanging by the precipices, as a hawk pauses over his prey. Has Claude given this? And then you will hear the sudden rush of awakened wind, and you will see those watchtowers of vapor swept away from their foundations, and waving curtains of opaque rain let down to the valleys, swinging from the burdened clouds in black bending fringes, or pacing in pale columns along the lake level, grazing its surface into foam as they go. And then, as the sun sinks, you shall see the storm drift for an instant from off the hills, leaving their broad sides smoking, and loaded yet with snow-white, torn, steam-like rays of capricious vapor, now gone, now gathered again; while the smouldering sun, seeming not far away, but burning like a red hot ball beside you, and as if you could reach it, plunges through the rushing wind and rolling cloud with headlong fall, as if it meant to rise no more, dyeing all the air about it with blood. Has Claude given this? And then you shall hear the faint tempest die in the hollow of the night, and you shall see a green halo kindling on the summit of the eastern hills, brighter—brighter yet, till the large white circle of the slow moon is lifted up among the barred cloud step by step, line by line; star after star she quenches with her kindling light, setting in their stead an army of pale, penetrable, fleecy wreaths in the heavens, to give light upon the earth, which move together, hand in hand, company by company, troop by troop, so measured in their unity of motion, that the whole heaven seems to roll with them, and the earth to reel under them. Ask Claude, or his brethren, for that. And then wait yet for one hour, until the east again becomes purple, and the heaving mountains, rolling against it in darkness, like waves of a wild sea, are drowned one by one in the glory of its burning—watch the white glaciers blaze in their winding paths about the mountains like mighty serpents with scales of

fire—watch the columnar peaks of solitary snow kindling downwards, chasm by chasm, each in itself a new morning; their long avalanches cast down in keen streams brighter than the lightning, send each his tribute of driven snow, like altar-smoke, up to the heaven; the rose-light of their silent domes flushing that heaven above them, piercing with purer light through its purple lines of lifted cloud, casting a new glory on every wreath as passes by, until the whole heaven, one scarlet canopy, is interwoven with a roof of waving flame, and tossing, vault beyond vault, as with the drifted wing of many companies of angels—and then, when you can look no more for gladness, and when you are bowed down with fear and love of the Maker and Doer of this, tell me who has delivered His message unto man! —*John Ruskin.*

Childrens' Corner.

The Old Clock.

O the old, old clock, of the household stock,
Was the brightest thing and neatest;
Its hands, though old, had a touch of gold,
And its chimes rang still the sweetest.
'Twas a monitor, too, though its words were few,
Yet they lived, though nations altered;
And its voice still strong, warned old and young,
When the voice of friendship faltered,
"Tick, tick," it said—"quick, quick to bed,
For ten I've given warning;
Up, up, and go, or else, you know,
You'll never rise soon in the morning."

A friendly voice was that old, old clock,
As it stood in the corner smiling,
And blessed the time with a merry chime,
The winter hours beguiling;
But a cross old voice was that tiresome clock,
As it called at the daybreak boldly,
When the dawn looked gray on the misty way
And the early air blew coldly;
"Tick, tick," it said—"quick out of bed,
For five I've given warning;
You'll never have health, you'll never get wealth
Unless you're up soon in the morning."

Still hourly the sun goes round and round,
With a tone that ceases never;
While tears are shed for bright days fled,
And the old friends lost forever;
Its heart beats on, though hearts are gone
That warmer beat and younger;
Its hands still move, though hands we love
Are clasped on earth no longer!
"Tick, tick," it said—"to the churchyard bed;
The grave hath given warning;
Up, up, and rise, and look to the skies,
And prepare for the heavenly morning."

—Selected.

The Little Ropemaker.

The ropemaker belongs to a very large family, and very ancient one too; for we read about him in the Bible, in Proverbs 30:28. His house is made of the rope he spins. He carries within his own body the apparatus for spinning the thread which composes the rope. And this is well, since his pretty house is frequently destroyed by his enemies; for you must know that, beautiful as this little ingenious creature is, in his gay coat of orange, red and black, he is not in good repute. Some of them sting and the wound is painful. Yet all do not, and you need not run away when you see one. You are larger and more powerful than an insect, and can take care of it and place it where it can not harm you.

Stand still and watch it as it weaves in and out its tiny silken rope. Up it goes and before you can wink the rope is fastened, and down it drops with another rope, which is as quickly secured; and up it goes again, then round and round until all is done, and its house of gossamer is ready to "weather the storm" and imprison the rain-drops as they fall; then, when the sun shines, how the drops sparkle like gems!

Ah! you have guessed the name of this wonderful creature, and say it is only a bad, deceitful spider, and its house only a trap to catch the poor little flies. Do not blame the spider; it only catches the flies to satisfy its hunger.

Now let me tell you what I have read about the little spinning machine. On the under side of the spider's body are four or six little points no larger than the point of a small pin; these are the places where the silk is prepared. When the spider wishes to spin a thread, it presses these points with one of its legs, and there appear, not one, but a thousand threads, of such fineness that it is only when all are united that they become visible to the naked eye. Thus, the tiny rope of the spider is composed of four, five or six thousand of these silken threads.

How does the spider twist these threads together? With the hindmost pair of legs, which like the rest are furnished with three claws apiece. Using these claws as fingers, the little ropemaker twists his many threads into one with surprising quickness.—*Sel.*

"Eye Gate."

Boys and girls what do you read? There are swarms of story papers and sensational weeklies in the land, and like the frogs of Egypt they go into the bedrooms and trunks and pockets of the children. A boy reads the wonderful adventures of some one who runs away from home, and after some years of incredible changes comes back rich and happy. Straightway the foolish fellow wants to go away too, and, in more than one case, boys have left pleasant homes and their mothers' love and afterward bitterly repented their folly; for there is one great and serious trouble about these books —one little word tells it all—they are not *true.* Then girls take up a foolish story about some improbable people who pass through great suffering, and finally wind up with marriage. The tears come their eyes, the lessons are neglected, mother may work all day without their help, and everything but the book is forgotten. This is not all; these untrue stories destroy the taste for better reading, and the boys or girls who indulge in such trash will be weak men and women.

You know in old times the cities and towns were surrounded with walls, with gates to let people in and out. Well, your soul is a kind of city which Satan wants to take.

You have, as John Bunyan says, five gates to your city—"Ear gate, eye gate, mouth gate, nose gate and feet gate." These gates can not be opened by any one but yourself, because the latch is on the inside. Outside the door stands Satan, your cruel enemy, wanting to get in. He sets baits before "Eye Gate;" he puts these foolish stories in your way, and if he can get you to read them, the gate is open, and in he goes into your soul. O, boys and girls, watch "Eye Gate." The next thing presented may be some of those wicked, foul things that are printed now, which leave such a stain on the souls.

Remember what the Bible says: "Whatsoever ye do, do all to the glory of God," and let your reading be judged by that rule.—*Christian Worker.*

Story of a Jack-Knife.

More than seventy years ago a young man owned a jack-knife, which he sold for a gallon of rum, and by retailing by the glass made enough to buy two gallons, and by selling that was able to increase the quantity he purchased. He got a barrel, then a cask, and at last a large stock, and having a turn for business and industry he became rich, and when he died left $80,000 to his three sons and one daughter. The daughter married a man who spent her money, and she died. The sons entered into folly and extravagance, and two died of dissipation and poverty. The last of the family lived for many years on the charity of those who had known him in his prosperity. He died a short time since suddenly in a barn, where he had laid himself to take a drunken sleep. On his pockets being examined, all that was found in them was a string and a jack-knife.

So a jack knife began and ended the fortune of that family.

This is a true story; and the father who bought and sold the rum, no doubt had plenty of it in his house and on his table. In giving and recommending it to others, his sons learned to like it.

They were like the little boy who was following his father through a field of potatoes. The father several times cautioned his son not to tread on the potatoes.

At last the boy said, "Father, I am walking exactly in your footsteps."

Let every father ask himself, "Do I wish my son to walk in my footsteps?" and let every boy ask his father, "Do you wish me to walk exactly in your footsteps, father?"—*Friends' Tracts, (N. Y.)*

Home and Farm.

Ashes vs. Barnyard Manure.

Unleached ashes contain, besides large quantities of potash, lime and carbonic acid, notable amounts of silica, alumina, oxide of iron and manganese, magnesia, soda, sulphuric and phosphoric acids and chlorine. When leached, the potash is the principal substance eliminated, and, if the wood from which the ashes have been made is burned at a low heat the principal part of the potash will be leached out.

When wood is burned in large fire-places, or in large heaps, under a strong heat, the product contains large quantities of soda and potash in the form of insoluble silicates, which are gradually set free, and hence the long-continued effects of ordinary leached ashes on land, from the slow transformation and giving out of potash, soda and other compounds. And hence, also, the variable value of leached ashes. But when one or two tons are applied per acre, the effects are shown for ten or fifteen years, and even longer in many cases.

The soluble portions of one ton of wood ashes, according to Bishop Watson may be represented by sixty pounds of crude potash, sixty pounds of crystalized carbonate of soda, twenty pounds of sulphate of soda, and twenty pounds of common salt.

According to experiments made in England at Newcastle-upon-Tyne, with well-prepared barn-yard manure, the analysis made previous to application showed sixty-five parts of water. Of the remaining thirty-five parts, twenty-five consisted of carbonaceous matter, of course inert except as a source of carbonic acid. This leaves about ten per cent. of inorganic matter; only 0.6 of nitrogenous or fertilizing matter was contained, and about three per cent. of other fertilizing substances of considerable value.

If manure, prepared as it is in England, contains only the quantity of valuable matter we have shown, manure, as it is generally made in the West, with its ammonia and other volatile matters thrown off by fermentation, its soluble portions washed and carried away by every rain that falls, would contain but a trace of the valuable substances of the original dung—probably not more than one or two per cent.

Now, since leached ashes are found practically to be of nearly equal value, as manure, to unleached ashes, it would follow that a ton of ashes would be equal to from forty to sixty tons of ordinary barn-yard manure. Why? The average quantity of ashes from one hundred parts of dry oak, beech, birch, etc., is 2.87. Of 100 parts of such ashes 13 57 are soluble, or will be given up immediately to the action of water; 86 42 are insoluble or such as are left as refuse of ash works. These 86.42 parts may be taken as being of the same worth as the ten per cent. found valuable in the analysis of the manure heretofore mentioned. Therefore a ton of leached ashes, representing 100 parts, ought to be of equal value with ten tons of manure, representing ten per cent. of valuable compounds, or of forty or more tons as commonly made in the West, representing two and one-half or less per cent. of value.

But there is another source of value in the application of ashes to land. They not only supply the inorganic matter necessary to plants, but they act chemically as solvents upon other salts already in the soil; or they act in neutralizing acids.

Therefore, besides the opinion given in a general way, the *Western Rural* would prefer where fruit trees are concerned, unless the soil is undeniably poor, the application of one part of ashes rather than 100 parts of manure; and for this reason; The manure would stimulate the trees to form wood, while the ashes would assist the trees in the production of fruit. If the soil is really poor, then use ashes in connection with manure.—*Western Rural.*

The *New England Farmer* says: "Nothing will so much conduce to the adoption of a system of working the farm as a well prepared map, hung where the farmer can see it every day. It will be sure to set him thinking and planning how best to pitch his crops, and how best to work to save work. And once the farmer adopts a system of farming he starts on the road to success. It matters not that the system is not the best that could be devised; so long as it is a system, it is infinitely to be preferred to the haphazard practice of many farmers. We therefore advise every reader who owns a farm to make at once, or have made, a map of it, and hang it up where he can see it every day; and having made it, study it."

Religious Intelligence.

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational church, Hamilton, Miss., August 25th, 1878.

Pleasant Ridge Congregational church, Sanford Co., Ala., September, 1878.

New Hope Methodist church, Lowndes Co., Miss., October, 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

To "ASSOCIATED CHURCHES OF CHRIST," GREETING:—The Congregational church of College Springs, Iowa, voted at a regular business meeting, held Dec. 7, 1878, to apply for membership in your Association.

This church has always refused to admit to its membership, since its organization, adhering members of any secret society. In behalf of the church. HENRY AVERY, *Pastor.*

W. I. PHILLIPS, *Clerk pro tem.*

—A protracted meeting has been lately held with the little church at Lisle on the Chicago, Burlington and Quincy road some 24 miles from this city by brethren Warner and Grinnell, students at Wheaton College. There were several interesting cases of conversion and the meetings are being continued by Christian people of the place. Mr. Warner has been preaching Sabbath afternoons to the church since September.

—Capt. Henry Bundy, the sailor missionary of the lakes, has returned home from his season's work, having gone as far as Buffalo, New York, where, November 21st, he laid up his little craft, the "Glad Tidings," for the winter. He left Chicago on the 26th of June preaching in the open air and in such rooms as could be found. At Pine Island he had almost a continued meeting for nine days. At South Manitou Island he found that his former work had borne fruit and liquor entirely banished from the island. He is cheered by the encouragement of Christians in the cities along his route who have contributed to maintain his mission.

CONGREGATIONAL.

—The church at College Springs, Iowa, whose vote to stand with the Associated Churches of Christ is recorded above, will also assist in mission work, home and foreign, that is free from lodgery.

—The Rev. Edward Ebbs, late pastor of the Congregational church at Plainfield, Ill., has received and accepted a unanimous call to the church at Naperville.

—Prof. E. D. Bailey of Wheaton College has been holding a protracted meeting with the church at Crystal Lake, Ill., which he supplies and which lately placed a prohibition of secret societies in its manual. The meetings have continued three weeks and are of such interest as to detain Prof. Bailey from his work in the College.

—Rev. J. E. Potter, the evangelist, is holding successful meetings at Cambria, New York, and in other churches of the vicinity.

—Rev. Albert Ethridge, late Marsailles, Ill., where he labored three years has accepted a unanimous call from the church at Normal. A union protracted meeting is now going forward in the place.

METHODIST EPISCOPAL.

—Rev. Abner Orr, of Albany, Gentry county, Mo., whose trial and victory over lodge persecutors was told in these columns last winter and spring, announces himself ready to begin work as an evangelist in the following:

"After 21 years of constant labor as an itenerant Methodist preacher, I have been forced for one year to desist from pulpit labors. The reasons for this retirement were twofold: the first was suspension by the church; the second on account of declining health during the whole of this year. My health has now recovered, so that I take the field as an evangelist. I will in my labors co-operate with all churches and people who are not in sympathy with organized evil. My former convictions, as they have been expressed, are in no wise retracted. Reform in church and state is the great demand of the hour. The coldness and barrenness of the churches, with their want of interest in and sympathy for the poor under their care is driving the poor from her communion, and is the chief reason for the organization and perpetuation of secret societies."

FRIENDS.

—J. F. Hanson and wife expect to sail for Europe about the beginning of next year to engage in religious work in Norway and Sweden.

—At the Baltimore Yearly Meeting of Friends a petition was presented asking that the words "a hireling ministry" be omitted from the sixth query, in order that Friends contracting alliances out of the society might accept the services of a minister without violating the rules of the society. The women were united in favor of it, and returned the adverse report of the committee to the men's meeting, where it was finally concurred in. The change is accordingly to be made.

—The *Christian Worker* says that it is evident that the relations between Friends and the present Indian Commissioner, Hoyt, are very unsatisfactory. The Secretary of the Interior, also, is probably unable to comprehend the value of the work which Friends have accomplished, and through him the President is led to sanction some transactions which are very injurious to the cause, and unjust to our committee. The committee will do well to abandon the work, rather than suffer themselves to be placed in a false position, and be made responsible for agents over whom they can exercise no control; especially as it does not follow that the Society of Friends should therefore withdraw from the Indians as objects of missionary enterprise. We must still labor for their religious and intellectual improvement.

BAPTIST.

—Elder Barlow preached in Princeton, Ill., last Sabbath. He expects this week to go to Menomonee, Wis., in answer to a special invitation. Rev. W. W. Ames of the Baptist church there has decided to resign his pastorship, which he has very successfully maintained in the midst of the crushing opposition of the lodge for over twelve years.

—Rev. Joel H. Austin of Burlington, Iowa, writes that he has been investigating the standing of the *ex-parte* council which lately voted him unworthy of confidence. He finds the following facts: The minister at Riverton is "proud to say that he is a Master Mason." The Denmark pastor, according to the testimony of a seceding Mason has been raised to the eighth degree in that order. The pastor at Pisgah is known to have a number of Odd-fellows in his church and to sympathize with them. The pastor at Danville is an Odd-fellow and by some believed to be also a Mason. The Mt. Pleasant and Burlington pastors are known to be in sympathy with secretists. Thus it appears from the information of Mr. Austin that the lodge was reasonably strong in the council, and the attempt of a member to make it appear that Masonry had nothing to do with the matter may be taken for what it is worth.

UNITED BRETHREN IN CHRIST.

—Revivals are reported from several charges. At Chicago Junction, O., some 70 professed faith in Christ and 40 have united with the church. At Oak Grove, Va., the same number were added to the church.

—The *Telescope* says: The brethren of Iowa Conference are enlisted in pushing Western College to the front and thus increasing its power. Rev. M. S. Drury has entered the field as an agent, and is at work in earnest." A donation of $3,000 was lately received. From Philomath College, Oregon, there is also a good report. There are forty students in the college department, more than ever were in this grade before at one time.

—An urgent appeal is make for aid for Miss Dickey, a graduate of Mt. Holyoke, who has raised $5,000 and established Mt. Hermon Seminary at Clinton, Miss. The yellow fever and poor crops have ruined the country around and she is in a very destitute condition with her school.

FREE METHODIST.

—Superintendent E. P. Hart is to dedicate a new church at South Lyon, Mich., probably next Sabbath.

—Reports from the work of brethren E. C. Best at Sheffield, Ill., and M. L. Vorheis, Burlington, Iowa, are very encouraging. The latter writes to the *Free Methodist*: "The word of God still goes on here, amid fiery opposition. The pilgrim band stand firm. 'God is in the midst of her. She shall not be greatly moved.' A few days ago I received through the postoffice the following missive:

'BURLINGTON Iowa, Nov. 29, 1878.

'Rev. M. L. Vorheis:—If you don't git out of this Town you will git a Coat of Tar and Feathers, and a Ten Foot Rail from the Comitty. Now look out.'"

UNITED PRESBYTERIAN.

—The congregation at Somonauk, Ill., was cheered by receiving fifteen new members at its last communion. Fourteen were also received at Sidney, Ohio, on the last Sabbath in November.

—At the last meeting of the Illinois Synod the following covenant was adopted:

Resolved, 1. That we, the ministers and elders composing this Synod, do, in the presence of God and each other, pledge ourselves to new devotion in our Master's service, and do most earnestly beseech the Holy Ghost to shed upon us his sanctifying grace, that we may indeed succeed in a new and fuller consecration of ourselves to the Lord and his service.

REFORMED PRESBYTERIAN.

—Prof. J. R. W. Sloane, D.D., of the Theological Seminary, Pittsburg, has delivered two discourses on Premillennialism, in the First U. P. church in that city. The *United Presbyterian* says: "The discussion of the subject was of such a character as would be expected from one of Dr. Sloane's eminent ability and Christian culture."

WESLEYAN.

—A new church is to be dedicated at Newfane, Niagara Co., N. Y., January 1st next. Rev. D. S. Kinney of the Publication Office, Syracuse, is to preach the sermon.

—On the 19th inst., Bro. Stratton of the *Wesleyan* is expected to officiate at the dedication of another church at Armenia, in Bradford county, Pa.

—"The Abraham Yant Industrial School" is the name given to the new asylum established by Rev. David Yant of Bolivar, O. The name is given in honor of his father a faithful minister of the German Baptists. The institution has been incorporated and the trustees have been elected as follows: David Yant, Bolivar; Joseph Kollar, Zoar Station; Charles W. Kohr, Canal Dover; Joseph Rinear, John Ellett and Joshua Reeves, Damascoville, and George Richey, Pataskala. The law requires that all the trustees shall be citizens of Ohio. David Yant is secretary of the board, to whom all communications regarding the business of corporation should be addressed. All vacancies in the board of trustees will be filled by the Wesleyan General Conference. The charter says that the board of trustees is authorized to receive "bequests, donations and funds arising from other sources, for the purpose of establishing within the county of Stark, State of Ohio, an Industrial Orphan's School."

GENERAL.

—A recent letter from Mrs. Geo. Muller to a lady in Chicago, says that Mr. and Mrs. Muller propose to re-visit America next year. Mr. Muller will preach throughout the country. They are now in Switzerland, and will soon go to Spain, Italy and Germany in Christian work.

—The Marquis and Marchioness of Lorne signified their reverence for the Sabbath day by remaining on board the Sarmatian a whole day after her arrival in the Halifax harbor, notwithstanding their tedious and tempestuous voyage, rather than to mar the quiet of the Sabbath by landing between Saturday night and Monday morning. It was an auspicious beginning to an official career.

—As one of the results of the Pan-Presbyterian Council in Edinburgh two years ago, a new religious monthly magazine is to be published, the first number appearing about Jan. 1st, entitled *The Catholic Presbyterian*. The name has been subjected to much criticism, and a change is quite possible.

—The Free Church of Scotland has a bequest of $135,000 to use in its foreign mission field. It is thought most of it will be spent in India. This church with a membership of one million, contributes as much for missionary purposes as the whole Church of England, with its twelve millions of adherents and unlimited wealth.

MISSIONARY.

—At a recent communion of the Chinese Presbyterian church at Oakland, Cal., thirteen united, six being on profession of faith. Deputations of Christian Chinamen from San Francisco, Sacramento, San

Jose and San Leandro were present. The church has now 29 members.

—It has just been estimated that Japan has—Protestant missions, 15; missionaries, inclusive of wives, 161; mission stations, 94; organized churches, of which 12 are wholly and 26 partially self-supporting, 44; church members, 1,761; students in three theological schools, 173; native preachers, of whom nine are ordained, 102; children in 52 Sabbath-schools, 1,856; Bible colporteurs and women, 24; church buildings and preaching places, 135; hospitals and dispensaries, 9; patients treated last year, 3,550. In 1872 a well-known missionary estimated that there were 20 church members in Japan; in 1875 there were 538; in the following year, 1,004; and now, 1,761.

—Rev. Dr. Dales of the United Presbyterian Board of Missions reports a letter from Rev. J. P. McKee of Gujranwala in northern India in which he says: "At present there is a fearful famine raging in Cashmere. There is nothing like it on record in North India. It is believed that fully one-third of the whole population have already perished from starvation, another third have fled from the country, and the remaining third, too weak to fly, remain to die of hunger and disease. Those who have left the country are scattered over the large towns and cities in the Punjaub, near Cashmere territory, where they are subsisting on charity. As Gujranwala is near Cashmere, we have a great many of the poor, starving creatures here. The day before yesterday I told them that I would feed as many of them as would come to me between the hours of eight and nine o'clock A. M., at which time about two hundred of the most wretched creatures I have ever seen presented themselves. I did not expect so many, and had only made provision for about one hundred, so I had to send about half of them away without getting anything; a most painful thing to do, as they went away howling with hunger. However, I told them all to come back the next day, and that I would have better arrangements made. To-day more than ever came, and if that were possible, looked more wretched than ever; still I was, to-day, able to feed them all, as I had two bakers preparing bread since yesterday. The way in which the poor creatures clutch and devour the bread when it is given them is painful; but to look at their diseased and famine-stricken bodies is simply revolting. I have made arrangements to feed two hundred people for a week, which will be as much as I can afford. However, I have no doubt that some one will come forward and take it up at that time, and thus the lives of some will be saved."

Week of Prayer, 1879.

The Executive Committee of the Evangelical Alliance of the United States makes the following suggestions for the observance of prayer, subject to such alterations as local circumstances may render desirable.

The Alliance is now so widely extended as to include in its membership Christians in all nations, and the first week in January, 1879, will be observed in all Christian countries and at missionary stations in heathen lands.

For the Sabbath, Jan. 5, as a subject for the pulpit: "Christian Union."

Monday, Jan. 6.—Thanksgiving for the blessings of the year past, and prayer for their continuance.

Tuesday, Jan. 7.—Prayer for the church of Christ; its ministers, its growth in grace and its enlargement.

Wednesday, Jan. 8.—Christian education; the family; the young; colleges, seminaries of learning, Sunday and other schools; Christian Associations of young men and of young women.

Thursday, Jan. 9.—For nations; rulers and people; for peace and religious liberty in the earth.

Friday, Jan. 10.—The Press; for a blessing on publishers, editors and authors; the cause of temperance and other social reforms.

Saturday, Jan. 11.—Home and Foreign Missions and the conversion of the world.

On Sabbath evening, Jan. 12, it is suggested that public union prayer meetings be held for prayer, praise and the presentation of the object and work of the Evangelical Alliance.

News of the Week.

—The Jesuits' church in Chicago has laid the corner-stone of a Catholic club-house, which contains a bowling-alley, billiard-hall and society rooms.

—The Western Union Telegraph Company has earned net in twelve years over $36,000,000, of which $14,000,000 have been paid to stockholders in dividends; and there is a project on foot for the capitalization of some $17,000,000 of surplus earnings. The above figures show that rates can be largely reduced and yet the business be a profitable one.

—Of the thirty-eight States, fifteen are virtually without public indebtedness: Colorado, Delaware, Kentucky, West Virginia, Wisconsin, California, Illinois, Iowa, Kansas, Michigan, Nebraska, Nevada, New Jersey, Oregon and Vermont. Mississippi and Minnesota have each but a small debt, and the debt of the rich and prosperous Ohio is a mere trifle.

—Dispatches from central and western Missouri, Iowa and Kansas, say the heaviest snowstorm known for years prevailed last Thursday and Friday. The depth varies from ten to thirty inches, and in some localities very badly drifted. Railroads generally obstructed, and some of them have been obliged to suspend running trains altogether. At Lexington, Mo., and other places schools closed and business stopped. At Fulton and Rock Island the Mississippi river closed, and people walked across it on the ice. A dispatch from Kansas City, Mo, says: "The heaviest snowstorm ever known in this section began about eight o'clock Thursday night, and at nine o'clock Friday night the fall was between twenty-one and twenty-two inches, about which time the storm seemed to abate. A perfect gale attended the storm, and in many places the snow is drifted to the depth of six or eight feet. The storm extended eastward over Illinois, the snow falling heavily and obstructing business in the western counties.

—The Republican Senate, seconded by several patriotic Democratic Senators, this afternoon passed the Edmunds bill relative to presidential elections, and regulating the counting of the electoral vote. Such a law, carrying into effect the constitution provisions on the subject, would have prevented the scene of 1877, in which the Republic was on the verge of revolution. Leading statesmen of both political parties joined in securing its passage through the Senate, by a vote of 35 yeas to 26 nays.

—The decision of Attorney-General Devens to remain in the Cabinet is the result of great personal sacrifice on his part. He has always regretted having left his life position on the Supreme Bench in Massachusetts to take a place in the Cabinet, and greatly desired to be appointed Judge of the New England Circuit. He has decided not to accept, in order to relieve the President from the embarrassment of rearranging his Cabinet. It was discovered that grave political complications might result if it should become necessary to make a new Cabinet appointment at this time.

—The promptness with which the jury at Indianapolis returned a verdict of guilty, with the sentence of death, in the case of Merrick, the awful fiend who murdered his wife and left her body to be eaten up by hogs, produced in the court-room a demonstration of applause which the admonition of the judge was powerless to suppress. Women waved their handkerchiefs, and men clapped their hands and cried "Good!" at the righteous verdict.

—An explosion of nitro-glycerine and gunpowder occurred at the St. Bernard coal-mines, Arlington, Ky., last Friday. The shock was felt for miles. A train of mining-cars, mules and a negro driver were blown to atoms.

—The Princess Alice, third child and second daughter of Queen Victoria of England, died on Saturday last, the seventeenth anniversary of her father's death. The Princess Alice was married July 1, 1862, to Prince Ludwig of Hesse, who succeeded to the throne of the Grand Duchy, as Ludwig IV., June 13, 1877. She leaves five children, and has lost two. Her son Leopold, born in 1871, was accidentally killed by a fall in May, 1874, and her youngest daughter, Marie, born within a few days of that sad event, died a few weeks since of diphtheria, and the Princess Alice, always a devoted mother, while nursing her child was prostrated with the same disease, which terminated fatally. This death makes the first break in Queen Victoria's family of nine children.

—The motion for a vote of censure on the Afghanistan policy of the English government was, on Friday, defeated by a majority of 101, being nine or ten less than had been counted upon by Beaconsfield's supporters.

—General Roberts telegraphed from Afghanistan under date of Thursday as follows: "We have finished our reconnaissance to the top Shaturgardan Pass, and returned to Ali Khil without firing a shot. The country is friendly. I am rapidly fortifying the Peiwar Pass camp." General Browne has sent a sixth regiment back from Dakka to Peshawur on account of sickness. General Biddulph has constructed a road over Khojuk Pass unopposed.

--A correspondent at Peshawur understands that General Browne's advance on Jellalabad has commenced, and meets with no opposition. It is impossible that the Turkestan reinforcements, which the Ameer is reported to be intriguing for, will arrive in time.

The *Turkestan Gazette* states that the Chinese troops in Kashgar are concentrating to operate against old Kuldja, which is occupied by the Russians.

—A Constantinople dispatch says the Council of Ministers has decided to settle without delay the questions pending with Greece, Persia, and Montenegro and Austria, and conclude a definitive treaty with Russia as soon as possible.

—A dispatch from Constantinople under date of Dec. 15. states that Prince Lobanoff, the Russian Ambassador, has presented a note protesting against the issue of the new Turkish loan, and declaring that Turkey has no right to alienate her resources prior to liquidating her engagements, including the war indemnity. On the other hand dispatches from St. Petersburg, under date of Dec. 14, denies that Russia would object to the loan.

—A private dispatch from Lima, of the 16th ult., received in Panama, mentions the assassination of ex-President Pardo, of Peru. He was struck down by the assassin on entering the Senate Chamber. No disturbance followed the assassination, the country remaining quiet.

—The full particulars of the assassination of Don Manuel Pardo, ex-president of Peru, threw little light on the motives of the assassin. Pardo succeeded Balto, who was assassinated in 1872, as president of the republic. An attempt to assassinate the new president in 1874 was frustrated. His administration was one of the most successful in Peruvian history, and it was under his encouragement that many railroads were constructed. Pardo held office until Aug. 2, 1876, when he was succeeded by General Mariano Ignacio Prado, the present executive. On his retirement from the presidency Pardo was made president of the Senate, an office he held at the time of his death. He was shot at the entrance of the capitol by the sergeant of the guard, on duty as a guard of honor. The assassin said that there was a conspiracy in the guard to kill the ex-president, and that he fired his carbine in accordance with the programme agreed upon.

—A dispatch from Pesth says Count Schouvaloff's mission marks a change in the policy of Russia, who was previously disposed to strain her rights under the treaty of Berlin. The change is due to the general alarm of Europe, or hints received from Berlin, or domestic affairs. It is noticeable that when Prince Gortschakoff lately offered to go to Lavatia, he was informed that it was unnecessary.

The *Health Reformer* for December closes the 13th volume of this one of the best of health monthlies. The publishers announce a change in the name of the journal, which is hereafter to be known as *Good Health*, a name eminently appropriate for a journal of the recognized character of this. Under the new name and with a new dress this valuable periodical will undoubtedly become still more popular than it has heretofore been. The subscription price will remain the same, $1.00 a year. A specimen copy of the first number of *Good Health* may be obtained by addressing the publishers at Battle Creek, Mich.

The National Christian Association.

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COR. SEC'Y AND GENERAL AGENT.—J. P Stoddard, 221 West Madison St., Chicago.

TREASURER.— Rev. E. Hildreth, 292 Randolph St., Chicago.

The object of this Association is:—

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform, All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

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Platform of the American Party.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage, is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency, and a return to specie payment as soon as practicable.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally, we demand for the American people the abolition of Electoral Colleges, and a direct vote for President and Vice-president of the United States.

—At the late election the lodge was treated to an original burlesque at New Bedford, Mass. Five hundred tickets were distributed and some voted which were headed by a cut of Masonic emblems, the word "Together" in large letters, and the United States coat of arms, and then as follows:

For Mayor,
HIRAM ABIFF.
For Aldermen,
Ward 1—Boaz; s, b, o, z, sz, Boaz.
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Another writes: "The *Cynosure* is worth more than $2.00 a year to me. I wish to pay the old price."

Anson Eastman, Warren's Corners, N. Y., writes: "I am at work for your paper. I will be on hand with names and money by January first. * * I have already seven subscribers in my club. Shall sell the papaper to every one I can.

PRESS THE CANVASS.

Books and Tracts sent week ending Dec. 14, 1878.

By Mail.

Mrs S McClelland, J S Eberly, A Porter, L Demmer, D McNeil, E Farmer, W L Leister, C K Mason, W Peabody, G H Rathman, C E Brown, J L Hickok, W A Radcliffe, W L Notestine, D P Thayer, A Putnam, J Berry, J P Dowd, J McAllister, L A Goddard, W H Bair, S A George, C Corwin, Capt Dalley, B T Roberts, Nina Gregory, Rev J Lawrence, B S Gilmore, G B Wheeler, S A Lewis, A Jones, E L Kames, C G Camblin, L I Stivison, G K Pike, J Shaw, Mrs Louisa H Hull, C Romberger, Rev H H Hinman, W Leister, W Mortland, J H Stephens, A D Edwards, H B Hall, C S Plumb, E W Coffin.

Donations to the Tract Fund.

J H Wilson, 50c.

SUBSCRIPTIONS RECEIVED DURING the week ending Dec. 14: From J Atkinson, H Avery, W W Ames, J Berry, J F Browne, W Barnland, G Camp, A Crowell, P B Derby, J Dorcas, J & S Dorcas, N Daniells, A W Dunbar, E Ewing, G Eley, J H Frazee, J Grove, D T Goodrich, J Gardner, J Harrow, R J Hathaway, Mrs C W Howell, A Haskins, Mrs H C Hayden, A S Hamlin, T Hodge, J C Halsted, C W Kohr, W L Leister (2), H F Loomis, J M Lemmon, J N Lloyd, J S McClelland, M Moss, D Molyneux, H C Miller, C F Obermeyer, A Putman, T C Radabaugh, M & M Roberts, R Reagan, H Ramsey, G Richey, J S Rice, J P Stoddard (2), L N Stratton (2), A Sullivan, S Strong, J Shigley, H L Shauck, C J Stark, Mrs A I Salisbury, A Sutherland, H L Thayer, E Tuttle, T Vickers, J Wilson, R Wilder, F M Waldron, C Winter, W B Walthall.

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GRAIN—Wheat—No. 2		83¼
No. 3	69½	71
Rejected		53
Winter	89	90
Corn—No. 2		31
Rejected	26½	27
Oats—No. 2		20½
Rejected		16
Rye—No. 2		44½
Bran per ton	7 00	7 25
Flour—Winter	4 00	5 00
Spring	1 75	5 00
Hay—Timothy	7 50	7 65
Prairie	5 50	6 00
Mess Beef	8 00	9 00
Tallow	6½	6¾
Lard per cwt	5 60	5 72
Mess pork, per brl	6 60	7 87½
Dressed hogs	3 00	3 05
Butter medium to best	10	25
Cheese	8	8
Beans	75	1 35
Eggs	19	20
Potatoes per bu	35	55
Apples	1 35	1 50
Seeds—Timothy	1 00	1 10
Clover	3 70	3 90
Flax	1 16	1 20
Broom corn	1	4¼
Hides green to dry flint	5¾	14
Lumber—Clear	27 00	34 00
Common	11 00	13 00
Shingles	1 50	2 90
WOOL—Washed	26	35
Unwashed	15	24
LIVESTOCK Cattle Choice	4 80	5 25
Good	4 00	4 75
Medium	3 50	4 00
Common	2 20	3 25
Hogs	2 50	2 85
Sheep	2 00	3 50

New York Market.

Flour	$3 40	8 00
Wheat—Spring	90	93
Winter	1 03	1 11
Corn	43¾	47
Oats	29½	35
Rye		59
Lard		6
Mess pork	7 40	7 50
Butter	16	27
Cheese	6	8½
Eggs	24	25
Wool	10	42

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PARIS, 1878



PARIS, 1878

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"In Secret Have I Said Nothing"—*Jesus Christ.*

EZRA A. COOK & CO., PUBLISHERS, NO. 13 WABASH AVENUE.

CHICAGO, THURSDAY, DECEMBER 26, 1878

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J. BLANCHARD, EDITOR.
H. L. KELLOGG, ASSOCIATE EDITOR.

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Notices.

MICHIGAN.

The next annual meeting of the Michigan State Christian Association opposed to secret societies will be held at Adrian, Michigan, Tuesday, Wednesday and Thursday, January 7th, 8th, and 9th, 1879. The Convention will meet at 7:30 o'clock Tuesday evening and will hold day sessions during Wednesday and Thursday. Past Master Ronayne will attend and work the Masonic degrees, and other able speakers will also be present and address the Convention. Now, friends, let us have a general rally at Adrian and help once more to sink Freemasonry out of sight.

E. MATHEWS, Sec'y.

PAST MASTER RONAYNE.

From the State Convention, Adrian, Michigan, I go to Angola, Indiana; from Angola to Shade, Ohio. Friends in Indiana, Ohio, Pennsylvania or New York desiring to have the Masonic degrees worked in their respective localities are requested to write to me at once, so that a regular programme of work may be made out.

E. RONAYNE,
104 Bremer St., Chicago, Ill.

CANADA.

Will friends of the anti-secrecy reform in Canada who desire to engage in active measures for instructing the ignorant and exposing the wickedness of the secret orders, write me at 221 West Madison street, Chicago.

My object is to ascertain what the people desire; and, should the facts warrant, to hold a convention at some central point convenient of access, and in connection with Bro. Ronayne and others to work the degrees and organize for systematic effort. Prompt responses are desired, so that if anything is done it may be arranged in connection with work in New England, to save time and expense.

J. P. STODDARD, Sec. N. C. A.

10,000 SUBSCRIBERS.—Rev. H. T. Cheever, President of the National Convention, writes: "The very best thing that can be done in New England for our cause is to procure the wide circulation of the *Cynosure.* It is the most available and least expensive power for good that we can command. Would that its circulation might be increased a hundred fold." Let every subscriber resolve to send at least one new name before January 1st—AND THEN DO IT.

The special rate for the Cynosure till March 1st next is $1.50. *The regular price is* $2 00, *which will be resumed after that date. Remember,* $1.50 *till March 1st for old or new subscribers.*

Topics of the Time.

There will be peace and joy in a million homes to greet the New Year next Wednesday. Parents and children will rejoice in the gifts prompted by mutual affection. Prodigals will return to their Father's house with new resolutions for a better life. Christians will begin with new zeal another year's work for their Lord and Redeemer. All will be reminded of their obligations to God in whose hand are all their good gifts. It is well that the new year should begin hopefully; and it will not check the joy or repress the good cheer of the day to remember to share our good things with the poor. At some time we may learn that it is an indirect mercy that we have the poor always with us. The best enjoyed gifts will be to them. "Blessed is he that remembereth the poor."

Secretary Sherman received the congratulations of the country last Tuesday on the actual resumption of specie payments among the brokers of New York. Gold and greenbacks having reached a dead level the labor of the treasury department is anticipated and its head relieved of a great burden. It was in December, 1861, seventeen years ago, that specie payment was suspended. The effect of this success of Mr. Sherman's policy will be greatly to the credit of our nation abroad, and will strengthen our finances at home. Time must elapse before the full benefit of financial stability will be realized throughout the country, but if the present basis can be quietly maintained there must soon result new activity in business and a degree of relief from the straitened situation of the last five years.

There is a question of dollars and cents suggested by the statement that the debt of New York city, largely the result of the Masonic Tammany rule, amounts to the enormous sum of $230,000,000, or over two hundred dollars for each inhabitant of the city. Several States are collecting the figures of their indebtedness, general and local. The reports are not pleasant, but will be useful as a medicine. In Illinois the counties, townships and towns have an aggregate debt of nearly fifty-two million dollars. From reports in other States it is estimated that the aggregate local indebtedness throughout the Union equals our whole national debt. This vast amount cannot be repudiated, but must certainly be paid, and its burden will fall heavily upon every family, while the national debt will be felt as a personal inconvenience to but very few. It is a question worth considering how far the lodge is responsible for these crushing burdens. It may be impossible to follow out each case as it may be done in New York, but in the opportunities to office-seekers, and the immunity to defaulters and others who have committed crimes upon the public credit given by the the lodge we may trace its responsibility for public debts. This problem must in the near future be approximately solved, when American voters shall determine that the lodge and politics shall be separated.

The extreme penalty of the law was visited last Wednesday upon Jack Kehoe, the king of the Mollie Maguires who was hung at Pottsville, Pennsylvania. The story of his career of crime is graphically told in detective Pinkerton's record of the overthrow of the Mollies, whose chief agent in the work was nearly poisoned by Kehoe. In his confidence in the power of his secret order to clear him from the power of the law, Kehoe's case is a perfect illustration of a leading feature of the whole lodge system. He was not only leader of the Mollies but a great politician, and held the important office of sheriff. He knew the potency of the votes of his society, and held it in his hand. He laughed at his prosecutors and had no doubt of his pardon. "The old man at Harrisburg will never dare go back on me," he said, referring to Governor Hartranft. But he counted too much on the power of his order, and in spite of the most desperate efforts, continued since 1876, he failed to receive the pardon, though it was not till the 18th of November that the Governor finally signed the death warrant. Thus must hope of immunity through the lodge perish from the breast of every criminal. The Keiths and Kehoes must be put on a level.

With all due respect to the memory of the dead, the lessons of two lives of public men who passed away last week should not be lost by American youth. Beverly B. Douglass, member of Congress from Virginia, died last Saturday morning after a brief illness brought on by the use of intoxicating liquor. Prominent in Virginia politics for many years, an ex-Confederate officer, and now serving his fourth term in Congress, he yet abused his great opportunities for usefulness and prostrated them before a base appetite for liquor. He even went so far as to make disgraceful displays of himself in the House while drunk, and has several times put the Speaker to the painful necessity of ordering his removal from the Hall. "Whisky," says the laconic dispatch, "was the cause of his ruin in private and public life, and finally killed him." A more conspicuous case is the death of Bayard Taylor, the representative of our government at the German court, and well known as traveller, author and poet. The scenes attending his departure for Europe last summer were fully noticed at that time as a disgrace to the nation. His friend, the poet Stedman, confesses to the power and evil effect of Mr. Taylor's intemperate habits, while attempting to palliate them, and ward off the attacks of enemies who charged Taylor with excessive beer-drinking. "He was not an excessive drinker," he says, "though what he did take may have brought on his disease." Thus does he atone for the evil influence over American young men, who, attracted by the brilliancy of his genius and the honor of his name, have followed him into the haunts of besotted appetite to swill beer amid the stinking fumes of tobacco.

10,000 Subscribers.—Read Bishop Wright's address—worth ten times the subscription.

The Dying Year.

BY HENRY W. LONGFELLOW.

Yes, the year is growing old,
And his eye is pale and bleared!
Death, with frosty hand and cold,
Plucks the old man by the beard;
Sorely—sorely.

The leaves are falling, falling,
Solemnly and slowly;
Caw! Caw! the rooks are calling;
It is a sound of woe!
A sound of woe!

Through woods and mountain passes,
The winds like anthems roll;
They are singing solemn masses,
Singing, "Pray for this poor soul!
Pray—pray!"

And the hooded clouds, like friars,
Tell their beads in drops of rain,
And patter their doleful prayers!—
But their prayers are all in vain,—
All in vain!

There he stands in the foul weather,
The foolish, fond Old Year,
Crowned with wreaths of weeds and heather,
Like weak kings of yore, I fear,
All too late.

Then comes the summer-like day,
Bids the old man rejoice!
His joy! his last! O, the old man gray,
Loveth that ever soft voice,
Gentle and low.

To the crimson woods he saith—
To the voice gentle and low
Of the soft air, like a daughter's breath—
"Pray do not mock me so!
Do not laugh at me."

And now the sweet day is dead;
Cold in his arms it lies;
No sign from its breast is spread
Over the glassy skies.
No mist or stain!

Then, too, the old year dieth,
And the forests utter a moan,
Like the voice of one who crieth
In the wilderness alone:
"Vex not his ghost!"

Then comes an awful roar,
Gathering and sounding on,
The stormy wind from Labrador,
The wind Euroclydon,
The storm wind!

Howl! howl! and from the forest
Sweep the old leaves away;
Would the sins that thou abhorrest,
O, Soul! could thus decay!
And be swept away!

For there will come a mightier blast—
There shall be a harder day!
And the stars from heaven down cast,
Like red leaves be swept away!
*Kyrie eleyson!
Christe eleyson!
*God have mercy!
Christ have mercy!

Is Vermont Waking up?

A writer from Vermont, whose letter is published in a religious paper (if a paper of religious pretensions can be called such in these days) asks, as if waking up from a long nap, what New England State has, within a year, passed laws against lotteries in churches.

Now we had supposed that almost every State in the Union, except perhaps Louisiana, which is entirely given over to Jesuitry and the lodge, had passed laws for the protection of their citizens against lottery swindling. These laws, however, were not especially designed to protect society against swindling from clergymen and church members. Anything done in the name of religion, even if it be stealing or murder, is of course sanctified under the moral teaching of the lodge and the confessional, those twin relics of barbarism.

But in sober earnestness, we never had supposed that laws were necessary for protecting the purity of religious institutions. We had supposed that it was the office of these institutions to protect the purity of the laws. The idea of a drunken set of infidel legislators, elected by the lodge, passing laws to prevent churches swindling seems preposterous. If the religion of a people will not prevent them from making their churches instruments for setting up the old exploded lottery business, nothing else will.

We doubt if there is any State in the Union where, under the auspices of the church, the lottery business (in the name of the Lord, of course!) has been carried on more extensively, of late years, than it has in Vermont, although there is a law on the pages of the statute book against it. But what are laws where Freemasonry becomes the power behind the throne, as it has done in Vermont? Where men make use of the Scriptures as Freemasons do, for the better concealment of their knaveries, mere laws of the State will have but little force. If sacred Scriptural terms and phrases are made use of by the lodge as means for circumventing law, of course the laws themselves will be used for that purpose. One of the chief features of the lodge appears to be to teach men that the highest evidence of good citizenship is—not obedience to the laws, but a successful evasion of them.

It cannot be disguised from any observing person that the return of Freemasonry to Vermont is signalised by a seven-fold intensity of its former arrogance and contempt of law, and if the people of that State wish to rescue their liberties from its deadly grasp, they must arouse and expel the foul spirit from their borders once more. It has injured the good name and character of the State to a frightful extent. While the State has been struggling to save its independence and freedom from the slave power, it has been falling under the control of the lodge-power, which is the more dangerous of the two, because the less suspected, while insidiously making its aggressions, in its very midst, under false pretences of religion, benevolence and morality.

But a little while ago Vermont was in reality what it was said to be—the pole-star State of the Union. Is she awarded that position now? Has the State preserved that moral and political weight that she possessed at the out-break of the war? Does she any longer possess the power of preventing or opposing the game of grab upon the treasury?

The question for the people to decide is, whether they will attempt to restore the State to its former elevated position in the Union as a model republican State, or whether they will still suffer it to be dragged at the tail of this foreign power, the Masonic lodge. If they decide upon the former course, they will have to wake up, and that pretty quick too, from a long nap, and set to work in right good earnest. Is the Vermonter afraid to assert his independence in face of this English aristocratic institution the LODGE? AMERICAN.

Who will Dare Take the Responsibility?

BY H. H. HINMAN.

"And if a soul sin and hear the voice of swearing and is a witness, whether he hath seen or known of it; if he do not utter it, then he shall bear his iniquity."—Lev. 5: 1.

"Whoso is partner with a thief hateth his own soul; he heareth cursing and bewrayeth it not."—Prov. 29: 24.

The sin here condemned is silence in reference to the *sins of others*. To hear unholy and sinful swearing, or to know that it takes place, and to consent to, or be silent in reference to it is to be involved in its guilt. As silence in reference to a theft of which we have perfect knowledge makes us partners with the thief, so silence in reference to the blasphemy that we hear makes it our blasphemy, and he that is guilty of it "hateth his own soul."

How forcibly this applies to those who silently drop out of the lodge, ashamed of its abominations, deeply convinced of its wickedness and yet lack the courage to expose its shams and renounce its profane oaths. They have heard the voice of swearing and "do not utter it." They hear the cursing and "betray it not." Nay, more and worse, they hold their obligations to their companions in sin to be paramount to their duty to obey God. They keep their unholy covenant to always conceal this wickedness, when God says that in so doing they *hate their own souls.*

They think to be relieved from all guilt by being relieved from active participation in the lodge, but as well might the thief who only waits and watches while the theft is committed, deem himself innocent. He is indeed partner with the thief, for not only does he silently know of the unholy swearing, but he knows too that the lodge virtually steals the initiation fees of every candidate and the lodge dues of every member and sells them for pretended secrets, falsehood, blasphemy and idolatries. Downright stealing is less culpable than this, and yet every one of these silent seceders is (perhaps unconsciously) guilty of this wrong.

Nor can silence on the part of those watchmen who have never been involved in this sin be in any wise justified. True, they have never heard the voice of the swearing, but they know that it takes place. They have not been personal witnesses of the theft, but they know it takes place and refuse to give the warning. "If the watchman see the sword coming and blow not the trumpet, and the people be not warned, if the sword come and take away any person from among them, he shall be taken away in his iniquity, but his blood will I require at the watchman's hand."—Ez. 33: 6.

Is all Charity Charitable?

Bible charity suffereth long and is kind. But is all charity of the same disposition? There is some so-called charity which can not suffer for a moment any opposition to its dictates. It has a fine theory about how people ought to overlook the faults, follies, failings and mistakes of others. But let any one presume to question the wisdom of this charity, in all its ways and views, and he will find that some charity vaunteth itself and is puffed up.

Some charity is not very kind. I have before me an authorized report of the recent session of the Grand Lodge of Odd-fellows of Illinois, held in Representatives Hall, Springfield—the capital of the State. It appears from the figures given that the total income of the lodges of that State is the large sum of $215,506.31. The following sums were paid out during the year for charitable purposes: For the relief of brothers' families, $32 507.69; for widowed families, $5,629.98; for burying the dead, 8 150 42; for special relief, $4,972 22; for the education of orphans, $261.75. Total charities, $46,549.84. If this is deducted from the revenue of the Grand Lodge, there is a remainder of $168,956 47 not expended for charities. But the order of Odd-fellowship claims to be a distinctively charitable institution. Why is it, then, that less than one-third of the income of the order in a State is devoted to charity? What is done with more than two-thirds of the sum which is raised from the membership for distinctively charitable purposes? Does it take over two-thirds to run the order? If so, then it is dear charity to the common membership, most of whom are poor men, and give to the order hoping to lay up thus against the time of need for their families. It looks, indeed, as if it took a large amount to pay the expenses of the Grand Lodge; for the meeting at Springfield cost about $15 000. Can charity which is so expensive be charitable? Let people think of this question before defending this order or entering into it. The widows of Illinois Odd-fellows did not receive the past year much over one-third of the money spent by the Grand Lodge in a session of a few days. It is rather astonishing, too, that while there are three hundred and twenty-six widowed families under the care of the Grand Lodge of Illinois, there were only $261.75 spent by it the last year for the education of orphans. That is less than a dollar a family for education. Contrast this with $15,000 for the

expenses of holding one session of the Grand Lodge, and that, too, in the Hall of Representatives, which probably cost nothing in the way of rent. We may well ask whether all charity is charitable.

I am now speaking of a charitable order which frequently vaunteth itself enough to depreciate the charity of the church of Christ. Honest members of the church lament its lack of charity in being kind to the needy. But what member of a charitable secret order has ever been known to lament its charity even in the face of such statistical facts as we have here presented? Attack such an order on whatever side you may, and the cry of its apologists will ever be that it is a good charitable institution, and ought not to be criticised. Is such not puffed up? Does it not behave itself unseemly when the grand masters and most worthy managers, of every name, are devouring widows' houses in expensive suppers at fifteen thousand dollar sessions of the Grand Lodge? When such charity criticises the charity of the church, which has to struggle against all the corrupt propensities of the human heart, does it not think evil? Charity that thinketh evil is not charitable. I might go further and say that when a charitable institution which is all charity, pockets and squanders, through its army of grand managers, over two-thirds of the money given in the name of charity, it does in this thing seek its own. Is charity which seeks its own charitable?

I have herein criticised some of the inconsistencies of a certain form of charity, just as I would any other thing open to criticism. If the very charitable folks who think so much of such kinds of charity should see this, and become easily provoked, I must form a still lower opinion of charity which seems to me be uncharitable. W. O. TOBEY.

WAS SOLOMON A MASON?

Yes, for we read in the 11th chapter of I. Kings that he "did evil in the sight of the Lord * * * and built high places (Masonic temples) for the strange gods of his wives, and went after Ashtoreth, the goddess of the Zidemers and Milcom (Molech) the abomination of the Ammonite." That is, he was initiated into these ancient mysteries, which Freemasonry claims to be the continuation of. And what was the result? The Lord was angry with Solomon and stirred up adversaries against him.

As we go further in the history of the Jews we find other eminent Masons mentioned; as Jereboam the son of Nebat, whose peculiar characteristic was that he "made Israel to sin." Then there was Ahab and his wife Jezebel, that eminent androgynous Mason. If Masonry is, as it claims to be, a continuation of the ancient mysteries, then it is only fair to class the idolatrous kings of Judah and Israel as Masons. How does it suit? J. E. HOLMES.

THE CHURCH AND SECRET SOCIETIES.

ADDRESS BY BISHOP M. WRIGHT, D.D.

Delivered in the College chapel at Wheaton, November 21, 1878, before the State Christian Association of Illinois.

Our address this evening will be on the relation of the church of Christ to secret societies. The first inquiry is as to the nature of the church. It is declared to be the body of Christ, the immaculate Son of God, who is spotless in his righteousness, the very embodiment of holiness. How high then must be the standard of morals in his church! But further: It is declared to be "the church of the living God." Worthy of such a title Christ wills it should be. It is declared to be the pillar and ground of truth. Surely then it should not harbor any great error or sin. It is ordained as the great conservator of virtue, righteousness and truth; nor is it less ordained as the chief antagonist of all sin and wrong. Our Lord was exalted because he loved righteousness and hated iniquity. So is his church exalted in proportion to its love of the one and hatred of the other. It not only takes much of the love of righteousness, but also a great deal of the hatred of iniquity to constitute a first-class Christian, or a real good Christian church.

We next inquire, What is the prerogative of the church as to the government of its members. It is self-evident that the King of saints would not ordain that the church should be without rule and authority—the very embodiment of disorder and anarchy. Christ says that an offender who refuses to hear the church—to hear in the sense of conforming to its righteous requirements—shall be regarded as a heathen, regarded even as the Jews regarded the rapacious publican. In the same connection he enjoins on the church to bind, that is, prohibit, whatsoever heaven would prohibit, and to loose, that is permit, whatsoever heaven would permit. So far then from the church being the mere receptacle of lawless elements, it is required to bind—prohibit—whatsoever is not in harmony with the principles taught by Christ and the apostles. That Christian has a dull conscience who will say that the church has no right to forbid anything if it be not specifically condemned by name in the Scriptures; for gambling, horse-racing, lotteries, bull fighting, and many other evils are not condemned by name, though they are condemned by the enlightened judgment of well-informed evangelical Christians everywhere.

The apostle taught the Christians of his day that they should withdraw themselves, as to fellowship, from such as walk disorderly, and not according to apostlic tradition. The church of Corinth is expressly instructed to deliver the offender against purity unto Satan; that is, put him out of the pale of the church. And this, though it would appear from a subsequent epistle that this offender was a real convert to Christianity, and that the sin in which he persisted had been entered into when he was ignorant of its deep culpability. The apostle also instructs Titus that heretics, after repeated admonition has failed, should be rejected; that is, put out of the church.

The church of Pergamos is severely censured by the Lord Jesus himself for not exercising discipline against false doctrine and evil practices. The church of Thyatira is even threatened by him with the judgments of God for laxity in the exercise of discipline.

I have thus dwelled briefly on this subject because some imagine that the church should exercise little or no discipline toward its members. Such would tell us that if a man be converted the church is bound to take him into its pale even though he come bidding defiance to its regulations and breathing contempt for some of its sacred principles. They teach us too that it is under solemn obligation to keep him in, though he persist in his pernicious practices, just so long as they can not deny his having some of the virtues of Christianity. Paul says, "Purge out the old leaven." He is right; for, as he says, "A little leaven leaveneth the whole lump."

The church should receive members as disciples, not as dictators; as subjects of government, not as if they were to be independent sovereignties, bringing in anything they like, however disagreeable to other members of the commonwealth, and however pernicious to the body ecclesiastic. A political government justly claims the right to require of its citizens conformity to wholesome regulations, deemed necessary for the general good, even though some may not see the wisdom of some of these regulations. What ship-crew would be obliged to receive kegs of powder or cans of nitro-glycerine aboard the vessel, contrary to the will of the officers of the ship, just because some passenger or some one of the crew thought he might have use for these explosives on the voyage or on the far-off shore? What family would be obliged to receive a keg of rum into its cellar, or a pack of hounds into its parlor or kitchen, because some one desirous of becoming a member of the household and a partaker of its privileges and associations has rum or houuds which he desires to have quartered there? Neither is the church bound to receive into its fellowship liquor-sellers, liquor-drinkers, gamblers, secretists or slave-holders, because some professing conversion and practicing some of the virtues enjoined by Christianity desire to have a place in the household of faith and to become partakers of the privileges of the church, and yet would bring in with them those evil things. The church has some rights which even dram-sellers, Freemasons and soul-drivers should be compelled to respect.

But it may be asked, Have not some men been dram-sellers, secretists and slave-holders and yet Christians? Why, sirs, we do not deny that some men in this and other ages of the world have been true converts to Christianity, and yet have held some pernicious error or continued some most reprehensible practice. Some of the most pious elders and deacons in the American churches of fifty years ago were distillers and venders of intoxicating drinks. Shall saloon-keepers therefore have a place in the church now? The pious Francis de Sales and the saintly and accomplished Fenelon were both Roman Catholics, holding many of the errors of Romanism. Shall bead-counters and image worshipers therefore be tolerated in Protestant churches? Some of the most pious deacons and divines of America sanctioned both by precept and practice slavery, which John Wesley truly characterized as "the sum of all villainies." The pious and learned John Calvin was the persecutor of Servetus, and the amiable Melancthon by letter approved of the execution of that unfortunate errorist. Some evidently genuine converts to Christianity have, for a time at least, continued in polygamy. Indeed, if no sin is to be forbidden in the church provided that sin now is, or ever has been, practiced by any believed to be genuine Christians, church-discipline is reduced too low to be anything less than a stench to any true moralist. If any evil or sin has beguiled any real Christian or Christians, it is for that reason the more to be abhorred, the more to be reprobated, the more to be proscribed. The question is not whether that sin has washed itself clean and merited immunity by seducing some sincere Christian or Christians into its commission, but the real question is whether that evil or sin is contrary to the principles of our holy Christianity. Christ and his apostles laid down general principles, with which if anything ancient or modern, whatever be the variations of its form or name, does not harmonize, it is to be condemned.

The next question for our investigation is as to the nature of secretism, of which Freemasonry is the strongest type and the most conspicuous representative. Has the nature of secretism been made known by the revelations of those who have been members of its various orders? It has been so made known. But as Freemasonry is the boldest type of secretism, and its major representative, our inquiry shall be specifically concerning this mother of a large group of veiled daughters who seduce a multitude of victims to their nocturnal habitations.

Revelations of Freemasonry have been made by intelligent and reputable seceding members of the lodge. These revelations all agree, substantially, though made by different men. The truth of these revelations has been attested by hundreds of men of the best character, some of these being among the most illustrious men of the age, as, Richard Rush, William Wirt and Charles G. Finney. Few things have been proved by so many infallible witnesses as has been the truth of the revelations of Freemasonry. Even its own chief officers in Rhode Island testified under oath before a committee of the legislature as to the obligations of Freemasonry, confirming, substantially, the truth of the revelations made by seceding Masons. That man is exceedingly credulous who can believe that Freemasonry could exist with hundreds of thousands of members for more than a century and a half and not be revealed by even one of them. It is a well-known fact that reputable Freemasons have never openly, squarely and explicitly made public denial of the substantial truth of those revelations of the order, though the order at one time almost went down before those revelations. It is also noticeable that Freemasons of character have never treated such men as Finney, Aydelotte, Bernard, Wirt, Rush, and others of like character, as if they had been guilty of the most outrageous falsehood. Indeed, so clear is the proof that the revelations of Freemasonry are substantially true that for any one to say in the face of these revelations that he knows nothing about Freemasonry, and can know nothing about it, is tantamount to a frank confession that he is one of that class of whom our Saviour said they loved "darkness rather than light." The man who, as an intelligent Christian minister, will discredit the truths of the revelations concerning Freemasonry deserves to be branded as a traitor to truth. He shows that either he is too great a coward to avow his real convictions, or that he suppresses them because, like Balaam, he loves the wages of unrighteousness. He deserves the scorn of every lover of truth.

We may next inquire, What are the evil things to be charged against Freemasonry and reprobated by the Christian church?

First. Freemasonry, as all other secret orders, resorts to underhand methods to promote its ends. It requires no argument, surely, to convince any Christian that Christ and his apostles never by precept or example taught or sanctioned such methods. The open conduct, the guilelessness, the sincerity of our Saviour and of the holy men who were his primitive followers is a standing rebuke to Freemasonry and to all secretists. The methods of secretism are the very methods to which sin and Satan are represented in the Scriptures as ever resorting—covert, guileful, unfair, selfish, clannish, deceptive, and yet brazen and presumptuous when occasion serves.

Second. Freemasonry is a conspiracy against those outside the lodge. It proposes to rescue from deserved punishment, so far as consistent with Masonic interests, offenders against law who claim the protection promised the offender under solemn oaths and awful penal imprecations. It promises political preferment to men, in virtue, not of their merit alone, but of their relation to the order. It promises help to a Masonic brother in distress, and obedience to the summons of the lodge, though these might necessarily take precedence of similar claims coming from worthier friends and the best of Christians outside the lodge.

It takes the name of God in vain, thus violating the second commandment of the decalogue and the precepts of Christ. In proof of this we call attention, first, to the fact that all extra-judicial oaths involve the taking of the name of God in vain; secondly, all oaths taken to be violated, as every one knows many oaths of Freemasonry are, and necessarily must be, do take the name of God in vain; thirdly, all oaths which are barbarous in the penalties imprecated, and unlawful as to the ends to be attained by their taking, do use the name of God in vain. Masonic oaths are confessedly extra-judicial; they contain terms which no one can fulfill, and hence are false; the penalties imprecated are inhuman and barbarous, and the ends to be attained are guileful, covert, and clannish; so then the many oaths with which Freemasonry paves the way of its candidates from degree to degree are flagrant violations of both the decalogue and the precepts of Christ. If profane swearing, persistent profane swearing, is to be tolerated in the Christian church, then Freemasonry may be tolerated, but if profanity is to be disciplined, then Freemasonry must be disciplined, for it is gigantic in its profanity. What a farce it is to require confession, on pain of expulsion, of a church member for the utterance of an oath under circumstances of excitement, and at the same time let go scot-free the hoary-headed Freemason shrouded with oaths as dark as Mizraim's night of wrath! Masons sitting in judgment in such cases would furnish an aggravated instance of Satan reproving sin!

But Freemasonry perverts Scripture fearfully, and commingles its sacred truths with fables. The story of Solomon and Hiram Abiff being associated in a lodge held in the "holy of holies," of King Solomon's temple (!) is absurd, unscriptural, and ridiculous beyond degree; yet for more than a century past this has been gravely told as if it were a historic truth to every one initiated into a Master Mason's lodge. King Solomon, too, after the fabled tragic death and burial of Hiram, is represented as raising him from a grave "six feet perpendicular," by the master's grip, upon the five points of fellowship, which are "foot to foot, knee to knee, breast to breast, hand to back, and mouth to ear." A sweet time that, with a corpse of fourteen days' interment, the effluvia repelling those who had unearthed it and who had found the flesh slipping from the bones when they laid hold of its fingers! And we are further informed that this corpse was buried under the holy of holies, and a marble slab erected over it (in the most holy place of course), with a most fanciful inscription on it! This in the holy of holies, the place too sacred for aught but the golden censer, the ark of the covenant, the mercy-seat, the golden vessel of manna, Aaron's rod that budded, the tables of the covenant, and "the cherubim of glory shadowing the mercy-seat." A monument of Hiram erected in that holy place, where the high priest himself could enter only once a year! Hiram's Freemasonry is only a myth; his being raised out of the grave by King Solomon on the five points of fellowship is a ridiculous and disgusting myth; and that part of the story representing him as being slain by three Tyrians bearing Roman names, three hundred years before Rome was founded, must be the forefather of all those Irish bulls which have since so often cheered the mirth-loving hearts of the sons Erin. Not less contradictory of both Scripture and common sense is the Masonic story of the ark of the covenant (containing a copy of the Pentateuch) being found long after Solomon's reign, in a vault constructed deep underground by Hiram Abiff, just as if every intelligent Bible reader did not know that the ark of the covenant was in the holy of holies after the completion of the temple, during the days of Solomon, and long after! Equally ridiculous, as well as profane, is the story of the Masonic discovery of the golden plate engraved by Enoch, giving the true pronunciation of the name of Deity, indicating this by vowel points such as every scholar knows were never used till several centuries after the birth of Christ—more than three thousand five hundred years after the translation of Enoch! So it appears that Freemasonry, historically founded on a fable in the very foundation structure of several of its degrees, not only profanes the Scriptures by mixing its historical truths with ridiculous and unlearned fables, but blushlessly violates the commandment forbidding false witness, as it also does that forbidding the taking of God's name in vain. What man that loves the truth can uphold Freemasonry, or how can any church professing to be a part of the church of the living God, the pillar and ground of the truth, tolerate in its pale those who support such profane and even sacrilegious falsehoods?

Freemasonry also has a worship not in the name of Christ, and hence profane. Its worship being deistic is a denial of the Redeemer and an insult to him who bought us with his own precious blood! Can a Christian church tolerate its members in supporting and partaking of such worship, any more than it could tolerate its communicants in participating in the worship of a Mohammedan mosque, or that of a heathen temple? The ritual of the side degrees of Masonry, sometimes called Christian, so far from being evangelical, is, if possible, more profane than the deistic degrees; for it prostitutes the name of Christ to the most profane uses.

Let us look at the effect of Freemasonry on the church. It builds up a privileged order and promotes favoritism in the church — lodge-connection often outweighing real merit and true piety. It must needs promote jealousies in the church between lodgemen and those solely churchmen. It infuses a Masonic spirit and introduces Masonic methods into the ministry and into the church. It attempts to mingle clannism with the broad loving spirit of Christian benevolence, to the freezing out and suppression of the latter. It often controls the choice of pastors, and holds their continuance in charges in its hands, thus making loyalty to God subordinate to devotion to the lodge. If the pastor be of a weak moral nature, and cowardly, as too many are, it makes a dissimulator out of him—a sort of respectable hypocrite. As many lodgemen know the inconsistency of Masonry with the pure Gospel of Christ, it destroys the confidence of these in ministers and other professing Christians who delight in the folly and mummery and blasphemy and plottings of the lodge. It weakens the spirituality of the church members—if they have any—who attend the lodge; and it often draws upon their attendance on worship and business meetings. It gradually introduces skepticism, deism, ritualism, and irreverence toward sacred things, familiarizing, as it does, its members to the profane use of the Bible, of religious ceremonies, and even of the sacraments; for it has in some of its degrees a shocking representation of the eucharist, and in others, of baptism — of course not calling them by these names, though meaning something resembling them, especially the sacrament of baptism.

The higher degrees of Masonry bind its members even to bring condign punishment on any Masons who may violate their clannish and profane obligations; and these higher degrees control the lower ones, which by oath put themselves into relations of obedience to their superiors.

The lodge, too, often causes men to put their reliance for eternal salvation on the morality and worship of Freemasonry. It does this even if it do not teach this directly. But some authorities, as Mackey, do so teach. Shall a system fraught with so much ill to saint and sinner, to the church and to the world, pass undisciplined and unrebuked of Zion, even thrusting its most zealous devotees into the highest offices of the church—and this by Masonic methods? Reason, religion, the Bible of God, and the Holy Spirit all join in forbidding it; and soon all the people shall say, Amen.

I desire to emphasize the fact that one of the strongest stays of Freemasonry, and other forms of secretism, is their sanction by the church. Without this sanction Masonry could not have reached its present height of power; and without it the decline, if not the very death of the order would be rapid. The churches of America are greatly responsible to-day for the power and evil exerted by this great secret organization,

which, by its methods, eludes and sometimes defies both church and state. That the lodge, to a great extent, dictates the election and appointment of officers of state, civil and military, can not be questioned, as such is even the quiet boast of members of the order. Little less does it dictate as to the pastors and officers of many Christian churches which yield supinely—if they do not deport themselves obsequiously —to its pleasure. Then, that members of Christian churches should not be permitted to be adherents of the lodge, and partakers of its worship, practicing also its methods, while holding the relation of communicants in the church of Christ, is too clear to be reasonably questioned in the light of truth and facts.

But we may next inquire, What should be the position of the church toward minor secret orders? These orders have all the seductive characteristics of Freemasonry. They often exert a more active and mischievous influence than Masonry, just as tattlers are often more harmful than well-defined liars. The minor orders often ingratiate themselves with the better class of moralists by having for their ostensible object some great moral or political or humanitarian reform or benefit. Some of these minor orders aim mainly to seduce the young of both sexes into their lodges, demoralizing them as to true Christian methods, and as to true Christian worship, in the formative period of their moral and religious character and tastes. They are nurseries of the major orders, and, to use another figure, the stepping-stones of Freemasonry, To aim a blow at the major orders, and yet tolerate the minor orders, seems little or nothing short of folly. It is like expelling from the family circle the older sons who have become bearded and confirmed drunkards, and yet allowing the younger sons to freely visit the same beer-shops which have done the elementary work in making the full-grown and besotted elderly sons almost hopeless drunkards. To tolerate the minor orders is to cherish the common schools and academies of secretism, which are to furnish freshmen for the Masonic college and Knights Templar university. It is to protect the Masonic Sabbath school, organized and superintended by Freemasons and Odd-fellows, to fill their lodges with members when these pupils shall have reached bearded strength, the work of their training being more than half done before they are matriculated as Entered Apprentices in the Masonic college.

Indeed, if Freemasons swear, so do the minor orders—less profanely, it may be. If they do not swear by heaven or God's throne, and thus by him that sitteth thereon, they do swear by themselves, which is equally forbidden of Jesus Christ. They are like the major orders in their underhand methods and their profane worship. There is surely no good reason why Zion should not be as free of their pernicious influence as it should be of that of the major orders. Long enough shaded and polluted by the lodge, it is high time that she should put on her beautiful garments; that she should arise and shine in the glory of the Lord; that she should look forth as the morning, as fair as the moon, as clear as the sun, and as terrible as an army with banners to the hosts of darkness and death. Blessed be the Lord, who has said that against his church the gates of hell shall not prevail.

Reform News.

Minnesota Organized.

Utica, Minn., Dec. 16.

Dear K.:—The State Convention closed at St. Charles on Saturday evening with the third degree of A. F. and A. M.. rendered by Bro. Ronayne in his accustomed masterly and convincing manner. The brethren have done themselves much credit and the cause of God signal service in preparing the way and conducting the convention to a very successful termination. An organization promising much in the immediate future was effected, which starts off under the leadership of Prof. Paine, with Christian enthusiasm. A State Lecturer, to work in. this State and Wisconsin, is greatly desired and very much needed, but the stringency of the times enjoins the friends from doing or promising to do what they would like to for his support. A man of God, with gifts and qualifications for the work, need not fear starvation, however, if he should give himself to the work here. I expect to accompany Bro. Ronayne to Menominee, Wis., and hope to reach Chicago this week. Bro. Fenton, Secretary of the State Association, will forward you minutes for publication. J. P. Stoddard.

Dodge County, Minnesota.

The Dodge County Christian Association, opposed to secret societies, held its third annual session at Wasioja, Dec. 4 and 5, 1878.

Wednesday evening, Dec. 4, an able and interesting address was delivered by Rev. Wm. Fenton, of St. Paul, on the Religion of Freemasonry, in which he read largely from Mackey's Lexicon of Freemasonry, and other Masonic works, showing that Masonry claims to be a religion which frees men from sin and brings them to the Grand Lodge above by Masonic rites and precepts, without the merits of Christ or faith in him; and also showing that Christ is excluded from the lodge and from Masonry by its precepts and declared nature.

Thursday, Dec. 5.—Met at 9 A. M. An essay was read by F. L. Garrison on the subject, "Can a man be an intelligent Christian, and at the same time an intelligent Freemason?" in which he showed that the religion of Masonry is opposed to Christianity, and in its nature opposed to the law of God. After discussing this paper the Association adjourned for dinner.

In the afternoon the following topics were discussed: "Good men are Masons, therefore Masonry must be good;" "Is Freemasonry a benevolent institution?" After discussion on these the Association proceeded to election of officers; after which W. F. Hillman read an essay on "How to Interest Christians in Anti-secret Work." After which Prof. E. G. Paine, of the Wasioja Seminary, read an essay on "The Terrorism of the Lodge," in which he read several anonymous letters of warning which had been received by those who are laboring in the anti-secret cause.

By vote of the Association the following resolution was adopted as the sentiment of the Association:

Whereas, The standard authorities of Freemasonry acknowledge that they in their system of salvation reject Christ, and retain the symbolism of the worship of Baal-Peor, which so provoked the fierce wrath of God in ancient times; therefore,

Resolved, That we will not countenance their evil deeds, lest we be partakers of their sins, and provoke the wrath of God.

Thursday evening another lecture was delivered by Rev. Wm. Fenton, before a numerous congregation, which was followed by short speeches from several others, after which the meeting adjourned in much enthusiasm.

F. L. Garrison.

Notes from New England.

Weatogue, Conn., Dec. 19.

Dear Bro. Kellogg:—On the 11th inst. I came to Windsor, the oldest town in Connecticut. Its official records date back to 1640, and its ancient burying-ground contains stones with dates but little later. The Congregational church is a large, fine building, rebuilt in 1844. It is a fine farming town and most carefully cultivated—I am sorry to say, largely with tobacco. A minority in the churches protest against this *desecration*, but the ministers, though clearly conscious of the evil, are just as silent as they are on the Masonic question. A pastor of a Congregational church told me that he heartily sympathized with my views and objects, but he would not dare to introduce an Anti-masonic, or a temperance lecturer to his people. The high state of the water (twenty-six feet above low water mark) which flooded the roads and did immense damage, prevented my lecturing at that time.

I went to New Britain on the 12th; had a pleasant visit with Mr. J. C. Fuller, a seceding Mason who is active and earnest in our reform; called on Elihu Burritt, the "learned blacksmith" and philanthropist, whom I found in very feeble health, and then came to Weatogue, where I found a warm reception from our earnest friend, Philip Bacon. Bro. B. has faith and works and both are abundant. Sending me in one direction he started in another and we soon arranged for work. I lectured twice in a country school house to a fair audience of intelligent people and had the sympathy of them all. I preached for them once, and once at Weatogue, and then went to Windsor and lectured twice in the Town Hall, to not large but intelligent audiences. The two pastors (Congregational and Methodist Episcopal) both attended and privately expressed their approval, but that is all I expect of them.

The friends of our reform here are very active, uncompromising and devoted. They have arranged for some four to six more lectures in the vicinity of Windsor, which I expect to give after my present appointments are filled, which will take me a week of steady work. From Windsor I came back to Weatogue and lectured last night in the Congregational church at Avon. The pastor I am told is a Mason. One Mason aided me materially both by his admissions and his denials He seemed honest. May the Lord open his eyes. I expect to speak there again to-night and to-morrow and next day at West Avon. From thence I go to Bloomfield (near Hartford) and from there back to Windsor. The Lord has wonderfully opened the way for the declaration of his truth. May he graciously bestow strength, courage, patience and faithfulness to do his will. Yours in Him.

H. H. Hinman.

Correspondence.

A Suggestion for the Week of Prayer.

Editor Cynosure:—I see the programme for the week of prayer embraces supplication for Christian union, thanksgiving for past blessings; for ministers, the church and its enlargement; for the family, Christian Associations, young men and women; peace and religious liberty; the cause of temperance and other social reforms; home and foreign missions; the conversion of the world. It is admitted that secrecy is as bad, if not the worst enemy the church has, and I submit that if its devotees are not publicly denounced, they *should* be, and as such *are* the subjects of public prayers; but as such a course would antagonize a smooth living, they are forgotten—nay, scrupulously avoided.

I would suggest prayers for members of secret societies—for their never-dying souls, not fearing the face of man. Persistently persevere in this course and God's Word for it you will be victorious. The result will be, "Thou shalt seek them and shalt not find them—even them that contended with thee; they that war against thee shall be as nothing." "For I the Lord thy God will hold thy right hand saying unto thee, Fear not; I will help thee."

J. McKee.

One Half Mile.

Editor Cynosure:—As Christians, if men compel us to follow their line of thought, and insist upon our going a mile with them, we must go two miles; but when we of the Worcester Convention asked the Boston *Congregationalist* to go a mile with us, that paper, with a very close, unwilling spirit, consented, after a long delay, to go only one half a mile with us. The *Congregationalist* has gone many miles with the paganism of the Masonic lodge, but when we appeal to it, as Christians, to go with us it hesitates, and then goes only a short distance, thus completely turning the tables

against Christianity in favor of paganism.

To drop metaphor, our Anti-masonic convention at Worcester, less than two hours ride from Boston, closed on the 15th of November; and though its proceedings merited a place in every religious paper in the land, yet the *Congregationalist* took no notice of them until the 4th of December, and then only in a very restricted degree, and without the least evidence of a genial, sympathetic welcome. The paper has evidently become so compromised with the idolatry of the lodge, that it feels a duty rendered to a Christian cause as a burden, and performs it with an unwilling, grudging spirit. If any thing were needed to convince us of the ungodly spirit of the *Congregationalist* it is the way in which it has attempted to ignore the Anti-masonic convention at Worcester.

There is but one way to deal with such a paper, and that is to withhold supplies. I do not see how any man of sound Christian principle can support it to the extent of even one subscription. It is now ten years since we have made an earnest, serious appeal to the American churches to clear themselves from the pollutions of Freemasonry; and during all this time the *Congregationalist* has been as cold towards us as if our efforts threatened the Christian religion instead of that blasphemous travesty of it, Freemasonry.

We Americans owe it to ourselves —to the sincerity of our motives, to drop all pretended religious papers that do not come out against this abominable piece of foreign idolatry, the relic of a barbarous age. No paper that seeks to protect it, by silence or otherwise, should be held as either religious or respectable. It gives evidence of being swayed more by temporal worldly interests than by religious ones. It is deceiving men; pretending to be a guide to a future world when it is lost in the business mazes of the present one. All the rivers of life with it flow only into the sea of business. It is wicked to countenance such a paper. It is recreant to the duties which it has undertaken to perform.

We hope that the Congregational churches of New England will get up a new organ, one that will be more alive to the interests and character of that denomination, which ought to be restored to its original vigor and spirit as the primitive, indigenous church of America. Its preservation in its early purity ought to be the interest of every one of its members; and the sooner the work is begun of redeeming it from a foul, unnatural subserviency to the Masonic lodge the better. We want an organ that will inform us who it is that through their crimes are now bringing disgrace upon that church, whether it is its Masonic members or its Anti-masonic ones.

NEW ENGLANDER.

THE INDEPENDENT ORDER OF GOOD TEMPLARS.

A FULL ILLUSTRATED EXPOSITION OF THE ORDER.

(Copyright 1878 by EZRA A. COOK & Co.)

OPENING CEREMONIES.

Worthy Chief Templar to Lodge* (one rap). We are now about to open the lodge. All not members of the order will please retire. The officers and members will clothe themselves in appropriate regalia and assume their respective positions.

Worthy Chief Templar. The Worthy Vice Templar will see that the Guards of the lodge are at their proper places, and that they are correct in the quarterly password, explanation and signals.

[The Worthy Chief Templar sees whether any officers are absent and if so fills their places by *pro tempore* appointments.]

Worthy Chief Templar. The Marshal and Deputy will communicate to me the password and explanation of the present term, after which they will ascertain and report if all present are in possession of the same.

[The Worthy Marshal takes the right hand side and the Worthy Deputy Marshal the left hand side and demand of each the password and explanation. Each failure to give the proper password and explanation is as it occurs reported to the Worthy Chief Templar and if any are not entitled to receive them he will order them to leave the room; if entitled to them, he communicates them at once. Worthy Marshal and Deputy resume their stations when examination is completed and report all correct.]

Worthy Chief Templar (two raps, officers rise.) Worthy officers, what are your respective duties?

Worthy Vice Templar to Worthy Chief Templar. To assist you in preserving order; allow none to enter or retire during the opening, closing or initiatory ceremonies, unless directed by you; to have charge of the ante-room of this lodge and in conjunction with the Guards, enforce the rules of the order in relation to the same.

Past Worthy Chief Templar to Worthy Chief Templar. To receive and recognize the salutation, and see that members are properly clothed in regalia.

Worthy Secretary to Worthy Chief Templar. To keep a correct record of the proceedings of this meeting.

Worthy Financial Secretary to Worthy Chief Templar. To keep just and true accounts between this lodge and myself; between the lodge and its members; and pay all money received to the Worthy Treasurer.

Worthy Treasurer to Worthy Chief Templar. To safely keep all money of the lodge, and pay the same only on the order of the Worthy Chief Templar and Worthy Secretary.

Worthy Marshal to Worthy Chief Templar. To see that all present are qualified to remain; to keep the regalia in order; introduce candidates and attend to visiting members.

Worthy Chaplain to Worthy Chief Templar. It is my duty and privilege to conduct the devotional exercises of the lodge [To the lodge] Let us look to God for his blessing. [Or, in case a passage of Scripture is first read.] "Let us listen to the teachings of Divine Inspiration."

Worthy Chief Templar (three raps, all rise).

OPENING PRAYER BY CHAPLAIN.*

Our Father who art in heaven, we thank thee that thy protecting care has been over us and ours during another week; and that we are permitted again to meet around our common altar, under circumstances of great mercy. Do thou be pleased to pardon all our transgressions, and forgive us for having loved and served thee so feebly. As we have met to promote the great interests of the temperance cause, may we be enlightened and strengthened, so as to make our plans and acts most potent for good. We would commend to thee the suffering everywhere, and especially the inebriate and his family; and wilt thou help us to work for the good of those thus unfortunate. Bless, O Lord, the organization to which we belong, and all temperance effort in whatever direction; and in thine own good time, may everything that can intoxicate be driven from our midst, and the clouds that have so long darkened our sky be scattered by the golden beams of truth and temperance. Do thou guide us in our deliberations this evening, through the journey of life ever lead us, and finally bring us to thyself in thine own kingdom; which we ask in the name of thy dear Son, our Redeemer. Amen.

*In the absence of the Worthy Chief Templar the Worthy Vice Templar or a Past Worthy Chief Templar will preside.

†The prayer may be *extempore* and in some lodges usually is, but in most lodges, especially in the larger towns, not only is the prayer read as above, but leading members of the order after extensively visiting city lodges give it as their deliberate opinion that most of the chaplains of city lodges are the most ungodly members of the lodge, often selected because of such character as "a good joke."

Worthy Chief Templar. Officers and members, our respective duties are plain, and I need not urge their faithful discharge upon all. A nobler moral object than ours never called true men and women together in council. We are here to work. Let us do it, and so advance our common cause and honor God. Please sing our opening ode No. 1 (or number two or three as he selects.)

OPENING ODES.

1. AIR—"Watchman."

Friends of temperance, we'come here,
Cheerful are our hearts to-day;
Tell us—we would gladly hear—
How our cause speeds on its way.

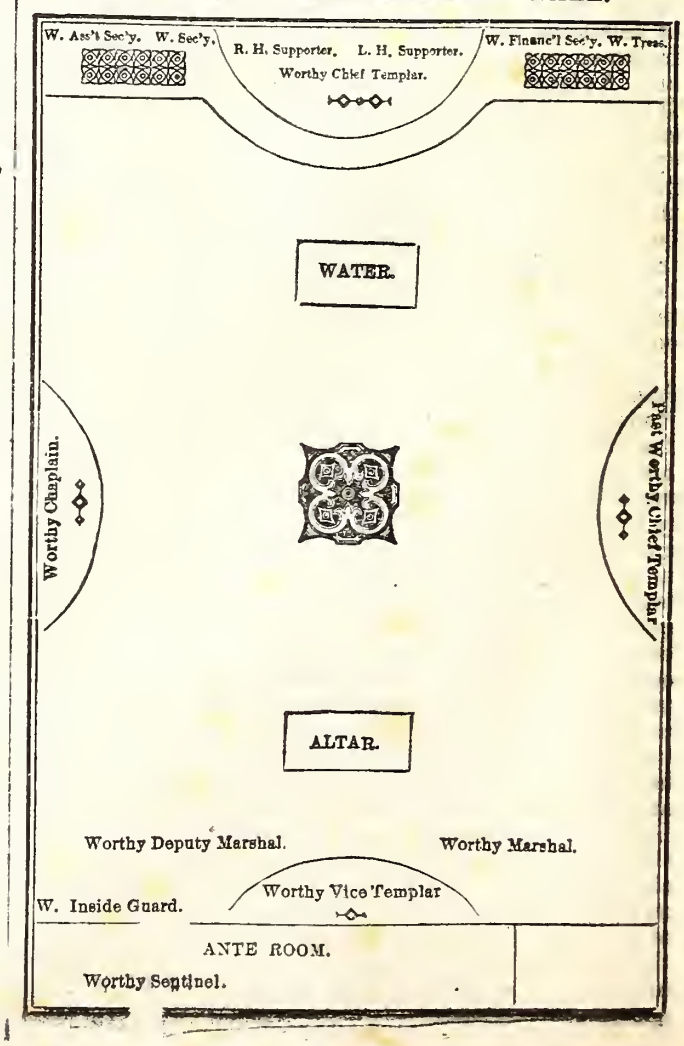
Here we pledge ourselves anew,
Not to touch the drunkard's drink,
Proving faithful, proving true,
We will from no duty shrink.

2. AIR—"Battle Cry of Freedom."

We are gathering for the conflict with earnest hearts and true.
Shouting the battle cry of temperance,
The world will bless our progress in the work we have to do;
Shouting the battle-cry of temperance.
Cold water forever, hurrah! then, hurrah!
Down with the wine glass—up with our star;
As we gather for a right cause, with earnest hearts and true,
Shouting the battle-cry of temperance.

Worthy Chief Templar. I now declare the lodge open for the transaction of business (one rap). [All the members in the ante-room are now called in and business proceeds.]

DIAGRAM OF GOOD TEMPLARS' HALL.



ORDER OF BUSINESS.

1. Opening Ceremonies.
2. Roll of Officers and appointment *pro tem.*
3. Reading Journal, and action thereon.
4. Reports of Investigating Committee.
5. Balloting on Candidates.
6. Initiatory Ceremonies.

Intermission.

7. Propositions for Membership, and reference to Committees.
8. Reports; Special Committees; Sickness; Violations.
9. Charges preferred and referred to Committees.
10. Reports of Officers; Trustees; Finance Committee.
11. Application for Degrees.
12. Election; Installation and other Special Orders.
13. Unfinished Business.
14. Communications, and New Business.
15. Good of the Order, Lectures, Essays, Speeches, Papers, etc.
16. Closing Ceremonies.

INITIATION.*

FIRST OR INITIATORY DEGREE.

[Persons who by vote of the lodge are to be initiated are received in the ante-room and there await the pleasure of the lodge.]

Worthy Chief Templar. The Worthy Marshal will retire to the ante-room and ascertain if there are candidates in waiting.

[Marshal retires to ante-room and ascertains and reports the name of each candidate in full, plainly, that the Worthy Chief Templar and Secretary may satisfy themselves that all have been duly balloted for.]

Worthy Chief Templar. The Past Worthy Chief Templar and Financial Secretary will repair to the ante-room, propound the usual questions and collect the fees and dues. [The officers named retire and ask the following questions:]

QUESTIONS TO CANDIDATE IN ANTE-ROOM.

Past Worthy Chief Templar to Candidate(s). Will you be obedient to all the laws and rules of this institution, they not conflicting with your duties as a citizen or a Christian?

Candidate. I will.

Past Worthy Chief Templar. Will you take a solemn pledge to abstain forever from the use of, or giving to others as a beverage, anything that will intoxicate?

Candidate. I will.

Past Worthy Chief Templar. Do you believe in the existence of Almighty God the Ruler and Governor of all things?

Candidate. I do.



These questions all being answered in the affirmative and the fee paid by candidate, the officers return to the lodge-room and salute the Worthy Chief Templar, by raising the right hand, with open palm outward, and laying it on the left breast over the heart, when the Worthy Financial Secretary reports:

Worthy Financial Secretary. Worthy Chief Templar the fee is paid.

Past Worthy Chief Templar. Worthy Chief Templar, the questions are properly answered.

Worthy Chief Templar. The Marshal and Deputy will now repair to the ante-room and introduce the candidate(s). [If there is but one candidate, only the Marshal will retire to the ante-room, when he conducts the candidate to the door between the ante-room and lodge-room and gives three distinct raps.]

Inner Guard. Worthy Vice Templar there is an alarm at the inner gate.

Worthy Vice Templar. You will attend to it.

*Initiation is 6th in the order of business. After the opening ceremonies the roll of officers is called and vacancies are filled by *pro tem.* appointments; the journal or minutes is next in order, then report of investigating committees, next balloting on candidates and then initiation.

Inner Guard. It is our Marshal, accompanied by (a) friend(s) who seek(s) admission to our lodge.

Worthy Vice Templar. Admit them (three raps).

[They enter and the candidate or candidates are conducted slowly around the room while an ode is sung; stopping at its close in front of the Worthy Chief Templar.]

INITIATORY ODES.

1. AIR—"Saviour, like a Shepherd lead us."

Welcome, welcome to our order,
We shall need your help and care;
In the harvest fields of temperance,
You shall have a rightful share.
Welcome, welcome,
Heaven bless you! is our prayer:
Welcome, welcome,
Heaven bless you! is our prayer.

2. AIR—"Harwell."

Welcome, stranger, to this temple,
To our altar now advance,
Join our band of valiant soldiers,
Strike for right and temperance.
Hearts united cheer you on,
Honor, pleasure will be won,
Welcome, stranger to this temple,
Welcome, welcome, welcome here.

Worthy Marshal. Worthy Chief Templar, allow me to introduce to you our *friend*, who, after due trial, *wishes* to become a *member* of our order.

Worthy Chief Templar to Candidate. My *friend(s)* we give you a cordial welcome.

Right Hand Supporter. Welcome! Here you will find encouragement in every laudable purpose.

Left Hand Supporter. Welcome! Here you will find friends in the hour of peril.

Worthy Chief Templar. It rejoices our hearts that henceforth your services are to be given to the great temperance reform, and that to this end you desire to unite your influence with ours. This place is sacredly dedicated to the cause of temperance, and you see here the entire family circle, around one common altar, fully determined to reclaim the fallen and save others from falling. The enemy with which we have to contend is crafty and powerful; and to resist such a foe successfully will require our mightiest efforts. All have felt his power, or suffered more or less from his destructive influences. In every walk of life, intemperance, like an undying worm has gnawed at the vitals and corrupted the life blood of the fairest, ablest and purest of earth.

We aim to unite all moral and social elements of society in an unceasing warfare upon this giant evil. Our hearts and hands are ever open, to lift up those who are sunk low in the scale of human degradation, and restore them to family, friends and society, as well as to save the young, pure and virtuous from ever falling into the snare of the tempter.

You will now be required to take upon *yourself* a solemn obligation of total abstinence, and to bind *yourself* to our laws; but, as you have already been assured, there is nothing in this obligation inconsistent with your duties arising from any of the relations of life. It is an obligation earnest in its nature, imperative in its requirements, and lifelong in its duration. Regarding it thus are you still willing to proceed?

Candidate. I am.

Worthy Chief Templar. Worthy Marshal you will now present our *friend(s)* to the Worthy Vice Templar for obligation. [The Worthy Marshal and candidate remain standing at the altar while one of the following odes are sung:]

ODES.

1. AIR—"America."

God of the temperance cause,
Bless those who seek thy laws,
Owning their power:
Be thou to them a shield,
Teach them thy sword to wield
Upon temptation's field,
In sin's dark hour.

2. AIR—"Pleyel's Hymn."

God of Mercy! be thou near,
While these vows are spoken here;
Shield the victor, guard and guide
Where the lurking tempters hide;
Man may strive, but thou alone,
Must the final conquest crown.

Our Mail.

C. W. Dutcher, W. Meriden, Ct., sends for some books and tracts and writes:

"There are a great many Mason here."

George M. Freese, Washington, Ill., writes:

"I believe your arduous work is approved by Him who is able to make it easy and successful. For two years and over we have read and given away (mostly to Masons) a copy of your worthy paper. Consequently we feel the pressure of lodge men. A Master Mason said to me that he would like to talk with one of our lecturers; and that he would give ten dollars towards furnishing the tools and lodge-room to have Ronayne work the first three degrees in Masonry, to see how near he could do it. I took him up, providing he would see that there was good order and no molestation in the meeting. But he cooled down and went away nearly losing his jewel. He resides in Pekin, Ill. I am willing to share the expense to have Mr. Ronayne work the degrees there, also to operate in Washington. Both points are strongholds of the lodge."

Mrs. Louisa Hull, Perry, Wyoming Co., N. Y., writes:

"When I have faithfully performed my duty then my part is done, and God will not let me be discouraged as long as I do that and humbly, prayerfully keep close to his bleeding side and nail-pierced feet. 'I know that my Redeemer liveth,' and because 'he lives I shall live also,' if I am faithful to the end."

Stephen Grover, East Boston, Mass., writes:

"By the help of the Lord, I believe the time will come when this doctrine will be more generally known, and many saved from this den of infamy, the Freemason lodge."

Mr. Hinman writes under the date Nov. 18, from Staffordville, Ct.:

"Spoke last night in a school-house. The night was very dark and rainy. The wrath of the craft was much stirred."

Wm. Babcock, Erin Center, N. Y., writes:

"With the prayers of God's people and the help of your paper, we may expect this band of iniquity will be destroyed."

E. G. Cooper, Albany, Mo., writes:

"We are just home from the borders of Iowa, where we, to the best of our ability, endeavored to acquaint the people with the nature and fruits of oath-bound secret orders. Feeble and limited as our efforts have been in the past, I see now a great harvest springing up, an hundred fold in some instances. It is encouraging. May the God of war keep us at our posts till the shout of victory is heard. We could not do without the *Cynosure* in this work.

Joseph Kittman, Bigelow, Minn., writes:

"I think the *Cynosure* is a publication that will prove beneficial to all who will take it and read it. I rejoice to know that some of the ablest and best men in our nation are engaged in this reform work, and are giving expositions of the mean, low, shameful, soul-degrading and soul-destroying influence of secretism. Lodgery is a blight on the life-power and spirituality of the church. It tends to division in the church, which should be one in spirit and agreement. I wish our lecturers would draw a vivid picture of the glorious religion of our Lord Jesus Christ, and then draw another picture of the religion of the lodge, so that all the world could see the difference. The religion of Christ will triumph over every false religion. 'Heaven and earth shall pass away but my word shall not pass away.' 'No man can serve two masters.' Ministers who join the Masonic lodge and adhere to and approve the principles and doings of the lodge, according to the Word of God, are hirelings who care not for the sheep. They care more for the situation than for the life of the sheep. I have heard some men say that there was as much religion in the lodge as in the church. Some of them boast of being members of three lodges, and of a church besides. Christ says, 'He that denieth me denieth my Father also.' Where does this place lodge men? May the Lord of heaven and earth bless all efforts put forth in the cause of reform."

George Allen, Walker, Iowa, writes:

"We are trying to push the battle of reform here, and the Lord is helping and giving us the victory. Your paper, recently introduced here, is being received gladly. I hope you may be prospered in the good work."

The Christian Cynosure.

CHICAGO, THURSDAY, DEC. 26, 1878.

CHRISTMAS will have passed before this number reaches our subscribers. We shall be in a condition to look coolly at the following considerations concerning it:

It is not the birthday of Christ, though thousands of children believe it is. It is a "mass" day which began with the dark ages of despotism and superstition. It professes to honor Christ, but never converted a soul to him. It rivals and supersedes the Sabbath, the day of his resurrection. It is the prolific mother of "Santa Claus" superstitions It is a birthday celebration nowhere sanctioned or commanded by the Bible. It is a day of carousals and crimes; and is utterly unnecessary as a holiday, since we have Thanksgiving and New Years, in near proximity, which are founded in truth as this is based on error and superstition.

INFALLIBLE GAMBLING.—A huge Romish Cathedral in New York has just closed a fair, running through thirty-six days, with receipts stated at the enormous sum of $160,000. The *Evening Post* sent a reporter to Father McGlyn and Cardinal McCloskey, asking if they approved of the gambling to raise money in the fair. Both justified it. McGlyn said: "Certainly gambling is not a sin *per se*. If a man has a hundred dollars to give, why can't he stake it on the turn of a die?" Thousands on thousands of young boys are said to have clung to the "wheels of fortune," presided over by priests, gambling as long as they had pennies to stake.

A reporter of the *Daily Witness* says: "Wine and beer flowed as though from a corner pump. Upon every side hung handsomely engrossed signs, recommending this or that particular brand of lager beer, whisky, rum, gin, or champagne." The reporter observed to an officer of the fair: "It has surprised many people that the rum traffic should be introduced into a sacred building." "O," was the reply, "this isn't a church yet; it hasn't been dedicated." Surely this is *treasuring up wrath against the day of wrath.*

THINGS AT WHEATON.—The winter term at Wheaton College opened with a considerable increase of students, and the intellectual and spiritual prospects of the College were never better. Above nineteen thousand five hundred dollars of the debt are paid and the notes taken up and destroyed.

The Wheaton lodge is not so prosperous. Our readers know that parties raised money and built an expensive Central Block in the town whose upper rooms were leased to the lodge. A Royal Arch Chapter was gotten up; and the printing office and bank were put alongside and underneath the lodge in the same building; and below the printing office, a Young Men's Christian Association, a dancing school and a revival meeting, all three in the same room, were set on foot. God has not prospered the plot to put every interest of the town under the dark and pestilent shadow of the lodge. It has been forced, for non-payment of rent, to move back to its old incommodious quarters; and the hall, in the new and beautiful block, has been used for temperance gatherings. When the present generation are dead, their children will hallow the memories and plant flowers on the graves of those who have toiled, and prayed and suffered to save them from the fangs of anti-Christ, and the curse of a sacrilegious religion.

THE following doctrines and precedents for "THE ASSOCIATED CHURCHES OF CHRIST" can be found in Neal's History of the Puritans, Vol. I. page 248. They are the American creed:

1. "The Puritans hold and maintain the absolute perfection of the Holy Scriptures, both as to faith and worship; and that whatsoever is enjoined as a part of divine service that cannot be warranted by the said Scriptures is unlawful."

2. "That all inventions of men, especially such as have been abused to idolatry, are to be excluded out of the exercises of religion."

3. "To institute and ordain any mystical rites or ceremonies of religion, and to mingle the same with the divine rites and ceremonies of of God's ordinance is gross superstition."

The above ideas and truths, excluding all popery and lodgeism, were sealed with the blood of three hundred godly men in the short reign of Mary alone. They were and are the foundation of the whole American system of religion and government. This is what distinguishes us from other peoples and nations, and but for these ideas and institutions that have grown out of them, the stream of human emigration would not now be pouring on our coasts.

THE MALIGNANT NATURE OF FALSE WORSHIPS. — The (Roman) *Catholic Review*, an able and otherwise decent paper, attributes the obscene literature and its cognate vices to Protestantism, and adds:

"The wretched revolt against God and his church politely styled, The Protestant Reformation, has now brought its victims to this sad pass. Vice of the most detestable kind is rampant and threatens to destroy society. * * * There is only one power that can successfully cope with it, and that is the power of the [Roman Catholic] church."

This in the face of the well-known fact that when Luther began his work that church had priced and licensed the crimes of impurity, as Roman Catholic Paris licenses them now.

The explanation is, that all acts of worship not paid to God through Christ are paid to devils, who are 'unclean spirits,' and who protect their own. The intrinsic nature of all false worships is malignity and impurity. Prest. Finney said of the Masonic worships, "As soon as I was converted to Christ, my moral nature loathed it." And when ministers and churches come to have adequate ideas of the nature of these worships which the Scriptures everywhere call "abomination," there will be but one mind on the subject.

THAT GOD HEARS PRAYER no receiver of the Bible can doubt. And that answers are granted to *faith*, not to personal perfection in the praying, is shown by the imperfections of those whose prayers were signally answered. Why, then, do we not habitually and constantly, as exhorted by Paul, "in everything," little and large, "let our requests be made known to God." Do we say, "I did pray the very best I knew how, and it did no good." That we cannot know; for every accepted prayer is not an immediately answered prayer. The promise, "Ye shall ask what ye will, and it shall be done," is an "exceeding great" promise, but then we must ask "according to his will" as well as our own. And the two are not incompatible. For when we practice that perfect submission which is our "reasonable service," we then prefer to have things according to his will rather than any other way. And the "desires of our heart" are then conclusive and controlling with God. The difficulties in the way of prayer are theoretical rather than practical. They all vanish before a humble and childlike spirit.

OUR RELATIONS TO ROMAN CATHOLICS.

A book has been issued in Dublin, Ireland, by a prominent printing house (1877) which shows with great force of fact and argument that Freemasonry is one in organization and one in spirit the world over. And though the order manages with fearful craft to use its "natural and real enemies, as tools for their own destruction;" the lodge is a deliberate, formal and sustained conspiracy against all religion and all government, but its own; and is thereby "the vanguard of anti-Christ" of the last days. And there are thousands and thousands of members of the Romish church, who as sincerely abhor the lodge as we. Why not then unite with them in opposing it? The answer is, We do and will, so far as they will unite with us.

But we must remember that Romanism is the most secret of all secret societies and the mother and model of them all; that the lodge is a copy of popery and well transcribed; that Mazzini and Garibaldi, though Freemasons, were opposing the ideas and principles of the lodge, by the common mistake of "fighting the devil with fire;" opposing priestcraft and despotism by setting up Masonic priests and despots of their own. While Christ and his apostles opposed superstition and priestcraft in whatever forms they appeared. The argument for secret temperance orders is that the foe is wily and must be met by his own weapons. But shams will not exterminate shams. We must be followers of Christ, for it is his power and not ours by which society is to be regenerated and men saved. And haply other Luthers may yet spring out of popery and other Wycliffes lead simple men and women to Christ. While publicans and sinners whom priestism has crowded into the regions of infidelity may yet flock to him who had compassion on the multitude, "and the common people again hear him gladly."

GODLESS EDUCATION.

"The day has passed by when it could be declared that our schools must educate its children as Protestants because this is a Protestant country."—*Independent.*

And the *Independent* substitute for a Protestant education is an imaginary secular education divorced from all ideas of God and religion to which any tax-payers object; and as a portion of tax-payers are professed atheists, it would be as curious as monstrous to see a system of books and education constructed on the *Independent's* plan, with all ideas of God and religion left out. But admitting the embarrassments under which we labor by the influx of Romanists, Jews, pagans and infidels, is there no honorable and just way left to Christians but to establish godless education; a system of popular education which puts all gods and no gods, and all religions and no religions on a level before the minds of the pupils; and so cease to "bring up their children," so far as public school instruction is concerned, "in the nurture and admonition of the Lord?"

It is admitted even by the *Independent* that our fathers established here a "Christian commonwealth." Legislatures, courts, laws, schools, mints, deeds, will, scontracts, marriages, funerals and graveyards even, all recognized the God of the Bible, and the religion of Christ. When did "the day pass" when Christians lost their right to worship, vote, teach, and serve God as our fathers did?

Now since by the blessing of God and the working of Christian civilization a vast country has arisen to which millions are flocking to escape the miseries entailed on them by other principles of government and religion, what have we to do but to adhere to Christ as our fathers did, and pray for the conversion of those who come?

Above all, since the vast majority of our people still wish the United States to be a Christian country, whence arises this super-serviceable

zeal of the *Independent* and others, to dethrone God and cast out the Saviour and the Bible to accommodate minorities who either have no belief or a wrong one?

The Tammany Lodge.

The Tammany Hall rings so long the tool and shelter of the eminent Mason, "Boss" Tweed, has again fallen into popular disfavor if we may credit Mr. G. A. Townsend. He claims that the recent defeat of the Democracy in New York city, and the election of Mr. Cooper as mayor, was owing to the popular dislike of lodge rule under the Tammany chief, which has in years past run up the city debt to the present enormous sum of $230,000,000, and showed no inclination to retrench municipal expenses. Mr. Townsend gives a few facts in a letter to the Chicago *Tribune* respecting this society worth reading again:

The people of New York, thousands of Democrats among them, are disgusted with the system of Tammany Hall. It is the most ingenious by which the people were ever cheated out of their representation. There is a great society, like the Odd-fellows and Masons, called the Columbian Order or Tammany Hall. This secret society is not political in its character, and it owns the building called Tammany Hall, and has owned a hall of that name since 1792. The trustees of the hall are thirteen in number, so that there can be no tie in their body. Augustus Schell is Chief Sachem, or thirteenth man. A majority of these trustees, therefore, regulate the property, and seven votes control the institution, which has been by immemorial habit the headquarters of the Democratic political organization. Mr. Kelly, like Mr. Tweed, controlled the majority of these trustees, and therefore could refuse to give Tammany Hall to any other band of Democrats than such as he chose to let come there and hold their conventions. Meantime he was at work outside in the wards and districts to get up such conventions as he wanted. For every hundred Democratic votes in the City of New York one member is allowed on what is called the "Tammany General Committee." This Committee of 1,300 persons is not identified with the Tammany Society at all.

The Society lets the building to the Committee, and Kelly is therefore in a position to throw anybody out of Tammany Hall that does not suit him. Consequently when there is a bolt in the Democratic party the bolters form their own Committee and go into Mozart Hall or Irving Hall, or some other place close to Tammany Hall. The time has come when New York can no longer be governed by this dual contrivance of a society regulating a committee, and giving it the stamp of regularity.

10,000 Subscribers.—Read the publishers' column.

—On his return from Worcester, Prof. C. A. Blanchard spoke in New York city on the national religious reform. The *Christian Statesman* says: "The address is spoken of by those who heard it as one of the most effective ever delivered on the subject in that city."

—A union Sabbath school near Albany, Missouri, as announced in the *American Freeman*, has its distribution of presents this year on New Year's day, instead of Christmas after the fashion of the multitude—a blessed innovation.

—Bro. Stratton of Wyanet, Ill., wishes to correct one point respecting the letter published last week giving an account of a secret temperance raid on that place. The Mr. Field mentioned is not a titled "Prof.," but an honest merchant of Wyanet and a strong Anti-mason. He spoke first in the same meeting against organizing a temperance lodge. We have reason to know that our correspondent had no intention of wronging anyone, but was not correctly informed.

—Rev. J. P. Stoddard and Past Master Ronayne returned from Menomonee, Wis., last Friday afternoon, having started at the close of the third degree exposition the night before and traveling all night. Both were highly pleased with the meetings at St. Charles, Minn., and at Menomonee, regarding them as among the best. Both brethren show the effect of the severe cold weather, and have come back to warmer regions enveloped in the hairy disguise of splendid buffalo overcoats presented by the liberal-handed Capt. William Wilson, who noticed that the lecturers were exposed to the severities of travel and generously robed them in garments suited to their necessity. Elder Barlow reached Menomonee Thursday in time to share in the success of the evening.

From Our New England Correspondent.

Worcester, Dec. 14, 1878.

The energetic work of the indomitable Secretary and Agent of the National Christian Association, Rev. J. P. Stoddard, followed by the yearly Convention in this city, and the masterly exposition of Masonry by Ronayne, are bearing good fruit. Young men, just on the threshold of the lodge, are made to hesitate before entering into expensive bonds of secrecy, and old men are here and there recording their testimony against a system "that opposeth and exalteth itself above all that is called God, or that is worshipped." A forcible feeble defense of Masonry was indeed attempted after Ronayne's exhibit by the sonorous Worshipful Grand Prelate St. John, in the Universalist pulpit of this city, in the course of which he endeavored to combat the telling figures of Professor C. A. Blanchard in his memorable speech at Mechanics' Hall, November 14th. Nothing comes of it, however, but a deeper conviction of the inherent weakness of an institution in whose defense so little can be said of weight or significance.

A Connecticut Congregational pastor sends the following, with grateful acknowledgments for the report of Anti-masonic utterances at Worcester in November last:

I thank you much for sending them. I am very strong in the belief that ministers and churches should stand firm against these works of darkness. I am not clear as to the best methods of counteraction. There is a desire for a *closer communion in a good sense*, than our churches afford. In the primitive days of Christianity they had "all things common." We ought to have a holy and just communion in the churches now, just such as was exemplified by Christ himself and the Pentecost church. Would not labor toward this state of things do most to destroy all secret associations of injurious character?

Fraternally yours,
J. A. Woodhull.
Groton, Ct., Dec. 12, 1878.

The Indiana State Association.

WORK TO BE DONE.

New Lisbon, Ind., Dec. 1, '78.

To the friends of the anti secret reform in Indiana:

We have a gigantic evil to contend with. An opponent that is thoroughly organized, and as "eternal vigilance is the price of liberty," it behooves us to put forth every effort. The Master requires us to make sacrifices. Are we willing to forsake all and follow Christ? Remember that Christ says that if we love houses or lands, father, mother or children more than him we are not worthy of him.

We have an able lecturer in the field, and so far as I am advised he has given general satisfaction. I have been at a number of places where he has lectured and have everywhere heard his lectures highly spoken of by friends and neutrals, and our opponents very angry and alarmed. Dr. Cook is one among our best statisticians and is fully competent to the task assigned him.

He received for his services last year about $245. Now friends such meager support will not do. We must raise this year at least five hundred dollars for our State agent. Dr. Cook is a poor man and when at our State meeting had neither a horse with which to travel nor money with which to purchase one. I earnestly appeal to the vice president of each county and others interested in the good cause to bestir themselves in this matter.

The burthen would not be at all oppressive were it properly divided between us. If a hundred men will pay five dollars each the amount will be secured; or if five hundred men will pay one dollar each, the same end will be reached. I will be one of the one hundred. Who will join me? Those who are interested in having lectures, and thereby strengthening themselves and the cause in their immediate neighborhoods, should go to work and raise, say $25, and send for Dr. Cook to give them some eight or ten lectures. His address is Albion, Noble Co., Ind. It is the especial duty of the vice-president of each county to take the lead in this matter. Friends, let us hear from you at your earliest possible convenience.

Geo. W. Champ,
Ch'n Ex Com. State Christian Asso.

OBITUARY.

Dea. Harvey Meacham died Nov. 28, 1878, at the residence of his son-in-law, L. P. Parsons, in the town of Belgrade, near Mankato, Minnesota, aged 78 years, 3 months and 24 days.

Mr. Meacham was one of three brothers who emigrated with their families from Vermont to Illinois, arriving at the Indian trading post of Chicago in the winter of 1832-33. They shoveled away the snow and pitched their tents on the south side of the grove which took the name of Meacham's grove in the north part of what is now DuPage county. Selecting their claims side by side in that beautiful section of country they commenced the work of making their new homes. They were men suited to such work as laying a good foundation for society—Sabbath-keeping Bible-loving men. They were Whigs in politics, and in favor of the reforms of that day. They were identified with the anti-slavery movement, and united with the party, soon after their coming, that opposed the extension of slavery.

Not long after the settlement at Meacham's Grove Harvey Meacham was deeply afflicted in the loss of his wife, who was an estimable woman remembered with affection by all who knew her. His second wife, who now survives him, was the daughter of Wm. Dodge of Babcock's Grove. One of his sons was offered upon the altar of his country, dying in the army. Three sons are still living, two near Mankato and one in Illinois, also three daughters are left in Minnesota to shed their tears of affection at his grave. Mr. Meacham was for many years a deacon of the Congregational church where he first settled and is remembered as a man of sterling principles from which nothing could swerve him. He leaves a wide circle of acquaintances, who while they mourn his death may profit by the record of his exemplary life and Christian character. H. B. H.

—The January number of the *North American Review* contains the following articles:

"The Fishery Award," by Senator George F. Edmunds; "Unpublished Fragments of the 'Little' Period," by Thomas Moore; "Cities as Units in our Polity," by William R. Martin, "The Preservation of Forests," by Felix L. Oswald; "The 'Solid South,'" by Henry Watterson; "The Pronunciation of the Latin Language," by W. W. Story; "Substance and Shadow in Finance," by George S. Boutwell; "The Cruise of the Florence," by Capt. Henry Howgate; and "Recent Fiction," by Richard Grant White.

After sixty-three years' existence as a quarterly and bi-monthly, the Review with this number commences life anew by becoming a monthly. This change will produce a much greater degree of timeliness in the treatment of topics, and will add largely to the amount of matter presented in a year. The managers state that they have secured as contributors for the coming year the most eminent statesmen, scholars, *litterateurs* and men of science, on both sides of the Atlantic. The subscription price remains at $5 00, and the price per copy is 50 cents.

Published at 551 Broadway, New York, and supplied by booksellers and newsdealers generally.

Home Circle.

Closing Days.

The plashing breakers on the beach seem to the listening ear
To waft a swift sweet plaintive dirge to the departing year;
The yellow leaves, whirl'd o'er the path by the sharp autumn breeze,
In eddying clouds are falling fast from all the rustling trees.

The frost-beads sparkle on the grass bright in the chilly dawn;
The mateless thrush his lonely meal seeks on the rectory lawn.
The laurust nus'gins to show her white and roseate flowers—
Sure token that have fled at last the summer's golden hours.

Bis kherries on the privet hang, the ash show clusters red,
Crowned with a scarlet diadem King Oak's majestic head;
The elms are orange, the queen beech is robed in russet brown,
And from the graceful pendent birch dun leaves come snowe.ing down.

Close in the furze the linnet lies, the lark's shrill voice is mute,
No longer from the cherry-bough the blackbird tunes his flute;
The white-throat and the nightingale to summer climes have flown,
And on the berried holly-bough the redbreast sings alone.

Ah, sweet and solemn are the days that mark the dying year,
Waking like music in the heart some slumbering memories dear—
Of times gone by, of friends long dead, of happy fleeting hours,
When our fond youth was one long dream of love and joy and flowers.

—Belgravia.

Burying Things.

Abraham, the father of the faithful, desired a burying-place, that he might bury his dead *out of his sight.* However loving and useful they may have been, and however dear to his heart, when once dead he wanted them out of his sight. When things are dead they should be buried out of sight. Dead people, however good and lovely they may have been are of no use to the living, and therefore need to be buried and should not be dug up and exposed to public gaze every few days.

What would you think of the man who, after burying a friend, or even an enemy, should dig up the body and drag it around through the streets, and even into private houses to the annoyance of people generally? You would think him very imprudent; yet the world is full of just such cases, and people having become used to it look upon such transactions with indifference.

One man has a difficulty with another; it is finally settled; both parties agree to *bury* the troubles of the past and endeavor to live in peace with each other. Soon we hear one of them say, "I can forgive but not forget." Here is where the trouble comes in; men are willing to kill trouble but not bury it; they want to drag the dead thing around from house to house, and thus annoy the people. Not unfrequently do they exhibit it at every house at which they call, and thereby disgust the more sensible class of people.

But then some of them are like the Jews of old; they whitewash their dead, unburied things, in order to make them take better and look more respectable. Then there are others who will embalm their dead troubles and preserve them for years. Of course they must show them to everybody that comes along I have known men who took pleasure in drawing some old, dead carcass out of the grave every time somebody would come to see them. One would infer that it was their delight to handle dead carcasses to the annoyance of visitors. May God speed the day when people will learn to bury their dead out of their sight, and then leave them buried.

There are also church difficulties that have been settled and buried, and that too to the joy of the whole congregation. But not unfrequently does somebody dig them up and drag them before the church again, endeavoring to render the living house of God the abode of the dead. Sometimes these dead carcasses are so disagreeable, as to disgust the whole body, and at times completely destroy the health and vitality of the entire congregation. Who wants to live where they are continually disturbed by the unpleasant odor of partly decayed carcasses? If you want to keep the church of God pure, do your utmost to keep dead matter out of it, and see that all difficulties are buried down deep, never to be resurrected again.

There are also things that ought to be buried alive—such as *jealousy, ill will, malice,* and every other evil that is of no use to either God or man. The quicker you can get them into the grave the better; bury them deep, stamp the dirt down well.

As a means of improvement, we want to think and talk more about the living and good of the future, and less about the dead of the past. Let your dead remain buried out of your sight, God will take care of them. Look to the future for life and happiness.—*Brethren at Work.*

A Beautiful Story.

Coleridge relates a story to this effect:

Alexander, during his march into Africa, came to a people dwelling in peaceful huts, who knew neither war nor conquests. Gold being offered him, he refused it, saying that his sole object was to learn the manners and customs of the inhabitants. Stay with us," said the chief, "as long as it pleaseth thee."

During this interview with the African chief, two of his subjects brought a case before him for judgment. The dispute was this: The one had bought a piece of ground, which after the purchase was found to contain a treasure, for which he felt himself bound to pay. The other refused to receive anything stating that he had sold the ground with what it might be found to contain, apparent or concealed.

Said the chief looking at the one, "You have a son;" and to the other, "You have a daughter;" let them be married, and the treasure given them as a dowry."

Alexander was astonished.

"And what," said the chief, "would have been the decision in your country?"

"We should have dismissed the parties and seized the treasure for the king's use."

"And does the sun shine in your country?" said the chief; "does the rain fall there? Are there any cattle there which feed upon herbs and green grass?"

"Certainly," said Alexander.

"Ah," said the chief, "it is for the sake of those innocent cattle that the Great Being permits the sun to shine, the rain to fall and the grass to grow in your country."

Winter Evenings at Home.

"Of all the spots that Heaven has blessed,
The dearest place is home:
'Tis there the fond heart loves to rest,
And never loves to roam;
Whilst love plays round the smiling hearth,
'Tis heaven's own bliss enjoyed on earth."

We have not been accustomed to put sufficient value upon home as a school of education, or to avail ourselves of half its privileges. Friends, little and big, is not home the pleasantest spot on earth? If it is not, where lies the fault? Have you not something to do with the matter? Set yourselves at once about the work of making it so. Be you father or mother, son or daughter, brother or sister, you are responsible in a greater or less degree for the character and influence of home.

"Summer is gone; the fair young flowers
Have faded in their bloom,
And the music of the fairy bowers
Is hushed 'mid winter's gloom.

"Our summer life hath its winter too,
And, 'mid its waning bloom,
We wait that spring, whose fadeless hue
E'er glows beyond the tomb."

But however pleasant home may be, one does not wish to remain always there. Our sympathies and wants extend beyond its beautiful and sacred, but narrow circle. Multitudes spend their evenings abroad. Where? oh, where! Shall we visit the ball-room, the theatre, the opera, the gay party, the fashionable concert, the haunts of dissipation, the frolic and the dance?

D. F. Newton.

Name of the Good Samaritan.

There are many to whom the pleasure of doing a generous deed is a sufficient reward. It is well that it should be so. There will be no lack of little deeds of kindness as long as it is true that it is more blessed to give than receive. And where this is true, the little deeds of kindness may come at length to resemble the little grains of sand in their number as well as in their unobtrusiveness. All that we can do to foster the spirit which tends to this end is work well done.

Oberlin, the well-known Lutheran philanthropist of Steinthal, while yet a candidate for the ministry, was traveling on one occasion from Strassburg. It was in the winter time. The ground was deeply covered with snow, and the roads were almost impassable. He had reached the middle of his journey and was among the mountains, but by that time was so exhausted that he could stand up no longer. He was rapidly freezing to death. Sleep overcame him; all power to resist it left him. He commended himself to God, and yielded to what he felt to be the sleep of death.

He knew not how long he slept but suddenly became conscious of some one rousing him and waking him up. Before him stood a wagon driver, in his blue blouse, and the wagon not far away. He gave him a little wine and food, and the spirit of life returned. He then helped him on the wagon and brought him to the next village. The rescued man was profuse in his thanks and offered money, which his benefactor refused.

"It is only a duty to help one another," said the wagoner, "and it is the next thing to an insult to offer a reward for such a service."

"Then," replied Oberlin, "at least tell me your name, that I may hold you in thankful remembrance before God."

"I see," said the wagoner, "that you are a minister of the Gospel; please tell me the name of the good Samaritan."

"That," said Oberlin, "I cannot do, for it was not put on record."

"Then," replied the wagoner, "until you can tell me his name permit me to withhold mine."

Soon he had driven out of sight, and Oberlin never saw him again.

Is it not a principal charm of the story of the good Samaritan that there is no name given, no clue to any person, nothing by which to locate the generous hand that did the deed, except the generous spirit which prompted it?

If you feel prompted to an unnoticed act of kindness, do not hold back because it will be unnoticed! Ask yourself—what was the name of the good Samaritan.—*Church Messenger.*

Canon Farrar, of London, in an address on temperance uttered these notable words:

"Gentlemen, no reform worth having was ever carried except in the teeth of clenched antagonists; and most reformers, though we build statues to them now, have had to

'Stand pilloried on infamy's high stage,
And bear the pelting storm of half an age.'"

The greater your wants, the greater God's goodness in supplying them; the greater your enemies, the greater the display of God's power in subduing them; and the greater your unworthiness, the greater his grace in saving you.

Childrens' Corner.

THE OLD YEAR.

Farewell, little children, the old year said,
I shall leave you to-night when you're snugly in bed;
But come, let us gather around the bright fire,
And converse a short time before you retire.
I leave you to-night, but with me I bear
A record from each—I have drawn it with care.
Now listen! each word you have carelessly spoken,
All promises made, and promises broken;
Each little unkindness you've felt or have shown
In action and feeling, in word or in tone;
Whene'er you've forgotten in warm, earnest prayer
To thank our great Father for his kindly care;
Whene'er you've forgotten his pardon to plead
For sinful desires and feelings and deeds;
Whene'er you've offended your father or mother,
Been fretful or peevish to sister or brother;
All the grief you have caused, all the sorrow you've given,
Are recorded by me—are recorded in heaven.
Kneel down, little children, in deep sorrow kneel
As you look o'er the record the old year reveals;
Ask pardon of God for all that is past,
On the mercy of Jesus your burdened souls cast;
Resolve that the New Year shall never record
So many offenses in thought, deed and word.
O, children, remember, and earnestly pray,
Whenever you're tempted to wander astray;
Pray for light from above to guide your young feet
O'er the rough road of life to that happy seat
On the right hand of God, where the happy ones claim
Peace, pardon and love in the Saviour's dear name.

—Selected.

"THE O. K. SOCIETY."

"Say, ma, won't you give me twenty-five cents?" said master Wilson as he came running home from school, quite out of breath. "The boys have formed a society and they want me to pay a quarter and join it; won't you give me the money, ma?"

"What kind of a society is it, my son?" said his mother.

"Oh, the boys don't allow—don't want me to tell much about it. But it is to help each other. If I join it the boys say they will not let any body else hurt me, and we will all stand up for each other in school and out of it, and everywhere. I think it would be splendid to have the other boys take my part when the teacher goes to pitching into me rough shod, or when some country boy gives me some of his impudence. Won't you give me the money and let me run back to the meeting?"

"What is to be done with the money collected from the members in this way?"

"Oh, we are going to get a nice pin apiece and have caps all alike so we can tell each other any where. It will be awful nice at the fair, and on show days."

"Why, Wilson, who are the members of this society, and what kind of boys are they?"

"Why, *some* of them are good boys, I know, for George Rogers is one, and Willie Barclay is another, and cousin James intends to join if uncle Ben will let him."

"Tell on; who else are members?"

"Dick Shores and Gus Wells and Harry Barnes."

"Hold on, my son, you have named enough. I want you to stop and consider this matter seriously for a little while. Do you not see that *selfishness* was your first motive in wanting to unite with that society? You wanted in this way to buy the favor and protection of a certain class of boys, and some of them the very worst characters. You would thus be tempted to impose upon your teacher and others in the expectation that you could defy opposition. Then to think how unmanly it is. It is a confession of *weakness* to combine in this way with others. It is as much as to say, I cannot take care of myself in society, I must lean upon others. A boy must have a very poor opinion of himself when he takes such a course."

"You will notice, my son, that in addition to selfishness and a lack of true manliness, the O. K. Society would bring you in close and frequent contact with the very worst in the community. You know that Dick Shores swears dreadfully and that he and Gus Wells go a fishing or hunting on the holy Sabbath very often. And as for Harry Barns, he has twice been convicted of stealing; and you have told me that he often boasts of his success in gambling. Wilson, do you really wish to join such a society and be classed with such boys? Remember that boys are known by the company they keep."

"No, mother, I do not want to go in with the O. K.'s, since you have showed me that it would not be right. I have often wondered why the church people and church papers had so much to say against secret societies. I suppose it is for the reasons that you have given, but I never understood them as I do you. I wish you would tell me more about them."

"Well, besides the reasons that I have mentioned, there are some others that are stronger still. One reason why our church opposes secret, oath-bound societies is because they require members to swear blindly to keep things secret which God's Word and their own consciences may tell them it is their duty to make known.

"Another reason is that it is using holy things for worldly and sinful purposes. An oath is to be taken only on solemn and important occasions, and then, as a part of religious worship and homage to God. For men to administer an oath who have no right to do so, and for men to take the oath and call God to witness in matters so trivial, is certainly a great sin for which they will have to answer at the bar of God.

"But I am afraid you would get tired listening if I were to tell you all the objections that might be given against such societies; they are fast becoming a source of great danger to our government as well as a great hindrance to the spread of the Gospel."—*Little Preacher.*

—Mrs. Lillies' Story of English Literature gives a curious fact in regard to table manners in old England which may not be generally known:

"The mode of eating required a great deal of personal cleanliness, I should think. Two people ate from the same trencher; and this until after Chaucer's day, was made of a huge slice of bread on which the meats were laid; old MSS. are full of allusions to manners of eating, etc., and there is an old volume of instructions as to how to keep one's fingers out of the gravy, and how to keep one's face clean at table! Later on, I rejoice to say, silver platters were introduced, but in Chaucer's time no such thing was known and fingers were used instead of forks!"

After dinner the minstrels usually came in; these men went from castle to castle, and sang songs which were long accounts of history or people; sometimes of the ancestors of the baron in whose hall they sat. Gradually these stories became well known, and about Chaucer's day, were used by the preachers in order to interest their congregations. About the same time some monks put them into book form and they exist to-day in Latin, and are, as you may imagine, curiosities of literature.

Six-year-old Nellie lives in Indianapolis, and went with the family to Senator Morton's funeral, which impressed her as a very great occasion, but only made her wish for something greater. On the way home, her feelings found vent: "Oh, it was grand! But, mamma, I'm so sorry I wasn't at *George Washington's* funeral!"

Little four-year-old Mary complained to mamma that her button shoes were "hurting." "Why, Mattie, you've put them on the wrong feet." Puzzled and ready to cry, she made answer: "What'll I do, mamma? They's all the feet I've got!"

PUZZLE CORNER.

Answer to enigma of Dec. 12th: "And now abideth faith, hope, charity, these three; but the greatest of these is charity."

Sabbath School.

LESSON II.—Jan. 12, 1879.—THE DEDICATION.

SCRIPTURE—Ezra 6: 14-22.

14. And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah, the son of Iddo. And they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia. Chap. 5:1, 2; verse 3; chap. 4:24; chap 7 1.

15. And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king.

16. And the children of Israel, the priests and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy; I. Ki. 8:63; II. Chron. 7 5: verse 22; Neh. 8:10, 12:43; Ps 122:1.

17. And offered at the dedication of this house of God a hundred bullocks, two hundred rams, four hundred lambs; and for a sin offering for all Israel, twelve he-goats, according to the number of the tribes of Israel. Chap. 8:35.

18. And they set the priests in their divisions, and the Levites in their courses, for the service of God, which is at Jerusalem; as it is written in the book of Moses. I. Chron. 24:1; I. Chron. 23.6; Num. 3 6, 8:9.

19. And the children of the captivity kept the passover upon the fourteenth day of the first month. Ex. 12:6.

20. For the priests and the Levites were purified together, and all of them were pure, and killed the passover for all the children of the captivity, and for their brethren the priests, and for themselves. II. Chron. 30:15; II. Chron. 35:11.

21. And the children of Israel, which were come again out of captivity, and all such as had separated themselves unto them from the filthiness of the heathen of the land, to seek the Lord God of Israel, did eat. Chap. 9:11.

22. And kept the feast of unleavened bread seven days with joy: for the Lord had made them joyful, and turned the heart of the king of Assyria unto them, to strengthen their hands in the work of the house of God, the God of Israel. Ex. 12 15, 13:6; verse 6; Prov. 21:1.

GOLDEN TEXT.—"The glory of this latter house shall be greater than of the former, saith the Lord of hosts; and in this place will I give peace, saith the Lord of hosts."—Hag 2:9.

BIBLE READINGS.

Ex. 11: 18 38——2 Chr. 7: 1 22——Ezra 4: 1-24——Ezra 5: 1 17——Ezra 6: 1-22——Hag. 1: 1-15——Hag. 2: 1-22——Z c. 4: 1-14——Jer. 33: 1 22——Acts 2: 1-21——Rom. 12: 1-21——1 Cor. 3: 13-23——Rev. 7: 11-27——Num. 3: 5-37——1 Chr. 24: 1-31——Phil. 4: 4-13.

From the Scholar's Quarterly.

THE CONNECTION.—By following the Home Readings through, one will get a complete view of all the events which transpired relative to the building of the temple. 1. "The Cessation in Building." That came about through the intrigues of the Samaritans in the Medo Persian court. They are styled, "the adversaries of Judah and Benjamin." When they heard that the Israelites were building the temple, they came and sought permission to help in the good work, on the ground that they too, were accustomed to seek God, just as did the Israelites. That sounds well; but the facts were that they were foreigners, brought into the country by Esarhaddon to take the place of the Israelites who had been carried away captive, and they, indeed, "feared the Lord," but they "served their own gods" also. 2 K. 17: 33. Their desire was to secure some of the influence which a share in building the temple would give them. This offer was promptly rejected. Then they began their machinations in the Persian court, writing to the king that if the city of Jerusalem and the temple were builded, he would be sure to lose his rule over the inhabitants. The result was that he ordered the work to cease. 2. "The Renewal." In the second year of Darius, Zerubbabel, stirred up by the prophets Haggai and Zechariah, again assumed work on the temple, without waiting for the removal of the king's prohibition. The king's satrap, or governor, made enquiry into the rebuilding, wrote to his master concerning it, and preferred the request of the Jews to search among the records to see if the decree of Cyrus could not be found, which authorized them to proceed. 3. "The Permission." The decree was found, and Darius Hystaspes, out of reverence for his great predecessor, not only allowed the work to go on, but gave orders that they should be aided from the tribute exacted of the country, and that they be supplied with all the animals and materials necessary for their sacrifices, which in the aggregate were quite too costly for the people as yet to bear. The reason that he gave for his liberality was: "That they may offer sacrifices of sweet savors unto the God of heaven, and pray for the life of the king and his sons."

BIOGRAPHICAL.—"Haggai" (Festive) As our lesson informs us, he was a prophet, who, probably, returned with the Jews from their exile. His principal mission was to rouse the Jews once more to the rebuilding of the temple. The book which is called by his name has five messages to this end, each so brief that they are supposed to be only a short summary of the original discourses which he delivered.

"Zechariah" (Jehovah Remembered). In our lesson, after the custom of the Jews, he is called "the son of Iddo," though Iddo really was his grandfather, his father's name being Berechiah. He also must have been born in Babylonia, and have been quite young at the time of his arrival in Judea. Zechariah was priest as well as prophet. He had the same great object before him as did Haggai—the rebuilding of the temple. The book which is called by his name, and which was written by him, is devoted to prophecies and visions concerning the erection of the second temple and the coming of Christ.

"Darius." This is the Darius Hystaspes who obtained the crown of Persia after the death of Smerdis. His reign was a long one, from B. C 521-486. He confirmed the decree of Cyrus relative to the building of the temple, and permitted it to go on, helping with funds and animals for the sacrifices, as elsewhere we have shown. The rebuilding was resumed in his second year—the temple was dedicated in his sixth year.

"Artaxerxes (The Great Warrior). This refers to the second of that name, known as Longimanus, the son of Xerxes, whose reign was B. C. 464-425.

Religious Intelligence.

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational church, Hamilton, Miss., August 25th, 1878.

Pleasant Ridge Congregational church, Sanford Co., Ala., September, 1878.

New Hope Methodist church, Lowndes Co., Miss., October, 1878.

Congregational church, College Springs, Iowa, Dec 7, 1878.

FREE MISSIONS.

—The members of the Chicago Christian Association last week packed and sent a box to Rev. Eli Tapley, of Columbus, Miss. The following note gives the particulars:

CHICAGO, Dec. 18, 1878.

EDITOR CYNOSURE:—Those of your readers who assisted in preparing a box for Rev. and Mrs. Eli Tapley, will be pleased to know that the box has been forwarded. Five persons contributed cash, and eleven contributed clothing. A rubber overcoat and cloth for a new wool dress were purchased with the cash. A low estimate of the value of the contents is $35 00.

The express company forwarded the box without charge. The Secretary of the Chicago Christian Association and Mrs. J. S. Whitcomb acted as a volunteer committee in packing the box and putting a valuation upon its contents.

—The sisters of the College Church, Wheaton, are also preparing a box for Mr. Tapley. This is the kind of mission work that is well pleasing to God.

—Miss Harriet Furguson, a graduate of Wheaton in 1871, started this week for Columbus, Miss., to engage in the work of teaching. She has been detained from this work for two or three months on account of the yellow fever.

—Mr. A. D. Zaraphonithes, of Athens, Greece, who studied several years at Wheaton and Union Theological Seminary, in preparation for missionary work in Turkey and Greece, lectured last Wednesday evening in the College chapel, Wheaton, on the manners and customs of those countries. He criticized frankly the policy of the American Board in Asia Minor, which seemed to be more to keep up the American Board than to extend the Gospel in the best way. He also paid a loving tribute of respect to Wheaton for the religious principles inculcated by its faculty, so strongly in contrast with Eastern institutions. His description of the Eastern manners was highly entertaining and instructive, being illustrated by a number of articles in common use in Armenia and Turkey. He was assisted by a young lady and three young men, all Armenians, all connected with the College, who, dressed in native costume, presented in a vivid manner various occupations of Eastern life. The lecture will be repeated in two weeks for the benefit of a poor Armenian family now living in the Eastern States.

—The interesting mission work presented by Bro. O. M. Brown, of Oberlin, before the Illinois State Convention, will be better understood from the following letter from Miss Frow, now with Mr. and Mrs. Norton, at Elichpoor, India. The *United Presbyterian* publishes the letter and commends it by saying:

"The honest way of securing funds for doing missionary or any other kind of church work, is to give it as an offering to the Lord, without any compromise with the flesh and the world. We publish the letter at the request of a correspondent who copied it from a newspaper, and commend it to all our readers." Miss Frow writes:

In the last mail Miss M—— wrote me that you had sent Mr. B——, of Oberlin, fifty dollars for me, raised by a strawberry festival. I was touched by the love that prompted it, for there is no earthly gift I prize more than the love of my dear friends, which is so doubly dear to me here. And I know they worked hard for it. But dear M—— the way of raising the money was so *unscriptural*, that for Jesus' sake I must refuse it. It has been a great trial to me to write this, from the fact that you did it in love for me, and I fear I shall offend some of my dear Winchester friends. But Jesus prefers "obedience to sacrifice." I know, too, I shall be misunderstood, but I will state my reason as briefly and clearly as I can. But I do not feel independent. In fact, I feel the most dependent creature living. I am in India, not representing any denomination or board, but in the name of Jesus only. We have simply made our wants known to him, and he has supplied our every need. But dear M——if we let any unscriptural way of supporting us get into our work, then God cannot prosper us. I desire more to have souls saved, than to be liberally supported. For what good will it do, if we only care to make ourselves comfortable in every way. The only way to have power with God and men is perfect obedience to the Word of God. It is true that he does not say, do not have "festivals," but he says its equivalent. I do not feel that God is pleased with the common way of raising money now-a-days for his cause. These fairs, festivals, etc., are only occasions for the flesh. I do not remember one I ever attended where Jesus had he been here in the body would have attended, nor should his children go where he cannot. The money that is given in such ways is equivalent to saying, "Dear Lord, I'll take half of this money and have a good time with it, and you can have the other half." I do not feel that this can be benevolence at all. Part of the money spent in self-indulgence and the rest, above the cost of the feast, given to the Lord.

I believe the Lord only wants free-will offerings. In Exodus 35:5, it says: "Whosoever is of a willing heart, let him bring it an offering to the Lord, gold and silver and brass;" and in verse 21, "And they came, every one whom the Spirit made willing, and they brought the Lord's offering to the work of the tabernacle." I believe this is the spirit God wants in the churches to-day; nor do I believe that any one is able to improve upon the Bible plan, to-day. I believe he would rather people would worship him under trees than in churches built by such means. A native church in Africa, about which I know positively, just as it was near completion, was almost ruined by a windstorm. What did they do? They had, seemingly, spent all they could on it. No; they did not even appeal to the Board for help, or to others, but began selling everything of their own that they could spare, deprived themselves of many things and rebuilt it themselves. I have always felt it a rebuke to Christian lands. "God loves a cheerful giver;" and, I fear, much money that is professedly given him is an insult to him. The whole spirit of the Bible is self-denial, which was the ruling spirit of the life of Christ on earth, the Son of God. Can we have a higher example or authority? Many sinners quiet their consciences by "giving to the Lord" in this way, while their whole lives are equivalent to spitting in God's face. But many persons do it without a thought, because they have not proper light, because ministers sanction it. Worldly men see this in Christians and it often is a stumbling-block to them. I feel this very deeply and though we could use the money in many ways, yet Jesus will not be pleased, I know. We want what is freely given to the Lord. I know the dear people of Winchester did it for the love, yet I feel they have not had sufficient light. He will not let his cause languish where we obey him. He will not suffer hunger to come unless it would be more for his glory, which it sometimes is. He never betrays a trust reposed in him. I have not been provided for as might have been expected. I supposed it must come more largely from America, as I was better known there; but, with the exception of $3.60 which has already come, and $7.50 which I hear is on the way, my wants have been met from other lands. God be praised!

JENNIE A. FROW.

BAPTIST.

—The committee of publication of the Spring Creek Baptist Church, near Burlington, Iowa, have sent a letter of thanks to the *Cynosure* for its position toward their pastor, Rev. Joel H. Austin. The letter also contains a letter printed by them in the Burlington *Hawkeye*, answering the misrepresentations printed and circulated regarding the difficulties in their church. The committee have also printed the following protest of the church against the decision of the ex-parte council, of which Rev. Dr. Whiting was moderator:

PROTEST.

We protest against the council, first, as having been called contrary to all scriptural or Baptist usage; the persons issuing the call were at the time under charges by the church, "of false representation against the church and its pastor; refusal to fellowship the church, and falsehood." We protest, second, because the church was never notified of the time the council would meet; third, because the church was never notified as to what matters would be "submitted for final settlement." We protest, fourth, against being accused of being *hasty* in our action in excluding members who had publicly declared that they would not fellowship the church *five* months before their exclusion, and who had refused to support the church with their means during the present year, and some of whom had during this time repeatedly disturbed the meetings of the church in the most unchristian manner, the church during this time having used every gospel means to bring them back to the path of duty, but without avail The statement by said council, tha the action of the church was "prompted by passion and prejudice," is simply an untruth. We protest, fifth, aganst this or any other councils advising Baptist churches to receive persons who have been excluded from this church, without said churches first inquiring of this church why they were excluded, and by committee examining our records in regard to their exclusion. We protest, sixth, against *ex-parte* councils in general. First, as being unscriptural: The Bible nowhere sanctions them. In the Acts of the Apostles *ex-parte* councils are spoken of, but are in no case a part of the gospel economy. Moreover, they were all against Christ. See Acts vi. 9–15; ix. 23; xxiii. 1–30; xxiv. 1–21; xxiv. 21–29.

Second. They render a reconciliation impossible, because a church excludes a member for what it holds to be good reasons. An *ex-parte* council will only learn and reflect the views of the excluded member in the matter. Thus, for what the church would restore the excluded member, he will not then admit, and to what the latter party will agree the church will not and cannot honestly consent.

Third. They never in any case learn the whole truth, for men will ever look at things from a different standpoint, and arrive at separate conclusions, thus making the hearing of both sides a necessity to arriving at the truth.

Fourth. A church can never surrender its discipline to an *ex-parte* council; for that would be destructive of all discipline, produce anarchy in every church, and be subsersive of all gospel order.

We earnestly protest against all that is said by this *ex parte* council against the character of our pastor, Rev. Joel H. Austin, for the following reasons: Brother Austin was not before said council for the trial of character. He was never notified to appear before it by any person or persons whatever. There were no charges preferred against him. Three of the ministers sitting on said council, J. F. Merriam, J. C. Hurd, and T. J. Penny, were by every rule of justice disqualified from sitting on any council concerning Bro. Austin, they having voted to expel him from the Burlington Baptist Association without any charges having been preferred against him. Moreover, three of the ministers sitting on said council, J. F. Merriam, J. C. Hurd, and Rev. Davies, are known to be personal enemies of Bro. Austin. One of them, J. F. Merriam, has been for months writing to parties in Iowa, Illinois and New York, for any reports or rumors detrimental to the character of Bro. Austin, the said Merriam filling his own letter to one of his correspondents with the most outrageous falsehoods in regard to the character and actions of Bro. Austin, and the action of this church since Bro. Austin has been its pastor.

Another of them, J. C. Hurd, published an article in the *Central Baptist* of September 12, 1878, headed "Burlington Baptist Association," which contains falsehoods of the deepest dye, both against Bro. Austin, the Spring Creek delegation and the action of the association.

The rumors and reports obtained by Merriam, of which several letters were used by him before the Burlington Baptist Association (where he declared he could not vouch for them) constituted the "abundant documentary testimony" before said *ex parte* council. The "abundant oral testimony" was from persons who had been excluded from this church for falsehood and other charges, they having furnished the evidence over their own signatures that condemned them.

Finally, "pointless accusation is reviling, and a brother who is a re-

viler is classed with extortioners, drunkards and other vile persons (1 Cor. 6:10; 1 Cor. 5:11, and 1 Tim. 6:4,) and Christians are commanded to avoid them." "The action" of said *ex parte* council "is mere reviling and slander and all concerned in uttering or publishing it are guilty before God."

This church, knowing the character of Joel H. Austin since he has been our pastor, now nearly two years, regard him as worthy "of a name and place in the Christian ministry."

Whether the revilers mentioned above are thus worthy we leave all Christian people to judge for themselves.

Unanimously adopted and ordered published by the Spring Creek, Des Moines county, Iowa, Baptist church, December 7, 1878.

JOHN STORER,
T. L. STEPHENS,
S. A. FLANDERS,
Committee of Publication.

PRESTON CENTER, PA.

Elated with seeming success, the Preston Center Baptist church, led by its lodge pastor and his coworker (who says he is opposed to the lodge!) struck off the rule against secret orders from the church book with no opposition. After the change of time for the meeting, noted in the previous account, the members had no time to make a rally of such as were opposed to this piece of church jesuitry and hence kept aloof. So the first Baptist *Lodge* of Preston Center has now a quorum for business, and the deacons being both against the lodge, and so unendurable, they go and appoint two new deacons *both Odd-fellows*, and so they "go on their way rejoicing" in their transient victory. So accustomed is the pastor to the lodge usages that he sometimes forgets where he is presiding. Report says that in a recent church(?) meeting he inquired, "Is the *lodge* ready for the question?" Report also says that one of the converts recently baptized being inspired by the good creature of his former days, offered for his baptism a *thank offering* to his good pastor, who, being a Good Templar, he of course refused the drink. For the latter of these statements we do not vouch.

We are informed that there will soon be a church organized in this section on the basis of "No fellowship for the lodge," which will embrace the anti-secret members of the Preston Center church and others of the same views.

More when the occasion demands.

NATHAN CALLENDER.

Bro. Callender is a very careful man and so wishes it to be understood that as he has not had all his information first hand, he holds himself ready to correct whatever may be proven erroneous. May the Lord be with the brethren of Preston Center and strengthen them to go forward in the strait and blessed way of communion and fellowship with the Lord Jesus Christ and separation from his enemies.

FREE BAPTIST.

—Elder J. F. Browne gave one or two lectures at Evansville, Wis., where he has been preaching, before he entered on his lecture work in Illinois. Mrs. Browne is comfortably situated at Wheaton, while her husband is away on his mission.

—N. F. Ravlin, "Grand Prelate," etc., of the Knights Templar, has been pastor of a Free-will Baptist church in this city. A few weeks since, however, he was deserted by a large proportion of his congregation, who were dissatisfied with his liberalizing Masonic preaching. He still continues to preach in a hall on the West Side on such topics as "Christianity vs. Religion," which was announced for last Sabbath. A Masonic invitation is extended to "all people outside of sects."

REFORMED PRESBYTERIAN.

—Dr. H. P. McClurkin, President of the Ohio State Association, assisted Rev. W. S. Fulton of Dresden, Ohio, and Rev. S .A. George of Mansfield, in the dedication of a new house of worship near Dresden, on Sabbath, Dec. 15th. The interesting services continued through that day and the next, when the great reforms represented by the National Associations of Chicago and Philadelphia were discussed, Bro. George giving an able address against secretism.

News of the Week.

—The thermometer stood at from 12 to 17 degrees below zero last Thursday morning in the vicinity of Chicago; in the city it was but 3 or 4 below. This was followed by a snow storm on Friday and Saturday making nearly a foot of snow on a level.

—In this city and in Janesville, Wis., there were two murder trials proceeding last week of wonderful similarity. In both cases a young wife and a hired man were on trial for the murder of the husband. In one case the man was shot while at the barn in the evening looking after a loose horse, in the other the body was found under his horse's heels where it had been placed to ward off suspicion.

—Bayard Taylor, American Minister to Germany, died at Berlin, at 4 o'clock Thursday afternoon. He passed away from life as though sinking into sleep. Until recently a decided improvement in his condition has been perceptible, and the tidings of his sudden death will arouse universal grief and sorrow, because the deceased gentleman, although only accredited a short time, was a universal favorite. The Emperor William, the Crown Prince and Prince Bismarck greatly esteemed Mr. Taylor, whose appointment as Minister to this court was extremely welcome to them.

—There was an alarm of fire in one of the New York school buildings the other day. There were 1,310 pupils in the building, as many persons as would be in a crowded theater. Had the alarm been in a theater there would have been a panic, and scores of people would have been crushed to death. In the schoolroom it was different. The principal, when the fire was discovered, gave the signal for dismissal. A teacher took her place at the piano, gave the usual signal to march, the pupils filed out of their rooms and, according to rule, marched down the stairways in single file. In three minutes the building was empty, and not a single accident had occurred. One little fellow fainted on the stairway; but, as the next boy picked him up and, without remark, carried him into the street, there was no excitement.

—A terrible and distressing affair occurred lately at Hillside station, on the Pennsylvania railroad, about 50 miles from Pittsburg. A young lady named Hotham, daughter of John Hotham, a well-known resident of Hillsdale, had been left at home with two younger sisters. About 8:30 o'clock her brother, Joseph, returned from a spelling bee which had been given in the neighborhood, and was mistaken by the young lady for a tramp, and shot dead as he stood on the porch in front of the door. The whole charge from the shot-gun which she fired at him entered his right breast, and the only words he uttered were, "My dear sister." It seems that Joseph tried to frighten the girls by passing himself off as a tramp, and succeeded so well that they did not recognize him at all. The poor girl who did the shooting has become almost insane with grief, and doubts are entertained of her recovering her mind.

FOREIGN.

—The report of the investigating committee on the West of England and South Wales District Bank shows that the whole capital and reserve funds have been lost, and there is a further deficiency of $1,500,000 for which the shareholders are liable. There is no possibility of the reconstruction of the bank.

—In a speech in the French Senate, M. Waddington, the Foreign Minister, said: "I am happy to say that, despite certain hankerings for more or less than the treaty of Berlin, all the cabinets, those having something to gain as well as those having something to lose by such divergences, have ultimately seen that the execution of the treaty on all sides is the only way of not jeopardizing the peace of Europe. A large number of its clauses are already carried out. As to Greece, you know that the initiative with which we are reproached is part of our traditional policy. To give satisfaction to Greece is to remove one of the most dangerous elements of the Eastern question, and it is to the interest of the Porte itself for the treaty of Berlin to have some durability."

—A telegram dated Galato (a suburb of Constantinople), at 3 P. M. Thursday, reports that the steamer Byzantine, from Marseilles for Constantinople, was sunk in a collision. One hundred and fifty lives were lost. Fourteen persons only were saved.

—Say-yid Jamuluddin, a native of Afghanistan, publishes in an Arabic paper in Alexandria an article on "The English and the Afghans," in which he expresses the opinion that the Ameer has a definite understanding with Russia, Persia, and Nawabs and Rajahs of India, for uprooting English rule in Asia. In case of a defeat in the present war, the writer thinks the Afghans may, from mere spite and hatred, offer their conutry to Russia, and thus precipitate a quarrel between that country and England. These views are very interesting, because they come from an Afghan who seems well posted as to the history of the struggle in Asia, and who is naturally interested in making the best possible showing for his country. He seems to take it for granted that the Afghans will meet with reverses.

—A dispatch from Peshawur says it is reported that General McPherson's brigade has occupied Jellalabad, Afghan. A correspondent at Dadur says General Stewart has sent pressing orders for all troops to advance as rapidly as possible. This probably means an advance on Candabar.

—Sojourner Truth, a colored woman over one hundred years old, lectured at Cooper Institute, New York, Friday night, before a small audience, on religious topics.

Home and Farm.

HOW HOUSE AIR IS SPOILED.

Hearth and Home gives some facts concerning the impure air of the home, which are worthy of attention:

The following facts will show how air in houses becomes contaminated:

1. An adult person consumes thirty-four grammes of oxygen per hour, a gramme being equal to fifteen grains.

2. A stearine candle consumes about one half as much.

3. An adult gives off forty grammes per hour of carbonic acid. A child of fifty pounds weight gives off as much as an adult of 100 lbs. weight.

4. A school-room filled with children, will, if not well ventilated at the beginning of the hour contain twenty-five parts in 1,000 carbonic acid, at the end of the first hour forty-one, and end of the second hour eighty-one.

5. The air is spoiled by the perspiration of the body and by the volatile oils given out through the skin. An adult gives off through the skin in twenty-four hours from 500 to 800 grammes of water mixed with various excrements, poisonous if breathed.

6. A stearine candle gives off per hour four-tenth of a cubic foot of carbonic acid and 0.03 pounds of water.

7. Carbonic oxide is a much more dangerous gas than carbonic acid, and this obtains entrance to our rooms in many ways—through the cracks in stoves and defective stove-pipes, or when the carbonic acid of the air comes in contact with a very hot stove and is converted into a carbonic oxide. The dust of the air may, on a hot stove, be burnt to produce it; or it may flow out from gas-pipes when the gas is not perfectly consumed.

8. Another form of air injury is the dust of a fungus growth which fills the air in damp and warm places. We call it miasma from want of a true knowledge of its character.

9. Accidental vapors are the crowning source of air poisoning. These are tobacco-smoke, kitchen vapors, wash-room vapors and the like.

10. When we heat our houses and close them from outside air, the heat turns the mixture into a vile mess unfit for breathing. The only remedy is ventilation. Now that it is cold weather, and our rooms are closed from the currents of outside air, let us look after the matter thoroughly, and do our best to prevent injury to ourselves from polluted air.

WINTER CLOTHING FOR CHILDREN.—Every one must remark that a favorite article of winter clothing is a comforter swathed around the neck. This is a great error; the feet and the wrists are the proper members to keep warm; the face and throat will harden into a healthy indifference to cold; but that muffler exchanged for an extra pair of thick socks and knitted gloves, would preserve a boy or girl really warm and well. Bronchitis and sore

throat have declined at least fifty per centum since the absurd use of high collars and twice round neckerchief went out of fashion; and if the poor would take better care of their children's feet, half the infantile mortality would disappear. It costs only a trifle to put a thick piece of felt or cork into the bottom of a boot or shoe, but the difference is often considerable between that and the doctor's bill, with, perhaps, the undertaker's besides.—*Green Mountain (Vt.) Freeman.*

SIR A. COOPER'S CHILBLAIN LINIMENT.—One ounce of camphorated spirits of wine, half an ounce of subacetate of lead; mix and apply in the usual way three or four times a day. Some persons use vinegar as a preventive. Its efficacy may be increased by the addition to the vinegar of one-fourth of its quantity of camphorated spirit.

MUTTON CUTLETS.—Trim off all superfluous fat from each cutlet, dip them in an egg beaten up with a little oil, some pepper and salt, then cover them with bread crumbs, and let them rest for a couple of hours. Fry them in plenty of butter or lard to a light brown color. Arrange them in a circle in a dish, and pour some tomato sauce in the center.

A CURE FOR DIPHTHERIA.—Peal and chip some onions fine and stew them until soft, then thicken with Indian meal, put in bags, and place around the throat as hot as they can be borne. Change often till relieved. This remedy has been known to cure some distressing cases. Destroy those bags that have been used, burn or bury them, as they contain much poison.

POURING LEAD.—Many mechanics have been sorely tried when pouring lead around a damp or wet joint, to find it explode, blow out, or scatter from the effects of steam generated by the heat of the lead. The whole trouble may be stopped by putting a piece of resin, the size of the end of a man's thumb, into the ladle and allowing it to melt before pouring.

THE NATIONAL CHRISTIAN ASSOCIATION.

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SECRETARIES.—Prof. W. O. Tobey, Dayton, O., and H. L. Kellogg, Chicago.

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COR. SEC'Y AND GENERAL AGENT.—J. P Stoddard, 221 West Madison St., Chicago.

TREASURER.— Rev. E. Hildreth, 292 Randolph St., Chicago.

The object of this Association is:—

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of ——dollars, for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

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For Sale by Ezra A. Cook & Co., 13 Wabash Ave., Chicago, Ill.

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Books ordered by express are sold at 10 per cent discount and SENT AT OUR RISK. Party ordering must pay express charges.

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MARKET REPORTS.

CHICAGO, Dec. 23, 1878.

GRAIN—Wheat—No. 2		82⅝
No. 3		70½
Rejected		52½
Winter	89½	94
Corn—No. 2		30⅞
Rejected		27½
Oats—No. 2		19⅞
Rejected		16
Rye—No. 2		44½
Bran per ton	7 00	7 25
Flour—Winter	4 00	5 00
Spring	1 75	5 00
Hay—Timothy	7 50	7 65
Prairie	5 50	6 00
Mess Beef	8 00	9 00
Tallow	6½	6⅝
Lard per cwt		5 45
Mess pork, per brl	6 40	7 60
Dressed hogs		2 80
Butter medium to best	10	25
Cheese	3	8
Beans	75	1 35
Eggs	19	20
Potatoes per bu	35	55
Apples	1 00	1 75
Seeds—Timothy	1 00	1 10
Clover	3 80	4 10
Flax	1 16	1 20
Broom corn	1	4¼
Hungarian dry flint	5¾	14
Lumber—Clear	27 00	34 00
Common	11 00	13 00
Shingles	1 50	2 90
WOOL—Washed	26	35
Unwashed	15	24
LIVESTOCK Cattle Choice	4 80	5 25
Good	4 00	4 75
Medium	3 50	4 00
Common	2 20	3 25
Hogs	2 40	2 70
Sheep	2 50	4 50

New York Market.

Flour	$3 40	8 00
Wheat—Spring	77	91
Winter	1 00	1 11
Corn	43¾	47
Oats	29½	34
Rye		58
Lard		5⅞
Mess pork	7 40	7 50
Butter	16	27
Cheese	6	8½
Eggs	24	25
Wool	10	42

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THE CHRISTIAN CYNOSURE.

"In Secret Have I Said Nothing."—*Jesus Christ.*

EZRA A. COOK & CO., PUBLISHERS, NO. 13 WABASH AVENUE.

CHICAGO, THURSDAY, JANUARY 2, 1879.

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H. L. KELLOGG, ASSOCIATE EDITOR.

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Notices.

THE ASSOCIATED CHURCHES OF CHRIST.

The Committee on Church Co-operation and Missions appointed by the Illinois State Association is called to meet in the President's office, Wheaton College, Wheaton, Ill., on Friday, January 3d, 1879, at 7 o'clock P. M.

J. F. BROWNE,

By authority of Bishop Milton Wright, chairman.

The members of this committee are: Milton Wright, J. Blanchard, J. B. Walker, J. M. Snyder, J. L. Barlow, J. F. Browne, Geo. R. Milton, A H. Hiatt, Amos Wheeler and E B Thompson.

MICHIGAN.

The next annual meeting of the Michigan State Christian Association opposed to secret societies will be held at Adrian, Michigan, Tuesday, Wednesday and Thursday, January 7th, 8th, and 9th, 1879. The Convention will meet at 7:30 o'clock Tuesday evening and will hold day sessions during Wednesday and Thursday. Past Master Ronayne will attend and work the Masonic degrees, and other able speakers will also be present and address the Convention. Now, friends, let us have a general rally at Adrian and help once more to sink Freemasonry out of sight.

E. MATHEWS, Sec'y.

PAST MASTER RONAYNE.

From the State Convention, Adrian, Michigan, I go to Angola, Indiana; from Angola to Shade, Ohio. Friends in Indiana, Ohio, Pennsylvania or New York desiring to have the Masonic degrees worked in their respective localities are requested to write to me at once, so that a regular programme of work may be made out.

E. RONAYNE,
104 Bremer St., Chicago, Ill.

CANADA.

Will friends of the anti-secrecy reform in Canada who desire to engage in active measures for instructing the ignorant and exposing the wickedness of the secret orders, write me at 231 West Madison street, Chicago.

My object is to ascertain what the people desire; and, should the facts warrant, to hold a convention at some central point convenient of access, and in connection with Bro. Ronayne and others to work the degrees and organize for systematic effort. Prompt responses are desired, so that if anything is done it may be arranged in connection with work in New England, to save time and expense.

J. P. STODDARD, Sec. N. C. A.

Topics of the Time.

The New York *Witness* calls attention to a feature of the Roman Catholic work in the South which has apparently been overlooked. It says: "The Roman Catholic mission to the colored people of the South was doubtless intended to catch souls, for no attention was paid to the negroes, whether bond or free, by Rome until they became voters." It will be readily remembered that Romish influence, during our national struggle with the slave power, was notoriously in favor of the oppressors of the blacks, from the howling mob of 1863 in New York to the Pope in the Vatican. When the freedom and citizenship of the colored race was assured the Romish propaganda began its work among them. Let the statement of the *Witness* be remembered.

In Illinois alone over two million dollars are asked of the Legislature next year to maintain the public charitable institutions of the State. The remarks of Joseph Cook on the demands of socialism in another column, could have no better emphasis. The management of the socialistic, labor-union societies has also an amusing illustration in the developements of a late law trial in England, which showed that a man had been on a strike for nearly two years, but all the time drawing twenty shillings a week from the lodge fund. It was also shown that under the rules he could have drawn full laborer's wages, or twenty-two shillings. When asked by the magistrate why he did not take them, the surprised representative of the Kearney-Butler party ejaculated, "What, work for twenty-two shillings a week, when I could get twenty shillings for doing nothing!" Such incidents bring out the socialistic picture as a master's touch does a painting.

Few organizations compare with Jesuitism and the lodge in fastening upon and controlling popular movements to personal advantage. Twice has the temperance cause thus suffered; but now, in Iowa, the lodge promises to turn the tide of opposition to the rum demon into the black channel of political secretism; and a secret, oath-bound affair, called the "Black Ribbon" society will be a power to carry ambitious politicians into coveted office. A Hamilton, Iowa, paper quoted by the *State Register* of Des Moines, says that a league is being formed at the State capital of a political character, and with ritual, secret pass-words and signs. This is to be the grand lodge, and the State is to be thoroughly overrun by its agents and branch lodges formed in every available corner. The ribbon temperance movement under Mr. John A. Drew has had a great success in Iowa, and furnishes the material which this political lodge hopes to fatten upon. Iowa has too many patriotic and noble citizens guarding her liberties and honor to permit this desperate game of demagogues to prosper for a single day. Let it be stamped out while the flame yet flickers.

The commercial prosperity which has been gaining ground in this country for the past three or four years, and which is making specie resumption possible without a general crash, is attracting much attention abroad. The crushing depression in the manufacturing interests of Great Britain serves to call more general attention to our own vigorous condition. While English poor are suffering the severities of hunger and cold, there is less complaint in our great cities than usual from the needy poor. The commercial reports tell a wonderful story. Mr. Nimmo, chief of the Bureau of Statistics, reports that in November last the balance of our foreign trade was the unusual amount of nearly $32,000,000 in our favor, that, too, being one of the dullest months of the year. For five months beginning July 1st, our exports exceeded the imports by $113,904,084, an increase of nearly 100 per cent. over the corresponding months of last year. For the twelve months ending November 30, the excess was $309,309,741, which compares favorably with the amount of the year before, which was $140,723,629. It is estimated that for 1878 the balance in our favor will be $350,000,000, while previous to 1874 the balance of trade ranged from ten to a hundred and fifty million dollars against us. These reports make the year 1878 the most prosperous, so far as foreign commerce is concerned, in the history of the United States. There is yet another satisfactory consideration in these figures: while the world is becoming indebted to us, we are furnishing to other lands their staples, not their luxuries. Our farms and manufactories are giving to other nations the products and machinery which are most useful and needed by all ranks of society.

A triangular fight for the United States Senate is going on in Illinois between Richard Oglesby, the present incumbent; John A. Logan, his predecessor; and Charles A. Farwell, a former Representative from this city. All three are politicians and have beside some of the subsidiary qualifications which are too frequently joined to a political character. Oglesby is a drinking man, and with other members of the Indian commission was publicly accused of having been on a "high old drunk" at Omaha at the government's expense last fall. Farwell is a successful politician and is accused of profiting by public office. Logan, in the palmy days of Grant was with Ben Butler one of the grand dispensers of executive appointments. He has a large interest in the *Inter-ocean* of this city, which is his ablest advocate for office, and brought that paper under the control of the printer's lodges a short time ago after it had for months shaken them off. The *Tribune* last week published the following purported conversation between Logan and Farwell given by the latter to a reporter. From it may be seen the ground of Logan's political hopes. Farwell says, "As nearly as I can recollect I said to him, 'General, you lack three votes. How are you to get them?' He replied by asking me another question. 'Are you a Mason?' said he. I replied, 'No. I am not a Mason.' 'Well. then, said he, 'don't ask me. Get the caucus solid and I will show you that I will be elected on the first ballot.'" Reporter—"What did he mean by his inquiry as to whether or not you were a Mason?" Farwell—"I was puzzled to know what he did mean and said to him, 'Perhaps you expect us to buy three votes,' or 'Do you expect us to buy three votes?' He promptly replied, 'No, I don't expect votes to be bought.'"

THE RIGHT MUST WIN.

O, it is hard to work for God,
To rise and take his part
Upon this battle-field of earth,
And not sometimes lose heart.

He hides himself so wondrously,
As though there were no God;
He is least seen when all the powers
Of ill are most abroad.

Or he deserts us at the hour
The fight is all but lost;
And seems to leave us to ourselves
Just when we need him most.

Ill masters good, good seems to change
To ill with greatest ease;
And, worse than all, the good with good
Is at cross-purposes.

Ah! God is other than we think;
His ways are far above,
Far beyond reason's height, and reached
Only by childlike love.

Workmen of God! O, lose not heart,
But learn what God is like;
And in the darkest battle-field
Thou shalt know where to strike.

Thrice blest is he to whom is given
The instinct that can tell
That God is on the field when he
Is most invisible.

Blest, too, is he who can divine
Where real right doth lie,
And dares to take the side that seems
Wrong to man's blindfold eye.

For right is right, since God is God;
And right the day must win;
To doubt would be disloyalty,
To falter would be sin!

—F. W. Faber.

"THE IMAGE OF THE BEAST."

BY D. B. TURNEY.

A vast variety of facts evince beyond any room for a reasonable doubt, that the image of the beast, as depicted by the powerful pen of the prophetic apostle John on the island of Patmos, denoted and symbolized Masonry, and I no longer wonder at the expression in Ronayne's Handbook, p. 166: "Freemasonry is the image of the beast."

While on a recent visit at the house of Mr. Jackson Brake, in St. Clair county, Illinois, I met for the first time with Rev. Richard Horton's able and unanswerable work on "The Image of the Beast," and a diligent perusal of the same has clearly convinced me of an error in my article concerning the great beast itself, which was published in the *Christian Cynosure* of August 24th, 1876, in which I substantially held Freemasonry to be the wonderful beast having the seven heads, ten horns, ten crowns, a name of blasphemy, and the number 666, because of the seven great abominations of organized secretism, and because the name of the order of Free and Accepted Masons as written in modern Greek is *Preimasonri*, which contains the number of the beast. The fact is, and I see it plainly now, that I judged the Masonic order to be the astonishing beast from seeing the image or artificial imitation of the beast so clearly manifested in that terrible institution; but failed to note that it was only his likeness which I saw, or that this likness to the beast observable in the foul fraternity was the very thing which constituted it the image of the awful beast in Revelation. But Mr. Horton's work has set me right on this point.

Mr. Horton appears to have conclusively established the fact that Freemasonry is the only institution in the wide world that fulfills in every particular all the specifications relating to the image of the beast, and every other interpretation is beset with insuperable difficulties.

As the Latin kingdom (*hee Latinee basileia*) is the only kingdom known to contain 666, so Freemasonry (*Preimasonri*) is the only artificial institution which is known to contain the same number, and accordingly is the only possible image of the abominable beast after the healing of his deadly wound. The number of the beast belongs to the Latin kingdom, and the same number is therefore represented in that artificial institution or fraternity which is the image of that corrupt kingdom which warred against the glorious gospel and shed the blood of the saints; and although the fatal fact may astonish adhering Masons very much, the figures in this case tell the truth. Freemasonry, as the image of the beast, has all the marks of the beast, even to the number of his name. The number of the beast being 666, his image presents the same numerical value, that it may be a correct representation or likeness. Thus, in Romaic or modern Greek, *Preimasonri* equals 666, that being the Greek value also of *Lateinos* or of *hee Latinee basileia*. Will Freemasons take warning? "Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred three score and six."—Rev. 13: 18.

As 666 was the number of the beast, his image, to be correct, must possess the same numerical value, and sure enough it does, provided the Masonic organization constitutes that image. The position that the Pope was the image intended to be foretold by John, has been fully disproved since Scott, Clarke and Benson wrote their commentaries. These commentators wrote under the great disadvantage of darkness concerning Masonic development, before the secrets of that fraternity were unfolded and its history written; but we do not suffer under the same disadvantage. The light has come. The so-called secrets have been revealed by Allyn, Bernard, Richardson, Ronayne and many more. And Masonry, as fully developed and exposed, proves to be the only adequate image of the beast after the healing of his deadly wound.

The standard authors of the church, from Irenæus in the 2d century to Albert Barnes in the 19th, identify the base beast with the seven heads and ten horns as the Latin kingdom or Roman empire; the great commentators are also agreed that the beast with the two horns that spake as a dragon and exercised all the power of the first beast, was a prophetic symbol of the Romish hierarchy with its regular and secular clergy; but there seems to be a great deal of confusion as to what constitutes the image of the beast first indicated. Some wish to find the image in the Pope; others seek for it in the renewed Roman empire; while many leave the point in vague obscurity as a matter for the future to solve; but Mr. Horton takes up the subject, and after distinctly disproving the positions which would represent the image in question by either the Pope or the renewed Roman empire, proceeds to prove by arguments that are invulnerable that the image can be found in Freemasonry—an organization distinct from the Latin kingdom, yet an artificial imitation of that vast and powerful empire. Mr. Horton has sustained his interpretation by facts which are too forcible to admit of doubt. His work is published by W. A. Wallace and printed at the office of "the Cottage Press," Summerfield, Noble county, Ohio; and without money or price I would commend it to the attention of all Christians who "have been thinking some" of joining the lodge. Mr. Horton's style does not possess any great degree of literary excellence, but to the careful and patient reader he makes his points sufficiently plain to be understood, and rivets the conviction that the image of the beast is found in Freemasonry, this being the only institution which meets in every respect all the conditions of the case as specified in Revelation. And the comparative modern date at which Masonry arose and was made independent of the craft of operative masons, will assist us to identify it as the great image.

An artist of Chicago is at work on the image of an old man. When he gets the work done, it will closely resemble the old man, and his form and features will be properties of his image; yet his age cannot be transmitted to that image. It will have all the appearance of an old man, without itself being old. And when some little boy, deceived by the wrinkles and gray hairs, says to a playmate, "Here is a very old image," the artist will reply, "The age is not in the image, but in the man it represents. The image, being just finished, is very young, but it bears the signs of old age from being the image of an old man." I reason thus of Masonry. Its fictitious boasts of old age may deceive its deluded dupes, but the great antiquity of which Masons have so much to say does not inhere in their order, but in the Latin kingdom which it represents. To be the image of the old and bloody beast it has to appear vastly older than it is. How does it happen that writers of the seventeenth century were so ignorant of the order that they never allude in any way to Masonry or its secrecy? Why do Shakespeare, Butler, Milton, Dryden and Addison fail to even mention or in any way allude to Freemasonry? And is it not remarkable that the many writers of romance and of song, whose works were produced in the seventeenth century, have been equally neglectful or ignorant of the existence and influence of the fraternity of Freemasons? Since June 24, 1717—the date at which Anti-masons insist that Blue Lodge Masonry was made—the allusion of writers to the order have been such as were to be expected, provided the fraternity originated at the time and place specified; for the earliest printed mention of the institution which can be verified, was made since the setting in of the eighteenth century. The Freemason's Pocket Companion, of 1830, on p. 192, professes to quote from Robert Plot's Natural History of Staffordshire, "of a custom of admitting men into the sociciety of Freemasons," "that none knew but themselves, which I have reason to suspect are perhaps as bad as this mystery of the craft itself, than which there is nothing I ever met with more false and incoherent." But this quotation lacks verification. Masons would have us believe that Plot wrote between 1666 and 1696, and that he made the above mentioned allusion to their fraternity; but I do not find that they are willing to produce the proof for the alleged extracts from Plot's work. We wait for the proof.

DOCTOR OF DIVINITY.

DEAR CYNOSURE;—Without being aware of the fact, probably, you have honored me, if it be an honor, with the "D.D.," a title to which I have no claim. Having entered the ministry with a simple college and law education, without the training of a Theological School, I have escaped all honorary ministerial distinctions, except such as distinguish all, even the humblest minister of the Gospel of Christ. With your permission, now I am about it, I would like to add some few of the things which, for so many years, I have been accustomed to think and say in relation to this honorary ecclesiastical distinction.

That it had a place in the old ceremonial law, among the titles, Rabbi, Master, Teacher, Father, Ruler, Priest, High Priest, etc., is quite manifest. That it was abolished with the rest, by the Lord Jesus Christ when he took Moses' seat is to my mind equally so. In fact, I do not see how it is possible for an unbiased, intelligent person to read the law of the New Dispensation, as given by Christ in Mat. 23th, first twelve verses, without coming to this conclusion. Can language be plainer? "Be not ye called Rabbi: for one is your Master even Christ; and all ye are brethren." "Neither be ye called masters: for one is your Master even Christ." "He that is greatest among you shall be your servant."

Old distinctions with their emblems, badges, "philacteries," "bor-

der garments," "uppermost rooms," "chief seats," went into the dust under the leveling power of the Gospel. I would like to argue this point in full, but you have not the room. The argument in a nut-shell, is this: "Doctor of Divinity" is an ecclesiastical title of distinction conferred by state and not by church authority. The College and Theological schools alike claim all authority to confer the degree from legislative enactment. No church, but the Papal, pretends to claim the right to confer it; and yet, if conferred at all, the church is evidently the body to do it. The prohibition here, however, is too plain to be disregarded directly. So whether understood or allowed, or not, independent of "the great and good men" plea it is essentially an acknowledgment of state over church authority, or an ecclesiastical evasion. So it seems to me, at least, written in perfect kindness. Without writing more, I enclose to you the following extract from a pamphlet of twenty-five years ago on this subject.

Fraternally, etc.,

ALBERT L. POST.

Montrose, Pa.

EXTRACT

From the Rev. W. L. McCalla's defence of his preamble and resolution adverse to clerical titles of distinction offered to the Synod of Philadelphia, A. D. 1853.

"There is actually less foundation for the doctorate than for the papacy, for the council of cardinals see and know the Pope and pay an ostensible regard to his merit.

"The same thing may be said of the vastly higher titles given to Freemasons and Odd-fellows. In the company of a dozen clergymen a distinguished D.D. declared to me that there were some parts of Scripture which none but a Freemason could understand. Then of course well educated D.Ds. out of the lodge can not understand those Scriptures which an uneducated infidel in the lodge can understand. Then his titles of Master and Royal Arch and Knight must give him a literary and theological distinction which soars above the D.D. by several important degrees, without insisting upon the forty-five degrees of the Masonic Illuminati of the last century.....But since the abduction of Morgan, Masonry has so declined that it threatens to leave the world in irremediable ignorance of the Scriptures; and Odd-fellowship, which is superceding it rises still higher in its grandiloquent titles and claims of honorary distinction. Under the apparent impression that the D.Ds. and Royal Arches and Knights are not grand and noble enough, they begin above them all and rise upon the ascending degree of Noble Grand, Past Grand, Grand Sire, Worshipful Grand Sentinel, Right Worshipful Grand Representative, Most Worshipful Chaplain and Most Excellent Grand High Priest; to which they or some other society may add Horses and Chariots of Fire, Principalities and Powers, Yankee Doodle and St. Patrick's Day in the Morning.

"Now begin with the D.D., who is ignorant of the Bible, and step upward through the degrees of Masonry, white and black, and continue rising through the improving degrees of Odd-fellowship, and say whether each step you scale the empyrean, is not as truly connected with increasing merit over the untitled Christian ministry. You answer yes, because you know that it has no more substratum than a transient 'chimera humming in vacuity;' that is, you know it to be a pious fraud, a humbug which has no substance, and which is as plainly forbidden by the Great Head of the church as the title of the pope himself.

On Reforming the Army.

BY GEN. J. W. PHELPS.

Obedience of orders is a military virtue. Under the slave-power the support of slavery was a virtue; and hence, West Point graduates, who had been carefully trained to obey orders, found but little difficulty, in some cases, in obeying the orders that sustained slavery. Still, military men must obey orders, or leave the service.

There is, however, a way of remaining in the service and disobeying orders too. Nay, one may strive to destroy the government which gives him office and pay, and still be honored by that government and favored by the people! The way to do this, is to join the Masonic lodge, which possesses sufficient power to sustain one in covert opposition to the government. There cannot be a safe or healthy tone of discipline in the service where sergeants may become Masonic high priests, and generals sustain the pious shams and indecent mummeries of the lodge.

Our army and navy, as well as our clergy, should be composed of honorable men, who will not play farces in the name of morals and religion. Men who make farces of these serious interests cannot be trusted with any other interests of society.

No efforts at reform, therefore, in the army and navy will ever effect the purpose desired, so long as the officers and men are allowed to swear allegiance to secret societies. The Masonic lodge is a foreign institution, and any officer who takes its oaths, swears allegiance to a foreign power, and neutralizes the oath that he takes to the Constitution of the United States. Masonic titles, being aristocratic, foreign and unrepublican, are prohibited by the Constitution; and no officer who accepts these titles can have a sufficient respect for the Constitution. An officer of the American navy should scorn to act any other part in a foreign country than that of representative of a Christian republic, whose dealings are fair, open and just. If he feels unable to represent us on this basis, but must resort to the low arts of secret collusion, thus making himself the representative of the Masonic lodge, with its solemn mockeries and tricky insincerities, he had better seek service under some other government.

As the articles of war are largely the work of John Quincy Adams, the American people who still remain in favor of the republic, should deliberate carefully before altering them. There is one additional article, however, which they might receive, and which, in fact, is necessary to invigorate all the rest. It is this—that no one shall receive or hold a commission in the military service of the United States who holds any office or membership in the Masonic lodge, or in any other form of secret association.

If, unhappily, the service has already become debauched to any considerable extent by the Masonic lodge, and officers are not willing to renounce their allegiance to it, then it might, perhaps, become necessary to fix some future date after which all officers remaining in subjection to the lodge shall be discharged from the army. They should have a fair, open chance to decide which they will serve, the Constitution of the United States or the Masonic lodge.

We would call the particular attention of the people to the course of action that is likely to be pursued by Congress on this subject, as one that will be very significative of its power or desire to accomplish a reform. It should be remembered that the army under its old organization has served the republic well; and perhaps the members of the government themselves, though they may produce a change, have become too much entangled in the meshes of the lodge to be able to effect a reform in any department of the public service.

Masonic Parades.

BY H. S. KIRK.

Some time ago while conversing with a gentleman from Lansing, Mich., he favored me with a description of the new State Capitol building just being completed, and of which he, as a citizen, seemed justly proud. He remarked that it would soon be ready for use, and expressed a lively hope that the citizens of the place would not be insulted by any display of Masonic tomfoolery on that occasion. Just what course will be pursued by the craft, time alone must tell; but of one thing be assured, Masonry will gain nothing by parading before a disgusted people who are too intelligent to be imposed upon. Therefore

Retire to your caverns, ye knights of the apron,
The people will follow such leaders no more.

May we not hope that the time of such parades is almost ended. Some years ago they were more frequent with us than at present. Two years ago at the dedication of the Masonic Hall in Orland, Ind., a minister of the Gospel acted as worshipful, and with his own hand poured the corn, oil and wine upon the altar of Masonry. But the murmurings of the people were long and loud, especially against a man who had been regarded as an embassador of Christ, and yet by his presence and example had led his flock into a heathen pow-wow which terminated in a dance.

Courage, my insulted brethren, for the beast shall be taken and with him the false prophets, for the Kings of kings hath judged and in righteousness made war. The armies that follow him "are clothed in linen white and clean, for the white linen is the righteousness of the saints." Christ shall draw all men to him. The omens are propitious. The time is at hand.

"For, God be praised, New England
Takes again her ancient place;
And again the Pilgrim banner
Leads the vaugnard of our race.

"The Eastern hills are blazing,
The Northern skies are bright,
And the far off West is turning
Her forehead to the light.

"Then, brethren, close up nearer:
Press hard the hostile towers
For another Balaklava
And the Malakoff is ours."

Faith in Christmas.

"We believe in Christmas," says the *Congregationalist* of 231 December last—"in the truths it commemorates, in the glad festivities it occasions," etc. And a contributor to its pages delights to notice that "the Christmas holidays are more generally observed than formerly;" while he seems to lament that "in America we sing no songs of welcome Christmas, and the little ones sing no Christmas carols," as in European countries. If in the most learned and refined society in the world, Paul's "spirit was stirred in him, when he saw the city wholly given to idolatry," would he remain unmoved, if now on earth, while "beholding the devotions" of professing Christians—yes, zealous Protestants—in all American cities during the Christmas holidays? We believe that apostle, like Lot, would "vex his righteous soul from day to day with their unlawful deeds;" their more refined but not less real adultery, equally offensive to a holy and jealous God. Rev. 19:2.

"Believe in Christmas!" and why not, on the same "infallible" evidence, believe in Martin-mass, Candle-mass, Michael-mass, etc.? Look into your almanac, heretic! and see how far you still come short in observing "sacred festivals enjoined by the authority of the holy Roman Catholic church!" Your observance of "Pasch and Yule" will not acquit you at the confessional. O, for the spirit and power of John Knox, to rebuke many of those who would stand upon his shoulders on centennial and tri-centenary occasions! *[Absit blasphemia iterumque absit.]*

"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night." Luke 2:8. Now such is the simple narrative of the time

and place of our Lord's birth; and they must be pitiably ignorant, or unpardonably wicked parents, guardians, teachers or ministers who would attempt to deceive credulous children by inducing them to believe that shepherds were in the field by night in the latitude of Judea, or that their flock would find pasture on the *twenty-fifth day of December*,—even supposing the popish festival to be lawful. The "faith" of the *Congregationalist* is worse than fancy.—*Reformation Advocate.*

Reform News.

The Minnesota State Convention.

St. Charles, Minn., Dec. 21, 1878.

Editor Christian Cynosure:—I herewith submit a portion of the minutes of our State meeting which assembled Dec. 11th, in answer to a call published in the *Cynosure*, and many of our State papers, for a convention to organize a State Association auxiliary to the National Christian Association.

Early in the afternoon as the train arrived from the west we were greatly encouraged by the appearance of so many earnest Christian workers, and soon teams made their appearance with men of more than ordinary courage who had come in open conveyances from thirty to fifty miles.

Very early the hall was crowded. Bro. J. P. Stoddard called the meeting to order. Bro. E. G. Paine, A. M. of Wasioja was elected chairman and Rev. Wm. Fenton of St. Paul was elected secretary. Bro. Hardie of Spring Valley made the opening prayer. The hymn "All hail the power of Jesus' name" was sung. The chair then appointed the necessary committees.

Past Master E. Ronayne failing to arrive, Rev. J. P. Stoddard gave a powerful and convincing lecture upon the antagonism of sworn secrecy or Freemasonry to domestic relations.

Dec. 12th, 9 A. M. prayer meeting led by the chairman, prayers were fervent and the Lord seemed near.

After prayer meeting some business was transacted and Rev. Mr. Stoddard gave a lecture on Masonic satellites in which the thoroughly despotic and world-wide grasp of Freemasonry was exhibited in the most forcible and convincing logic.

Afternoon session opened with a prayer meeting led by Bro. D. F. Shepardson, followed by short addresses until three o'clock when E. Ronayne proceeded to discuss the question, "Are Masonic obligations binding?" In the evening he worked the first degree of Freemasonry. The attention of the audience was profound and respectful, while the base and wicked character of Freemasonry was overwhelmingly exposed.

Dec. 13th, 9 A. M.—Prayer meeting continued until business was taken up. Committee on permanent organization reported a preamble, constitution and by-laws which after considerable discussion were adopted.

Afternoon session.—The following resolutions were reported, discussed and adopted:

1st. *Resolved*, That it is the judgment of this Association that Freemasonry is a revival of the secret worship of the old Baal or sun-god of Egypt and Samaria, (the Hiram Abiff of the lodge being simply the Heregod of the mysteries), and that in fellowshiping its members as worthy of good standing in a Christian church we endorse a system of paganism which is utterly repugnant to God's Word and prostrates the religion of the Lord Jesus Christ to the debasing service of popularizing and giving respectability to one of the most dangerous enemies of the church and of Christian civilization.

2d. *Resolved*, That we hereby express Christian sympathy with our brethren who hold church connection in those bodies receiving adhering members of secret orders to their fellowship, and that we do earnestly exhort such brethren to be faithful in letting their light shine by admonishing and rebuking this great sin whether in the pulpit or the pews.

3d. *Resolved*, That we see reason for special thanksgiving to God in the establishment of schools for Christian culture, which bear a faithful testimony against the lodge system; where parents and guardians may send their children to receive a thorough training for work in the church of Christ and the practical duties of citizenship; and we commend all such to our friends for their patronage and support.

4th. *Resolved*, That we commend the earnest efforts of the devoted men and women of this town, State and whole country to suppress the sale and use of intoxicating liquors and to save the victims who have have fallen under the power of this tempter; and we do most earnestly call the attention of all such to the fact that the rum traffic finds its strongest ally in the lodge, through its influence in our courts and upon public sentiment.

From 3 o'clock until 6 P. M., Ronayne occupied the time working and explaining the second degree, and J. P. Stoddard gave us another lecture in the evening.

Saturday, Dec. 14.—No meeting until evening as all wished to have a little rest before the great and final tragedy. Long before the time appointed every seat was filled and the standing room was soon occupied. Gentlemen were charged an admission fee of ten cents, ladies free, consequently a great many Masons' wives were present, and Past Master Ronayne did his best, killing and raising Hiram to perfection, and seemingly to the entire satisfaction of all present; who no longer think it strange that Mr. Patch after taking the third degree last spring, went home and shot himself with his revolver, exclaiming, "I have revealed nothing;" or that Mr. Thayer, a few years ago, cut his own throat after being summoned to appear before the lodge for saying that Morgan's book was true. These two Masonic victims were much loved and respected by all who knew them, both being devoted Christians, and our Masonic newspapers attemped to make us believe that religious excitement was the cause of Mr. Patch's taking his own life. However, he had just come from the lodge.

Officers of the Minnesota Christian Association:

President, E. G. Paine, A. M., Wasioja.

1st Vice-President, W. F. Hillman, Mantorville.

2d Vice-President, Mrs. D. F. Shepardson, Oakwood, D. T.

3d Vice-President, Mrs. O. Young, Hamilton.

4th Vice-President, Wendel Vine, Viola.

Cor. Sec'y, Wm. Fenton, St. Paul.

Rec. Sec'y, Wm. H. Morrill, St. Charles.

Treasurer, E. S. Harvey, St. Charles.

Preamble and constitution are nearly the same as adopted in Ohio. The fifth resolution was a vote of thanks to our friends in St. Charles who entertained members of the convention from abroad.

Wm. H. Morrill, *Rec. Sec'y.*

Dedicated to the God of Truth —The Ohio State Convention.

New Concord, Ohio, Dec. 19, 1878.

Dear Cynosure:—As we delight in reading your reform pages, we wish others to know what we are doing in this part of the Lord's vineyard. Last Sabbath Bro. W. S. Fulton of Dresden, opened a new house of worship, five miles northwest of Dresden, erected by a few Reformed Presbyterians, aided by others in that vicinity. Bro. Fulton invited Bro. S. A. George and myself to aid him on this special occasion.

Besides the services of the Sabbath, day and evening, that were well attended and warmly received, we held special meetings on Monday at eleven and six, to discuss the reforms of the day, and especially anti-secrecy and national reform, as these reforms occupy a prominent place in the testimony of the Reformed Presbyterian church.

Bro. George delivered an able and instructive address against secretism, proving beyond a doubt that it is anti-Christian and anti-republican. Let me say here that if any of the friends around Mansfield desire lectures against the lodge, they would do well to call on Bro. George. He is an able lecturer and has studied the subject; is well posted and able to instruct the public—and will do it most cheerfully if called upon.

On Tuesday evening Bro. Fulton and I lectured against the lodge five miles southwest of Dresden, to a good, attentive audience. Two gentlemen left as soon as they heard what we were going to discuss. After the addresses, Bro. Fulton called on all who were favorable to the reform to rise—I think not more than one-half arose. Afterward we asked all who were in favor of having public discussions of secretism to arise. The great majority arose, but some manifested by their actions and countenances that they want no talk on this subject whatever. It is very easy to tell in addressing an audience on this subject, by the very countenances, who are cable-towed and hoodwinked. They can't laugh at anything that may be said; it is too serious a matter with them to hear their darling institution turned inside out, that their own families and their Christian neighbors may see what they are doing in the dark.

I hope Bro. Fulton and his people were greatly strengthened and encouraged by these meetings. We presented your claims, dear *Cynosure*. O, that the Lord of light would touch the hearts of many to send for you to visit weekly their homes, that thus your light may shine all around these places of darkness, is my earnest prayer. We are doing our best to keep the work alive in this part of the State.

We are anxious to have the State convention this winter at Utica, Licking county. I wish the friends would say through your columns when it will suit best to hold this convention. We need to come together, as the enemy is doing all he is permitted to do against the cause of the Lord of life and light. Speak, brethren Finney, French, Carson, Dickson, Moorehead, White, Brown, George and all who read this. When shall we meet at Utica to speak so as all lodge worshipers in our State *can* and *shall* hear? The Lord be with you.

H. P. McClurkin.

From the Indiana Lecturer.

Albion, Ind., Dec. 19, 1878.

Dear Cynosure:—I want to let the friends know that I still live and work. I have been as busy since our annual meeting as circumstances would permit, having filled twenty-four appointments since the meeting. This, I think, is doing pretty well when the fact is considered that I am now compelled to waste a good deal of time on foot and often working up my own appointments.

My last trip has been in Kosciusko and Marshall counties, where I found public sentiment largely in our favor. At Weimer church, U. B., I had a good audience and excellent attention and no money. At this place some of the brethren show a disposition to compromise with the devil who is saying to them, "I can help you a great deal if you will only worship me." It is a pitiful sight to see those professing entire sanctification willing to compromise with the devil on equal terms.

At Webster I spoke in the M. E. church to a good audience, acted in part as sexton, received thirty-five cents, and hope my work will not

be eventually in vain. I found several young men of talent and the right sort of *vim*, who are preparing to fight on the right side in the field of reform. The M. E. minister feels right, takes the *Cynosure*, and I hope I got him to see that as the heroic treatment, as well as slippery elm poultices, has its place in physical ailments, so often we must reach a moral disease by total excision. If any of our lecturers come that way, stop a mile south of Webster and you will go away saying, "God bless John Humble and family."

From Webster I went to Stony Point, where Bro. Hinman spoke about a year ago. I had the kind care of Bros. Fred. Byrer and Town. We had a full house and excellent attention, a small collection and a fresh, green spot in memory that we had done some good. There is a much better feeling than a year ago, and from those who opposed my coming. I heard frequently the expression, "I am glad you came."

At Center church, south of Bourbon, I found the tallest Anti-mason I have found on this trip, I forget how many feet high, but if you leave Daniel Wood's grumbling I shall say it's your own fault. Here I had good audiences and attention. One Mason lost his jewel. He is also an Odd-fellow. One statement made he took especial exception to, and offered his bond with security for five hundred dollars if I would prove it. I accepted the challenge, but that was the last heard of the *bond argument*. If I should ever be under the necessity of proving the statement in order to satisfy our friends there, I may require Matt. Ervin to swear whether or not Odd-fellowism is ever used as a means of screening crime. The people in that neighborhood have put themselves on the right side, and one who has a clear record on the lodge books and off them, too, freely confirmed my statements; and makes no concealment of the abominations of the hidden things of darkness.

Near Plymouth at the W. M. church, I had the largest audience for two nights. The lodgeites went for the "mogul chief" at Plymouth, but he didn't come, so I was saved the trouble of plucking his feathers. On my way home I stopped at Bremen with Bro. N. Surface. I found him full in the work of the Lord. I found all well at home, and will go soon again and shall even try to fight a good fight, even if it is with little help. Yours,

S. L. Cook.

From the Maine Law State.

Harrison, Me., Dec. 16, 1878.

Brother Kellogg:—I realize that some information is due from us here in this State on the seashore where they could bury a perjured wretch at low water mark where the tide ebbs and flows twice in twenty-four hours. I wonder at myself, since I loved the West so well, to be away on this eastern coast of America. When I came to this State I went to work distributing tracts, holding meetings and traveling over the country. When I came to a house I would throw out a tract; before I got out of sight some one would pick it up. I peeled birch bark and wrote on it, "Freemasonry is a humbug," inserting their oaths and penalties, etc.; then nailing them upon trees. Sometimes I painted on ledges beside the highway, always carrying tracts with me to distribute to the best advantage. It soon was known, however, through the country who was at work in this direction. I lectured sometimes and had good liberty, at others the wheels rolled heavily. So I have continued on as the way opened. Soon the Free Baptist ministers shut their doors against me. I opposed their receiving a minister from another denomination who was a Freemason, Odd-fellow and Good Templar. They got a rabid Freemason to examine him on Freemasonry. He (the candidate) told them in conference there was nothing in Freemasonry that would hinder a man from preaching the Gospel, and also said that Christ's name was used in their prayers in the lodge. They had in their council three Masons, one Odd-fellow, two "jacks," and one would-be Anti-mason, kept back by fear.

I continued moving forward until Bro. Stoddard sent word he would come. I then went to work and gave out appointments for three evenings; two of them we had a full house, the other time it rained powerful, yet the people were so anxious that forty came out through the flood. One lecture was delivered in Bridgton, which was very influential and instructive.

Now my brethren of the reform in this State, this is a large field to labor in, and almost as hard to subdue as our forefathers had when they came here with ax in hand to literally clear away the sturdy oak and the tall pine. What moral courage it requires when we look around and see the tall oaks of Bashan not only tall but crooked, spreading their branches over the fairest part of our land! If we do not overcome them they will overcome us. What we want is the sword of the Spirit, to go forth in the name of our God. "Every plant my Heavenly Father hath not planted shall be rooted up." If we labor we soon shall have something to carry on the work with. I find since Bro. Stoddard was here we have more sympathy, and there are five times as many who have their eyes open. Bro. Hinman is in New England; let us strive to do something each one in our own place, so that when he comes around we shall be ready to set him in the field now broken up ready for the good seed. We want a State convention as soon as may be.

I want every one in this State who is a friend to our cause and takes the *Cynosure*, to write, sending their address, the prospect of labor in their place, so we can carry on unitedly this great work of reform.

Isaac Jackson.

10,000 Subscribers.—*What are you doing to get them?*

Menomonee, Wisconsin.

Menomonee is a thriving Wisconsin town of some three thousand inhabitants, sixty-five miles from St. Paul and the headquarters of an immense lumbering enterprise which has branches in Dubuque, St. Louis and other prominent points along the Mississippi. Capt. William Wilson is, I understand, the senior member of the now wealthy firm controlling this business; and the starting of the enterprise and its successful management is very largely attributable to the sagacity, perseverance and unflagging zeal of its original founder. The captain is well advanced in years, and so far as I could judge from a short stay in the place, universally esteemed for his noble qualities of heart and soul. He is called "the poor man's friend." A laborer with whom I conversed, not himself a pious man, remarked, "If there is a Christian in the world it is the captain." He is bold and perhaps sometimes impetuous and as daring as Peter after Pentecost in the utterance of his convictions. His son, T. B. Wilson, now in the prime of life, has inherited his father's principles and business ability; and, seconded by his quiet, excellent wife, is transmitting them to the next generation through his sons, who give great promise as young men of energy and enterprise.

Under the captain's generalship Menomonee has been the battle-ground of reform in northwest Wisconsin for years. The captain early took a decided stand against intemperance and secretism and has maintained an effective testimony against both. The readers of the *Cynosure* are aware of the recent attempts made upon the character and standing of Rev. W. W. Ames, and how utterly groundless the accusations proved to be in presence of the facts adduced in a legal investigation. During all this terrible ordeal Captain Wilson stood shoulder to shoulder with his pastor and it was through his efforts more than that of any one other person that the right was vindicated and a good man wrested from the grasp of his pursuers.

In company with Bro. Ronayne I visited this town and aided in working the degrees of craft Masonry last week. The attendance was fully equal to the capacity of the hall, and everything passed off successfully. Bros. Ames, Barlow and others who were present will doubtless write of their impressions and of the results following these meetings, but I wish to say a word respecting the Masons of this city. I saw several in the audience, whom I had previously met as Masons, and I was told that quite a number attended each evening. Their deportment was worthy and should receive the commendation of all so far as I could judge. They listened attentively and respectfully and although it was evident that some winced under the pungent treatment of the "Master," yet they witnessed the demolition of their strong fortress without resorting to any out-breaking demonstrations, such as have disgraced their "brethren" and the worshipful fraternity at some other points in Wisconsin. I know that those who attended were instructed and I hope and pray they may be greatly benefited by making a proper use of what they learned.

J. P. Stoddard.

10,000 Subscribers.—*Let us begin the New Year with new zeal and make redoubled efforts for the circulation of the Cynosure.*

—Elder D. P. Rathbun is now living with his family at Clarence, Cedar county, Iowa, where he may be addressed for lectures. His hurt from being thrown from a buggy last fall, causing dislocation of the shoulder, yet troubles him, and interferes to a considerable extent with his work. He is giving some assistance to brethren May and Hall in revival work in Clarence. We fear he will be unable to assist the Indiana brethren this winter as they have been long expecting, but hope that healing to his body and grace to his soul may be given him. Bro. Rathbun has proven himself a useful worker in the reform, and it seems hardly possible to spare him from the ranks for many weeks.

—Bro. F. Byrer of Stony Point, Indiana, writes that Dr. S. L. Cook visited that place on the 9th and 10th of December and gave two lectures. The friends were pleased and several members of different lodges present went away thoughtful and much impressed with what they had heard.

Correspondence.

The Lodge and the Encyclopedias.

Cortland, Ill., Dec. 21, 1878.

Editor Cynosure:—In the *Cynosure* of December 19th, is a criticism of Zell's and Johnson's cyclopedias which I think is timely and just. It is time these perversions and excisions of history and facts be made public, and the people made to understand that nearly all the late editions of histories and other works that have the least bearing on secretism are changed and perverted; and many times the lie is put in the mouth of the honest dead. Now I ask one more favor. Please tell the people through the *Cynosure* about the other cyclope-

dias; do they all ignore the subject or pervert, especially Chambers, as that is having a great sale just now? If there is one honest cyclopedia let the people know it. Yours for the truth. REV. M. W. JORDAN.

AN INCIDENT OF THE ABOLITION REFORM.

RANSOM, Mich.

Through the kindness of Father Ervin of Angola, I have had the privilege of reading your paper. Seeing in it an article "Forty-three Years Ago," speaking of what Mr. Garrison passed through in defence of reform in his day, made me think of an incident that took place in New York city a little before he was mobbed in Boston. A colored brother, who could not get into a school in this country had to go to England to be educated, and on his return was invited to preach by the pastor of his church. After meeting a mob broke all the glass and took desk, Bible and all the seats in the church and burned them in the street, because the pastor was anti-slavery. Slavery was sustained by leading churches, as secretism is to-day. I pray God to help the watchman to give the trumpet the sound for *war* against this greatest sin of the day, which is eating out the spirituality of the church. While attending the death-bed of a seceding Mason (my father-in-law), I asked some questions on Masonry. He said his dying testimony was: It is no place for a Christian, for there is no food for the soul there. Yours for the right, WM. MOBBS.

BOYDENITES.

MR. EDITOR:—I live in Vermont; am a constant reader of the *Cynosure*, and would like some one in Vermont to answer, if he can, the following questions, viz:

Was the man Boyden who got up the grange in Vermont a Freemason?

Did he act by the authority of the Grand Lodge of the United States?

He is said to have organized two hundred lodges of grangers,—are they to serve as so many husks to protect the Masonic ear of corn against some cold Anti-masonic winter?

It is said that this Boyden got fifty dollars a lodge, or ten thousand dollars from the grangers, without reckoning the pay that he might have got from the Grand Lodge of Free and Accepted Masons, by way of *refreshment* after his arduous *labor*. Has any *Cynosure* reader in Vermont positive information on this point?

If one class of citizens get up secret societies have not another class a right to do so? Is a lodge of Masons any more *holy* than a lodge of tramps? Is the Masonic lodge anything else but a commune or club of socialists? FAIR PLAY.

THE INDEPENDENT ORDER OF GOOD TEMPLARS.

A FULL ILLUSTRATED EXPOSITION OF THE ORDER.

(Copyright 1878 by EZRA A. COOK & Co.)

Worthy Marshal. Worthy Vice Templar, by direction of our Worthy Chief Templar, I here present our *friend(s)* for obligation (three raps, all rise). [An open Bible lies on the altar in front of the candidate(s)].

Worthy Vice Templar to Candidate(s). You will place your right *hand* upon your *heart* and assent to the following:

OBLIGATION, INITIATORY DEGREE.

I, —— ——, in a full belief in the existence and power of Almighty God, and in the presence of these witnesses, do solemnly and unreservedly promise that I will not make, buy, sell, use, furnish, or cause to be furnished to others, as a beverage, any spirituous or malt liquors, wine or cider, and that in all honorable ways I will discountenance their use in the community.

I also promise that I will not reveal any of the private work of this order to any one not entitled to know the same; and that in all things I will yield a cheerful obedience to all the laws, rules and usages of this order.

I also promise that I will not knowingly wrong a member of this order, or see one wronged; and, that I will do all in my power to promote the good of this order and to advance the cause of temperance.

Worthy Vice Templar to Candidate(s). Do you thus promise?

Candidate. I do.

Worthy Marshal and lodge in concert. We are witnesses of your solemn obligation.

Worthy Chief Templar. The Chaplain will now invoke the Divine blessing.

PRAYER.

Worthy Chaplain. Our Father who art in heaven, we now implore thy blessing upon *this friend*, who has just assumed a high and responsible obligation, and whose influence is henceforth to be united with ours to drive intemperance from the land. Give *him* strength to discharge every duty arising from this new relation, and grace to redeem every pledge. May *he* have strength; and in thy hands become an honored instrument in leading many to virtue and peace. Be pleased to graciously bless us, in this addition to our numbers and influence; and may our union prove a blessing to us and many others, and an honor to Thy great name; to whom be glory and dominion forever and ever. Amen.

[The candidate continues to stand facing the Worthy Vice Templar and all the officers remain standing.]

Past Worthy Chief Templar. This vow we have all taken. Let the fidelity with which it is kept by you, be your glory and your shield. Remember your vow.

Worthy Chief Templar. None but the brave dare take such a vow; but a true heart and determined purpose will accomplish much. Remember your vow.

Worthy Chaplain. A Templar's vow is registered in heaven; as you value your standing here and your peace in eternity, keep that vow sacred to the end of life. Remember your obligation.

Worthy Vice Templar. Your sacred honor is given to us that you will keep your obligation. He that is faithful in little, will be faithful in much. Your character is at stake in your own vow. Keep it, then, to the end of life.

Worthy Vice Templar. Marshal, you will continue to act as guide to our *friend.*

Candidate(s) *are* conducted around the room while singing the following, and *are* halted at its close in front of the Worthy Chief Templar and facing him.

ODES.

1. AIR—"Beautiful Star."

Hail! all hail! O friends of Right,
Keep the vows you've made to-night!
Let no purple wine be poured
As you gather at the board.
Destroying wine,
Destroying wine,
Wine, wine of the drunkard,
Taste not, O taste not the wine!

2. AIR—"Auld Lang Syne."

Come, friends and brethren, all unite,
In songs of hearty cheer;
Our cause speeds onward in its might,
Away with doubt and fear.
We give the pledge, we join the hand,
Resolved on victory;
We are a bold, determined band,
And strike for liberty.

The cup of death no more we take;
That cup no more we give:
It makes the head, the bosom, ache—
Ah! who can drink and live?
We give the pledge, we join the hand,
Resolved on victory;
We are a bold, determined band,
And strike for liberty.

Worthy Chief Templar (rising). Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise. He that loveth pleasure shall be poor: he that loveth wine shall not be rich.

Past Worthy Chief Templar (rising). Be not among wine-bibbers; for the drunkard shall come to poverty, and drowsiness shall clothe a man with rags.

Worthy Chief Templar (standing). How exceedingly strong is wine; it causeth all men to err that drink it; let no drunkenness go with thee in thy journey, for it diminisheth strength; it maketh wounds!

Worthy Chaplain (rising). Woe unto him that giveth his neighbor drink, that putteth the bottle to him and maketh him drunken also!

Worthy Vice Templar (standing). He that contemneth small things shall fall by little and little. Show not thy valiantness in wine, for strong drink hath destroyed many.

Worthy Chief Templar (standing). Who hath sorrow? Who hath woe? Who hath babbling? Who hath contention? Who hath wounds without cause? Who hath redness of eyes?

Worthy Marshal. They that tarry long at the wine; they that go to seek mixed wine.

Worthy Chief Templar. Then look not thou upon the wine when it is red, when it moveth itself aright. At the last it biteth like a serpent and stingeth like an adder!

Worthy Chief Templar. Worthy Marshal, you will now conduct *this friend* to our Worthy Chaplain.

Worthy Marshal. Worthy Chaplain, our *friend awaits* further instruction.

Worthy Chaplain. My *friend*,* the gems of truth which we have just given you, are from Divine revelation; treasure them up in your *heart*, and it will be well with you now and hereafter. Study well the volume from which they are taken, for therein are found words of eternal life. The Scriptures teach temperance in all things, and declare that no drunkard shall inherit the kingdom of heaven. In your hours of study, consult them; in your hours of reverie, meditate upon their teachings; and in the hour of temptation, look to that Word which was in the beginning, is now, and shall be evermore, for strength; and at the feet of the Son of God, learn the lesson of faith, hope and charity; for if you love them that love you, and do good to those who bestow their favors upon you, what do ye more than others? I charge you to love God and keep his commandments; let your hope be ardent, your faith strong, and your charity like the bounty of God, who sendeth the rain and the sunshine alike upon the just and upon the unjust.

Worthy Chaplain Worthy Marshal you will now

*NOTE:—These words in italic are not for emphasis but to call attention to them as words which though here used in the singular, will of course be in the plural when there is more than one candidate. Also when the one candidate is a lady "her" is substituted for "him" and when there is more than one of either sex "their" is used instead of "his" or "hers."

conduct *this friend* to the Worthy Vice Templar who will give him further instructions.

Worthy Marshal. Worthy Vice Templar, *this friend* is on *his* way to learn more of the teachings of our order.

Worthy Vice Templar. I welcome you on your way. Many have gone the same road before you, and we hope many may come after. You have listened to the voice of revelation, but temperance is not alone taught in the Scriptures. In nature we find no strong drinks—nothing that can intoxicate. The Almighty and All-wise prepared but one drink—pure water. This he furnishes bountifully, and sent it coursing through the earth, rushing down the hillside, glancing in the sunbeams, bounding through the valley, distilling in the dew and treasured in the mighty deep. Animated nature needs no other drink. Man alone, whom God made upright, is dissatisfied and has sought out many inventions. Placed at the head of all animate creation, man is the only creature that sinks below his element—below the brute—by yielding to his strange and acquired appetite. Think well of these things, and I charge you to be satisfied with the drink furnished by One wiser than we.

Worthy Vice Templar. Marshal, conduct our *friend* to the Past Worthy Chief Templar, who will still further advance *him* on *his* way.

Worthy Marshal. Past Worthy Chief Templar, I am directed to present *this friend* to you for further instruction.

Past Worthy Chief Templar. My *friend*, it gives me pleasure to assist you in advancing. You have heard the warnings of Scripture; you have listened to the teachings of nature; but lessons of temperance are not confined to these. History lifts its warning voice, saying, BEWARE OF STRONG DRINK! It tells of heroes, prophets, priests and kings, fallen by its power. It shows that neither genius, learning, position or strength are proof against it. Our own observation confirms this testimony. We have seen the tears of the widow and orphan; heard the low, sad wail of agony sent up by broken hearts. We have seen bright hopes and prospects blasted; the innocence of youth grown old with the deformity of ignorance and want; beauty clothed with rags and shame, and manhood shorn of its glory, each repeating daily the sad warning of the past—BEWARE OF THESE DRINKS! For protection against their deadly and seductive influences, and to hasten the hour when the means of intoxication shall be driven from our land, are we banded together here. [Steps down and takes the candidate by the hand.] I now welcome you to our lodge—our fraternal home. Abide with us. Here you are safe. Remain with us, for the destroyer can never enter here. Ever have before you the Divine rule, as though it were written in letters of living light, "Whatsoever ye would that others should do unto you, do ye even so unto them." Thus will you live to a good and noble purpose; the memories of the past will be pleasant and our future glorious. You will now accompany our Marshal to the desk of the Financial Secretary, and sign the constitution; then to the Worthy Chief Templar, for the closing ceremonies.

CLOSING INITIATORY ODES.

1. AIR—"America."

Long live our temple bright,
Offspring of truth and light,
Sent from above;
Long may our brothers stand,
And sisters—glorious band—
Strong pillars in our land,
Our pride and love!

2. AIR—"Old Hundred."

Now bound by honor's sacred laws,
Be faithful to our holy cause;
Let truth preserve each member's fame,
Nor curses blast our honored name.

Then welcome to our unionhood,
A cheerful welcome to the good;
Long live our order's great renown,
And happiness each member crown!

Stand firm in truth, while life shall last,
Nor let the blight fall on thy way:
Our hopes, may treason never blast,
Our trust, no Judas e'er betray.

3. AIR—"Lift your heads, the day is breaking."

To our noble cause forever,
Be a steady beacon light;
Let no word or deed e'er sever
Those who gather here to-night.
Firm in principles of temperance,
Turn the wine-king from his throne,
Keeping always in remembrance,
God, Great God, is king alone.

Worthy Marshal. Worthy Chief Templar our *friend has* traveled the circuit of our lodge, and now *comes* to you for the closing instructions and ceremonies.

Worthy Chief Templar. You have now undertaken a life-long work, and we expect that henceforth your labors and influence will be with us and for us; that you will be present at all of our meetings, and that our association here and elsewhere will be mutually pleasant and profitable. I charge you to consider well the lessons of this lodge. Of necessity they have been brief: ponder them in your mind, and as you advance in our noble order, they will be more fully exemplified and set forth.

We have signs of recognition, test and pass-words, grips and signals which I will now give.

The first sign of recognition is made by the challenging party, thus:



SIGN OF RECOGNITION.

Clasp chin with *right* hand, thumb under chin and forefinger over closed lips.

If the party you are testing is a Good Templar it will be answered thus:



ANSWER.

With forefinger of right hand describe an arch by drawing finger slowly from center of forehead over right eye just above eyebrow down to right temple and let it rest on temple a moment.

To which the first party responds thus:



RESPONSE.

Put index finger of *left* hand on left temple.

Besides these signs we have a word, which may be used as a test in addition to the signs, or in the dark, when the signs cannot be employed. It is the word *Horeb*.

Should you wish to use this you will give the party you are testing the three last letters of the word, without pronouncing, thus: r-e-b.

If the party is a Good Templar, he will give you the first letters of the word, thus: H-o.

The password and explanation are used for entering any lodge in our order, while in session, and is changed quarterly. It is only given by the presiding officer, in a whisper, and never by one member to another. For this term the password is ——, [Worthy Chief Templar whispers it in his ear] and the explanation is ——.

OUR MAIL.

Mrs. A. E. Tyler, Cochocton, N. Y., writes:

"I am pleased with the *Cynosure*. It has my hearty thanks and hopes for its success. God will prosper those who contend for such a good cause."

Guernsey Camp, Durham, Ct., writes:

"I wished very much to be at the Worcester Convention. Mr. Hinman I expect will be here to lecture before long. Durham is a hard place for any such a business."

J. S. Rice, North Pownal, Me., writes:

"Bro. Stoddard made a flying trip away down here in Maine a few weeks ago, and though there was no door open for him to give us a lecture, he gave us three effective sermons. It was a treat to see his face, and all that saw and heard him were much pleased with him. We shall all want to hear him lecture when he comes again, which he told us he would do."

J. C. Halsted, Windsor, O., writes:

"Our town is cursed with secret societies. We are in great need of Ronayne or some other man to lecture and open up the hidden things, that the people may know of these things which are done in the dark; and we purpose making such arrangements as soon as we can.

Thos. C. Radabaugh, Cambria Mills, Mich., writes:

"If we could get some good man to come and give us a course of lectures here, it would open the way for a good list of subscribers. The lodge here is shattered and toppling, and all that is wanting is a small push to send it crashing to earth; yea, to the bottomless pit, from whence it first sprang. Who will help me to give that push, in the strength of God?"

Ellen Ewing, Xenia, O., writes:

"The war in which you are engaged is surely a holy one. The fight is one in which I wish to have the privilege of taking part."

James Harrow, Riodell, Cal., writes:

"I live out in the mountains, fourteen miles from the nearest postoffice. If Bro. Ronayne could be here and work the three degrees it would stir up many to take a greater interest in so noble a work of reform. May the time be near at hand when truth shall victoriously triumph over error."

Sabbath School.

[The Review lesson for Dec. 29 was omitted by accident, and our lessons have been a week ahead. The following are the lessons for 1879:]

STUDIES IN THE OLD TESTAMENT.

Jan. 5—The Second Temple. Ezra 3: 1-13.
12—The Dedication. Ezra 6: 14-22.
19—The Mission of Nehemiah. Neh. 8: 1-8.
26—The Builders Interrupted. Neh. 4: 7-18.
Feb. 2—The Reading of the Law. Neh. 8: 1-8.
9—Keeping the Sabbath. Neh. 13: 16-22.
16—The Way of the Righteous. Ps. 1: 1-6.
23—The King of Zion. Ps. 2: 1-12.
Mar. 2—Prayer of the Penitent. Ps. 51: 1-13.
9—The Joy of forgiveness. Ps. 32: 1-11.
16—Delight in God's House. Ps. 84: 1-12.
23—The All-seeing God. Ps. 139: 1-12.
30—Review.
Apr. 6—Sanctified Affliction. Job 33: 14-30.
13—Prosperity Restored. Job 42: 1-10.
20—Queen Esther. Esther 4: 10-17.
27—The Coming Saviour. Isaiah 42: 1-10.
May 4—The Suffering Saviour. Isaiah 53: 1-12.
11—The Saviour's Call. Isaiah 55: 1-11.
18—The Saviour's Kingdom. Micah 4: 1-8.
25—The Holy Spirit Promised. Joel 2: 23-32.
June 1—Prophecy against Tyre. Ezek. 26: 7-14.
8—The Valley of Dry Bones. Ezek. 37: 1-10.
15—The Need of God's Spirit. Zech 4: 1-14.
22—Consecration to God. Malachi 3: 8-18.
29—Review.

STUDIES IN THE NEW TESTAMENT.

July 6—Peace with God. Romans 5: 1-16.
13—The Security of Believers. Rom. 8: 28-39.
20—Christian Love. 1 Cor. 13: 1-13.
27—Victory over Death. 1 Cor. 15: 50-58.
Aug. 3—Ministry of Reconciliation. 2 Cor. 5: 14-21.
10—The Fruit of the Spirit. Gal. 5: 22-26; 6: 1-3.
17—The Christian Armor. Eph. 6: 10-20.
24—The Mind of Christ. Phil. 2: 1-13.
31—Practical Religion. Col. 3: 16-25.
Sep. 7—The Coming of the Lord. 1 Thess. 4: 13-18.
14—The Christian in the World. 1 Tim. 6; 6-16.
21—The Christian Citizen. Titus 3: 1-9.
28—Review.
Oct. 5—Our Great High-Priest. Heb. 4: 14-16; 5: 1-6.
12—The Types Explained. Hebrews 9: 1-12.
19—The Triumphs of Faith. Heb. 11: 1-10.
26—Faith and Works. James 2: 14-26.
Nov. 2—The Perfect Pattern. 1 Peter 2: 19-25.
9—The Perfect Saviour. 1 John 1: 1-10.
16—The Love of the Father. 1 John 4: 7-16.
23—The Glorified Saviour. Rev. 1: 10-20.
30—Message to the Churches. Rev. 3: 1-13.
Dec. 7—The Heavenly Song. Rev. 5: 1-14.
14—The Heavenly City. Rev. 21: 21-27; 22: 1-5.
21—The Last Words. Rev. 22: 10-21.
28—Review.

The Christian Cynosure.

CHICAGO, THURSDAY, JAN. 2, 1879.

10,000 SUBSCRIBERS.—Rev. H. T. Cheever, President of the National Convention, writes: "The very best thing that can be done in New England for our cause is to procure the wide circulation of the *Cynosure*. It is the most available and least expensive power for good that we can command. Would that its circulation might be increased a hundred fold."

The special rate for the Cynosure till March 1st next is $1.50. *The regular price is* $2 00, *which will be resumed after that date. Remember,* $1.50 *till March 1st for old or new subscribers.*

VILE LITERATURE.—Satan crept into Eden as a snake. He enters families in a similar way. Below is a letter from a grieved father of a lovely family who wishes us to call Mr. Anthony Comstock's attention to a house in Brocton, Mass., which advertises "cards," "revolvers," and "notions," and sends lewd pictures and receipts for abortion to the young. Will Mr. Comstock see if this den of moral basilisks can be ferreted out? Here is the extract:

"In the circular there is no notice of anything but cards, and one of these filthy sheets wrapped inside. This circular is not the first nor the second that has come to my son, a lad of seventeen years; because he was agent last winter for the school children in sending for cards, and thus they got his address. This messenger of Satan comes to buffet me in the day of our trouble; having just buried our youngest son of twelve years of age, now comes this unclean devil to corrupt our second boy. "Woe is me that I dwell in Meshek." By the grace of God helping I can keep our boys out of the lodge and from the saloon; but what are Christian parents to do with this hidden, secret foe that steals secretly into hundreds of honest families, and corrupts and pollutes our sons and daughters?"

LODGE CENSORSHIP OF THE PRESS.—A remarkable instance is just reported in the *Religious Telescope*, which a few weeks ago printed a paragraph from Wayland's Moral Science in strong condemnation of secret orders. Prof. Lewis Bookwalter of Western College writes respecting it:

"In a recent number of the *Telescope* you gave a paragraph from Wayland's Moral Science, respecting the anti-social nature and tendency of all secret societies. The argument there advanced I, too, consider very strong; but there is a fact connected with it which I discovered some years ago. While the edition of 'Moral Science' in my father's library contains the remarks referred to, a later edition—one in my own library—has no such paragraph. It would be some satisfaction to me to know just how the alteration was brought about; whether Mr. Wayland himself made the change, and his reason for so doing; whether he afterward considered his position erroneous, or simply decided to remove an objectionable (to the Masons) though truthful feature, or whether the text was garbled by the publishers."

RENEWALS.

The publishers, who seldom say anything to us on the subject, tell us that many subscriptions expire this last month of the year; and sometimes good men need reminding that the "great doors of life turn on very little hinges." A hundred subscribers omitting a prompt renewal is a trifle, perhaps, to each one, but a more serious affair at this office. If all who have taken and loved the *Cynosure* for its teachings were taking it now, its list would show many more than the ten thousand wished for, to-day. Do not let us fail to walk together another year.

The tide of emigration is turning again and pouring by the hundred thousand on our coasts. These are but ripples. In them you may see the rush and hear the roar of coming millions. They are coming from lands where there are millions of acres lying waste; but they are ruled by priests and taxed by kings. They are fleeing from both, and yet bring both in their heads and hearts. The teachings of the *Cynosure* will cure them of both. It will send them to Christ instead of a human priest for salvation and to the ballot for government instead of a ring.

These old-world gods of idolatry in church and state are burrowing in the lodges of our beloved land, and priest and politician are courting their alliance. They are selling us and our children for eternity that they may tax and govern us in time. Please, good friends, let us walk together into this breach. The horizon of our reform is widening. New England is opening. God is calling in new voices and new hearts. We have hopes of a Ronayne for our German speaking population, who is as familiar with the summit of lodgery as Mr. Ronayne is with its base; and who assures us, as Bernard did, that it grows more abhorrent to God and man all the way up. He has leaped from its summit to assail it at its base. O, friends, will it not be a jubilee for angels to see our great country once thoroughly aroused to its danger and its remedy. Please, good friends, renew at once.

A NEW BOOK.

The legions of evil spirits who obey the "god of this world" are represented by Christ as "walking through dry places" when cast out of men. Like self-abandoned persons in the flesh they mingle their hateful presence wherever they can hide their agency and accomplish their designs; swarming, shifting, and perpetually trying new modes of mischief, like the rogues, thieves, bandits and burglars out of prison in our cities. As the Masonic lodges and Odd-fellows become unpopular, the temperance cause seems specially infested by these invisible agents of mischief. New forms of secret temperance orders are invented which are mere abstracts and compilations from the lodge.

The *Cynosure* is now giving the ritual of Good Templarism, which will shortly be issued in a cheap pamphlet volume. It is thought best by judicious persons thus to strip off the sheep's clothing from these young wolves, and pour in light on their weak and worthless rituals, as candle light obstructs the work of thieves. A new temperance order called "The Independent Champions of the Red Cross," has recently appeared, the secret ritual of which has been obtained by the publishers of the *Cynosure*. It is taken in large part from Freemasonry in its very words, with names of officers changed, admitting females and swearing its members to temperance. It is also a financial swindle. Its local lodges, called "encampments," are required to pay from their treasury 60 cents a head for each of their members to the Grand Encampment. The dues to each local encampment are three dollars for males and one dollar and fifty cents for females. For further degrees, one and two dollars for the different sexes. And when a member dies the whole body of members of his or her local encampment are taxed according to standing in a life fund from 75 cents to $1.25. Fee for admission by card $1 for males, 50 cents for females; fee for traveling cards fifty cents; clearance cards 50 cents. All we notice concerning benefits is this brief and vague entry:

"This encampment may provide in its by-laws for the conferring benefits on sick or disabled members."

This strange concern evidently belongs to the class of swindles along with mock-auctions, lotteries, etc., etc., with the added baits of secrecy, ceremonies and prayers. As these pests are all children of the lodge, and commonly invented and run by Freemasons who fail to get access to the funds of their own lodge, they are sheltered as training schools for the older and darker lodges, while the mock auction is suppressed by law. But the publication of their ritual, turning them inside out, exposes their tricks, shows their kindred, and enables parents to keep their children out of them.

Meanwhile, these swarms of night-born, sooth-saying contrivances, can only be successfully antagonized by the religion of Christ, and unceasing watchfulness and prayer. When the Hebrew commonwealth became "replenished with sooth-sayers from the East" they were soon swept into captivity under an iron despotism where the religion was all made up of such stuff. Let us be thankful that we have the light of their history and cleave to the Saviour whom they rejected.

—Elder Browne, State Agent for Illinois, is finding plenty of work and giving good satisfaction in Whitesides county. He wrote last Friday: "The Lord is opening the way. Have about three weeks' work ahead now. Had a rousing meeting last night in spite of threats of mobbing, etc." Let calls for work from all parts of the State come in.

—During this week and next our friends throughout Illinois will receive invitations by mail to subscribe to the State lecture fund, and the committee having the matter in charge wish to complete the work immediately, and report the full amount voted by the State Convention pledged. So, friends, have this matter upon your hearts; ask the Lord what he would have you do for his cause in this direction, and be ready to reply without delay how many shares you will take and when they will be paid.

—Rev. W. W. Ames sends us an interesting letter from Menomonee, Wisconsin, which will appear in our next. Read Secretary Stoddard's letter as introductory.

—Bro. C. T. Webb, of this city, whose low condition was noted a few weeks ago passed to his rest last Friday. Rev. J. P. Stoddard and other friends attended the funeral services on Tuesday.

—Gen. J. W. Phelps corrects our reference to his military history. Previous to the war he "held an independent command of several companies on the Rio Grande, and again during the war of several regiments." The circumstances connected with his removal were the most important charge against government officials. Gen. Phelps' integrity was not tainted with the odor of Butler's camp.

—The *Watch-Tower* published at Kinston, N. C., by J. T. Walsh, issues its December number altered from a magazine to a four-page, sheet form. The change is an improvement and also a saving in expense. Bro. Walsh has published many able articles against the lodge, and we are confident that he is a watchman who will never betray his trust.

—Last Thanksgiving day T. C. Strong, pastor of the Central Presbyterian church, Smithfield street, Pittsburgh, Pa., extended a special invitation to the Pittsburgh Commandery of Knight Templars to attend his services. They accordingly marched from their rooms in a body to the church, but left off their uniform.

—Some friend has sent us a copy of the proceedings of the "National Grand Lodge of the Associated Brotherhood of Iron and Steel Heaters of the United States," held in Allegheny City, Pa., May 6th to 9th, 1873. It appears from the report of Thomas P. Jones, of Chicago, "Worthy Grand Sire," that at that time it was but little over eight

months since the first convention of this secret labor lodge met in Chicago, to organize the whole body of heaters into a Grand Lodge, a secret despotism reaching into every rolling mill, foundry and blacksmith shop—for its influence would be felt through all. Mr. Jones was the chief agent in completing this work, often working on it, he says, eight or ten hours on Sunday. The order at the time of this meeting numbered 392, in seventeen lodges.

—The *State Register* of Des Moines, Iowa, contains the following notice in its issue of Nov. 22d:

MASONIC.—Tuesday evening Capitol Lodge. No. 110 A. F. and A. M., expelled Samuel M. Good, a demitted Mason, for the gross un-Masonic conduct of visiting and officiating as Senior Deacon in what might be called a clandestine, humbug, Anti-masonic or exposition lodge, held by Edmond Ronayne, near Norwalk, Iowa, Oct. 4, 1878.

If thereby Freemasonry supposes itself done with Bro. Good it is a serious mistake. He is only set free entirely from its ensnaring power, and, if we mistake not, will be an agent under God of bringing many deluded blinded, Masons to the *true* light.

THE CHICAGO WOMAN'S CHRISTIAN TEMPERANCE UNION.

Thirty or forty earnest Christian women with hearts full of love for God and home and native land and lives full of work for the purity and peace of humanity in consultation on the interests of temperance form a thrilling, hope inspiring picture. Their last monthly meeting, held Friday morning, December 27th, was full of reports of a most interesting and hopeful nature. Three Young Woman's Temperance Unions have been recently formed on the north, south and west sides of the city.

The average attendance at the Stranger's Home under the ladies care, has been eighty, twenty-one of whom have signed the pledge.

The visiting committee reported eighty-four visits made in the interests of temperance during the last month. The hospital committee report eight visits of great interest.

The annual appeal against offering wine at New Years is out, prepared by the gifted hand of Miss F. E. Willard. The juvenile temperance work is wisely pushed under the superintendence of Miss L. E. F. Kimball.

The large Executive Committee of the Woman's Union meets weekly and their daily prayer meetings at three o'clock every afternoon are a source of strength to the workers and of help for the fallen and suffering.

May the fearful deluge of strong drink be rolled back in answer to the persevering prayers and efforts of self-denying Christians.

WILL HE ANSWER?

Th following open letter appeared in the Leavenworth, Kansas, *Daily Times* of Dec. 11th. It is written by the pastor of the United Presbyterian church in that city, and for pungency and conciseness is a model. An honest attempt to answer these question would result much as did the examination of the Christian evidences by Lord Lyttelton, which changed him from unbelief and infidelity to faith:

LEAVENWORTH, Kan., Dec. 10, '78.
Rev. W. N. Page, D.D., Past Dictator Knights of Honor:

DEAR BROTHER:—I see by this morning's Leavenworth *Times*, that you on last evening participated, with other gentlemen, in organizing a lodge of Knights of Honor. I am not familiar with the object and ceremonies of this order, but I presume from its name and officers that it is one of the many orders of the Masonic society, and knowing from the fact that you officiated as chaplain at the opening meeting in connection with the dedication of the Masonic Hall in this city, that you have advanced to high(?) honors in that order, I would like to have you answer through the *Times*, the following questions:

1. Can a Christian minister consistently belong to a secret *oath-bound* order whose oaths are administered by persons unauthorized by either church or state, and are therefore—to say nothing of their immoral character—void and blasphemous? Ex. 20: 7, "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain."

2. Can a Christian minister consistently have official connection with a secret order, or take part in its ceremonies, where a man who makes no pretensions to Christianity (I offer no affront to Mr. Chapin) is put forward to offer the prayers of the order, and where Christ, the only mediator between God and man, is excluded? Eph. 5:11. "Have no fellowship with the unfruitful works of darkness, but rather reprove them."

3. Can he come from the lodge-room of an organization stained with the blood of William Morgan and others, where the most sacred names of Jehovah and the most solemn passages of his word are travestied and coupled with the most impure and profane heathen rites, into the house of God, and there, with *clean* hands, conduct the public and Christian worship of the holy God? Is. lxii, 11: "Be ye clean that bear the vessels of the Lord."

These questions are not asked impertinently, but conscientiously, by one who desires the glory of God, not only inside, but outside, of denominational lines.

Yours, &c., F. M. SPENCER.

In one of his current lectures on Socialism, Joseph Cook says: "If I were a Socialist, I should be personally ashamed to ask for more help than America, when her laws are executed, now gives through the government to the average citizen. Here I am, unable, let us suppose, to pay more than a poll tax, and my wife becomes insane. The government watches over her, puts her into an institution and takes care of her. Here is a child of mine that I cannot educate. The government opens a school for him; pays his tuition bills; provides for him school books if necessary; and warms the house for him. Here is a child of mine that wishes to follow a certain trade requiring a technical education. The government gives assistance to schools peculiarly adapted to his wants. I have a child that is deaf and dumb. Massachusetts adopts him into her family, gives him a good room yonder in South Boston. attends to him as I cannot. I have a child that is blind. Massachusetts puts her hand on his shoulder, puts her hand in blessing on his head, guides him to her philanthropic institution for those who are sightless, educates him, places her best talent at his side, and improves his stunted mental perceptions until in the case of a Laura Bridgman they touch the Unseen Holy itself and commune with the world beyond sight. You have now done for you, discontented Socialists and complaining working men, as much as you can bear to have done and retain the proper spirit of self-help. All this is what capital regularly and willingly does for labor."

10,000 SUBSCRIBERS.—*What are you doing to get them?*

MISCELLANEOUS.

—There seems to be a great difference in the estimates as to the number of Indians in this country. General Sherman, in his testimony before the commission considering the question of the transfer of the Indian Bureau to the War Department, put the total number at 222,000, while Colonel Meacham sets the figures at 265,000. In the report of the Commissioner of Indian Affairs for 1876 the number is set down at 291,822. In the census report of 1870 the number is estimated at 313,712, while the census of 1850 fixes the number at 404,764. Schoolcraft, in 1850, set the number at 388,229, and in 1857 at 379 264. Various other estimates have been made, ranging from 471,036 by Morse, in his report on Indian Affairs in 1820, to 129,366, estimated by the Secretary of War in 1825. An average of all the estimates at hand, since 1830, makes the number 303,824, which is probably quite nearly correct. It is probable that efforts will be made in the next census to ascertain as nearly as possible the exact number.

—Mr. Mundella, member of parliament, in a speech at a banquet of the Sheffield Traders' Council lately, said that America was just recovering, after five years of unprecedented depression in trade, and her recovery was due to her boundless resources, for thousands of her artisans had been driven by trade depression to the cultivation of the soil. Now she was not only supplying her own people with goods, but exporting her manufactures to such an extent that she had become a powerful rival to England. It did not follow, however, that America's growth would be England's decadence, for he believed that England would grow with America's growth and strengthen with her strength. Still it was important that English workmen should be fully alive to the strides America was making, and should know that America had been able to export so extensively because of her labor-saving machinery, and that, owing to the improved state of of her patent laws, she could more easily utilize her inventions.

—Among the greatest engineering enterprises of the day is the new bridge of the North British Railway across the Firth of Forth. It is described as starting from abutments on the high ground overlooking the lowlands along the Firth. It will be carried in the form of a light lattice girder structure upon cylindrical brick columns to the edge of the deep water. In the two great spans, each 1,600 feet long, which are to form the central portion of the structure, there has to be faced one of the most difficult engineering feats imaginable. Regarding this portion of the work, the *Scotsman* says that at the point on each side of the estuary where the bottom begins to shelve rapidly downward there is to be placed an immense composite pier, consisting of four groups of iron columns firmly bedded on basements of masonry and securely braced together throughout their entire height. Over the tops of these piers will be carried immense chains, whose shoreward ends will be anchored to ponderous masses of masonry; and these, being continued over two similar piers placed on the island of Inchgarvie in mid-channel, will afford, on the suspension principle, such assistance as is estimated to be required in supporting the spans, which, of course, will also rest at either end upon the frame work of the piers. The height of the great 1 600 feet spans has been fixed at 150 feet, to reach which level the shoreward section will require, as in the case of the Tay bridge, to have a certain gradient, and when it is added that the piers will reach the height of 500 to 600 feet, some idea may be formed of the imposing appearance which the completed structure will present. Work has actually begun on the foundations of this magnificent structure.

VICK'S FLORAL GUIDE.—Of the many Guides and Seed and Plant Catalogues sent out by our seedsmen and Nurserymen, and that are doing so much to inform the people and beautify and enrich our country, none are so beautiful, none so instructive as Vick's Floral Guide. Its paper is the choicest, its illustrations handsome, and given by the hundred, while its colored plate is a gem The work, although costing but five cents, is handsome enough for a gift book, or a place on the parlor table. Published by James Vick, Rochester, N. Y.

10,000 SUBSCRIBERS.—*What are you doing to get them?*

FLORAL MAGAZINE.—The lovers of flowers, if there are any not acquainted with the fact, will be glad to learn that *Vick's Illustrated Monthly Magazine* is just the work they need to render success in flower culture both easy and pleasant. It is as beautiful as it is interesting and useful. Each number, besides many engravings, contains at least one colored plate, and the January number, now before us, has a group of roses, finely colored, and one representing different styles of church and house decoration for festive occasions. Published by James Vick, Rochester, New York; $1.25 a year,

Home Circle.

My Guest of New New Year's Eve.

A guest unannounced and unbidden,
S ole into my chamber last night,
And the beautiful halo around her
Fill'd th' room with a soft mellow light.

She folded her wings and sat near me,
Then spoke of the swiftness of time,
And asked of the year that was closing,
Had mine been a chapter sublime?

She came to look over my record,
And ask for my noblest, best deed,
To inscribe upon tablets enduring,
Where saints of all ages might read

"Naught worthy to tell," I moaned sadly,
And tears wet my pillow the while.
She left me in darkness and sorrow,
And yet there was balm in her smile.

My eyelids were heavy with slumber,
My heart was o'erburdened with grief,
Away in the dream-land I wandered,
And eagerly sought for relief.

I ventured far up on the mountain
To a gate that was glowing in light,
And th' angel who'd sat by my bedside
Came out with a look of delight.

I asked her, "Can one with a record
Of commonplace duties to give,
Go in to the King in his palace,
Go in with the sainted to live?"

"God sees not as thou," she said sweetly,
"An act to the world all unknown,
And which thou hast long since forgotten,
Is a star shining bright near his throne."

"Come in, for to those poor in spirit
A welcome the Father assures,
And Jesus himself signed the title
Which th' Kingdom of Heaven secures."
—Northern Christian Advocate.

A New Year's Incident.

One New Year's day I was going out to visit some of my poor neighbors, and thought I would take a sovereign to a certain widow who had seen days of competence and comfort. I went to look in my drawer, and was so sorry to find that I had but one sovereign left in my bank for the poor, and my allowance would not be due for two or three weeks. I had nearly closed the drawer upon the solitary sovereign, when this passage of the Scripture flashed vividly into my mind, "The Lord is able to give thee much more than this" (2 Chron. xxv: 9), that I again opened the drawer, took the money, and entered the carriage which was waiting for me. When I arrived at Mrs. A.'s, and with many good wishes for the New Year, offered her the sovereign, I shall never forget her face of surprised joy. The tears ran down her cheeks while she took my hands and said: "May the God of the widow and fatherless bless you; we had not one penny in the house, nor a morsel of bread; it is he who has heard my prayers, and sent you again and again to supply my need." You who pray for and visit the poor, and enjoy the blessedness of relieving their temporal wants and of speaking to them of Jesus, you will understand the gladness of heart with which I returned home.

In the country we had only one post daily; so when evening came on, and it was nearly 10 o'clock, I was not a little surprised at receiving a letter. When I opened it, how my heart beat for joy when I read these words from a comparative stranger: "You will have many poor just now to claim your pity and your help, may I beg you to dispense the enclosed five pounds as you see fit? and I have ordered a box of soap to be sent to you for the same purpose." These boxes of soap are worth four pounds. Thus did our gracious God send nine times as much as I gave for his sake, before that day had closed. (Read Prov. xi: 24; xix: 17; Luke vi: 38.)

Will you who read ask the same Spirit to guide you in every action? (Luke xi: 13.) Jesus will accept and requite, if not in the same manner, yet in the way most advantageous for you, and most redounding to his glory.—*Ex.*

A Thrilling Scene.

While the temperance crusade was sweeping through the State of Ohio, the Woman's Temperance League in the town of Stryker held weekly meetings for prayer and addresses on the subject of temperance. The first of these meetings was rendered memorable by a scene which those present will not soon forget. The room was crowded with people of high and low degree, temperate and intemperate, several of the more prominent saloon-keepers being present. After a short address by Mrs. Lindsey, the president of the Woman's Temperance League, as Col. E. D. Bradley was making some interesting remarks, the drunken husband of Mrs. Lindsey staggered toward the platform on which a number of ladies and gentlemen were sitting, pushing by his wife, who sprang forward, vainly trying to intercept him in his course. As he passed her she snatched a bottle from his pocket and placed it on the table beside her. Meanwhile the half-stupid husband turned and sat down, while a hush of sympathetic sadness fell upon the congregation, at a sight so pitiful and disgraceful. In a moment Mrs. Lindsey arose to her feet, and holding up the bottle before the assembly, exclaimed in tones that thrilled every heart:

"Here is the cause of my sorrow! Here are the tears—yea, the very life-blood of a drunkard's wife. Look at it, rum-seller! Here is the poison dealt out by you to the once loved husband of my youth; but now behold the remains—of what was once a noble and honored man. Love, truth, even manhood itself, has fled. Now behold him! And here is the cause."

She stopped for a moment, her wretched husband cowering before her, and nothing being heard but the sobs of the audience; then turning her pale, anguish-stricken face towards heaven, she exclaimed, with tearful emphasis:

"How long, O Lord, shall intemperance reign, blighting our dearest earthly hopes and draining our very life's blood?" Then, turning to the audience, she continued: "Can you wonder that I raise my voice against this terrible evil? Sisters will you help me?" Cries of "Yes! Yes!" came from almost every lady in the house. She sat down pale and exhausted. The meeting concluded, but impressions were made that will not soon fade from the minds of those present, who went away more determined than ever to fight against strong drink, that foe of human peace.—*Ex.*

Are Our Girls in Danger?

A lady uncorked a bottle of ale and gave her daughter a glass. "I don't let Aleck have any," she said, when remonstrated with, "for our boys are in the way of temptation; but the girls, of course, run no risks; they will never be drunkards."

"Are you sure of this?" asked her friend. "You cannot know that the street-car just passing your house frequently carries a young daughter of reputable, excellent people, who live a little above you, when she is so far intoxicated that the driver has to stop and put her off at her home."

We should know that the danger does not all lie in hovels where imbruted parents furnish little but drink for their children. We should realize that the women of America—respectable women too—are not far behind some of their gin-sick English sisters in their wretched enslavement to strong drink; that all the suffering and sin are not indirectly brought on through drunken male friends.

This was brought on my mind with new force on my last visit East, after an absence of six years.

"What has become of Beauty W.?" I asked, and a vision of the sweet, happy, youthful bride came before me as I saw her last. A look of pain clouded the serene face of my old friend. "Nothing could have happened to her," I added; "rich, and beautiful, and beloved, what could she lack?"

"Her story is too sad to repeat," was the reply. "O! if we could remember her as the Beauty W. that you knew. You recollect that her father always kept beer in the cellar, and sometimes used wine at dinner? Nothing was refused the only petted child, and last year—last year, she filled a drunkard's grave. Her honor, her delicacy, her pride, were all gone. Everything was overpowered by that torturing thirst for rum. For months she did not scruple to go into the lowest bar-room of the city and order and drink her whisky. And she has dragged other girls with her who bid fair to follow her into the depths into which she sank. Poor Beauty W!"

A silence like that of the dead fell between us, and my heart was filled with longing to guide the steps of the young away from the path that led our favorite to ruin.—*Mrs. M. J. Telford.*

Huber, the great naturalist, tells us that if a single wasp discovers a deposit of honey or other food, he will return to his nest and impart the good news to his companions, who will sally forth in great numbers to partake of the fare which has been prepared for them. Shall we who have found honey in the rock Christ Jesus be less considerate of our fellow-men than wasps are of their fellow-insects? Ought we not rather, like the Samaritan woman, to hasten to tell the good news? Common humanity should prevent one of us from concealing the great discovery which grace has enabled us to make.—*Spurgeon.*

Childrens' Corner.

Happy New Year!

I wish you a happy New Year,
Dear bright-eyed girls and boys;
May all its work and playtime
Be filled with wholesome joys.
May sweet rest follow duty,
And pleasure smile on work,
And may you give no quarter
To that ugly fellow—Shirk.

I wish you a happy New Year,
With health and true success,
And the best of all good fortune—
The power to aid and bless;
For he who helps another,
To carry life's hard load,
Will have the smile of heaven
For sunshine on his road.

I wish you a happy New Year,
With Faith and Love to guide,
And the sober angel, Patience,
To linger by your side.
Thus shall the days be peaceful,
The months be full of cheer;
Thus shall your life grow nobler
With the waning of the year.
—Selected.

Luther and Count Erbach.

On the north bank of the Neckar, extending along the banks of the river as far as Darmstadt, there is a forest known as Odenwald. On the steep western slope of this forest is the well-known and beautiful hill-road winding along from Heidelberg to Darmstadt. In this forest is the ancient castle Erbach. It was rebuilt about a century ago.

In Luther's time Count Eberhard of Erbach lived here. He was a straight-forward, and, in his way, a pious man. But he could handle the sword much better than the pen, and his impetuous disposition frequently induced him to draw the sword. Luther he hated most fervently. It is true, he had never seen or heard the Reformer, but his confessor, Johann Speckel, had constantly been telling him that Luther was an arch-knave, who was alienating the people from the holy faith, and stirring them up to rebellion.

Occasionally Speckel would intimate that a man of courage could easily put a stop to the abomination with a single blow. At last he openly told him: "Sir Count, if you and your men could embrace a favorable opportunity of seizing that arch heretic Luther and deliver him to the pope, you would be doing a particularly good work, and would aid in the salvation of many souls."

For many a day had these words been burning the count in his very soul, and when in the year 1518 Luther made his journey on foot from Wittenberg to Heidelberg, he arrived on the evening of the 8th of April at the town of Miltenberg, but a short distance from Castle

Erbach. That evening Count Eberhard was sitting with his wife at the bedside of their youngest daughter, Hildegard, who was sick nigh unto death. A messenger secretly brings him the intelligence that Luther would that night lodge at Miltenberg.

Instantly the count sprang from his chair and gave command to his soldiers to saddle and mount their horses immediately. His wife besought him with tears not to leave her alone in her great sorrow and affliction, but in vain. The count sprang upon his horse and dashed so furiously away that his horsemen were scarcely able to follow him. No one knew the object of the expedition nor whither he was going. Only Speckel knew it, and at the gate of the castle yard he had called after him: "He that loveth father and mother more than me is not worthy of me."

At eight o'clock the count arrived with his men at the gates of Miltenberg, which had been splendidly illuminated in honor of the Wittenberg doctor. The town itself was full of people, who had crowded in from the neighborhood to hear Luther's evening sermon, which he had held soon after his arrival.

The count was enraged when he heard the reason for such a crowd, and galloped rapidly down the streets. At the hotel of the Sword he was received with many a scrape and bow by the landlord, Nickel Uhrig, who saluted him with the words: "Well! well! Sir Count, has Luther brought you here too? Pity you weren't here a little sooner. The people cannot get through with praising the doctor." Still more exasperated by these words, the count demanded his room. His hard ride and the mental excitement at the bed-side of his sick daughter and on the way hither, had completely exhausted him. He therefore retired soon after supper to rest and sank into a deep sleep. When he awoke it was still dark, but as he found it impossible to sleep, he soon rose from his couch and advanced to the window. The chapel bell of the cloister was calling the worshipers to morning prayer. In the count's heart the anger of the preceding evening was no longer raging. His thoughts were at home at the bedside of his dying daughter, and his hands involuntarily folded in prayer.

Just then a candle was lit in the corner room of the house on the opposite side of the street. The count distinctly heard a deep, manly voice utter the words: "In the name of the Father, and of the Son, and of the Holy Ghost. Amen." Then he heard how the same voice continued to pray with the strength and fervor that the count had never met with before, for the whole Christian church on earth, for the victory of the holy gospel over all its enemies, and so on in a similar strain. Strange feelings came over his heart while he was listening to this prayer.

At break of day he called for the landlord and inquired who lived in the house across the way. The landlord, who had come in carrying the breakfast on a silver tray, replied: "Whether I can tell you who lives there? Yes, indeed, I can do that. That is Luther, the arch heretic ——." "Luther!" said the count, in amazement. "Yes, sir, Dr. Martin Luther. Has your grace a message for him?" Receiving no reply the landlord went away, shaking his head very dubiously as he went.

For a while the count stood there in deep thought, as though he were rooted to the spot. Then, without touching his breakfast, he went down stairs, crossed the street, and entered the house, and the next moment he stood before Dr. Luther.

At his entrance Luther had risen from his chair, and now looked inquiringly at the tall, powerful man who stood before him in complete armor, gazing upon him as though he wished to read his inmost soul. After the doctor had repeatedly asked the stranger what was the object of his visit, the count exclaimed: "Sir, you are better than I! God forgive me for intending to harm you." And then he frankly confessed why he had come to Miltenberg and how he had been convinced by what he had heard that it was impossible for Luther to be a rebel or an enemy of the truth and of the holy church.

"God be praised," replied Luther, "who has subdued you by his word and Spirit, and not by any words of mine. I have been chosen of the Lord only to bring his word again to honor in Christendom. Go your way therefore in peace, Sir Count! He that begun a good work in you will perform it until the day of Jesus Christ. If it is God's will, you shall yet behold miracles, how the Lord's word breaketh the bow, and cutteth the spear in sunder, as he has done with you to-day."

After the count had taken his breakfast, he rode toward home again with his horsemen, who were not a little astonished, and who could not imagine what had been the object of their furious ride. As for Count Eberhard himself, the farther he went the more astonished he was to think how strangely the leaf had been turned. Luther he had intended to deliver bound into the hands of his enemies, the papists, and now his own heart had been bound by Luther's prayer, and the longer he carried these bonds the more he rejoiced in them. As he alighted from his steed in the castle-yard, his loving wife came to him with joyful news. Hildegard had had a very quiet night, had slept unusually well, and was now sitting up in her bed, playing, and joyfully waiting for her father.

As Luther had wished and prayed for the count, so it came to pass. The good work which the Lord had begun in his heart went on, and he that before had been a Saul, breathing out threatenings and slaughter against the Lord, became a Paul, a disciple. He carefully saw to it that in all his domains God's word was taught in its truth and purity; and in April, 1521, when Luther confessed his faith before Charles the Fifth and the assembled representatives of the empire, among the princes and lords who stood on his side was also Count Eberhard of Erbach.—*From the German.*

If I were a Boy again.

A NEW YEAR'S TALK BY JAMES T. FIELDS.

Let me tell you, my young friends, some of the things I would do if I were a boy again; some of the too often neglected acts I would strive to accomplish if it were in my power to begin all over anew.

When we are no longer young, we look back and see where we might have done better and learned more, and the things we have neglected rise up and mortify us every day of our lives. May I enumerate some of the important matters, large and small, that if I were a boy again, I would be more particular about.

I think I would learn to use my left hand just as freely as my right one, so that if anything happened to lame either of them, the other would be all ready to write and "handle things," just as if nothing had occurred. There is no reason in the world why both hands should not be educated alike A little practice would soon render one set of fingers just as expert as the other, and I have known people who never thought, when a thing was to be done, which particular hand ought to do it, but the hand nearest the object took hold of it and did the office desired.

AT HOME IN THE DARK.

I would accustom myself to go about in the dark and not be obliged to have a lamp or candle on every occasion. Too many of us are slaves to the daylight, and decline to move forward an inch, without everything is visible. One of the most cheerful persons I ever knew was a blind man, who had lost his sight by an accident at sea during his early manhood. He went every where, and could find things more easily than I could. When his wife wanted a spool of cotton, or a pair of scissors from up stairs, the gallant old gentleman went without saying a word and brought it. He never asked any one to reach him this or that object, but seemed to have the instinct of knowing just where it was and how to get at it.

Surprised at his power of finding things, I asked him one day for an explanation, and he told me that when he was a boy on board a vessel, it occurred to him that he might some time or other be deprived of sight, and he resolved to begin early in life to rely more on sense of feeling than he had ever done before. And so he used to wander, by way of practice, all over the ship in black midnight, going down below, and climbing around anywhere and everywhere, that he might in case of blindness not become wholly helpless and of no account in the world. In this way he had educated himself to do without eyes when it became his lot to live a sightless man.

LEARN TO BE A MECHANIC.

I would learn the art of using tools of various sorts. I think I would insist on learning some trade, even if I knew there would be no occasion to follow it when I grew up.

What a pleasure it is in after life to be able to make something, as the saying is; to construct a neat box to hold one's pen and paper; or a pretty cabinet for a sister's library; or to frame a favorite engraving for a New Year's present to a dear, kind mother. What a loss not to know how to mend a chair that refuses to stand up strongly only because it needs a few tacks and a bit of leather here and there. Some of us cannot even drive a nail straight, and should we attempt to saw off an obtrusive piece of wood, ten to one we should lose a finger in the operation.

It is a pleasant relaxation from books and study to work an hour every day in a tool-shop; and my friend, the learned and lovable Prof. Oliver Wendell Holmes, finds such comfort in "mending things," when his active brain needs repose, that he sometimes breaks a piece of furniture on purpose that he may have the relief of putting it together again much better than it was before. He is as good a mechanic as he is a poet; but there is nothing *mechanical* about his poetry, as you all know who have read his delightful pieces. An English author of great repute said to me long ago, "Prof. Holmes is writing the best English of our time." And I could not help adding, "Yes, and inventing the best stereoscopes, too!"

PERSONAL HABITS.

I would keep "better hours," if I were a boy again; that is, I would go to bed earlier than most boys do. Nothing gives us more mental and bodily vigor than sound rest when properly applied. Sleep is our great replenisher, and if we neglect to take it naturally in childhood, all the worse for us when we grow up. If we go to bed early, we ripen; if we sit up late, we decay, and sooner or later we contract a disease called *insomnia*, allowing it to be permanently fixed upon us; and then we begin to decay, even in youth. Late hours are shadows from the grave.

If I were a boy again, I would have a blank book in which I could record, before going to bed, every day's events just as they happened to me personally. If I began by writing only two lines a day in my diary, I would start my little book, and faithfully put down what happened to interest me.

On its pages I would note down the habits of birds and animals as I saw them, and if the horse fell ill, down should go his malady in my book, and what cured him should go there too; if the cat or dog showed any peculiar traits they should be chronicled in my diary, and nothing worth recording should escape me.

There are hundreds of things I would correct in my life if I were a boy again, and among them is this especial one; I would be more careful of my teeth. Seeing since I have grown up how much suffering is induced by the bad habit of constantly eating candies and other sweet nuisances, I would resolutely shut my mouth to all allurements of that sort. Very hot and very cold substances I would studiously avoid.

Toothache in our country is one of the national crimes. Half the people we meet have swelled faces. The dentist thrives here as he does in no other land on this planet, and it is because we begin to spoil our teeth at the age of five or six years. A child, eight years old, asked me not long ago if I could recommend him to a dentist "who didn't hurt!" I pitied him, but I was unacquainted with such an artist. They all hurt, and they cannot help it, poor, hard-working gentlemen, *charging* as they do.

DON'T USE TOBACCO.

I would have no dealings with tobacco, in any form, if were a boy again. My friend Pipes tells me he is such a martyr to cigar-boxes that his life is a burden. The habit of smoking has become such a tyrant over him that he carries a tobacco bowsprit at his damp, discolored lips every hour of the day, and he begs me to warn all the boys of my acquaintance, and say to them emphatically, "Don't learn to smoke!' He tells me sadly, that his head is sometimes in such a whirl and his brain so foul from long habits of smoking he cannot break off, that he is compelled to forego much that is pleasant in existence, and live a tobacco-tortured life from year to year. Poor Pipes! he is a sad warning to young fellows who are just beginning to use the dirty, unmannerly weed.

Many more things occur to me that I would strive to accomplish if I were a boy again, but this chapter is long enough already.—*Youth's Companion.*

Religious Intelligence.

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational church, Hamilton, Miss., August 25th, 1878.

Pleasant Ridge Congregational church, Sanford Co., Ala., September, 1878.

New Hope Methodist church, Lowndes Co., Miss., October, 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

—Prof. C. A. Blanchard delivered his popular lecture on Martin Luther at Peoria, Ill., last Friday evening. He remained over the Sabbath on the invitation of Rev. A. A. Stevens of the Congregational church, and preached in his pulpit.

—Rev. J. P. Stoddard preached in the College chapel, Wheaton, last Sabbath and addressed briefly a Sabbath-school concert in the evening.

—The College church, Wheaton, will decide upon placing its name on the roll of the "Associated Churches of Christ" at its monthly business meeting next Saturday. The question presented by the revered Adam Crooks, when he said that the time would come when Masonic and Anti-masonic Christians could not walk together in church fellowship, will also be considered.

WESLEYAN.

—Elder D. P. Rathbun is engaged at present, so far as he is able to do anything, in a series of revival meetings at Clarence, Iowa, where he now resides.

—A subscription has been nearly completed by several enterprising brethren to buy Editor Stratton of the *Wesleyan* a type-writer.

—Rev. N. Wardner has been holding special meetings with the Syracuse church. The work is in a very encouraging state, believers are quickened and a number of conversions experienced.

CONGREGATIONAL.

—Rev. Henry Avery has begun work with the College Springs church, Page county, Iowa.

—Prof. R. T. Cross of Colorado Springs, Col., has begun a new paper to represent the cause of Home Missions and Christian education in Colorado. It is called the *New West*.

—At the meeting of the Lemonweir Convention at Wautoma, Wis., besides several papers on topics related to church work, dinner and supper sociables were held in the Masonic Hall.

—Rev. Dr. R. S. Storrs finished, November 24th, the thirty-second year of his pastorate of the church of the Pilgrims, Brooklyn. He has been its only pastor.

BAPTIST.

—Elder Callender writes that in the case of the Baptist church at Preston Center, Pennsylvania, instead of the two Odd-fellows being elected to the office of deacon, as reported last week, they were nominated for that office with three other men, three of the five being elected. Whether the lodge men were among the number chosen he is not certainly informed.

—It has been ascertained that most of the authors of the letters and other documents, placed before the ex-parte council at Burlington, Iowa, some time since, are Freemasons. Bro. Austin, since the difficulties began, has received a threatening letter ordering him to leave the country. He is not inclined to show much respect to the menace.

—Almost one-tenth of the Cherokee nation are Baptists. The number is 1,503, and fifty-two of the number, including the chief of the tribe, are ministers.

—The evangelist A. P. Graves is holding meetings in Joliet, Ill., with prospect of great spiritual blessings.

—J. K. Wheeler a Wheaton graduate in 1873, and now a student in the Theological Seminary at Morgan Park has received a call to the church at Marengo, Ill.

—It is estimated that the Baptists receive an average of seventeen converts for each year of home missionary labor, and forty-three converts for each year of foreign missionary service.

—Dr. C. R. Blackall of this city, for a long time connected with the Baptist Publication Society and a very successful Sabbath-school evangelist, expects to remove to New York in March. The change will be quite a loss to Baptist interests in this city. Mrs. Blackall is treasurer of the Woman's Baptist Missionary Society of the West.

UNITED BRETHREN IN CHRIST.

—The church at Coleta, Ill., have lately bought and fitted up a new parsonage for their pastor, Rev. N. F. Gardner.

—The wife of Bishop Castle of Philomath, Oregon, was at last reports lying at the point of death, having been declining from disease of the lungs for some time.

—The address of Bishop Wright at the Illinois State Convention has been printed entire in the *Telescope*. It is among the most valuable documents yet contributed to the reform, and there is a desire that parts of it should be reproduced in tract form.

—Revivals are reported in the *Telescope* at Highland, Virginia; Portage, Ohio; Poplar Grove, Michigan; Grafton, Virginia; Maple Grove, Illinois; Springfield, Pennsylvania; New Hope, Ohio, and Robeson, Kansas. From a part of these places 89 conversions are reported and 66 additions to the church.

—A new form of devil worship is reported by missionary Gomer at Shengay, western Africa. He writes: "The enemy has been very busy in many of the villages where we have been holding meeting. I have frequently told the people in these villages that God sent us, and that the Bible we bring them is a message from God and they must hold the word. On last Sabbath I visited some of the villages near Bomphetook. In the road near the towns I saw wreaths, or "cottas," as they call them, made of grass and leaves. I learned from Lucy Curtis that some people have been going round to the different villages, claiming to have a secret message from God to the people, and each person must pay for it two bottles of rum, one head of tobacco, and one barr in cloth. They came to Mannoh and made fools of several of the people; but some went to Lucy first, to know about it. Among them was the head-man for the town. He and his son are among the most faithful seekers. He is a country doctor; but in all things he consults Lucy first, to know if it is right. When he refused to pay for this secret message the people were very angry, and said that he, too, wanted to be a white man. All who get this secret must wear one of these grass "cottas," or wreaths, for several days and then leave it in the public road. They tell the people that whoever refuses to pay for this message from God will have to suffer greatly. I learn that some have had to pawn their clothes and other things. One poor woman had nothing but some empty bottles, which were refused, and the poor woman was sorely distressed."

FREE BAPTIST.

—A two day's meeting was lately held with the Hillsdale and Branch Free Baptist church, Michigan, in which the work of grace was revived and some souls brought to Christ. A good work of grace is in progress in the church at Scipio. The next session of Hillsdale Quarterly Meeting will be held the second Saturday and Sabbath in January with the Woodstock church, Lenawee county. A meeting to organize a new Q. M. will be held with the South Allen church two miles north of Elder H. S. Limbocker's, to commence Friday evening, Jan 11th, and continuing through Saturday and Sabbath.

UNITED PRESBYTERIAN.

—The Edinburgh U. P. Presbytery has adopted a resolution condemning the action of the government with respect to the Afghan war.

—The United Presbyterian Home for Orphan and Friendless Children was formally opened for the baptized orphan or half orphan children of the church who are destitute, in Pittsburgh on New Year's day. Friendless children who may claim the attention of the church will be received though not connected with it.

—Rev. J. M. Adair of Stone Valley, Pa., has sent a contribution to the Foreign Mission Board, with which is connected a touching history. Bro. Adair writes to the Secretary: "Enclosed please find draft on Union National Bank, Philadelphia, for five hundred dollars for the Board of Foreign Missions. This is the money left by Mr. James Barr, a young man of this congregation, who died several years ago, eighteen years of age. He requested that $2,000 of his share of his father's estate should be given—part for the purchase of a congregational library, and the rest to our foreign mission work."

MISSIONARY.

—The Rev. Dr. Gulick, of Tokio, Japan, writes as follows:

"Several copies of the Japanese Scriptures and other Christian books were some time since given by the Rev. Mr. Neesima, of the American Board Mission, Kiyoto, to the officer of the prison at Otsu. He passed them over to one of the prisoners, a scholar, whose crime was that of manslaughter. About six months ago a fire took place in the prison, when the entire body of prisoners, numbering nearly one hundred, instead of improving the opportunity to make their escape, assisted in putting out the flames, and remained to a man to be again imprisoned. Such a remarkable circumstance occasioned inquiry as to the cause, when it appeared that the scholar among them had been so impressed and convinced of the truth of Christianity, that he had taught it to his fellow-prisoners, and Christian principles, combined with his personal influence, had such power over them as to restrain them from fleeing when the doors of their prison were opened. The scholar was consequently pardoned, but he remained in Otsu to still teach the prisoners. He has opened a Chinese school for young men, where Christianity is taught, and it is said he is now preparing to reprint a Chinese commentary on the Gospel of John, with Japanese connectives, to render it more readable to Japanese scholars."

—The British consul at Tientsin, China, writes to the committee of the famine relief fund in Shanghai as follows:

"The officials treat the missionaries now with the most marked cordiality, and assist them in every way in their power. I shall have more to say on this subject before long. As for the people, Mr. Smith (one of the distributors) triumphantly tells us that they have at last 'opened their houses,' and that the distributors have, since last autumn, seen more of real Chinese life than all the other missionaries put together since China was opened to them. He is not exaggerating. The advent of the foreigner in all the places which have been visited is now hailed with delight, and the utmost courtesy and hospitality extended to them, not only by those who taste of their generosity, but by those who will never need it. The distribution of the funds your committee have so kindly sent by the brave and judicious band of missionaries now engaged in the work will do more really to open China to us than a dozen wars. That obdurate class, the literati and gentry, are beginning to modify their views with regard to foreigners, and are confessing that their efforts for the relief of the suffering millions is not only an example to them, but has really been the incentive which has produced Chinese action."

GENERAL.

A return of the religious communities and associations has just been drawn up by order of the French government. The census of 1876 showed the existence of a religious population of 158,040 persons, of whom 127,753 were women and 30,287 men. The 127,753 females are divided among 844 communities. They possess 259 central houses, 585 independent establishments, 3,137 branches; they own 5,527 private schools, and 10,951 public. The 30,287 men form a certain number of communities, of which nine only are authorized; some devote themselves to teaching and possess the character of establishments of public utility, but the remainder of them have no legal existence, and may at any moment be dispersed by an administrative measure. They have 608 establishments and 768 private schools. They also direct public. The unauthorized religious associations of the women are 602 in number, and present an effective force of 14,003 members. About 100 of these establishments have been formed since 1870. As for the similar unions of men, they possess 384 establishments, with 7,444 members. Some of them have their central house in France, but a considerable number, about 140, have their chiefs and directors in Rome. In the first rank among those associations is that of the Jesuits, which possesses no less than 57 establishments in France, with 1,487 avowed members, of whom 123 are in Paris.

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Some Questions for the Cynosure.

1st. When the ritual of the Grand Lodge of Pa. employs the phrase "O Lord God," as it does, is it to be regarded as a valid recognition of Jesus Christ?

So affirms a Masonic Anti-mason Baptist minister. He says he don't approve of the lodge and yet "pleads for Baal." When Masonic works use the word *Lord*, with what bearing do they employ it?

2d. In the *Cynosure* of Oct. 31st, is the article headed, "Hail, Masonry Divine," published originally, if I remember correctly, in the *Banner*, addressed to "Brother Graham," I think. In this article the writer, in the most forcible and emphatic way, sets forth the claims of Masonry as a religion to save. This piece was read to an Anti-masonic (?) minister, who claimed that it was the work of Anti-masonry, and not the language of a real Mason. Now, if you can in any way send us the demonstrative evidence of the genuineness of this piece, and so stop the mouth of perverseness itself, and not put you out too much, please do so. Please explain a little further. What is the *Banner?*

N. Callender.

Reply.—1. The term Lord, or God, in craft Masonry, means always their "Grand Architect of the Universe."

2. The article was republished in our columns from the *Christian Statesman.* Its author we do not know. There are some parts of the article which seem too truly spoken for a Freemason. Will the *Statesman* give us the author's name? The *Banner* is a local paper, published, we believe, in Aledo, Ill.

—Good Templarism in Canada does not prosper in spite of the good cause of temperance which it professedly champions. It is reported that the lodges of the Dominion last year initiated 8,194 new members, and restored 386; in all 8,580 additions. This is more than balanced by: violators of pledges, 1,358; expelled for drinking, 879; suspended, 975; expelled for non-payment dues, 4,933; withdrew, 2,707; died, 97,—a total of 10,949, and a net loss of 2,369.

News of the Week.

—A prominent murder trial concluded last week in this city with an acquittal for Mrs. Clark indicted for the murder of her husband last summer. On a similar accusation, a jury in Janesville, Wis., convicted a Mrs. Mack of murder a few days ago.

—The twenty-fifth anniversary of the opening of the Chicago water works with one engine has just passed. Now there are eight engines, two pumping stations, 430 miles of pipe, and the city consumes 50,000,000 gallons per day. The works have cost $8,344,000 and paid an excess of $1,000,000.

—Dr. Howard Crosby of the Society for the Suppression of Vice in New York city, says there are 1,739 less low drinking places than there were a year ago.

—The ten charitable institutions of Illinois estimate their expenses for the coming two years at a total of $2 027,000, being $1,400.000 for the four insane asylums; $320,000 for deaf, dumb and blind; feeble minded children, $195,000; soldiers orphans, $94.000; eye and ear infirmary, $47,000; reform school, $65,000.

—Major J. W. Powell looks at the Indian question from the ethnologist's standpoint, and holds that in the matter of lands, customs and belief we must deal with the Indian as he is, looking to the slow but irresistible influence of civilization to effect a change, or we must reduce him to abject slavery. He would deal with all Indians as they are dealt with in the Indian Territory, and not make any effort to convert them suddenly to the white man's way of doing things.

—In his speech in the Senate, on Southern elections, Senator Blaine said: "One hundred and six representatives in Congress were recently chosen in the States formerly slave holding. The Democrats elected one hundred and one, or possibly one hundred and two, and the Republicans four, or possibly five. Thirty-five of these representatives were assigned to the Southern States by reason of the colored population; and the entire political power thus founded on the numbers of the colored people has been seized and appropriated to the aggrendizement of its own strength by the Democratic party of the South."

—A general blockade of the railroads followed the storm of last week. Telegrams from New York last Wednesday said trains are blockaded on the New York Central and Erie roads west of Rochester, but there seems to be no interruption east of that point. No trains, it is understood, have left Buffalo to-day on either road, and the stock trains are blockaded there. The drifts are said to be six or eight feet deep, and each road has two hundred or three hundred men out working. In the northern part of the State the snow is very heavy. One train going toward Watertown has been stuck in a snowdrift fifteen feet high for two nights.

—The Supreme Court adjourned last week until after the holidays. Chief Justice Waite has decided, at the request of the President, to preside at the trials of persons indicted for intimidation, violence, and fraud at the recent elections in South Carolina. It is expected that the cases will be ready at the April term, and the President is desirous, for obvious reasons, that the highest judicial officer of the government should preside, and decide questions that will arise in the conduct of the cases. He believes the country will have confidence in Chief Justice Waite's impartiality, and respect his opinions.

—The Berlin government is not relaxing its precautions against the evasion of conscription, even to facilitate the departure of Socialists. One Mandl, a naturalized American, has been prohibited from lecturing in Berlin on the improved prospects of the Western States of America, on the ground that not only Socialists, but a considerable portion of well-to-do Germans would emigrate.

—Reports are full of the reappearance of the nihilist specter in Russia, and all sorts of demonstrations are apprehended. One is said to be planned for Dec. 26, the anniversary of the outbreak on the accession of the Emperor Nicholas in 1826. The police are busy everywhere tracking the conspirators, and within the last week a number of arrests have been made. Quite a raid is made against the students who wanted to present a petition to the heir-apparent. There is even a rumor that the government seriously thinks of closing the university for this year.

—It is stated that eighty persons were killed or wounded in the recent encounter between the militia and students at Kieff, Russia.

—A dispatch from Lahore reports that Yakoob Kahn has been proclaimed by the chiefs of one of the great Afghan sections. Opinion is divided as to his future course, but the defection of the Ameer's troops, who, at Jelallabad even, joined the British, will probably compel him to accept the terms if coupled with a guarantee against his father and the Russians. This might obviate even the temporary occupation of Cabul by British troops. A Quetta dispatch says the Governor of Candahar has informed the Ameer that opposition to the British is futile.

—A correspondent telegraphs that General Roberts of the force invading Afghan, convoked the principal inhabitants of the Kuram Valley at Peiwar and Ali Kheyl, and informed them that the Ameer's rule had passed away forever, and henceforth they must look to the Empress of India.

—It is stated that Russia's participation in Afghan affairs will probably be confined to offering Shere Ali the usual hospitality to royal visitors and maintenance.

—A special from Geneva, Switzerland, reports that great distress prevails in that country. There are 6,000 unemployed persons in Geneva.

—Germany is said to have so increased her railroad facilities Franceward that she can have 600,000 men en route for the frontier at one and the same time. Likewise she has in all sixteen bridges across the Rhine.

—A London cable dispatch says: "The steamship Emily B. Souder, which left New York on the 8th of December for Turk's Island and San Domingo, foundered at sea when two days out from New York. This news reached London from Kingston, Jamaica, telegraphed by Lloyds' agent, who states that two of the crew had just landed at Kingston. What became of the passengers, officers and remainder of the crew, is not known, but the seamen picked up believe that all others on board the steamer were drowned."

—A passenger by the steamer Granada, arrived from Panama at San Francisco, reports that as the Grenada was leaving Mazatlan, bound north, news was received of a severe battle between the forces of the clerical chief Lerma, and the national troops under General Escudero, military commander at Guadalajara. Lerma, with his Indians, had captured the town of Tepec in the name of the clerical party and there held high carnival for a few days. He also held the road leading from Tepec to the seaport of San Blas. Upon the advance of Escudero, Lerma marched out to meet him, but was totally defeated and most of his adherents captured, of whom eighteen were immediately hanged. The balance of those captured, claiming to have been forced into the rebel service, were allowed to go to their homes.

Home and Farm.

Cooking Meats.

Bread and meat should be among the simplest and least difficult articles of food to cook, but for lack of care or through unpardonable ignorance they are the most frequently spoiled. For the present we only propose to speak of meats.

Where there are no reasons for stringent economy and the choicest pieces are selected, there is no excuse if they are not so cooked as to give the highest gratification. For those who are compelled to choose the cheapest, not the best, there are many ways by which a little skill and a fair amount of good common sense can make even the poorer portions quite satisfactory. Indeed, sometimes the cheapest cuts give more pleasure than the choice joints that wealth provides, because the one is daintly dressed and finely seasoned, carefully cooked to a turn, and its plebeian origin skillfully covered by a good farmer's sensible wife, and the other ruined by the reckless carelessness of the expensive cook whom no one dare censure or direct.

Attention to the art of seasoning, a fair knowledge of the modes of making tough beef tender, nutritions and palatable, are important items in domestic education. Many housekeepers are very careless in giving their directions or in their own use of seasoning, and thus often spoil what might have been delicious. We say "careless," but too often it is the result of ignorance. The injudicious use of salt, pepper and herbs has ruined many a meal that should have been most excellent, and added the tortures of dyspepsia, the usual penalty for such ignorance or misuse of seasoning.

It is a common practice of cooks and often those who are called good housekeepers, to sprinkle salt over meat when just ready to be put over the fire. Now, to salt any meat before it is well heated through—or, better still, half cooked—will injure very materially the best ever sold in market, and certainly quite spoil a poor article, no matter whether it is steak, roast or stew. It will harden the fibers, toughen the meat all through, extract the best part of the juice, make it very injurious to the stomach and give no pleasure to the palate.

It is difficult to impress upon cooks, or careless, incompetent housekeepers, the simple rule that salt should not be used in seasoning meat or poultry until partly cooked, and on the contrary, that pepper and herbs, if used, should be added at an earlier stage; because all such seasonings release the best part of their flavor more readily by the action of heat, though not at so intense a degree as to evaporate and thus lose the most delicate part of their flavor.

Rapid cooking and intense heat are as injurious to meats as to the seasoning. Long, gentle cooking—simmering—is best for even the choicest of meats, except in broiling. Pepper, spices, herbs, if used, penetrate all through the meat

when cooked slowly; but the best flavors evaporate under rapid cooking. A poor, cheap, tough piece of meat is hardly eatable, certainly not digestible, unless these precautions are strictly observed: but it can be made wholesome and delicious if they are properly understood and remembered. The French understand the power of slow cooking to preserve all fine flavors. If they had not such great fondness for garlic theirs would be the perfection of meat cooking.—*Christian Union.*

Excellent Receipts.

GREEN TOMATO PICKLES.

Slice one-half bushel of tomatoes into a jar, sprinkling salt between the layers, and let them stand over night, drain and boil in clear water for five minutes, drain and take one-half gallon of vinegar and three pounds of brown sugar, and spice to taste (pepper, allspice, cloves and cinnamon) boil and pour over tomatoes in jar. Let it stand till cool, drain and scald vinegar and pour back over tomatoes.

CHEAP FRUIT CAKE.

Three teacups of flour, one coffee cup of sugar, three-fourths teacup butter, three-fourths teacup of of sweet milk, three eggs, one pound raisins, one pound currants, one teaspoonful baking powder.

FRUIT CAKE.

One-half cup butter, one-half cup brown sugar, one-half cup molasses, one-half cup sour milk, yolks of four eggs, one and one-half cup of flour, one cup of raisins chopped, one cup of currants, one-half teaspoonful of soda, one teaspoonful of cream tartar, one teaspoonful each of cloves, cinnamon and nutmegs.

PLAIN FRUIT CAKE.

One cup of butter, three cups of brown sugar, three cups of sour milk, six cups of flour, two eggs, two cups of currants, two cups of raisins, one and one-half teaspoonfuls soda, nutmeg, cinnamon and cloves. Add fruit last and bake in two tins.

Never put alcoholic liquors into fruit cake.

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Subscriptions Received During week ending Dec. 28, 1878, from H Archer, Sen., I O Bayles, I Bancroft, A S Boyd, R Berry, M R Britten, W Bow, A Cartton, P B Chamberlain, E B Cunningham, W D Clay, Mrs G W Cadwell, Mrs M Dening, J J Deen, N Daniells, E Dolph, F H Ewing, J Excell, G W Fast, B Gaddis, J Gage, C F Hammond, H H Hinman, C Haverfield, J Hodson, A Hamilton, D Jones, J Kilgore, H S Limbocker, L Lester, W N Lovell, A L Lamphear, W Lindsay, W B Loomis, A J Londenback, H P Marks, L W Mathews, S S Martin, G McKinnis, S P Miers, J McFarland, L Mann, E Marcy, Mrs S H Nutting, A L Post, S P Poole, C Quick, T C Radabaugh, Mrs L W Rowley, L Reeve, R Rogers, B Roher, J M Round, J Steele, J P Stoddard, R L Smith, L Scovil, H R Scherick, O Sholes, E Trickel, D Varney, B Williams, W G Walters, E White, S C Young.

Market Reports.

Chicago, Dec. 30, 1878.

GRAIN—Wheat—No. 2		82⅝
No. 3		69½
Rejected		51
Winter	93	94
Corn—No. 2		30¼
Rejected		28
Oats—No. 2		19⅝
Rejected		17
Rye—No. 2		44
Bran per ton	7 50	7 75
Flour—Winter	4 00	5 00
Spring	1 75	5 00
Hay—Timothy	7 50	7 65
Prairie	5 50	6 00
Mess Beef	8 00	9 00
Tallow	6½	6¾
Lard per cwt		5 35
Mess pork, per brl	6 05	7 85
Dressed hogs		2 85
Butter medium to best	10	25
Cheese	8	8
Beans	75	1 35
Eggs	19	20
Potatoes per bu	35	55
Apples	1 00	1 75
Seeds—Timothy	1 00	1 10
Clover	2 75	3 85
Flax	1 16	1 20
Broom corn	1	4¼
Hides green to dry flint	5¾	14
Lumber—Clear	27 00	34 00
Common	11 00	13 00
Shingles	1 50	2 90
WOOL—Washed	26	35
Unwashed	15	24
LIVESTOCK Cattle Choice	4 80	5 25
Good	4 00	4 75
Medium	3 50	4 00
Common	2 20	3 25
Hogs	2 50	2 75
Sheep	2 50	4 50

New York Market.

Flour	$3 40	8 00
Wheat—Spring	77	91
Winter	1 03	1 11
Corn	44	48
Oats	29½	34
Rye		58
Lard		5¾
Mess pork	7 05	7 50
Butter	16	27
Cheese	6	8½
Eggs	26	27
Wool	10	42

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THE CHRISTIAN CYNOSURE.

"In Secret Have I Said Nothing"—*Jesus Christ.*

EZRA A. COOK & CO., PUBLISHERS, NO. 13 WABASH AVENUE.

CHICAGO, THURSDAY, JANUARY 9, 1879.

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Notices.

An adjourned session of the Committee on the Associated Churches of Christ is called to meet in the President's office, Wheaton College, Wheaton, Ill., Monday, Jan. 13, 1879, at 7 P. M.

J. F. BROWNE, Sec.

NOTICE.

I will, D. V., be in Marion, Grant county, Ind., Jan. 15th and remain in the county for ten or twelve days for work if the way is open. I should be glad to speak twice each day, afternoon and evening during my stay, if friends will make the appointments. Will Bro. Isaac Elliott look after the matter in Marion, Bro. David Thomas at Fairmount, Bro. Jeremiah Howell at Jonesboro, Bro. Joseph Bond at Bethlehem, and any others who are interested at points in the county. I desire also to visit Bunker Hill and Peru after leaving Grant county. Will Bros. Jennis and Crane maka a note of this and if they want bills send for them at Marion by the 15th. If the friends in Iowa get ready for their State Convention Febuary 4th, 5th and the Nebraska friends for the week follcwing, it will keep me moving and parties who want help must make an effort to keep me at work day and night while I am with them.

J. P. STODDARD,
Sec. N. C. A.

—Past Master Ronayne will be in Angola, Ind., in a few days, could not friends in contiguous parts of the State arrange for meetings at the same time and lessen expenses?

CHEERING.

Our publishers look cheerful like those facing the sunrise. I have not the details, they will be given in their place, but some letters have been handed us which, like clear glass, help us see further into heaven.

One says: "I renew my subscription for the *Cynosure*, and you may expect my name so long as I live unless reason fails. I give no money to any preacher who belongs to any secret society, nor give a vote for them. God being my helper I will work for the good of your paper and get names if I can.—G. CROOK, Concord, Pa."

Mr. Joseph Craig sends four names from Lima, Ohio. Richard Green sends three names, and says: "I will canvass for your paper this month and do what I can." Mr. Green is seventy-six years old. God promises a time when "The child shall die an hundred years old."

When I was twenty-six years old I lectured for the abolition of slavery in Fayetteville, Franklin county, Pa. That was many years ago. Do any of the citizens remember me? When I was in Fayetteville, Thad. Stevens was alive, and Ritner (Anti-Mason) was governor. At Chambersburgh I stopped at Noel's Hotel (stone building) who defended me from a mob. That night Mr. Noel sat till twelve o'clock at night telling me how he and Mr. Madeira helped fugitive slaves. There are no slaves now. God grant that soon there may be no lodge slaves.

Now here comes a letter from J. S. Yankey, with twelve names for the paper. Mr. Mosher sends $20 from Stillwater, New York, and says of his money, after directing its application: "If I can see it has accomplished any good, I shall be well repaid." Ira Greene sends eleven names from Rossville, Illinois. J. Shoemaker sends twenty-four names from Albion, Iowa, and says: "We prize your paper very highly. It does much good in our little town." Praise the Lord!

But I shall trespass on Mrs. Cook's department. When Prof. Blanchard had been speaking awhile against the lodge he said: "Father, there is one consolation. It brings us to be associated with the best men and women on earth."

10,000 SUBSCRIBERS.—*Read Past Master Ronayne's letter.*

Topics of the Time.

Howard Crosby claims that the temperance movement going on in New York under his direction, last year shut up 1,739 groggeries, nearly all of which had been licensed as hotels. Notwithstanding this and other agencies there were reported 200 arrests for drunkenness in that city on New Year's day, and over fifty women on the day after. In Washington city there is a decided improvement on the social customs of a few years ago. The correspondence of the daily press states: "It was a noticeable fact, and one that will call out universal commendation, that no wine was offered to callers, in any shape, at the receptions of the Cabinet or Speaker Randall. A punch-bowl of lemonade was substituted at some places. This is unusual, and not owing entirely to the good influences of Mrs. Hayes, for the Cabinet are all temperate men, and their wives are temperance women. It has been customary to find claret or champagne punch at nearly all New Year's receptions in Washington, and at many houses a buffet well laden with liquors has tempted callers heretofore. But the many who went to the farthest to-day, and tasted the most lunches, saw less wine than was ever offered before in Washington on a similar occasion."

There seems to be a very comfortable state of the public mind respecting the quiet way by which specie resumption has been brought about. Everybody was prepared for a day that two years ago was anticipated with more or less doubt. Perhaps the most significant event of the day was the closing of the famous "Gold Room" of New York, where the heaviest gambling in the country has been carried on for seventeen years; where not a cent has been added to the public stock, but whose wild speculations at the expense of public honor during the war make the closing of its doors a public gratification. Even the Greenback party has a certain satisfaction in the fact that paper money, being otherwise at par, is more valuable than coin because more convenient to handle.

The old year went out with a cold wave that swept across the country along the 42d and 43d parallels of latitude, sending the mercury down to twenty-four and twenty-eight degrees below zero in some parts of the lake region and covering New York and northern New England with snow drifts, in sharp contrast with the fine open weather of the first of December. What is the most remarkable feature of the season is that while Iowa and northern Illinois are covered with a foot or two of snow there is hardly two inches at St. Paul, Minnnesota, and the thermometer shows such contrasts as these: St. Paul, January 3d, "Five degrees below zero;" St. Louis, same date, "The weather is intensely cold. The mercury is 18 degrees below zero." While every thing is locked in frost at the south end of Lake Michigan, at the north the ice had not, ten days ago, formed so as to interfere with even sailing vessels. For the first time in many years the James river, in Virginia is frozen over. The city poor are first to feel the bitterness of this severe weather and the scenes about the offices of the commissioners for the poor are harrowing in the extreme. The universal demand is for coal, and the miners and dealers in this staple wish their facilities for marketing were doubled just now. Their harvest may be as short as it is good.

A review of the railway mortality in the United States for 1878 brings forward some instructive figures. Forty-eight roads with an aggregate length of 3,902 miles, were sold under foreclosure. Their capital stock was $151,616,700 and their bonds and debt $160,014,500, or a total liability of over $311,600,000. In comparison with the two previous years, while the mileage is nearly the same in each, yet the invested capital locked up during 1878 is nearly a hundred million more than in the two preceding. During last year, also, there were twenty-seven roads representing an investment of $92,385,000 in bonds and debt over which receivers were appointed. So that in one year we have seventy-five roads in which are invested nearly $404,000,000 which are paying no dividends and little or no interest. With such an amount of unproductive capital for one year's work it is no wonder that we suffer from "hard times," when we remember that this evil has been growing on us for several years, and represents but a single class of investments.

10,000 Subscribers.—Read the publishers' column.

Masonic Ode.

TO BE SAID OR SUNG AT THE OPENING OF A NEW LODGE.

[From Webb's Monitor, New Edition.]

Behold they come!—the sly and mystic race,
With sacred symbols, and with wise grimace,
And awful solemn serio-comic face!
'Tis ten to one that the most pious there
Will crack a joke by uttering a prayer.
O merry Masons! ye are funny folk,
To seek salvation through a crafty joke!
Whose faith unshaken rests upon the lodge,
Whose hope seeks office through that artful dodge;
And whose great charity whate'er may come,
Always begins and always ends at home.
Or if ye give a sixpence to the poor,
Another goes for drink behind the door.
O merry Masons, put your aprons on,
And sing a hymn around the demijohn!

Why should ye weep, or put black mourning on,
Or run that rig upon the widow's son?
Ye need not weep, nor longer wail or moan,
Immortal life is yours through Ma-ha-bone!

If some high office you would fain pursue,
And fail, and fail, and know not what to do;
If cruel Antis have you on the hip,
Then try, my friends, the Enter'd Apprentice grip!
If that fails,—then try the second degree;
If that won't answer, there's the third, you see.
The mighty Master Mason's grip, 'tis plain,
Must bring you standing to your feet again.

Then weep not, Masons, neither wail nor moan;
Immortal life is yours from Ma-ha-bone!
And now, my brethren, since our labor's done,
We'll take refreshment from the demijohn.

—Am. Freeman.

Masonic Gregrees.

BY H. H HINMAN.

In Africa, as in all heathen lands, the tone of morals is very low. But in default of consciences superstitious fear becomes an accessory of government, and is often appealed to for the protection of life and property. A *gregree* hung on an orange tree will protect its fruit from theft. "Thou shalt not steal" has not come to be a part of the code written in the pagan's heart, but fear of the "medicine" and "the devils" that reside in the gregree is an important factor in his character.

Now Freemasonry, true to its pagan character, has its gregrees, and they are used with certain advantages. The square and compass fastened on the vest of a Mason protects him against all fraud and violence on the part of his fellow pagans. He says, "Behold my *gregree*, and remember how you swore that sooner than cheat, wrong, defraud or do violence to any one wearing *this symbol*, you would have your body severed in two," etc. "The gentleman who sits in the car seat next back of me has no such protection. Should you take *his* watch there would be nothing to fear but the uncertain course of the law; but touch not *me* for by this talisman I am sacred to all Masons."

Sometimes a lady dons the symbols of Adoptive Masonry to advertise the fact that she is a Master Mason's wife, sister or daughter, and this dreadful gregree is most awe-inspiring. Its language to all the great fraternity is, "This person is sacred. This character is inviolable. That meek-looking sister back there has *no* gregree, and even though she be the wife of a Mason you do not *know* it to be so. Consider then your opportunities. Take due notice thereof and govern yourselves accordingly."

A gentleman in Africa who had shot a man, told me his life was saved by putting up a gregree over his door. What wonderful things have not these gregrees done for E. K. Avery, S. J. Keith and Rev. H. Hayden of Connecticut? What a blessing they would have been to those poor sisters, Ellen Jewett, Eden Slade and Mary Stannard? Would it not be well to dispense with all law, all conscience and all other religion, and simply hang gregrees on our persons, our characters and our treasure? In other words, which is the better, Christian civilization or African paganism?

What does the word "Cowan" Mean?

We do not find this Masonic word *cowan* in the earlier editions of Webster. The reason is probably that Masonry had not assumed such an important place in public estimation as it has of late years; and the word was little known, or was regarded as a kind of thieves' lingo, not worthy of a place in a decent dictionary.

We presume that the word comes from a Greek word signifying *dog;* and its meaning as applied by Masons, is designed to include all who do not belong to the Masonic lodge.

By referring to the last chapter of Revelations, supposed to be written by one whom the Masons claim as a distinguished member of the craft, we find this verse, viz: "For without are dogs, and sorcerers [or poisoners] and whoremongers, and murderers, and idolators, and whosoever liveth and maketh a lie."

These characters, of which "dogs" take the lead, and may perhaps be regarded as the head and representative of all the others, are on the outside of the high walls of the Holy City, the New Jerusalem, at whose gates stand angels; and "blessed are they who may enter in through the gates into the city."

Now by the word *dogs*, the sacred writer undoubtedly means that class of men whom we call *cynics*, who see no more difference between sacred and profane things than dogs would. It is a very bad class of men, and they are put at the very head of the list of exceedingly wicked persons by the writer of the Revelations. St. Paul, also, teaches us to "beware of *dogs*."

Is the New Jerusalem the Masonic lodge, with angels at the gates as tylers, to keep out all "cowans" and other profane persons?

If so, what a spectacle do the "sly craft" thus present, shutting themselves up in the holy city, illumined by Masonic light, and shutting out Christian people as so many dogs and profane persons! Is not this conceit a very cunning one? Is it the origin of the Masonic order or degree of "Princes of Jerusalem?" Only think, a set of red-nosed poisoners (poisoners of the the truth as well as of strong drinks) whoremongers, murderers, idolaters, and lovers and makers of lies (for Masonry is nothing but a mass of lies), taking possession of the city, and shutting out decent people as so many dogs! This is Freemasonry. It is a compound of impudence, falsehood and avarice, and makes use of the terms of the Bible and of the words of the law in order the better to circumvent and defeat all law, human and divine, except its own.

Freemasonry is a cynical sneer at the Christian religion. It is a foreign institution, and not

AMERICAN.

The Lord Jesus Insulted and Refused.

EDITOR CYNOSURE:—A short time ago I was examining the "Ancient Ceremonies" of Masonry as given us by the celebrated Masonic author, Daniel Sickels, in his Freemason's Monitor. In the funeral services I found, commencing on page 205, that beautiful hymn:

"Thou art gone to the grave but we will not deplore thee,
Tho' sorrow and darkness encompass the tomb."

The Christian hymn book has the next two lines thus:

"The Saviour has passed through its portals before thee,
And the lamp of his love is thy guide through the gloom."

But that wouldn't be Masonic; the grave of Jesus must be robbed that the lamp may be set up at the grave of Hiram. Listen to them:

"The good has passed on through its portals before thee,
And the cassia blooms greenly to lighten the the gloom."

You will recollect that when the Fellowcrafts went in search of the lost Hiram one of them became weary and sat down to rest, and in attempting to rise he caught hold of a sprig of accacia, which yielded so readily that his suspicion was aroused, which led to the discovery of the grave, and the raising of the rotten, stinking Hiram. On page 202 (same book) he speaks of it as follows: "This evergreen which once marked the temporal resting place of the illustrious dead," etc. Now it is a well known fact that there are thousands of Masons who do not believe this "Hiram Abiff" story. And yet ministers of the Gospel will sing of that lying legend at the grave of a professed Christian—yes, at the grave of a brother minister—rather than of the resurrection of Jesus Christ.

Whether the acacia does "bloom greenly" or not I am not able to say, not being acquainted with the shrub; but true or false, sense or nonsense, it must be altered to get rid of the hated name of the Saviour. And all through the hymn it is changed to get rid of the name of the Redeemer. The last line,

"Where death hath no sting since the Saviour has died."

is made to read,

"In the blest lodge above where the faithful abide."

But perhaps some Mason may tell us that there are scarcely two hymn books that have it exactly alike. We admit it; but the Masons only have changed it so as to rob Christ.

On page 205 we find the following: "Then let us improve this solemn warning that at last, when the sheeted dead are stirred, when the great white throne is set, we shall receive from the Omniscient Judge the thrilling invitation, 'Come, ye blessed, inherit the kingdom prepared for you from the foundation of the world.'" While he was about it why did he not quote it correctly, "Come ye blessed *of my Father?*" (Mat. 25:24) Ah, that would have been an admission that Jesus is to be the Judge, and of course that would never do. These facts with a Christless prayer to open and another to close the services, would be sufficient, one would think, to show in what estimation the founder of the Christian religion is held by Freemasons.

J. G. MATTOON.

Evening Thought.

Do we really believe that there is a happy company of redeemed ones above? Yes, and there is joy in heaven when the sinner repents. What shouts! What praises echo! Whose are those voices which are so full of exultant melody? What is the song? The redeemed shall be a great multitude which no man can number, and their song is, "Salvation to God who sitteth upon the throne and unto the lamb."

"Yes," says the desponding one, wearily going onward, and whose feet step on slippery ground, "*They* can sing, but how shall I ever get there? I shall die on the way!"

"Fear not," salutes his ear, and as he again looks to Jesus his way is straight and the path is pleasantness and peace. How full of praise he is now! Would any one think that the object of his worship was "Fearful in praises!" The redeemed in heaven and on earth seem to have no fear, and yet there was seen the "great white throne, and Him that sat on it, from whose face the earth and the heaven fled away!" Glorious in holiness! Fearful in praises! The judge of man, of every man, small and great, the living and the dead shall stand up before God—must appear before the judgment seat of Christ!

Justice will be done there! Not one shadow of wrong will be found in any one case from Adam to the the latest man of the race! Each will reap as he has sown. That law so little regarded now will be carried out. Those without law shall have justice, and be rewarded for well doing or "perish without law," and those who had the law shall be tried by it. And yet how wondrously the man Christ Jesus, once despised and crucified, shall appear as the glorified judge with all power as

indeed he now has in heaven and earth! The law of faith in Him, oh, how precious then, how precious now! The cup of cold water will then have its rich reward! How strange that men who cannot discover all the laws even of matter should call in question the laws of God in his spiritual kingdom as revealed in his precious Word!

The law of electricity is only partially known and new developments are almost daily surprising the nations! Is the law of Faith in the Lord Jesus so limited in its power and effects that superficial sceptics like Ingersol can define its limits and scorn its power? Alas for the vanity of men! Truly the wisdom of such men is foolishness with God, who has chosen by the foolishness of preaching the good news of the Saviour's death, burial and resurrection for man, to save eternally from sin and all its dire consequence those who believe and obey him.

Blessed be the God of heaven for the glorious hope thus given to men! What a power in it to purify and win from the love of sin, and to increase the love begun in the believer's soul of Him who first gave himself for him!

Blessed are all they that put their trust in Him. *

Better Been Buried.

The well-known anti-tobacco man, George Trask, tells the following of himself:

"About fifteen years ago we gave a lecture in which we aimed to show that, as the common use of tobacco takes away desire for food, blood, muscle, health and strength, it must, without fail, shorten life, and if so, the habit would at last lead to the person killing himself, hence a breaking of the command of God, 'Thou shalt not kill.'

"As we closed, the preacher rose and said: 'I believe the argument in this lecture is final; I believe thousands who use tobacco are poisoned to death and cut short their lives. But I have a hard case to solve, and I wish Mr. Trask to solve it. I know a man within ten miles of this place, who smoked his pipe till the day of his death; and he lived to be 104 years of age.'

"We confess we were puzzled. The question was to the point and the people laughed at our expense. At last we hit upon the Socratic style of reasoning, and questions helped us out of the trouble. Sir, I asked, are you sure the old man lived and smoked till he was 104? 'Yes,' he replied. How did he look? 'He looked like an Egyptian mummy.' Had he moral feelings? 'O, no; he seemed to have no sense of God or religion whatever.' Did he manifest any public spirit? Did he like good schools, good roads, good order and the like? 'O, no; no more than a mud turtle or oyster.' Had he a family? 'Yes, a large one and a mean one — altogether too large.' Did he love his family? 'No, I think not.' Did he hate his family? 'No, I think not.' All in a word—did he love anybody or hate anybody, dead or alive, in this world or in any world? 'No, I think not.' Well, well, brother, the conclusion of the whole matter is simply this—the old man was dead fifty years ago, only you did not bury him.—*Selected.*

Supreme Circle of Honor.

Another secret temperance order is announced in the columns of one of our exchanges, under the name of the "Supreme Circle of Honor." It was instituted at Wheeling, W. Va., Sept. 11, 1878. The objects of the society, as stated by the "Supreme Secretary," are:

1st. Mutual assistance in business and in procuring employment.

2d. To create greater love for home, country and God.

3d. To teach obedience and fidelity to the laws of our country and laws of our creating.

4th. To bind together by the ties of friendship, cemented by brotherly love, the members of the order in one common brotherhood for the advancement of the temperance cause.

None but a white male of the full age of 16 years can be admitted.

In common with others of its class, this new order carries all too plainly the "marks of the beast." Clannishness condensed is the essence of its title if it means anything at all. It arrogates to be not only a "circle of honor," implying the opposite in all other temperance people and organizations, but to be "supreme" over all, pretending to exist to "create greater love for home, country and God," to teach patriotism and to push onward the cause of temperance, while it excludes the woman who makes the home and through it the country, and has done more for the cause of temperance than all the secret temperance orders the moon ever shone upon. It also excludes the black man, who of all others would most enlist the sympathy and aid of a genuine, Christian temperance society. If any man needs help to resist or overcome the drink demon, it is he whose will and self-reliance have been curbed and broken by centuries of murderous servitude under the lash of his white-skinned brother. But this new order comes along assuming to be "supreme," and from its mud-begotten aristocracy kicks out the negro whom Christ receives; kicks out the woman as beneath this "circle of HONOR," and ignores, with these, the entire temperance sentiment of the land outside its little snub aristocracy.

Is such an one a temperance organization? No. Why not?

Notice its objects, as stated by itself:

1st. Mutual assistance in business. (The second is utter bosh, and need not be uttered again.) 3rd. To teach obedience and fidelity to the laws of our country and laws of our own creating. Here we have the gist of the whole concealed under the specious cloak of patriotism, of "creating love for home" by dividing the interests of its members on the line of the sexes, of "creating love for God" by setting at naught his example who "in secret said nothing," and of teaching love for our republic by training young men to knuckle to the despotism of lodge government.

There were enough secret temperance orders, already, if that was the founder's object. The marks we have enumerated, with the fact that the official announcement of the order contains twice the words "to be known and hailed," (Masonic) and that a fee of ten dollars is charged for the charter of every lodge,stamps this "Supreme Circle of Honor" as but another of the feeders of the Masonic lodge, whose object is to maintain a few in a sham, titled nobility instead of really to work for the cause of temperance. Dr. Charles Jewett, the veteran temperance lecturer, says in his book that these secret temperance orders have put back the cause of temperance in the United States forty years. Of one thing we may rest assured. The principle of oath-bound secretism has *no place* in any reform movement, and so far as it obtains a place will *always* hinder the work. True reform work is always work for Christ, in the highest sense. Christ was our example in all things." He said nothing in secret, and commanded his disciples, "What I have told ye in the ear, that preach ye upon the housetops." We must follow our leader or lose his leadership and be entirely defeated. The weapons he has given us for our use in overcoming evil are prayers, faith and open and above-board work. Secretism is the weapon of the devil, and darkness the uniform of his army. Exchanging God's weapons for Satan's, no wonder the latter has worsted us in the fight, and those who might be Samsons for God are blindly grinding for his enemies in the prison-house, behind the bars of Masonic oaths.

The paganism of the lodge was forty years ago consigned to a merited grave. To the secret temperance orders is due the credit of exhuming its foul corpse and again corrupting the moral atmosphere with its presence. They are, as it were, the Sabbath-schools of the lodge, and as its fall approaches it will merge itself into these smaller orders, ready to spring forth again at the first opportunity. The only safety is to make sure work, destroy the 'works of darkness,' root and branch.—*Am. Freeman.*

Rev. Joseph Cook on Secret Societies.

It would hardly be possible, in the presence of the power of Mr. Cook, and his popularity as a profound thinker and astounding lecturer, to fail to ask his views upon a question of such importance as that of secret societies. Such an expression is not to be expected from his lips as from Mr. Moody, who is an evangelist. He must treat the subject in its broadest sense, as affecting the condition of society in America. Mr. Cook is not fettered and bound by the obligations of Masonry (the thought of the reverse is monstrous) or any other secret society, but is decided in his views in opposition to such organizations. Until recently he has not given any public utterance respecting secret societies; but his broad view of our national peril could not fail to recognize this monster evil.

One of the ministerial contributors to our columns has for some time been in correspondence with Mr. Cook upon this subject, and the following is an extract from one of Mr. Cook's letters: "In a republic where open discussion is protected by law, there appears to me to be no necessity of secret political societies. As to the Masons, their record is such that I have never been persuaded to join them. Had they acted always openly, their subjection to criticism would have improved their record. I am opposed to secret temperance societies, and especially to the secret clubs among young men in cities and colleges."

This great scientist knows well enough the record of Masonry, and fitly does he recognize the importance of its improvement by criticism. Since the improvement can not be made in the system, the criticism should be so applied as to warn men against the monstrous heathen snare.

In Mr. Cook's opening lecture in Tremont Temple, Boston, delivered on Monday, November 4th, before the largest audience that has yet greeted him at the opening of his lectures, he treated masterly the subject, "Infidel Attack upon Property." In a series of propositions, he shows "how large is the susceptibility of America to communistic and socialistic political disease." Two of these propositions are stated thus: "It is at present estimated that 1,500,000 voters belong to secret organizations in the United States. It is their avowed purpose to acquire political power, and to govern the country in such way as to cripple capital and promote the interests of manual laborers." The statement makes no distinction between the various orders, as will be noticed. These orders pretend to be organized for different purposes; but no broad and intelligent view can mistake as to their being parts of a great net-work, the fulfillment of whose destiny is not yet. The secret purposes of each and of all can be inferred from the developments made, from the means employed, and from methods resorted to, in order to conceal from the public eye and mind the real character and purpose of these organizations. There is in this country a combination of men banded together under the most solemn oaths, and controlled by despotic minds, which waits only for the auspicious moment to accomplish its work of destruction to our freedom and social order. In a recent lecture Mr. Cook has treated the subject yet more at large; but we can not notice it now. Some have tried to stigmatize the sentiment maintained and growing against the lodge as narrow, and unworthy the broadest culture. Each development of the truth shows more clearly that under the scrutiny of pure Christianity, and the investigation of true culture and broad principles of social order and government, these organizations must go down under the severest condemnation.—*Telescope.*

A celebrated heathen said: "I wrap myself up in my own virtue." A true believer has something infinitely better to wrap himself in. When Satan says, Thou hast yielded to my suggestions; when conscience says, Thou hast turned a deaf ear to my admonitions; when the law of God says, thou hast broken me; when the Gospel says, Thou hast neglected me, when justice says, Thou hast insulted me; when Mercy says, Thou hast slighted me —Faith can say, All this is true! but I wrap myself up in the righteousness of Jesus Christ.—*Toplady.*

New Year's Greeting from Past Master Ronayne.

Since my return from Wisconsin I have been so very busy working on my new book that at the end of 1878 I had not had time even to bid the readers of the *Cynosure* and all among whom I have labored during the year just closed a "Happy New Year;" and so, if I may not be considered too late, I would like to do so now. Eighteen seventy-eight has been an eventful year in the history of Anti-masonry. I myself have worked the Masonic degrees during the year 114 times, thus bringing Freemasonry in all its horrible wickedness before at least 55,000 or 60,000 people.

There are two main human agencies, however without which I am firmly convinced all our work would be useless, if indeed we could work at all, namely, the labors of the General Agent, Rev. J. P. Stoddard, and the *Christian Cynosure*. The former is indefatigable, able, wise, and the right man in the right place, but without the extensive circulation of the *Cynosure* what can we accomplish? The God of the Bible never planted the miserable sham called Freemasonry, and hence we firmly believe it shall be destroyed because we have the word of the of the Son of God for it that "Every plant which my Heavenly Father hath not not planted shall be rooted out," but we must do our part and do it fully and well. We must always rely for success on the power of Almighty God that he will abase Hiram Abiff and exalt the name of his holy child Jesus, and while he honors us by using us as instruments to bring about this glorious result and so "prepare the way of the Lord," we ought to be diligent and energetic in our work. And there is nothing that we can do that will more speedily and surely accomplish the final overthrow of Freemasonry from popular power as to circulate the *Christian Cynosure* in every part of the land. I have not during the year made any individual effort to collect subscriptions, because I felt that could be better done by friends in the various localities where I have lectured and after people had time to reflect and calmly discuss the matter, but whether they have been as diligent in this respect as they might be I have no way of knowing. One thing is certain, however, those ten thousand subscribers must be had, and Stoddard and Rathbun and Cook and Hinman and Ronayne and every individual reader of the *Cynosure* must procure them. Friends, shall we be defeated in this effort? Victory has crowned every one of our efforts during the last four years since you and I first became acquainted and shall we fail now and so retire before an already conquered enemy?

And now with regard to my book. As I said above I am working on it almost night and day and we are rushing it through as fast as the printers and electrotypers can do it. It will comprise three main features:

First it will thoroughly discuss every part of Masonry—every ceremony, symbol and emblem—proving the whole thing to be a pagan philosophy.

Secondly it will compare Romanism and Masonry together showing the common origin of both.

Thirdly, it will compare both systems with the Bible. It will contain at least from 350 to 400 pages, and will have from 42 to 45 engravings showing every part of the Masonic institutions and every feature of the lodge when at work. It will be bound like the "Gospel Hymns," and I trust it will become an important element in our future discussions. Its retail price, when published, so far as I am now able to judge, cannot be less than $1.00. So far I have received about 250 subscribers and about $260. I shall get through with it this month if possible, and I want at least 500 subscribers at one dollar each by the time the book is published, as it will cost that, if not more, to bring it out. Each subscriber *now* receives two copies for $1.00, but after it comes from the press of course it will be supplied by Mr. Cook and others like all other books, according to their own special terms.

Friends desiring to aid me in this enterprise and at the same time to secure their books at first cost, will please send their names to me as below. They pay their money when they receive their books. Happy New Year to all.

E. Ronayne,
104 Bremer St., Chicago.

Rev. Mr. Medbury's Essay.

Some weeks since a correspondent of the *Cynosure* referred to an essay read by Rev. Mr. Medbury before the Wisconsin Baptist Ministerial Conference, in very eulogistic terms. Being a Baptist I naturally felt an interest in what a Baptist minister in these latter days would dare to read before a company of fellow ministers on the subject of secret societies and so have been at some pains to procure a copy of the *Standard* in which it was published, Dec. 12th.

It is a very able production, but I am sadly disappointed in its studied endeavor to stand on both sides of the fence at the same time. The author evidently has the correct idea of the church, its mission, its superiority to lodge organizations, and its true position in regard to them—that of antagonism—and yet he gives away his case in the following heart-sickening manner: "Many excellent Christians are identified with all the various reform and benevolent societies (he does not say secret societies but covers them with benevolent) but are they any better Christians on account of their society complications? I think not."

Again he says, "It would not be wise or right to make their society relations a subject of church discipline. The anti secret society specialist has always proved a greater hindrance to the cause of Christ than all the societies." Close after he says: "Any membership in any society save the church should be discouraged by every Christ-like means."

Is not church discipline according to Matt. 18th Christ-like, being his own specific directions? And yet he tells us that church discipline should not be used in such cases.

Further on he says, "Organized fraternity implies a mutual agreement, a social compact, a yoke of fellowship, a merging and blending of identity and accountability which must make you another man's servant in a sense never morally safe outside the church of Christ." But still the church should not use its discipline to reclaim a wanderer on this "morally unsafe" ground, no matter how long or persistently he may wander. "O, consistency thou art a jewel!"

Again in speaking of personal Christian liberty, he says, "But this becoming all things to all men does not imply voluntary yoke fellowship and fraternal relations with avowed unbelievers On the contrary it is everywhere discouraged if not positively forbidden by every revelation of the mind of Christ to the church on this point." And now, behold what the church is directed to do by the revelation of the mind of Christ it is not wise or right to do according to the mind of Rev. Mr. Medbury. What is right in theory it would be wrong to put in practice!!

"Oh, what a tangled web we weave,
When first we practice to deceive."

The impression made upon the mind in reading the essay is that its sentiments and reasoning are in the main correct, but the damaging clauses in respect to church discipline and anti-secret society specialists are sops thrown in to pacify the evil spirit of secretism. The fling at the only consistent advocates of what the essay concedes to be the correct and Scriptural principle in the matter, is but only another exhibition of the weakness of human nature under temptation.

The first Baptist was not that kind of a preacher. He laid the ax to the root of the tree and when that was destroyed the tree would fall. He was not so inconsistent as to strike the tree of evil heavy blows with one hand while he held it up with the other. There is no neutral ground on this question, and those who attempt to occupy such a place make themselves ridiculous; only the importance of the matter under consideration, when treated thus, calls for sorrow rather than mirth.

Yours etc.,
C. Quick.

10,000 Subscribers.—*Anti-masons, work and write for your paper.*

Reform News.

Illinois—First Report of the New Lecturer.

Dear Cynosure:—God is manifestly with us in Whiteside county. In spite of the cold weather and Masonic opposition I have been enabled in the three weeks I have been here to deliver ten lectures and eight sermons, and have at this time Jan. 3rd, three or four weeks' work ahead.

Have lectured in Round Grove twice; once in Green's school-house, town of Ustick; twice at Union Grove Station; twice at Prairie Center; once in the Cowan school-house, Ustick, and twice in Unionville; sometimes to large, and sometimes to small, but always to attentive audiences.

The lodge has not failed to use its most common and persuasive arguments, private slander, public abuse through the medium of the press, threats of mobbing, etc., for which we thank God and take courage, well knowing that such arguments harm only the cause that employs them. We can well afford to stand such methods of warfare as long as our enemies can afford to use them.

On Sunday morning, Dec. 15th, I preached in the Baptist church, Morrison, by invitation of Bro. Russell, the pastor, who has treated me very kindly.

I had been invited by Eld. J. R. Heath to occupy his pulpit in the Protestant Methodist church in the evening, but before evening came he withdrew his invitation. On the evening of the 18th I preached in the U. B. church at Fenton Center, where Bro. J. L. Harrison, the pastor, had just begun a series of revival meetings. On the morning and evening of Sunday, the 22nd, I had the privilege of occupying the temporarily vacant pulpit of the Presbyterian church, Morrison, by courtesy of Bro. J. M. Snyder, one of the elders, who also kindly granted me the privilege of preaching there the following Lord's day. This offended the craft and on Monday Mr. Richard Ely, who acted as their agent, informed Bro. Robert Paley that I would not be allowed to occupy the pulpit on the next Sunday. Further, there appeared the same week an article in the *Sentinel* for which we have cause only to be thankful, since its abuse injures only the cause that begot it. God also proved himself more than a match for his enemies, when on the next Lord's day morning I was again permitted to speak in his name in the Presbyterian church. On the afternoon of the 22d I preached to the little band of separatists who worship at Bro. Paley's, and partook with them of the Supper of our Lord. It was good to be there. I preached again at Bro. Paley's on the afternoon of the 29th, and in the evening at the

M. E. church at Cottonwood, having spoken in the morning at the Presbyterian church in Morrison as before said.

My lectures have been mainly on Masonic oaths, and on the nature of the Masonic government, and its relation to the "outer and profane world."

Let us pray honestly and earnestly that God may bless the truth sown that we may see not only the sprouting germ, but "the full corn in the ear." J. F. BROWNE.

THE MENOMONIE, WIS., MEETINGS.

DEAR CYNOSURE:—I will not wait to see in your columns what I had hoped, an account of Bro. Ronayne's lectures here in Menomonie last week, from the facile pen of Bro. Stoddard, who was here to aid us with his presence and good counsel, or of Bro. Ronayne himself. Well may they say, "By the grace of God, we came; we saw; we conquered."

The friends of the cause here were well persuaded of one thing beforehand: either, that the Masons would stay away, and if possible induce the crowd to do the same thing; or, putting on a bold front, they would turn out, and the audience be large, leaning strongly to the latter opinion, because the Masons got such a stirring up for breaking their promise to come out and hearken to Stoddard a year ago, on the flimsy pretense that a special lodge meeting "previously appointed" kept them away. The broken promises were made on the very day of the lecture; and though the Master of the lodge declared the meeting was previously appointed, one Mason, at least, has bragged that the meeting was appointed to prevent them hearing Bro. Stoddard. That is the sort of "misunderstanding" between them about the matter. But the Master was favored with a standing invitation for himself and all his craftsmen to come and hear, if any more of our lecturers came along.

After declaring that "the attacks of Mr. Ames against Masonry were like the buzzing of a fly about a great, good-natured elephant, and would only increase the membership of the lodge," the editor of the Dunn Co. *News* and quite a number of other Masons came out to see the elephant tickled by Bro. Ronayne. The leading ones "planked themselves down" near the platform, for the full benefit of the pleasing operation. And they looked very good natured and joined in the roar of laughter as Bro. R. "punched them with a particularly sharp stick." He showed so clearly from Masonic authorities that Masonry is a Christless religion, and the ceremonies of the lodge a system of lies, tomfoolery and blasphemy, and is closely identical with ancient sun worship or old Baalism, that even infidels openly declare that Masonry and Christianity are in total antagonism with each other; and many men declare they never will be Masons if they must be put through such mockery; and many declare they believe every word he said was true. The stale and staple operations of the lodge will have no power of attraction for them now they have been permitted to see the elephant just as he appears in the lodge.

The good-natured fellows seemed, however, to conclude that Bro. R. was giving them a little too much of a good thing, and so after the first evening they took a back seat for the cultivation of good nature under a tickling more at arm's length. But Bro. R. can throw sharp sticks at long range, and so the elephant had a splendid opportunity for the exercise of serenity and equanimity. One of our Masonic editors has come out with the following quotation: "The Masons will never dare to hold up their heads again in Menomonie," and says "Bosh!" No attempt does he make to deny or answer Mr. Ronayne. The same with our other Masonic editor, but he quotes from an alleged address of George Washington to a lot of Masons, a few tame compliments, but omits to tell us that in a letter to a clergyman he declared that he had visited the lodge but twice in thirty years.

The Baalistic and totally anti-Christian character of Masonry is just what the churches and the people must be made to see. And when the ministers and editors shall see it and fearlessly declare it, the days of the lodge will speedily end. May the Lord hasten the good time.

Let Bro. R.'s new book be widely circulated and faithfully read.

W. W. AMES.

A NEW AUXILIARY—YOLO COUNTY, CALIFORNIA.

GRAFTON, Yolo Co., Cal., Dec. 25, 1878.

EDITOR CHRISTIAN CYNOSURE:—I will inform the readers of the *Cynosure*, that we have had another course of lectures in Woodland by Rev. B. A. Hill, of Eldorado. Though the audience was not very large on account of the very severe north wind and cold prevailing all three nights, yet some came twenty-five miles, showing they have a heart in the cause. Bro. Hill made a good many strong points against Masonry, and gave opportunity to reply; though there were Masons present every night, yet they all kept silence. He also challenged the fraternity to bring forth a champion for a debate, but the challenge was not heeded. The last day in the afternoon, December 12th, we organized a county association auxiliary to the Christian Association opposed to secret societies, elected the proper officers, and voted to meet subject to the call of the president and secretary at Capay Valley, Yolo county, at which time a constitution and by-laws should be adopted; a committee was appointed to draft and report them. Several lively and telling speeches were made, especially one by an old soldier of the Cross. Members of the Presbyterian, Congregational, Methodist Episcopal, Wesleyan, Dunkers, and United Brethren churches enrolled their names. United sentiment and brotherly feeling, a sense of duty and willingness to perform it in spite of the opposition and difficulties pervaded all. Three seceding Masons also joined the Association.

May God bless the cause, and may other counties now follow the example of Yolo, that by next spring we may have a large delegation to a State convention and California may follow in line with her eastern sister States in this great reform and cause of Christ. PHIL. BECK.

FROM SOUTHERN INDIANA.

OAKLAND CITY, Ind., December 30, 1878

EDITOR CYNOSURE—*Dear Sir:* The seed sown last July by E. Ronayne is ripening unto harvest. Some fell in good ground, and will bear an hundred fold. Some fell in doubtful soil and has experienced the denial of a healthful mental germination. However, some are bold to speak and work against the "powers of darkness" who before were too timid to acknowledge the dictates of conscience struggling for moral freedom. Thus the cause of reform is slowly but surely gathering to its support those who by nature and culture are willing to be guided by the holy injunction, "Have no fellowship with the unfruitful works of darkness, but rather reprove them." Occasionally one may be found who will scoff at what he pleases to call Ronayne's perjury. Of course this implies that Freemasonry has been revealed cleverly to the "profanes." But if he (Ronayne) has given the "dogs" and "cowans" the secrets of the "old handmaid," then by virtue of what code of morals is it that the enunciation of truth can perjure a man? Such an illogical accusation falls flat from the mouth of him who spews it out.

There are those among us who would have the church conform to the dictum of the lodge. These are they, who casting from them the memory of the gracious declaration, "I ever spake openly to the world," are longing for the interdiction of all but the Hierophant. Disintegration and decay is in the heart of that church whose ecclesiastics are gone over to anti-Christ. "He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber."—John 10: 1. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."—Mark 16: 15. "To require that a candidate profess his belief in the divine authenticity of the Bible or a state of future rewards and punishments is a serious innovation in the very body of Masonry."—*Chase's Digest on Masonic Laws, page 206.* "These three degrees thus form a perfect and harmonious whole; nor can we conceive that anything can be suggested more, which the soul of man requires."—*Sickels' Freemason's Monitor, p. 98.*

Can the Christian minister suggest anything more which the soul of man requires? "Except a man be born of water and the spirit he cannot enter into the kingdom of God."—John 3: 5.

Yours respectfully,
W. LEROY LEISTER.

Correspondence.

WHERE DOES THE MONEY GO?

MR. EDITOR:—I have seen several statements showing that secret lodges take in a great deal more money than they pay out.

Now what becomes of this money? Do some of the members get up an inner ring among themselves, with a new grip not known to the rest of the members, and put half the funds in their own pockets? What prevents the officers of the lodge from doing this? If a few members of the lodge should play the same game upon the whole that the whole plays upon the community at large, nothing could prevent them from fleecing every widow's son. MORE LIGHT.

WHAT'S THAT HE'S DOING?

CAMERON, W. Va.

EDITOR CHRISTIAN CYNOSURE:—In looking over a late number (Dec. 5) of the *Cynosure*, in your columns of religious intelligence, my eye fell upon a paragraph in which is the following: "He, (naming a clerical friend) is now laboring in the *holiness work* [italics mine] in New York." Now, I confess on reading this sentence it does not appear as if there *ought* to be anything "hard to be understood" about it. But after the tricky ways of this wicked world have pressed themselves upon one's notice a little he naturally feels that it is as well to be cautious (no reference to the Knights of Pythias) in the exercise of his gift of the interpretation of tongues. Noting that the brother's name is introduced by the prefix "Rev.," the reader might suppose that, whereas preaching is his regular business, that he improved any opportunities he might have had to preach the Gospel in the place of his sojourn. All this would be simple, natural and dutiful, since even the apostle Paul proclaimed his religion at various places in his travels, in some cases, indeed, without a formal invitation from the regular clergy of the cities he visited. But if that *only* was the meaning I could not say the term was happily selected. It appears to me to be the special work of all who take upon them-

selves the ministry of Christ's word to press upon all their hearers to come to Christ for salvation from sin and all its consequences. But the connection in which the terms are used above would seem to imply that something different was meant from the ordinary work of promulgating the precious Gospel.

Further, I do not perceive that there would be any special impropriety in saying of the most humble convert to the Christian faith who had turned from the world and its vanities to cleave to Christ as his only hope of salvation that he was engaged in a "work of holiness."

In short, is it to be engaged in a "work of holiness" to be doing anything different from the life of love and obedience characteristic of *all* God's people here below?

If not, is the difference a difference of degree or a difference of species in the thing itself?

"The prayer of Ajax was for light."

JONATHAN W. MOSS.

CHURCH FAIRS IN ALLEGHENY CITY, PENNSYLVANIA.

ALLEGHENY, Pa., Dec. 25, 1878.

EDITOR CYNOSURE:—I wish to put it on record that I am the "watchful gentleman" referred to in the *United Presbyterian* of December 19th, in which my "spirit" is said to be vexed by "trifles." And when those who know church fairs and "mum sociables" best, are pleased to call them trifles why should I "vex" my "spirit" attempting to give them either name or character? Dread of the faithful *Cynosure* is revealed in the sentence, "Does the *Cynosure* think that the publication of such peevish fault-finding will tend to edification?" If that which monopolizes a goodly portion of the Christian's time will not bear publication how must the participants have been edified with its enactment in the sanctuary? I am surprised that such "trifles" should occupy a large share of the attention of Zion's watchmen. You could hardly attend service in any one of the six churches in Allegheny and not hear a dissertation on their low and ebbing spirituality by the ministers who are first and last in promoting these ridiculous sideshows, that are doing more to draw the attention from stated ordinances, than any other influence. Even Christmas, a popish ordinance, usurping the time of the regular weekly prayer meeting—to Christians almost sacred—for the purpose of catering to the flesh, and impressing upon the youthful mind that it is better to sacrifice than obey.

Among my brethren I stand almost alone in this matter, and perhaps am in darkness; if so I hope the gentlemanly editor of the *United Presbyterian* who denied me the publication of this reply to his own item, will enlighten me, and give us all a word in favor of church fairs and festivals. JOSEPH MCKEE.

THE INDEPENDENT ORDER OF GOOD TEMPLARS.

A FULL ILLUSTRATED EXPOSITION OF THE ORDER.

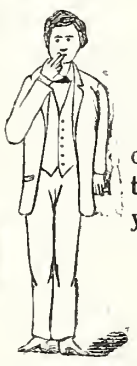
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[Usually the password and explanation form a sentence, thus: *Our cause*, pass-word, *is onward*, explanation.] In entering the lodge you advance to the outside door, and give the signal thus: Two distinct raps (sentinel lifts the wicket) and to the officer having charge of the door give the password. This will admit you to the ante-room, where you will clothe yourself in proper regalia, advance to the inside door and give the signal thus: SIGNAL: One loud rap; three lighter ones, and to the officer in charge give the explanation when you will enter the lodge-room advance to the center of the room, face the Past Worthy Chief Templar and give the salutation thus:



SALUTATION.

Raise open right hand, with palm outward and lay it on left breast over heart, and then let it fall gently but quickly to the side.



ANSWER BY P. W. C. T.

First and second fingers of right hand over closed lips a moment then hand drops to side easily and gently yet quickly, when you will take your seat.

In visiting a lodge, at the inside door you will give, in addition, your name and the number of the lodge to which you belong.

Should you wish to retire before the lodge is regularly closed you will advance to the center of the room, and facing the Worthy Vice Templar, give the salutation, who, if in order for you to retire, will give the response, when you will obtain the retiring password from the Deputy Marshal, give this to the Inside Guard and pass out.

Worthy Chief Templar. We have also a voting sign, thus.



VOTING SIGN.

Right hand raised perpendicularly.

Worthy Chief Templar. The Marshal will now give you the grip.



GRIP.

Grasp right hands naturally and press thumb on second finger between second and third joints. See cut.

Answer, same.

Worthy Chief Templar. The members will now form our circle of unity. (Three raps, all rise and form a circle joining hands around the candidate and officers; the Worthy Chief Templar, Right Hand Supporter and Left Hand Supporter on one side of the fountain or table on which are the glasses of water, the Worthy Marshal and Deputy Marshal with the candidate on the opposite side and in front of the officers named.)

Worthy Chief Templar. By the authority of the Grand Lodge of the Independent Order of Good Templars, I proclaim *this person a member* of this lodge; and *he is* hereby declared to be entitled to all the rights, privileges and protection guaranteed to members by our Constitution, by-laws, rules and usages. [The Right Hand Supporter and Left Hand Supporter hand the Worthy Chief Templar, Worthy Marshal, Deputy Marshal and candidate each a glass of water.] And in this pure element of water, God's only beverage, we mutually pledge a life-long fidelity to our sacred cause. [Officers and candidate drink.]

ODES.

1. AIR—"There's much good cheer."

Fill all your sparkling glasses high,
With health that wine can never buy;
Cold water, full of strength and life,
Will nerve our weakest for the strife.
Flash out a draught of water cold,
With cheerful faces, young and old,
'Twas given a blessing from the sky,
Then fill your sparkling glasses high!

2. AIR—"Sparkling and bright."

Sparkling and bright, in its liquid light,
Is the water in our glasses;
'Twill give you health, 'twill give you wealth,
Ye lads and rosy lasses.
Oh! then resign your ruby wine,
Each smiling son and daughter;
There's nothing so good for the youthful blood,
Or sweet as the sparkling water.

Worthy Chief Templar, to Candidate. Thus you are surrounded by friends upon whom you have fraternal claims; this circle which you see around us being the emblem of perpetual friendship. The union of hands signifies the union of hearts, and purpose and effort in our great work. Before you join hands with us we will invest you, as all worthy members should be, with proper regalia. [The Right Hand or Left Hand Supporter, or both, put the regalia on the candidate or candidates.] It is hoped you will ever wear *this badge* with pleasure and profit to *yourself*, and honor to this institution and the cause of temperance.

You will now take your place and form a part of our circle (Worthy Chief Templar and the Supporters resume their respective stations.)

Worthy Chief Templar. Now, as we stand united around our common altar, having plighted our faith together beneath our sacred standard, behold how good and how pleasant it is for brethren to dwell together in unity. May the pleasant ties that now bind us together be severed only in death.

ODE.

AIR—"Zion."

Hail we now our new made member,
Linked with us in friendship's chain;
Kind and faithful to each other,
Love will soothe our woes and pain;
Thus progressing,
Blessings follow in our train.

Worthy Chief Templar (one rap, recess.)

The candidate during recess is or should be introduced to each member.

CLOSING CEREMONIES.*

Worthy Chief Templar (one rap calling to order). Worthy Financial Secretary, what are the receipts of the evening?

Worthy Financial Secretary. The receipts are —— (gives amount.)

Worthy Chief Templar. Has the Treasurer received the same?

Worthy Treasurer. I have, Worthy Chief Templar.

Worthy Chief Templar. (Three raps, all rise.)

Worthy Chief Templar. Worthy officers and members, we are about to close this meeting. I thank you

*After the intermission at the close of the initiation, the regular order of business is attended to, the first item (7th. Order of Business) being Propositions for Membership; next 8th. Reports of Special Committees (Relief, sickness, violation of rules, etc.) 9th. Charges preferred and referred to proper committees. 10th. Report of Officers. 11th. Application for Degrees. 12th. Special business, such as election and installation of officers. 13th. Unfinished business from previous meeting. 14th. Communications and new business. 15th. Items for the good of the order; lectures, essays, addresses, etc. 16th. Closing ceremonies.

for your presence and attention this evening: let us now listen to parting counsel.

Worthy Vice Templar. Brothers and sisters, let us not forget the principles enjoined upon us by our order. At our altar we have given our most sacred promises to abstain from all that can intoxicate, and by all just means in our power to banish intemperance. We desire the presence of all and shall expect you here at our next meeting.

Worthy Chief Templar. We must now separate, to mingle again in the pursuits and temptations of life. In your respective callings, shun the way of evil doers, and exhibit by your integrity that the labors and teachings of our lodge are not in vain.

We will now sing our closing ode.

CLOSING ODES.

1. AIR—"Sicilian Hymn."

Heavenly Father, give thy blessing,
While we now this meeting end;
On our minds each truth impressing,
That may to thy glory tend.
Save from all intoxication;
From its fountain may we flee;
When assailed by strong temptation,
Put our trust alone in thee.

2. AIR—"Cheney."

Great God! hear thou our prayer to-night
The foes of temperance may be brave;
Guide all our faltering steps aright,
Our fellow men from ruin save.

3. AIR—"Ward."

May friendship's chain be ever bright,
And charity and love increase;
May Providence protect the right,
Reclaim the wrong, establish peace.

Worthy Chief Templar. You will now give attention to the closing service by the Worthy Chaplain. (The Chaplain may pronounce a benediction, offer an extempore prayer or use the following:)

PRAYER.

Our Father who art in heaven, we thank thee for the privilege of the present meeting and for whatever good we may have been enabled to accomplish. Pardon, we entreat thee, whatever in our present intercourse may have been displeasing to thee, in thought, word or deed. Deepen every conviction of duty; and strengthen every earnest resolution of amendment. Accompany us to our several homes, and keep us and all our loved ones there, ever under the shadow of thy wing. Guide us by thy counsels while we live, and finally receive us into that temple not made with hands, eternal in the heavens. For thine is the kingdom, and the power, and the glory forever. Amen.

Worthy Chief Templar (one rap). The meeting is closed.

SECOND OR DEGREE OF FIDELITY.

ORDER OF EXERCISES.

1. Opening Ceremonies.
2. Calling the roll of officers.
3. Reading minutes of previous meeting.
4. Application for Degrees and Balloting on Candidates.
5. Initiatory Ceremonies.
6. Unfinished Business.
7. Reports of Committees.
8. New Business.
9. Good of the Order.
10. Closing Ceremonies.

OPENING CEREMONIES.

The Degree Templar calls to order with one rap of the gavel and says:

Degree Templar. We are now about to open this Temble in the Second or Degree of Fidelity. If any present have not taken its sacred obligations they will please retire. The officers will now repair to their respective stations. [*Pro tem.* appointments are now made should any officers be absent.]

Degree Templar. Vice Templar, is the Guard correct in the degree word? (Vice Templar reports)

Degree Templar. The Vice Templar, with the Past Degree Templar will prepare for examination (three raps, all rise). [The members all march in line to the Vice Templar, give him the subordinate pass-word (1st degree word) then pass to the Past Degree Templar, and give him the word of the degree, then to the Degree Templar and give the degree salutation after which the officers report as follows:]

Vice Templar. Degree Templar, all are correct in the subordinate password and explanation.

Past Degree Templar. Degree Templar, all are correct in the degree word.

Degree Templar (one rap). The Marshal will desire the Sentinel to appear for examination. (Degree Sentinel enters.)

Degree Sentinel. I await your pleasure, Degree Templar.

Degree Templar. You will give me the password. (Sentinel gives it.)

Degree Templar. Your duty is to give attention to all who make the proper signal at the outer gate of the Temple; to admit those who give you the password of the subordinate lodge; to see that members are properly clothed in regalia, and informed that the Temple is working in the Degree of Fidelity; that order is preserved in the ante-room and that candidates and visitors are made welcome. Be faithful to your official duties. (Sentinel retires.)

Degree Templar (rising). We meet here this evening for the purpose of conferring the Degree of Fidelity and transacting such other business as may properly be brought before the temple, and to aid in securing the prosperity and perpetuity of our noble order. Let us attend to these duties with true fraternal forbearance and charity; ever mindful that to err is human; to forgive, divine. The members will please sing our opening ode. (Three raps, all rise.)

OPENING ODE.

AIR—"Tramp, Tramp, the Boys are Marching."

Brothers, life has glorious heights for our youthful feet to climb;
There are shining crowns that we may work and win:
Like excelsior, a cry, ringing down from summits high,
Sings to us through all the revel's wildest din.
Rise! oh, rise to nobler manhood,
Dash the tempting cup away,
And with purpose, firm and sure,
Let your vows for aye endure,
As you take the onward, upward, temperance way.

We will lose no friendly grasp, we will never turn aside,
From the youthful friendships formed and nourished here,
But with manly purpose strong, let us sing a grander song,
As we pledge anew in accents strong and clear.
Rise! oh, rise to nobler manhood, etc.

Degree Templar. You will now give attention to the Chaplain.

[The Chaplain offers an extempore or the following:]

PRAYER.

Chaplain. Our Heavenly Father, God of the pure in heart, we ask that we may be worthy the promise made unto the faithful in all ages, in all climes. We claim the promise of thy presence where two or three are gathered together in thy name. We want strong hearts to do the great work of self-conquest; we need faith to believe that thou art faithful to those who are true to themselves, and who make room for thee in their hearts. Let us praise thee in our lives, as well as with our lips, never doubting thy promises of reward to those who remain steadfast to the end. We ask that each heart may be strengthened here to-night; each soul be made more noble; and that all may dedicate themselves anew to this cause, and go forth truer men—truer women—because of thy rich blessing upon this meeting. And thine shall be the glory forever. Amen.

Degree Templar. This Temple is now open for its appropriate business (one rap).

Degree Templar. The Guard will now notify the members in the ante-room that the Temple is now open.

Degree Templar. The Financial Secretary will call the roll of officers; the Marshal will rise and respond.

Degree Templar. The Secretary will read the journal of the last meeting of the Degree of Fidelity.

[Applications, and balloting on candidates for Degree of Fidelity are next in order.]

Our Mail.

Mrs. S. McConoughey, Atkinson, Ill., writes:

"What are the ladies doing for Utah? I think as polygamy is a sin against God, and a crime against society, no polygamist should be permitted to vote or hold office in our nation. The Mormon women who voluntarily renounce polygamy should be provided for (and allowed to keep their children) out of the property of the polygamist."

R. M. Conway, Xenia, O., writes:

"I am thoroughly interested in this great and glorious work. Masonry appears to have a strong hold here."

Rev. J. R. Chambers, Ward, Kansas, writes:

"For eighteen years (half my life) I have been a steady opposer of all organized secrecy, and I am now more than ever convinced of its evil and dangerous character. I am doing all I can to keep the monster throttled, so far as the United Brethren church is concerned. To this glorious work I welcome the *Cynosure*, and bid it God speed in banishing Baal worship from the land."

S. B. Houston, McConnellsburg, Pa., writes:

"I am glad to know the reformation is making progress. May the day be hastened when secretism, like slavery, shall be one of the things of the past."

S. C. Kimball, Center Strafford, N. H., writes:

"The new religious caption, 'Masonic Churches,' is a capital hit and a true title. Long live the *Cynosure*."

Job Harman, Sen., Leasburg, Missouri, writes:

"I would be very glad if there could be a few lectures delivered in our county."

Mary Barney, Genesee, N. Y., writes:

"I am still doing all I can to spread the paper, sending them around as read, and urging the people to take it. I am more opposed than ever to secret societies."

Rev. S D. Stone, Clay Center, Kansas, writes:

"We prize the *Cynosure* highly in our family and look with pleasure for its weekly visits."

Rev. F.M. Spencer, Leavenworth, Kan., writes:

"I do not know what the Knights of Honor are, but the chaplain they have elected makes no pretension to religion."

S. L. Cook, Albion, Ind., writes:

"I am in Marshall county, and am having good attendance and attention. Some of the craft are greatly stirred, and say they will see whether or not I tell the truth. One member lost his 'jewel.'"

Joseph Catterlin, Kewanee, Ill., writes:

"I have been a subscriber ever since the *Cynosure* started, and I expect to be one as long as I live. The last number is worth one year's subscription. I commenced this war against Masonry more than forty years ago. I won't have to fight much longer, for if the good Lord spares my life until the third day of September, 1879, I shall be ninety years of age."

John Gould, Hampton, Iowa, writes:

"I take great interest in the news of the day, both as it relates to church and state. The priests of our town dare not say Masonry in the pulpit. They are afraid of their bread and butter or supplies being cut off. But I am not afraid to show my colors anywhere, in the church or out of it. I shall die soon. I am already eighty-three years old, and mean to die an honest, Christian man."

Henry de Jongh, Rochester, N. Y., writes:

"To all who desire to aid in the upbuilding of the Saviour's kingdom:

"A friendly appeal is sent from a congregation, few in numbers and of small means, who are in need of a place of worship. Wishing to serve the God of our fathers according to the Holy Scriptures, we dare not resort to such means as fairs, festivals and the like, but should any be willing to make a sacrifice for the cause of Christ, and contribute toward the building of a plain church for this True Dutch Reformed congregation, it will be thankfully received by H. de Jongh, 47, or J. H. Zonnerylle, 283 St. Joseph street, Rochester, N. Y. And the Lord of hosts the king of glory shall have all the praise. (Other papers please copy.)"

The Christian Cynosure.

CHICAGO, THURSDAY, JAN. 9, 1879

ELDER J. L. BARLOW.—This brother is chosen pastor of the Menomonie (Wis.) Baptist church, where he is to have Capt. Wilson for his parishioner. This rejoices us. Mr. Barlow is, every way, a respectable man and minister of Christ; a Baptist, devoted to the tenets of his denomination, who has for years co-operated with Christians of other denominations in turning men from lodge vanities to God. Rev. Mr. Ames, who leaves that church, and who has suffered a malignant persecution from Masons, will soon find some other field of usefulness where gentlemanly bearing, and real worth will doubtless be appreciated, and his success be all the greater, and his gold all the purer for the furnace he has been through.

REV. M. W. JORDAN, Cortland, Illinois, noticing the information we gave of the suppression of history by Zell's and Johnson's encyclopedias, asks for similar information concerning Chambers and others.

We have not at hand the means of greatly extending our list, and will thank those who have access to the books in question to give the information asked by Mr. Jordan. If we have a secret army of Masonic, Mormon and papist spies mutilating books, suppressing and falsifying history, bribing publishers, etc., etc., it is time the American people were awakened to the fact. Poisoning wells by night is less dangerous and less dishonorable. Will Prof. Bookwalter find and give the name of the party who mutilated Wayland's Moral Philosophy.

JOHN LEMLEY, who formerly owned and sold the *Golden Censer*, Rockford, Ill., is accused by the purchasers of that paper of representing himself and family as in a poor and suffering condition, while he is worth many thousand dollars, deposited in bank and loaned on mortgage. The facts are given and his funds described with minuteness and detail which leave little or no chance of mistake or error. As beggary, predicated on false statements of poverty and want, with harrowing appeals to the sympathy of pious and benevolent persons, is a crime against human charity, and calculated to destroy confidence in human nature itself, it is to be hoped that Mr. Lemley may be led to repentance and restoring the money thus criminally drawn by false pretences from piety and compassion.

REV. HENRY T. CHEEVER has compiled and issued a very neat volume entitled "The Autobiography of Deacon Ichabod Washburne," late of Worcester, Mass. Mr. Washburne was exceedingly interesting in conversation and the sketches of his early childhood, given by himself, are an intensely interesting narrative. I began to read it to a grand-daughter of twelve years, and had gone but little way before her attention was fixed and her whole mind engrossed in the story so that she was unwilling to have it broken off. And the religious experience of Mr. Washburne is so quietly inwoven in the narrative that the mind is insensibly borne along to Christ. The son of a sailor, who died of fever caught by relieving a ship in quarantine, at the early age of twenty-eight; an apprentice boy; mechanic; Senator; and philanthropist who gave thousands in charity, his life is full of instruction and well worth purchase and perusal. D. Lathrop & Co. send it, post paid, for one dollar.

THE NEW INFIDEL DEPARTURE.—The (Chicago) *Inter ocean* gives a column to "*A Preacher that was Located*," calling on Dr. Thomas, Swing & Co. to head a new society to be called "Our Society," in which there is to be neither creed nor rule, but each is to believe and do what he likes. And the writer assures these men of backing and support in the following style: "These advanced thinkers can safely obey their consciences, for such is the love of God's truth to-day, that in every considerable town there are Liberals, Unitarians, Universalists, infidels and atheists to insure any man who will strike vigorous and effective blows at the orthodox churches, a good living salary." This article seems to be no hoax, but the writer is in downright earnest. We will endeavor to give the whole of this extraordinary article in next week's *Cynosure*. It confirms what we have said more than once, that these men (Thomas, Swing & Co.) are the drift-wood in the advance wave of apostacy spoken of by Paul as preceding the coming of Christ.

PRIMITIVE BAPTISTS, MISSISSIPPI.

Do not fail to read in the Religious Intelligence of this number the very striking resolution of a body representing twenty-one churches in the State of Mississippi. We think it surpasses all the literature of our reform, and as emanating from the old, original white population, and from a people whose most prominent characteristic is firm adherence to their convictions, their action is an epoch in the reform. We hope Mr. Tapley's advice will meet their approval.

From Mr. Tapley's letter.

I would say to the brethren of the Primitive Baptist church, I rejoice to see your bold stand against secret orders. I hope that many other churches will follow your example in this respect. The churches which have determined to "have no fellowship with the unfruitful works of darkness" are forming a national union. This union or alliance is called "The Associated Churches of Christ." The churches which join this alliance do not change their denomination, customs or doctrines; but only pass a resolution to unite with this alliance and forward their names to the *Christian Cynosure*. Will the Rev. J. C. Johnson, A. J. Coleman, N. Eubanks and other Baptist ministers send forward a list of all their churches which have resolved to keep free from all secret orders and wish to join the Associated Churches of Christ. I hope many of you will take the *Christian Cynosure*. It is an excellent paper, worth a great deal more than the money it costs.

ELI TAPLEY.

CHICAGO LAW AND MEDICAL SCHOOLS.

We were aware that Judge Booth and others connected with the Law School, were skeptics and unbelievers in the Bible, and that some of the medical professors were in the same predicament; but we were not aware that the students in some of these schools amused the classes by mock prayers to God, and that they are wont to speak of the necessity of a law regulating and (of course) licensing abortion to prevent the too rapid increase of population, and the nuisance of tramps. Such things are now said by one and another to be done. A medical student informs us that mock prayers are no novelty in the College where he is matriculated; and a graduate from the Law School last June, undertook to prove to us that the religion of Christ had not improved, but injured the system of law and jurisprudence among men. And that Christianity is not a part of the common law of England and the United States; or that it is so only in a remote and special sense, is said to be the doctrine taught by the law professors! They might as well teach that there is no such book as Blackstone.

What must increase pain and astonishment is that these law professors are in the catalogues of Chicago and Evanston (Baptist and Methodist) universities as a part of their regular faculties of instruction.

We hesitate not to say that if the facts stated in this article are true and without exaggeration, the pious Baptists and Methodists in Illinois and States adjacent, who have given their hard earnings by thousands on thousands to these universities, would turn from them with loathing as nests of infidelity where lawyers and physicians are intellectually and morally debauched and sent out to corrupt the villages where they may locate.

Will the evangelical ministers of Chicago inquire into these schools that these abuses may be corrected or shown not to exist, at least not to the extent alleged?

POPERY AND WORLDLING PROTESTANTS.

Of all reformers with which earth is cursed,
Those who reform reformers are the worst.

Leonard Woolsey Bacon, son of the ablest and most zealous Puritan in the world, Dr. L. Bacon, of New Haven, seems to have inherited nothing from his father but his love of dissent from reformers, while he claims to hold their principles. Young Woolsey began his ministerial career by taking charge of a Presbyterian church for which he wrote a liturgy and read prayers. This farce over, he has "swung round the circle," affecting a lordly independence, shunning every cross and truth which the world's heart opposes; and showing his bravery by attacking reforms and exposing their weaknesses and defects.

His last assault is made in the *Christian Union* on the "Old Catholic" movement in Germany, by which he merits, and doubtless enjoys the praises of the Romish press. The drift and tenor of his *Christian Union* letter is to show that Leonard Woolsey Bacon had the sagacity to see and predict, in the face of rejoicing Protestantism, that Dr. Dollinger's Old Catholic movement was a failure from the beginning. If he was paid by the *De propaganda fide* he could not belabor the dissenters from popery with a more hearty good will, or shun more cautiously any word or thought which would offend "THE MAN OF SIN."

The facts are, that the "Old Catholics," who had too much sense and manhood to vote the Pope infallible, had less light and faith than Luther, Huss or Wickliffe, though they too leaned on the civil arm; and, now that the radical party on which they leaned is gone out of power, the "Old Catholics" are to be deprived of their State stipends, and their ministers, still called priests, are to be thrown on God and the people for support. This is sifting them; throwing off from them their priests whom popery has made ignorant, and the burghers and politicians whom popery has made infidel. And as Leonard Woolsey Bacon sees things, not in the light of faith, but of worldly policy, he hails this furnace-trial of the "Old Catholics," not indeed as having any bearing for or against Christ, but as proving Leonard Woolsey Bacon more sagacious than the mass of Protestants who hailed the escape of the Old Catholics from the blasphemy of infallibility and the hell of the confessional.

Gideon's thirty-two thousand shrank to three hundred, and by this worldling's arithmetic Gideon's movement was an ignominious failure. We shall see what we shall see. The Old Catholic movement purged of hireling priest and infidel politician, may find strength in its weakness. And the Romish party which will not get back their state stipends, will be more or less crippled by the loss, and the people have

some rays of light let in their Popish dungeon.

"*As Cold Waters to a Thirsty Soul*,"

"So is good news from a far country." A letter just in from good Bro. Beck, from Grafton, Yolo county, California, encloses three important papers, viz.: his report of the work, a letter from Bro. Lathrop, Hollister, San Benito county, and a letter from a young man in San Francisco, Henry Campias. The report appears in another place.

FROM MR. LATHROP TO MR BECK.

DEAR BROTHER:—"You once sent me a large lot of tracts. I read them and bought more. I have since sent one of a kind to a young man in San Francisco, who I think will turn out a good lecturer. He is a good looking man and a good talker. He finds eight more Antimasons to read them in turn; that makes ten times read. That is seed sown on good ground. I will send you his letter to me. I would not be surprised if he should prove to be a useful man among us. I never saw him but once; that was while waiting for the ferry boat to Oakland. As I sat down by him, he observed I wore a blue ribbon. "Yes," I replied, "I have been a temperance man from childhood; and what is more I am a rabid Antimason." He replied, "That is my fix." He said that a short time ago he took that side in a debate in a lyceum in Oakland against all the rest and fought it through alone. The question was, Is Freemasonry opposed to Christianity? After it was over he was highly complimented in the local paper the next day. He said his stock of knowledge for the fight came from a gift once received from somebody of one copy of the *Cynosure*, and two or three tracts.

SAN FRANCISCO, Nov. 25, 1878.

L. B. Lathrop, DEAR BROTHER:—I thank you for the papers and tracts and your kind letter, which came to hand last week. I have been so very busy that I could not find time to write. I have read partly the pamphlets. I like them very much indeed. I have also lent them to different parties and they feel astonished at such revelations. One lady told me that Masonry was a curse to the country, and that she didn't believe in them. Another lady said, "Why don't the ministers preach against them?" I think the reason is that the majority of them belong to the order. There are eight persons who are decided Antimasons. I am endeavoring to let them all read the tracts you sent me in turn.

And now a word about the lecturing business. My mind has been considerably stirred up about it, and I must be well posted in regard to the workings of the order. I should like to have the books you mentioned in your letter. I shall get them in time. I am willing to devote my time and talent in a cause that I know to be right. God will reward the just, and he will give grace to the humble, and he will protect the upright. Masonry is a terrible foe and an insidious enemy. I believe in exposing the wicked doings of the order. There must be a source of shame attached to it to render secrecy a necessity. I should like to hear a course of lectures, and to see this thing stirring up the minds of the people. Write soon. I will be glad to hear from you as soon as convenient. I have postponed my journey to New Zealand for the present.

In conclusion, we may be assured that He who clothes the lilies of the field and feeds the fowls of the air will not forget to make provision for His people. Let us ever look with hope and longing desire to that country where the glory of His presence shall be an everlasting light. Good night. From your brother in hope of life.

HENRY CAMPIAS.

—Elder J. F. Browne came in from his work in Whitesides county last Friday to attend the meeting of the committee on church co-operation and anti-lodge missions. He was in good health and full of hope and zeal for the work in this State. Let him be followed by our prayers.

—Bro. William Fenton of St. Paul, Minnesota, writes that he will respond to calls for lectures so far as he is able. He attended the Dodge county and State conventions and spoke with good effect.

—Bro. Hinman is one of the busiest of our reform workers. From Dec. 19th to 31st he spoke at Avon, Symsbury, Weatogue, Bloomfield, and Windsor, Connecticut, and Chicopee Falls, Mass., beside visiting several other points. At one or two places he was locked out. But we will not too much anticipate his report which waits for our next. Bro. P. Bacon of Weatogue, writes:

Bro. Hinman has been lecturing several times in this vicinity and has awakened quite a revival of Antimasonic interest, and many of the people seem to be hungering after that kind of truth. I hope that he may be invited to labor in every town in Connecticut. I trust all our friends will send for him. I assure you he is a power in this work.

—Secretary Stoddard and Bro. Ronayne attended a meeting in the Swedish M. E. church, corner of Oak and Market streets, Chicago, January 3rd. The evening was intensely cold, but an audience of from 100 to 150 persons were present. The exercises continued about two hours and were deeply interesting. The pastor, Rev. C. G. Anderson, spoke a few very appropriate words at the close, expressing much satisfaction and the hope that other and similar meetings might be held. This is a vigorous, working, temperance church, with a membership of three hundred, only two of whom belong to the Masons and one to the Odd-fellows. They have a fine church property and a man of God to go in and out before them, who is not willing to allow the lodge to dictate to the church of Christ as to whether secret societies shall or shall not be discussed in the pulpit. Bro. Anderson says the Swedish Methodist church in America is comparatively free from the lodge leprosy, and only one of their ministers so far as he knows is a Mason, and that one is on the Pacific coast. This is encouraging.

—Kindred to the churches of Alabama reported in our religious department, is one in Westmoreland, Oneida Co., N. Y., of the same denominational connection. Organized at its outset upon the basis of "No fellowship with the unfruitful works of darkness," it has maintained a faithful and unflinching testimony up to the present time. Rev James Bicknell has been its pastor for forty-three years, and the words from his brethren in the South will greatly cheer and encourage his heart. Doubtless there are many others scattered among the different States, who ought to swell the numbers of this great anti-lodge movement and add their names as a testimony to give strength to the cause. Let us hear often from them of the dealings of the Lord with them; and also have the pleasure of placing their names on the roll of the Associated Churches of Christ. Write, brethren, for your paper, and cheer one another in this battle-day of the Lord.

1879–80.

PLANS FOR THE NEXT YEAR'S CAMPAIGN.

CHICAGO, January 2, 1879.

Bro. Barlow and others have spoken through the *Cynosure* of greater want of system in carrying on our reform work. Their remarks were timely, in a good spirit, and contained practical hints. There are some difficulties which these brethren mentioned, and there are others still which a more general experience in the field work would have suggested. I do not deem it necessary to enumerate these obstacles, but simply to say that in my judgment they can be readily overcome. As an advance step toward this very desirable end, I recommend the following programme for State meetings for the fall and winter campaign of 1879–80: Wisconsin, September 2, 3, 4; Minnesota, 9, 10, 11; Iowa, 16, 17, 18; Nebraska, 23, 24, 25; Kansas, September 30 and October 1, 2; Missouri, 7, 8, 9; Illinois, 14, 15, 16; Indiana, 21, 22, 23; Michigan, 28, 29, 30; Ohio, November 4, 5, 6; Western Pennsylvania, 11, 12, 13; Eastern Pennsylvania, 18, 19, 20; New Jersey, 25, 26, 27; Connecticut, December 2, 3, 4; Massachusetts, 9, 10, 11; New Hampshire, 16, 17, 18; Vermont, 23 24, 25; Maine, January, 6, 7, 8, 1880; Rhode Island, 13, 14, 15; New York, 20, 21, 22; and the National Convention in Washington, D. C., February 20, 21, 22, closing up the series of conventions with the third degree by Edmond Ronayne in the national Capitol, on the evening of the birthday of the "Father of his Country." Such an arrangement would enable the National Secretary and General Agent to attend and assist at all the State meetings at a comparatively small expense, and would give to all who desired ample opportunity to secure the services of Bro. Ronayne at much less expense. It would also enable interested parties in each State to make the necessary business and other preparations and to thoroughly advertise by bills and through the local press. County and local associations could arrange to hold meetings and appoint delegates to State associations, and each State could provide for a representation at the "Nation's Heart," which is very desirable and which to me seems *entirely practicable*. With our present constituency and with the added results of more than one year's labors, we shall be able, with the help of God, to meet all the requirements of a great national gathering which will challenge the respect of politicians and ecclesiastics throughout our entire country.

To meet the inevitable expenses, I would further *recommend* that each Anti-mason throughout the country send at least one dollar to the treasurer of his own State Association to aid in defraying the cost of the conventions and other expenses in such manner as should be ordered by the executive committee of the several States, and a further sum of twenty-five cents to the general treasurer to be applied by the Board of Directors of the National Christian Association in paying expenses of the National Convention and the general field work.

I make the above suggestions which to me seem practicable and which would if carried out give great enlargement and tend to strengthen and systematize our work. This would not interfere with meetings to be held during the remainder of the present season, nor with the arrangements or work of any one now in the field. Bro. Hinman could go right on with his work, organize State Associations, hold conventions, etc., and so could other brethren on other fields. If friends in Canada should respond favorably, as they are beginning to do, their field could be visited during the spring or summer months, and States that have not yet held annual meetings this season need make no change in their plans.

If the above plan should meet with favor and be informally adopted it would require time to settle the details and this is one reason why I begin thus early. Will friends generally and especially officers in anti-secrecy associations give their views on this plan through the *Cynosure*, or write me at 221 W. Madison st., Chicago. Respectfully yours,

J. P. STODDARD.

Home Circle.

The Clear Vision.

JOHN G. WHITTIER.

I did not dream. I never knew
What charms our sternest seasons wore,
Was never yet the sky so blue
Was never earth so fair before.
Till now I never saw the glow
Of sunset on yon hills of snow,
And never learned the honghs designs
Of beauty in its leafless lines.

Did ever such a morning break,
As that my eastern windows see?
Did ever such a moonlight take
Wierd photographs of shrub and tree?
Rang ever bells so wild and fleet,
The music of the winter street?
Was ever yet a sound by half
So merry as your schoolboy's laugh?

O, Earth! with gladness overfraught,
No added charm thy face hath found;
Within my heart the change is wrought,
My footsteps make enchanted ground.
From couch of pain and curtained room,
Forth to thy light and air I come,
To find in all that meets my eyes
The freshness of a glad surprise.

Fair seem these wintry days and soon
Shall blow the warm west winds of spring,
To set the unbound rills in tune,
And hither urge the blue bird's wing.
The vale shall laugh in flowers, the woods
Grow misty green with leafing buds,
And violets and wild flowers sway
Against the throbbing heart of May.

Break forth my lips, in praise, and own
The wiser love severely kind;
Since richer for its chastening grown
I see, whereas I once was blind.
The world, O Father! hath not wronged
With loss the life by thee prolonged;
But still, with every added year,
More beautiful thy works appear!

As thou hast made thy world without,
Make thou more fair thy world within;
Shine through the lingering clouds of doubt,
Rebuke its haunting shapes of sin;
Fill, brief or long, my granted span
Of life with love to thee and man;
Strike when thou wilt the hour of rest,
But let my last days be my best!

Sam Bowen's Dream.

[From Illustrated Temperance Tales.]

"It's true, Joe," said the plowman to his companion, a lad of about eighteen, as they were plodding their way homeward with their horses after the work of the day was done:

"As true as if I read it out of a book to you; and since I've begun I'll tell ye the whole matter. Well, now, you was asking me at noon why I gave up my beer last harvest, and I told ye it was along of a dream I had; and so it was.

"I remember my old grandmother used to say dreams come from the devil, but I do not believe it—leastways *my* dream came from a very different quarter, I reckon, the one I'm tellin' you on.

"I daresay it's no news to you that I was a pretty hard drinker not so long ago. Aye, I was one, surely—I liked it. I thought it done me good, and I'd got so I could take a sight more than most men without seemin' a turn the worse for it. And when I'd got that far, have it I would. My wife she used to say, 'Sam,' she'd say, 'there's better than half your money gone afore I see the color of the rest of it; you've been at the Spread Eagle every night the last month! I do keep up my head,' she'd say, 'and never let the neighbors say a word about you in my hearing, but talk they will, and come to want we shall, if you keep on like this.'

"'Let 'em talk,' says I, 't'aint no manner of matter to me. And as for you and the children, you none of you know what it is to go dry over such work as I've got to do. Potterin' about the house you want nothin' but a drop of tea chance times. Don't you start naggin' at me, or it'll be the worse for you.'

"So I used to shut the missus' mouth pretty quick, and when I'd had a taste of that sort of talk I never used to hurry myself home of a night for a good bit for fear she should think I paid any heed to what she'd said. Well, things went on like that for three or four years, but they didn't improve, I can tell you. The young'uns got bigger and wanted more clothes, and my wife used to speak up to me more than I'd a mind for, for I'd got to be as touchy as I could be; and the parson he must needs have a word with me, too, and I put up my back at that in a hurry. Says I, 'a man that earns his own money has a right to spend it how he choose.'

"'Surely not,' says the parson, 'not if he's got a wife to keep goin'.' That dinnin' at it about the wife and children right down provoked me, and especially comin' from him, 'cause I knew well enough he and his wife had helped my missus more than once the last winter, and that made me feel savage like at him, so I says:

"'Look here, sir, you wouldn't like any one to come worretin' you about your wife. I don't ill-treat mine that I know of, and as for you talkin' of me givin' up what I work hard for just to find her with smart clothes, why I'll do that at no man's biddin'. You gentlefolks talk of givin' up and givin' up, you don't know nothin' about givin' up yourself.'

"And I was going off as sulky as a bear, for I'd had a little too much then, though it was only noon time; and then I knew, too, I'd spoke a heap of rubbish about my missus; she never wanted smart clothes, poor soul!

"That was the temper I was in when I went by the Eagle, and just as I was passin' out come John Clarke, and hollers out, 'You won't do no more cuttin' to-day; it's going to rain like old boots. Come along in and have a pipe and half-a-pint.' So in I went, and a regular day we made of it. I up and told 'em how the parson had been preachin' at me, and how I giv' it him, and my mates they made as if I'd done a mighty clever thing, and first one stood treat, and then another stood treat, till we all got a little beyond ourselves, and then we had a row. I could never rightly tell what it was all about, but we got knockin' one another over, and shyin' the pots out of the winder, and as luck would have it, one of the pewters caught a horse that was passing on the flank, and the poor brute bolted and upset the trap down the road by the pond.

"I made off home rarely frightened, I can tell you, and a whole lot of us was summoned for the Saturday after for bein' drunk and disorderly. 'What am I to do?' says I to the landlord. 'O, swear you wasn't drunk,' only just havin' some fun, larkin' like. I'll stand by you together, and do you stand by me. We've got a rare sharp lawyer; he'll see you poor chaps ain't put upon.'

"'Who'll pay the lawyer?' says I.

"'Why,' says he, 'I've a capital landlord and brewer, too, at my back; two of my landlord's cousins and my brewer's father-in-law are on the bench; they'll work the thing for us!'

"And so they did, sure enough.

"Some of our lot got fined just a trifle; I didn't though, and from that haysel to harvest, me and the landlord was better friends than ever.

"I mostly lived at the Eagle out of work hours, for you may guess my home wasn't a very comfortable place by that time! There used to be a young chap hangin' about our bit of a garden of an evening time, that I didn't particular like the look of. I'd a sort of notion he was after Lydia, my biggest girl—a pretty lass she was and is—and yet I very well knew the young fellow's father would never stand that, and I kept thinkin' that some night when I felt tolerable steady, I'd tell him to take himself off, and not come where he wasn't wanted; but the first time I began upon him he behaved so pleasant-like, and asked me to take a glass of something at the 'Eagle' with him, so I hadn't the heart to say my say at him.

"And a good many was the drinks I had with him that summer, and just about then my friend the landlord began to pull a long face at my long score, and so I was glad of the young chap's pocket to fall back upon, and wholly gave up the notion of tellin' him to take himself off. My wife didn't say much to me knowin' it wasn't no use. She looked very bad, poor thing! I couldn't shut my eyes to that, and I couldn't be off knowin' neither that the children never got to school because they'd no shoes nor clothes to go in; still I never looked to mend matters by stintin' myself, and bad as things were they might have got worse, only then come my dream.

"It was one of the first days of harvest. The sun had used a many of us up, but I'd kep' at my work till night, though I don't think I'd eat three ounces of food all day. Drink! ay, that I did like a fish, as one may say. I'd had a pull in the morning before I set to; then the master he was always free with his beer in the harvest-field, and I don't know that what he gave me would have done me so much harm if I could have left off with that. But I couldn't. I finished off at the 'Eagle,' and by the time I got home I didn't know my own doorway.

"A neighbor gave me a shove into the house, and my wife she helped me up stairs, and I suppose I fell sort of stupid like on the bed—not the first time by many that I'd done the like."

To be continued.

Obey.

Among the first lessons taught children from the Bible, those relating to parental obedience seem especially to claim attention. When the fact that God requires children to obey their parents is well established in their minds a very important object is gained. Will they not listen with fearful attention, with filial confidence, when told that God says, "Hearken unto thy father that has begotten thee, and despise not thy mother when she is old;" "Children, obey your parents in the Lord, for this is right;" "Honor thy father and mother (which is the first commandment with promise), that it may be well with thee, and that thou mayest live long on the earth;" "Children, obey your parents in all things; for this is well pleasing unto the Lord!"

Then, when reminded that obeying their parents is not only right, but well pleasing unto the Lord—that with it is connected the promise of long life and well-being!

"Promises of life eternal, of a crown that never fades,
Of a kingdom full of glory, which no sorrow e'er invades,"

and that disobedience is connected with fearful denunciations—when told these things, will they not feel that, with all the heart, they will seek to render cheerful and ready obedience?

Parents, if you do not begin with God, Christ, and the Gospel—Satan begins with his creed and practice, the first article of which is atheism. The child's mind is given to you to furnish, not to keep unfurnished, and you are bound to furnish it with such principles and pictures of faith, such articles of truth from God, that by and by it can be trusted safely to make its own selection. You are bound to educate the habits, tastes, feelings, judgment of the opening mind aright, and you cannot do it in the neglect of God's Word.—*D. F. Newton.*

Grieving the Holy Spirit.

How difficult it is to put things exactly on their former basis when you have had some misunderstanding with your friend! If you have insulted him, and he has forgiven you, it is not easy to look him in the face just as you formerly did. It is sad to have brought to light the possibility of falling out. If the thing has occurred repeatedly, the memory of it will sadden and straiten your intercourse. Then grieve not the spirit of God. Sooner let the sick passenger insult the generous

oarsman who is struggling to save him from the breakers. Sooner let the captive quarrel with the benevolent stranger who is laying down a fortune for his ransom. Sooner let Hagar revile the angel who points her to a fountain where she and her son may drink and live. Oh, grieve not the Holy Spirit of God!—*Bowen.*

The great art of conversation consists in not wounding or humiliating any one, in speaking only of things that we know, in conversing with others only on subjects which may interest them.

Prof. Henry Reed most truly observes: "We marvel often at finding how, under the light of wise criticism, new beauties are made visible to our minds in books the most familiar.

Childrens' Corner.

Baby and the Snow.

Little feathery flakes of snow,
Dancing, sparkling as you go,
Filling, darkening all the air;
Crystal flakes so pure and fair.

Down they come, the pretty flakes,
Whitening stoops like frosted cakes,
Sprinkling, silvering all the ground,
Falling, falling all around.

Tumbling, floating, here they come,
Baby mine, you shall have some;
Hither bring your little cup
And steady, steady, hold it up.

Down it comes, so bright and fair,
Powdering baby's golden hair,
Flecking the chubby little arms,
Trying to steal our baby's charms.

Pinking cunning finger tips,
Kissing red-ripe tender lips,
As in the snow our baby stands,
Holding up her little hands.

Pling, drifting round the feet
Of our precious baby sweet—
Pure as the snow our baby there
May she always prove as fair.

—Selected.

A Little One's Love.

The Poughkeepsie *Eagle* tells an affecting story of a little child between two and three years old, whom a lady found walking on the streets, evidently lost and crying bitterly. Taking her by the hand the lady asked her where she was going.

"I'm going to find papa," was the reply of the child between sobs.

"What is your papa's name?" asked the lady.

"His name is papa," replied the innocent little thing.

"But what is the other name?" queried the lady. "What does your mamma call him?"

"She calls him papa," persisted the little one.

The lady took the child's hand and led her along, saying—

"You had better come with me; I guess you came this way."

"Yes, but I don't want to go back, I want to go to my papa," replied the little girl, crying afresh as if her heart would break.

"What do you want of your papa?" asked the lady.

"I want to kiss him."

Just then a sister of the child came along looking for her, and led her away. From subsequent inquiries it appeared that the little one's papa whom she was so earnestly in search of, had recently died. In her loneliness and love for him she tired of waiting for him to come home, and had gone to find him and greet him with the accustomed kiss.—*Ex.*

"*Thank You.*"

Baby was already for his bath, this morning, when mamma found she had forgotten the sponge. She said to her little boy Fred, "Please go get the sponge."

"Soon he came bounding back with it, his face all covered with smiles; and, after throwing it into the water, looked up into his mamma's face as if expecting something. The look was not understood: so *he* said, "*Thank you.*"

How many times have I seen people receiving favors thanklessly, and felt like preaching them a little bit of a sermon, as my little four-year-old Freddie did me this morning.

Children, do you need any such sermon? Are there any of you who are not little *thank you children*? If there are, let me ask you to try the experiment of expressing your thanks for favors received, and see how much good feeling it will bring. You will find that even among your own companions it will pay to show, by these little words, that you appreciate their acts of kindness.

I remember this trait in one of the greatest, dearest, and best men I ever knew. He never failed to thank one for the smallest deed of kindness, no matter how poor and humble he might be; and his pleasant face always spoke his words of thanks so plainly that one could but delight to do him a favor.

Then, if it seems rude to forget to be thankful to our own kind friends how does it appear when we forget to thank our heavenly Father, the giver of all good? Does it not seem as though no one would ever forget to thank him?—*Well Spring.*

Keep your Eye on the Mark

A light snow had fallen, and the boys of L—— desired to make the most of it; and as it was too dry for snowballing, and not deep enough for coasting, they thought it would do very well to make tracks in. Near by there was a large meadow, and it was proposed that they should go to a tree which stood near the center of the meadow, and that each one should start from the tree to the boundaries of the meadow. The proposition was assented to, and they were soon at the tree. They ranged themselves around the tree with their backs toward it, and started, each one retracing his steps to the tree. After they had returned, they each looked back to see how straight the tracks were.

"Whose is the straightest?" said James Allison to Thomas Sanders, who was first at the tree.

"Henry Armstrong's is the only one that is straight at all," said Thomas.

"Why," says Jacob Small, "how could we all contrive to go so crooked when the meadow is so smooth, and nothing to turn us out of the way?"

"How happened you to go so straight, Henry?" said Thomas.

"I fixed my eye on that tall pine tree on the hill yonder, and never looked away from it till I reached the fence," answered Henry.

"I went as straight as I could without looking at anything but the ground," says James.

"So did I," said another.

"So did I," replied several voices at once.

It appeared that no one but Henry had aimed at a particular object.

They attempted to go straight without any definite aim, but they failed. Men cannot succeed in anything good without a definite aim. General purposes, general resolutions, will not avail. You must do as Henry did—fix upon something distinct and definite as an object, and go steadily toward it. If you wish to be Christ-like, look at him, and you will by so doing learn to copy his ways and follow his example. Ever keeping your eye fixed upon the "mark," press forward that you may obtain the prize at the end, which is eternal life.

Reader, if you have never given your heart to Jesus, never followed him, I beg of you to seek his mercy and forgiveness before it is too late. Seek him without delay.

"For now is the accepted time; now is the day of salvation."—*Young Pilgrim.*

Sabbath School.

LESSON III.—January 19.—THE MISSION OF NEHEMIAH.

SCRIPTURE—Neh. 2: 1-8.

1. And it came to pass in the month Nisan in the twentieth year of Artaxerxes the king, that wine was before him; and I took up the wine and gave it unto the king. Now I had not been beforetime sad in his presence. Esther 3:7; chap. 1: 1; Ezra 7:7; chap. 1:11; Gen. 40:11, 21.

2. Wherefore the king said unto me, Why is thy countenance sad, seeing thou art not sick? this is nothing else but sorrow of heart. Then I was very sore afraid. Gen. 40:7: Prov. 15:13.

3. And said unto the king, Let the king live forever; why should not my countenance be be sad, when the city, the place of my fathers' sepulchers, lieth waste, and the gates thereof are consumed with fire? Ki. 1 31; Dan. 2:4: 3:9; 5:10; 6:21; chap. 1: 3; Ps. 102:14; 137 6; Lam. 2:9

4. Then the king said unto me, For what dost thou make make request? So I prayed to the God of heaven. I Kings 3:5; Esther 5:3 6; 7:2; Mark 10:51; chap. 1:4-11; II. Sam. 15:31; Prov. 3:6.

5. And I said unto the king, If it please the king, and if thy servant have found favor in thy sight, that thou wouldst send me unto Judah, unto the city of my fathers' sepulchers, that I may build it. Esther 1:19; 5:8; Ruth 2:18; II. Sam. 14:22.

6. And the king said unto me (the queen also sitting by him). For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me; and I set him a time. Chap. 1:11; Is. 58:12; chap. 5:14; 13:6.

7. Moreover, I said unto the king, if it please the king, let letters be given me to the governors beyond the river, that they may convey me over, till I come into Judah. Ezra 6:6; 7:21; Ezra 8:22.

8. And a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which appertained to the house, and for the wall of the city, and for the house that I shall enter into. And the king granted, according to the good hand of my God upon me. Verse 17; chap. 3:1; chap. 3:7; 7:2; verse 18; Gen. 32:28; Ezra 5:5; 6:22.

BIBLE READINGS.

Neh. 1:1-11——Est. 7:1-10——Lam. 2:1-22——James 2:1 26—— James 3:3-18——Neh. 3——Is. 12——Dan. 9:1-19——Zech. 8:1-23——Ezra 7:1——28; 8 1-15 and 9:1-17——Neh: 2:1-20——Ezek. 40:1-10——Ps. 137:1-7——Ps. 102:8 21——2 Cor. 11:23 33——John 17 6-17——2 Cor. 5:14-21.

[From the International Lesson Quarterly.]

The Book of Nehemiah was written for the most part by himself, but a portion was added subsequently, and it gives a list of priests and Levites for nearly two hundred years. The main history in the book covers about twelve years, from B. C. 445 to 433, being the twentieth to the thirty-second year of the reign of Artaxerxes. It is a history of service for God, and in the seven hindrances of Nehemiah we may find our own; and in his separation we may see the path of success.

The places mentioned are Jerusalem and Shusan (or Susa). This was one of the most important cities of Persia, 250 miles southeast of Babylon. It was the winter residence of the king, and after Darius it became the capital (see Dan.. viii, 2; Est., i, 2).

The persons are Nehemiah, the cupbearer, appointed as governor. He was the son of Hachaliah (and not the same mentioned in chap. iii, 16, or Ez., ii, 2), His character, his work and his devotion challenge admiration. Artaxerxes (called Longimanus, the long-handed), began to reign B. C. 465, and reigned forty-two years. During his reign Egypt was conquered and added to his possessions. His father, Xerxes, was the Ahasuerus of Esther. The queen here mentioned was Damaspia. The Governors were the Viceroys (now called Pashas) who ruled the countries under the Assyrians and Persians. Asaph was probably a Jew, who had been appointed keeper of the king's forest, as no one was allowed to cut the trees without permission.

The time of this lesson was B. C. 445 It was seventy years after the events of the last lesson, and ninety years after Zerubbabel first went to Jerusalem. The dedication was B. C. 515, in the reign of Darius, the son of Hystaspes, and he was followed by Xerxes, the Ahasuerus of Esther, which book comes in chronologically here, and from which we get the history of the Jews in Persia for a long period. Xerxes was succeeded by his son Artaxerxes, B. C. 465 and in the twentieth year of his reign Nehemiah was permitted to go. A relative of Nehemiah's brought him grievous news concerning the sad condition of Jerusalem, which moved him to pray for deliverance. The month Nisan, or Abib, was the beginning of the Jewish year (Ex. xiii, 4), and was the same as the latter part of March and the first of April. He began to pray in the month of Chisleu, about November or December, and the interview with the king, recorded in our lesson, occurred about four months later. It is probable that Nehemiah started at once. It is always time to do God's work, especially when the walls seem to be broken down.

[From the S. S. Times Quarterly.]

PROMPTINGS TO FURTHER STUDY.

Name any other subjects or servants mentioned in the Bible as asking favors of kings. What wife risked much in asking a favor from her royal husband? From what city was a wise woman sent to ask a favor of David? Mention three passages in which courage is commended. Three in which cowardice is reproved. What does the Bible say of the effect of sadness? What of the good effect of mirth? Of whose sepulchres was Jerusalem the city? How late does the Bible speak of David's sepulchre as known? Whom did the people of Jerusalem kill, and then build sepulchres for them?]

Religious Intelligence.

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational church, Hamilton, Miss., August 25th, 1878.

Pleasant Ridge Congregational church, Sanford Co., Ala., September, 1878.

New Hope Methodist church, Lowndes Co., Miss., October, 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

—The meeting of the committee on church co-operation and missions met in the President's office, Wheaton College, on Friday evening last. Elder J. F. Browne was chosen secretary. As little preparation had been made for the meeting and the attendance not large, small progress was made. An important resolution was adopted, however, as follows:

"*Resolved*, That we hereby recommend all Christians who desire to aid missions in the South free from the lodge, to aid Rev. Eli Tapley, of Columbus, Mississippi, as a missionary of Jesus Christ; and that funds be sent to him directly or through the publishers of the *Cynosure* which shall be reported through that paper."

The committee will meet again next Monday evening in the same place.

—Rev. J. P. Stoddard preached in the Chicago Avenue (Moody's) church in this city last Sabbath evening.

—Five new members were received last Sabbath by the College church, Wheaton. The morning discourse by Prof. C. A. Blanchard preceding the celebration of the Lord's Supper, was a very able discussion of the doctrine of holiness and review of the common objections to it. In the evening two confessed Christ for the first time. The congregations of this church are about as large as before the separation of what is now known as the Congregational church a year ago. At the business meeting on Saturday the vote to place the name of the church on the roll of the Associated Churches of Christ was unanimous, and the testimony against tobacco, etc., was made more emphatic.

REFORMED PRESBYTERIAN.

—The Reformed Presbyterian congregation of Beaver Falls, Pa., Rev R. I. George, pastor, opened their beautiful new church on Thanksgiving day with a sermon by A. M. Milligan, D D., of Pittsburgh in the morning, and a sermon by Prof. J. R. W. Sloan, D D., in the evening. The church was densely filled both morning and evening with very attentive audiences. The church is a perfect gem and no mortgage on it; the congregation small but spirited; the pastor earnest, able and universally beloved.

BAPTIST.

—Rev. E. Tapley, sends the following important item from Columbus, Miss.:

The following resolution was adopted by the Buttahatchie Primitive Baptist Association (white) composed of ministers and delegates from 21 churches convened in Fayette county, Alabama, on the 11th, 12th and 13th of October, 1878:

"*Resolved*, That we will not hold in our union any church or churches who hold in their fellowship any member or members who will not renounce every secret order or clan, political or religious, whether past, present or to come; or that hereafter claims or expresses by word or act any interest therein, directly or indirectly, whether for oath or honor's sake, or personal interest or fraternal advantage of such; whether at home or abroad, sick or well, in adversity or prosperity, or in any other condition, or for any other cause not herein mentioned, we must not—we can not—we will not fellowship or commune with them."

I am informed by a prominent minister of this denomination that two other Associations have passed resolutions excluding all members of secret societies, and that the Primitive Baptist church stands opposed to secret orders. The above resolution is taken from their printed minutes.

—Elder J. L. Barlow returned to this city from Menomonie, Wisconsin, last Thursday to get his wife and household effects. He has been with great unanimity elected for the pastor of the church over which Bro. W. W. Ames has watched for twelve years, and which is, under God, the fruit of his labors. Elder Barlow starts for his new home about the middle of this week. May God's blessing go with him.

—The Spring Creek Baptist church, Burlington, Iowa, whose pastor has been subjected to so unwarrantable a Masonic persecution, is prospering in its proper work. Bro. Austin writes: "God is with us as a church. A few Sabbaths since I baptized one and others are awaiting baptism. Our prayer meetings are very spiritual and a joy to our hearts. We have no extra meetings."

—The holy fires of separation from the sins of the lodge yet burn among the Baptist churches of New York. The breath of the spirit of life in Christ Jesus is kindling the flame. The following newspaper item has been sent us: "A Baptist church in Wyoming county has lately expelled eight of its old and prominent members on account of their connection with Freemasonry. There has been a long and bitter contest in this direction, and the recent expulsions are in conformity with a sweeping resolution disfellowshiping Freemasons."

FRIENDS.

—A synopsis of the reports presented at the late meeting of the Executive Committee of the Society of Friends on Indian affairs, in Cincinnati, are of great interest in their statistics of this work.

At the beginning of the year seven agents of the Society of Friends were nominated for the 16,043 Indians put under the Society's care. All but 754 of these Indians are in the Indian Territory, where they belonged to twenty-seven tribes and bands. During the past year two of these seven agencies were consolidated, and, with a third one, were taken from under the supervision of Friends, and were put in charge of agents nominated by prominent politicians. Four agencies thus remain under the Society's care, one for the Osages and the Kaws, one for the Quapaws and several other small tribes in the northwest of the Indian Territory, one for the Sacs and Foxes and a few other small bands, and the fourth for the Cheyennes and the Arapahoes. These four agencies control 11,010 Indians.

Of the whole number of Indians under the Society's care (16,043), 2,666 are children of school age. Of these 973 are enrolled in twelve boarding schools and three day schools. Of those enrolled, 430 read English more or less perfectly, and a smaller number work the rules of arithmetic and have some knowledge of geography and other branches. All the pupils receive industrial training, and many are learning farming and cattle raising. In all of the schools the Bible and the Christian religion are taught.

The Indians enumerated above, own 12,999 cattle and 18,025 hogs. They occupy 1,135 houses, and have, during the last year, cultivated 18,426 acres, producing 440,540 bushels of corn, 15,200 bushels of potatoes, and 5,820 tons of hay.

The Society makes the point that the closest investigation of their agencies has shown no frauds, the only irregularities being due to the fact that the agents did not fully understand the regulations of the service, and in these cases the errors have been promptly corrected when the rules were better understood. On the whole, the Society says their agents have done their work well.

CONGREGATIONAL.

—On the last Sabbath in December, Bro. C. L. Blanchard of the College church, Wheaton, preached in the pulpit of the Congregational church, Tonica, Ill., lately occupied by Bro. Henry Avery, now of College Springs, Iowa. On the following evening he gave a temperance address in the same place.

—The Congregational ministers of Chicago in discussing popular amusements at a late meeting, generally agreed that cards, billiards, theaters, dancing, etc., were not evils in themselves but had become evils, and that the line of true reform lay, not against amusements *per se*, but in overcoming evil with good.

—The Boston Congregational Club celebrated Forefather's day with a grand feast. Both the banquet and the sentiments were a travesty on the Pilgrims, if it was not intended to ridicule them when one speaker said that we were indebted to the Puritans fer Christmas.

—Rev. Dr. Budington, for nearly a quarter of a century pastor of the Clinton avenue church, Brooklyn, has resigned. He has been suffering from an operation for the removal of a cancer from his lip, and is compelled to cease from work.

CHURCH OF GOD.

—At the last meeting of the standing committee of the Northern Indiana Eldership Elders J. Martin, J. Bowman, C. Bortner and J. S. Shock were chosen as a new Board of Publication, and it was determined to hold regular quarterly or communion services on all the circuits in the eldership.

—Elder J. W. Lowman, editor of the *Herald of Gospel Liberty*, the organ of this Eldership, while lately on an evangelistic tour was locked out of a church at Log Bethel. He gives this reason for the affront: "Here, for the first time since I commenced preaching, I was locked out of the house. The meeting house was unlocked until my appointment was announced, or about that time, when a man by the name of John Booker went and locked the house and took the key home, and although earnestly solicited by several parties to give up the key, he utterly refused to do so, or open the house. We are told that he gave as his reason for locking me out, that I was opposed to secret societies, and was tearing down the church. I was locked out of God's house then because I was opposed to secret societies. This did not discourage me in the least, for I have met worse things than that since I have been opposing Baal worship. This only shows what would be done if the power was in the hands of the apron tribe."

GENERAL.

—Samuel B. Wells, known as the "missionary policeman," died in New York not long since. He had been a member of the police force for sixteen years, and served nearly all the time in the worst districts in the city, improving his opportunities to admonish and advise the degraded characters with whom he came into contact. In early life he was a Methodist preacher.

—The English revisers of the authorized version of the New Testament completed Dec. 13th their second and final revision. The company have held eighty-five sessions and have spent 337 days on the work, having commenced in June, 1870. The total number of the company is twenty-four, and the average rate of attendance throughout has been fifteen. There now remains the consideration of any further suggestions that may be made by the American company, and the adjustment of some questions which have been reserved till the end.

—So remarkable has been the growth of public sentiment in Japan favorable to Christianity that one of the leading Japanese printing offices in Tokio has recently published a specimen number of what may be called the *Christian Advocate*, a newspaper which it proposes to publish in the interest of Christianity. The enterprise is entirely independent of Christian missions, and projected solely from a business point of view, it being the opinion of the publishers that the paper will pay its way and yield a profit.

—Bro. Philo Elzea of Marengo, Ill., started last week from Wheaton for Nebraska in his own conveyance. He expects to lecture as the way shall be opened in the course of his journey, and hopes to reach Nebraska in April. We hope to hear reports of his work, and request the friends along the way to write.

News of the Week.

—On Saturday afternoon a fire broke out in the basement of the fine building on Dearborn street in this city, the north half of which was occupied by the Post Office, the remainder by General Sheridan's military headquarters, the Chicago and Alton general offices and several law offices. An elevator shaft took the flame to the high mansard roof in an instant. Nearly the whole fire department was called out, and after about two hours conquered the flames. The damage from fire was confined to the upper stories. Other parts of the building were drenched with water. There were a number of narrow escapes but no damage was done to any human being except from frost. The mails were safely removed and the loss to government will be small. The cold was so great that water froze or turned to spray on leaving the hose pipe, and firemen exposed to the water were frozen down so as

to require an ax to chop their feet loose.

—The statue of Charles Sumner, which has been erected in the Boston Public Garden, was dedicated December 23d. Governor Rice made the address on delivering the statue to the city.

—The New York *World* has discharged all its typographical-union compositors and employed non-union men. Great excitement exists about the office of that paper.

—The savings-banks of Massachusetts show an aggregate loss of about $27,500,000 in deposits for the year, and a decrease in the number of depositors of nearly eighty thousand.

—The women were allowed to vote on the lager beer question at Plymouth, N. H, at the late election and the sale was prohibited by a vote of 3 to 1.

—It is reported that a lady in New York has invented and patented a contrivance for lifting, turning over, and moving sick persons in bed.

—Friday at 4:15 ten convicts in the Anamosa Penitentiary broke out of the stone-cutters' shed and made a desperate effort for liberty. This is the new and unfinished second prison in Iowa, the yard being enclosed only by a board stockade. One convict was shot dead by a guard, and another shot through the bowels, and will die. The remainder escaped from the yard, two of whom were shot by guards, both dropping with a broken leg. Five others were soon recaptured.

—It is stated that the street-cars used in Bombay, New Zealand, Java and the South American countries, and many of those used in Russia, Germany, France and England, are manufactured in the United States. The cost of transporting a car from New York to London is $125; to New Zealand, $250.

—Over twenty centenarians died in this country in 1878, the ages ranging from 100 to 114.

—The police records of New York city for 1878 show that 78,441 persons were arrested during the year.

—There will be in the next Massachusetts legislature 37 mechanics, 36 merchants, 33 manufacturers, 29 lawyers, 27 farmers, 6 physicians, 3 editors, 3 clergymen, 1 banker, 1 bill-poster, and 1 undertaker.

—The reports from the entire country show that the present severe cold weather is the most extensive in the territory it covers and the most intense we have experienced for some years. The range of the thermometer is from 15 to 30 degrees below zero.

—A Duluth special to the *Pioneer Press* says scarlet fever is decimating the miners on Silver Islet, a mere rock in Lake Superior with rich silver mines. Of one hundred and sixty there sixteen died in a month.

—The Paris correspondent of the *Pall Mall Gazette* declares that it is probable that Marshal MacMahon will be nominated for a second term as president by the Gambetta Republicans. This is on the theory that the peasantry do not quite trust the Republican leaders, and that the Monarchists and Bonapartists can make no combination against MacMahon. According to this correspondent the Gambetta platform is to re-elect MacMahon for four years.

—The directors of the Credit Company, which has a capital of £450,000 and liabilities of over £1,250,000, issued a circular to the shareholders recommending voluntary liquidation of the company's affairs.

—A dispatch from Ismid says a thirty-eight ton gun burst during practice on the British man-of-war Thunderer. The vessel's turret was destroyed. Seven men were killed and forty wounded.

—The business failures in Great Britain during 1878 were 15,059, of which 2,643 were in financial and wholesale and manufacturing branches of trade. The increase is 4,037 failures for the last year over the preceding year.

—The miners' lodges of South Yorkshire and North Derbyshire are unanimous for resisting the proposed reduction of wages. The West Yorkshire miners will support the resistance. The Amalgamated Society of Engineers, which opposes any increase of the hours of labor, has, according to the last annual report, £225,000 on hand. This union, numerically and financially, leads all other trades unions of the kingdom.

—M. Inkidt Roodebecke, manager, and M. Fortampe, president of the Bank of Belgium, are finding that defrauding the bank, as they have been convicted of doing, to the amount of 20,000,000 francs, does not pay; for they have just been sentenced—the former to fifteen years' solitary confinement in prison, and the latter to one year and a fine of $1,200.

—Recent reports show that there are 25,000 colored emigrants from the United States in Liberia, doing well as farmers and artisans. There are 750,000 native inhabitants, who are being brought under the influence of civilization. The four States of Liberia are Montserado, Grand Bassa, Sinoe and Maryland. The constitution is modeled after that of the United States, but Attorney General Davis explains that none but colored men are allowed to vote.

—Some months ago the Secretary of War appointed General Marcus J. Wright, formerly an Adjutant General in the Confederate army, an agent of the War Department to collect official and private documents bearing on the war of the rebellion, to be added to the collection of rebel archives now being compiled under the direction of the Adjutant General of the army. General Wright has proved very efficient in this undertaking, and has already secured many papers of great historical value. Among them are nearly all the telegraphic copy books of the Confederate commanders during the first year of the war; also the order books of the Adjutant General's Department. General Wright has also arranged with Jefferson Davis to make copies of such official and private papers as he may have in his possession, many of which relate directly upon the plans and intentions of the Confederate leaders, and disclose to a great degree the confidential correspondence of the President of the Confederacy.

OBITUARY.

WEBB.—The funeral services of the late Charles T. Webb were held at his residence, 518 Park avenue, Chicago, Dec. 31st, 1878, from whence his remains were taken to Whiteside county, Ill., his former home, for interment. Bro. Webb was born in Lewis county, N. Y., June 1st, 1812, and died Dec. 28th, 1878, in Chicago. He was converted and united with the M. E church when 14 years of age, and continued in active membership to the time of his decease. He was honored and beloved by his brethren and often filled offices of trust in the church to which he belonged. He was a warm friend of the slave, an active advocate of the Union when it tried men's souls to stand for the right, and always in the front ranks of the temperance reform. He was induced to unite with the Masonic lodge in 1867, and took the third degree on the 10th of January, 1868 an act which he ever afterward deeply regretted. He never returned to the lodge after receiving the "sublime degree," for the ceremonies and oaths, and in fact the whole thing was exceedingly repulsive to his religious tastes and convictions. While attending a quarterly meeting at Fairfax, Iowa, in 1870, his convictions were so deep that he could not pray, and under the terrible pressure of remorse and guilt he rose and renounced the hidden things of lodge dishonesty, confessed his sin and faithfully warned others against the hidden snare. This was the signal for a most bitter and unrelenting persecution, which followed him to the day of his death. Yet nothing daunted, he stood firmly by his convictions and fearlessly defended the right. When I last conversed with him he expressed the conviction that his opposition to the lodge had cost him heavy pecuniary losses and that his opposers had sought his death by means which failing in immediate results, had nevertheless caused his suffering and which a few days after resulted in his death. He leaves behind a devoted Christian wife who sought by every means in her power to mitigate his suffering and cheer his heart during the lingering agony of his last sickness. He seemed to have a presentiment that his hour had come. After a brief but fervent prayer he said to his wife, "What if the messenger should come?" She replied, "Charles, could you say, Welcome death, thou end of fears?" Instantly he responded, "I am prepared to die." He then requested his wife to sing one of his favorite hymns. She began, "O sing to me of heaven," Instantly in a clear voice he joined in the next line, "When I am called to die." These, although he lingered for some hours, were his last audible utterances and he passed tranquilly away, a smile still lingering upon his face. A post mortem examination confirmed the opinion of physicians previously given, that his stomach had become so deranged as to cease entirely to perform its functions. The case of Bro. Webb, along with many others should be an admonition to all who oppose the craft to be careful to know who prepares and who has access to the food they eat. The deceased leaves five children, nineteen grandchildren, two great-grandchildren and a large circle of friends to mourn his loss. While every friend of our reform work who reads these lines will, I am sure, deeply sympathize with the bereaved, and catch some portion of that spirit which inspired his weeping wife, when she exclaimed, standing near the lifeless body of her companion, "I feel as though I wanted to spend my life in opposing the terrible institution of Masonry."

J. P. STODDARD.

10,000 SUBSCRIBERS.—*What are you doing to get them?*

Home and Farm.

VENTILATION OF SLEEPING ROOMS.

If a man were to deliberately shut himself for six or eight hours daily in a stuffy room, with closed doors and windows (the doors not being opened even to change the air during the period of incarceration), and were then to complain of headache and debility, he would be justly told that his own want of intelligent foresight was the cause of his suffering. Nevertheless this is what the great mass of people do every night of their lives with no thought of their imprudence. There are few bedrooms in which it is perfectly safe to pass the night without something more than ordinary precautions to secure an inflow of fresh air. Every sleeping apartment should, of course, have a fire place with an open chimney, and in cold weather it is well if the grate contains a small fire, at least enough to create an upcast current and carry off the vitiated air of the room. In all such cases, however, when a fire is used, it is necessary to see that the air drawn into the room comes from the outside of the house. By an easy mistake it is possible to place the occupant of a bed-room with a fire, in a closed house in a direct current of foul air drawn from all parts of the establishment. Summer and winter, with or without the use of fires, it is well to have a free egress for pure air. This should be the ventilator's first concern. Foul air will find an exit if pure air is admitted in sufficient quantity; but it is not certain pure air will be drawn in if the impure is drawn away. So far as sleeping rooms are concerned, it is wise to let in air from without. The aim must be to accomplish the object without causing a great fall of temperature or a draught. The windows may be drawn down an inch or two at the top with advantage, and a fold of muslin will form a "ventilator" to take off the feeling of draught. This, with an open fireplace, will generally suffice, and produce no unpleasant consequences, even when the weather is cold. It is, however, essential that the air outside should be pure. Little is likely to be gained by letting in a fog or even a town mist.—*London Lancet.*

DIPHTHERIA CURES. — We ran across, to-day, two "sure cures" for diphtheria, which may be taken for what they are worth. One is kerosene oil, used as a gargle, which has wrought numerous remarkable cures in Plattsburg, New York, and the other is sulphur, which is said to have worked wonders in London, and is endorsed by high medical authority.—*Buffalo Advertiser.*

10,000 SUBSCRIBERS.—*Let us begin the New Year with new zeal and make redoubled efforts for the circulation of the Cynosure.*

TO RELIEVE ASTHMA.—I will give you two recipes, and hope they will cure you: Oil of tar, one drachm; tincture of verstrum veride, two drachms; dose for adults, 15 drops three or four times daily. Leaves of the common chestnut tree, that fall in autumn, made in a tea, and drank freely every day for two or three months, will cure very bad cases of asthma. — *Cor. Chicago Inter-ocean.*

Simple Dresses for Girls.

In the dressing of girls there has been a popular change for the better. It has always been customary among the very highest classes for girls to dress simply, but we have a class of people in the country, sprung from humble conditions, who have become possessed of wealth, and the overdressed young lady always belongs to this class. Usually her mother is a good and has been a hard-working woman, who is not unfrequently snubbed by her fine lady daughter, and is obliged to accept her diction as to what is and what is not proper in regard to dress. The daughter is simply anxious to have everything that everybody else has, and be among the first to display a new fashion, whether it is suitable for her or not. This gives us the assured class of girls in society which foreigners are so surprised to find—girls with the airs of leaders and the assurance of the widow of two husbands. Slowly and with great difficulty it is beginning to dawn even upon these obtuse minds that they are discounting their future in a way that is not wise or profitable, or perhaps the idea does not enter their minds at all, and it is simply because it is becoming fashionable in their circle to "affect" the simple dodge. —*Cincinnati Commercial.*

DOLLY VARDEN CAKE.

Very Good.

2 cups of sugar.
⅔ cup of butter.
1 cup of milk.
2 cups of flour.
3 eggs.
1½ teaspoons baking powder.

Bake one half the above mixture in two pans.

To the remaining half add
1 tablespoonful of molasses.
1 cup chopped raisins.
½ cup of currants.
1 piece of citron chopped fine.
1 teaspoonful each of cloves, cinnamon, nutmeg and allspice. Bake in two pans and put the four together alternately with jelly, frosting, rich jam or marmalade.

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To carry on this work contributions are solicited from every friend of the reform, All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary.

Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

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H. F. Buffham, Batavia, Michigan, writes: "I am trying to get some new names to send along with mine for 1879." Edward Keig, Rockford, Illinois, writes: "I intend to canvas for the *Cynosure*."

J. W. Grantham, Madison, Pennsylvania, sends twelve names and addresses and twelve two cent stamps ordering a copy of the *Cynosnre* sent to each name. He writes: "I wish to get up a club for the *Cynosure*." The plan we think is a very good one.

Many thanks for New Year's greetings from subscribers.

SUBSCRIPTIONS RECEIVED DURING week ending January 4 1879, from H Ashley, N Bourne, J Bear, Mrs. M A Blanchard, N Bingham, J Brewer, J Brake, P Bacon, C L Blanchard, A J Bucklen, C Bender, J S Card, J W Campbell, G Clark, H W Clark, J Compherr, J Cassidy, M E Cook, J Craig, G Crook, C T Collins, H Delap, N Detwiler, A Eastman, O Emmerson, Mrs L E Farrar, M Ferrin, H Fry, F F French, J French, D S Faris, L B Goodwin, T B Glass, R B Gardner, R Green, I Green, J Gingery, H H Hinman, R Hembrough, J H Hanna, J B Hart, W Hine, H Holbrook, J Harrow, S Holmes, A F Jones, Mrs A E Jenks, T Johnston, J Kennedy, J Kitchen, R Loggan, L B Lothrop, J A Laird, I Leadbetter, J Leeper, D Marshman, W Mosher, D L Morgan, P Myer, T L Moore, G McKinnis, J W McPherson, J Motter, R Northway, Mrs S H Nutting, W I Olmsted, C M Preston, G Pittis, Z T Petty, J Pixley, J P Parker, T K Robbins, R S Reed, S G Reed, A K Richey, J D Snell, J Stuart, S B Sherk, W Small, J Shoemaker H Siemiller, J J Swain, M H S Truesdell, J A Talmage, D E Will, G Warner, J B Wells, M L Worcester, W Worth, J S Whitney, J H York, J S Yaukey, M Pettengill.

Books and Tracts sent week ending Jan. 4, 1879.

By Express.

W Whitesel, B Ulsh.

By Mail.

A S Boyd, Rev. J Shannon, J H Neal, A J Buckelew, M Ferrin, M L Worcester, C O Sherman, J W Campbell, A M Sawyer, H Ashley, W Hargrave, E Keig, L B Goodwin, P M Alcorn, W H Williams, Rev J C Williams, H E Nichols, S S Flitcraft, S G Stevens, Rev R B Gardner, Rev J Atkins, H W Clark, J Anderson, T H Rogers, E K Rhoat, G E Nirin, C D Green, F Higby, A Wright, S W Cox, E K Bitters, A E Moose, J J Swain, J Gingery, G M Janes.

Donations to the Tract Fund.

J C Wolcott, 50c; Martha Aken, 50c; T Johnston, 50c; H Holbrook, 50c.

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PARIS, 1878  PARIS, 1878

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GOLD MEDAL at Mechanics' Charitable Association, Boston, 1878
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Please send renewals before this date occurs. Notice if the date is changed to correspond soon; if not, or if the paper fails to come, write without delay.

THE CHRISTIAN CYNOSURE.

"In Secret Have I Said Nothing"—*Jesus Christ.*

EZRA A. COOK & CO., PUBLISHERS, NO. 13 WABASH AVENUE.

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H. L. KELLOGG, ASSOCIATE EDITOR.

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TERMS.—Until March 1st next $1 50 per year to all. Currency by unregistered letter at sender's risk.

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WISCONSIN AND MINNESOTA.

Rev. E. Mathews, of Brooklyn, Jackson county, Michigan, solicits correspondence with parties in Wisconsin and Minnesota who desire his labors in their fields as an anti-secrecy lecturer and preacher of the Gospel of Jesus Christ as the antidote for all sin. If the Lord opens the door Bro. Mathews stands ready to enter this promising field as soon as arrangements can be made; and I want to say to the friends that in my judgment Bro. M. is well adapted to your field which would be greatly enlarged through his labors.

J. P. STODDARD.

ELDER RATHBUN.

Will Dr. S. L. Cook of Indiana, please arrange a month's work for me in Indiana, beginning the first of February. Please publish list of appointments as soon as possible. This month I can attend all calls in Iowa. My health is so much improved I can lecture and work the degrees once more.

D. P. RATHBUN.

The special rate for the Cynosure till March 1st next is $1.50. *The regular price is* $2.00, *which will be resumed after that date. Remember,* $1.50 *till March 1st for old or new subscribers.*

After regeneration comes reform. Add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness, charity.

10,000 SUBSCRIBERS—TRY THIS PLAN.

To every reader of the Cynosure:

If you notice the present number of subscriptions as reported on the last page of this number (3,659) you will realize that nothing, apparently, but a general effort on the part of the majority of our readers will bring the list up to the 10,000 subscriptions.

The recent Illinois State Convention attempted to add one hundred to the list and as a result thirty-eight copies were paid for on the spot and sixty-six more pledged by twenty-two persons (an average of three each) making a total of 104 subscriptions.

Will you try the plan which was so successful at Wheaton and write on a postal card the number of subscriptions that you will be responsible for before March 1st, 1879?

Are there not three or more persons in your family who will pay for one each, thus enabling you to pledge three at once. We hope all will pledge for at least one, and that most will pledge five, ten, fifteen or more.

Shall we not be able to announce the whole TEN THOUSAND pledged within two weeks? There will then remain four weeks for the fulfillment of the pledges.

Those who have already done their utmost towards the TEN THOUSAND have our most hearty thanks and we believe the approval of God for their noble, self-sacrificing labors for the *Cynosure*. For such we have only words of gratitude. Some of those who have done most give us great encouragement by saying they will do still more.

Past Master Edmond Ronayne, in the last issue of the *Cynosure* recalls the encouraging fact that "Victory has crowned every one of our efforts during the last four years." The question he adds falls with tremendous emphasis: "And shall we fail now (in securing the 10,000 subscriptions) and so retire before an already conquered enemy?"

A prompt and favorable answer to that question is of great importance to the success of this enterprise.

Please let us hear from you. Your pledge may turn the scale.

Yours truly,
EZRA A. COOK & Co.

Does your subscription expire in January? Please renew promptly.

Topics of the Time.

The Pope has issued another encyclical letter which is arousing considerable comment in Europe and will soon appear on this side the ocean. If the notices of the Continental press and correspondents are of any value, Leo XIII. is not fulfilling the promises made by these same correspondents when he attained the pontifical chair. Instead of a liberal administration, recognizing the progress of mankind, he is showing his Jesuitical training, and so long as he has power will prevent peace in Europe. This last letter is said to be an appeal for the restoration to the papacy of such a degree of liberty as will permit the employment of its influence in favor of society! Poor Pope! His people in New York may defy the laws and turn their grand cathedral into a vast gambling establishment, yet they are restrained from using their influence in favor of society! An Italian journal helps us to understand the enigmatical language of the Pope by stating that this encyclical letter is the opening of a crusade against modern institutions.

Last summer a company of Cheyenne Indians, made desperate by the swindling of government agents and their starving condition, if we may believe the reports of prominent army officers, began raiding in southwestern Kansas. They went north across the Kansas Pacific and Union Pacific railroads hotly pursued, and were finally driven into the sand hills of northern Nebraska, where part of the band was captured. These Indian prisoners have been kept at Fort Robinson. Last Friday they escaped and were pursued. The *Inter-ocean* tells their story thus: "If the first report which comes of the massacre at Fort Robinson, Nebraska, is not exaggerated, then cruelty has reached the top round in our treatment of the Indians. It seems that about one hundred and thirty Cheyennes have been held as prisoners at the fort, they having escaped from their reservation, and refused to go back. A dispatch, which we cannot credit, says that last Sunday it was determined to starve and freeze them into submission, and so for four or five days they have been given little or no food, and have been without fire. Not satisfied with this the chiefs were enticed into a council to talk over matters. Then they were seized by soldiers and ironed. The remaining Indians, hearing of this, barricaded the windows and doors of their prison to defend themselves, but finally broke out in the night and ran across the prairie in the snow and ice, almost naked as they were, preferring to die thus than be returned to a reservation where they had been starved. The soldiers pursued, and, it is reported, shot them down by dozens. If this be true, the men guilty of the enormity should suffer the severest penalty. They are worse than the savages."

No one will fail to be interested in the masterly address on Socialistic Secret Societies by Joseph Cook, which was one of his regular Boston lectures in the early part of November. In an address in New York last Thursday evening on the socialist question this great thinker sounded a warning to our political parties of their responsibility and the consequences of their ambition. One chief peril, he said, was from the cowardice of the political parties, neither daring to declare openly against socialism. The time might come when unprincipled classes in large cities, holding the balance of power, will control the politics of the country. The time was not very far off when New York would be as large as London, and there would possibly be another London where now a little village at the Golden Gate stood trembling before the verbal gymnastics of sand-lot oratory.

In Congress the House, last Friday, by a strong vote of 127 to 87, put its foot on the head of the Southern war claims. For ten years the claim for the destruction of William and Mary College, Virginia, has been urged before every session of Congress. A hundred and thirty set speeches have been made over it, and the actual cost to the nation has nearly equaled the amount of the claim itself, when the time of Congress and printing of speeches is estimated. It is noticeable that among the very few Republicans who voted for the bill was the eminent Massachusetts Mason, Dr. Loring. Northern Democrats voted against it, dreading to open the gate to the host of Southern war claims that would be pushed in after.

Practical Work in Holy Living.

BY J. B. SLIGHT.

"Having therefore these promises, dearly beloved, us let cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

As to the doctrine of holiness, there should be no controversy among Christians, for it is without doubt a Bible doctrine. Nevertheless, it is sometimes the case that preposterous ideas creep into present-day teaching on this subject. Not long ago an advocate for holiness, as a distinct work from regeneration and subsequent to it, used the above text in proof of that theory. He said, the persons addressed therein were justified, regenerated Christians, but that they were not made holy, not wholly sanctified.

Perhaps they had been in a justified state; but Paul saw that the associations that they were having with men of corrupt principles and practices was corrupting their physical and moral natures. Hence he says to them: "Be not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?"

These questions indicate that those persons were forming such alliances, and the apostle would teach them that righteousness can have no communion with unrighteousness, and that light cannot dwell with darkness; and consequently Christ can have no concord with Belial, nor can he that believeth have any with an infidel. All these points being clear, well might Dr. Adam Clark spring these questions: "How then can they keep up a profession of Christianity, or pretend to be under its influence while they associated with the unrighteous, had communion with darkness, and concord with Belial, and partook with infidels?" The filthiness of the flesh and spirit spoken of in the text from which the apostle desired them to be cleansed, was drunkenness, adultery and fornication. So says Dr. Clark. These filthy, fleshly practices would most certainly pollute the soul.

These Corinthians had as surely corrupted their bodies and souls by associating and being in league with the heathen in their secret works of darkness as professed Christians do now when they associate with heathen rites in secret societies, where the worship of Christ is rejected, and Baal worship is set up. They had fallen from grace, or they had left their first love, and had need of restoration, by repenting and doing the first work instead of passing on to a second work. Such is the case with thousands in the church now. Avarice, pride, conformity to the world, and connection with idolatry in the lodge have turned them aside from the simplicity of the Gospel, and they greatly stand in need of having the first work repeated. This is being done in many localities, and where the work is sufficiently thorough it plucks them out of the lodge. *Thank God for that!* In other cases they profess entire sanctification; and yet cling with tenacity to Masonry; and the ministry make apology for them. Lord help me to have Gospel charity! for I have none for such members and ministers. But that is not all: these holy Masons are sometimes prefered to old, experienced Christians, who had daily communion with God before these Masons, now made holy(?), were born. But notwithstanding these Corinthians had departed from God, and had corrupted their bodies and souls, the Apostle encourages them with the promises, saying that if they will come out from among evil-doers and be separate, touching not the unclean thing that God says: "I will receive you, and I will be a Father unto you, and ye shall be my sons and daughters." This teaches that if these persons had ever been adopted as sons and daughters, they had lost the spirit of adoption, were bastards and not sons. Although the teacher alluded to above said they were good Christians, and the apostles wanted them to take another degree. This kind of tampering with heathen darkness, drunkenness, fornication and adultery was not Paul's practice, neither should it be the practice of the ministry to-day. Backsliders and hypcrites should be exhorted to come out from among those works and workers of darkness and have no more to do with them; then may they hope to be received by our Heavenly Father, and not till then.

Berrien Springs, Mich.

Is it So?

It is said that if a Masonic minister is in his pulpit preaching Christ, and Him crucified, and a Masonic Jew, who regards Christ as an imposter, should enter the church, and make that minister a Masonic sign, he, the minister of Christ, would be bound by his Masonic oath to make a corresponding sign in answer to it. It is added, that in making this sign of intelligence and secret understanding with an enemy of the Lord, he would dissemble before the congregation, pretending to make a gesture prompted by the spirit of his discourse; but in reality he would be holding Masonic by-play with an infidel, and that infidel perhaps making merriment out of the Christian minister for his own diversion.

Can these things be so? Does the Christian minister, by becoming a Mason, take a halter around his own neck and place the end of it in the hand of an infidel, to be led blindfolded into dissimulation and fraud?

Think, O Christian men and women, of having a preacher who while preaching Christ to you, is holding, at the same time, a disguised by-play with fun-making Jews, rum-sellers and infidels! Is there ever any such by-play as this between the murderer in the dock and the "gentlemen of the jury?" Is it so? Go to the polls and ask the question there of every American!

It is furthermore said that the worst and bitterest enemies which our republican government has to encounter, are clergymen; and that these clergymen are largely members of the "mystic brotherhood." If half of the Protestant clergy of the northern States are Masons, probably three-fourths or more of those of the southern States are such; and they are declared to be rank enemies of the government.

Add to these facts that it is not now the Jesuits of the Romish church that assassinate kings and princes, but it is the Jesuits of the lodge who do such things, and one would suppose that the subject of Freemasonry ought to engage the attention of every honest man and woman in the land. AMERICAN.

The Oldest Town in Connecticut.

The first settlement in Windsor by white men was in 1639, only nineteen years after the Pilgrims landed at Plymouth. The old burying ground is preserved with care. The oldest grave seems to be that of their first pastor, Rev. Hewett, who died in 1644. Beside his grave is the tomb of the Colonial Governor Wolcott, who died in 1667, and near by are the tombs of a magistrate and his wife, who died about the same time. All these are marked in the ancient style of lettering and on simple freestone (no month appears until many years later), but are no mean specimens of art.

The burying ground, together with the church and village, was once surrounded by a barricade for protection against the Indians. The present large, fine church was rebuilt in 1844. The pastor, Rev. G. Wilson, has held that office since 1867. He is an able man and good pastor. Windsor is a continuous farming village of six miles long. The village proper is at Broad street, where are the depot, town hall, post-office and stores, and grand old elms, sycamores and maples line the street, most of them more than 200 years old. The Ellsworth mansion near where I am, is fine old building where General Washington once stopped to dine when on his journey through here. Some of its inmates attended my lectures and expressed much interest in our reform.

Tobacco is the bane of this beautiful valley. The people expend a great deal for fertilizers in order to raise great crops of tobacco, and so much capital is invested in it by members of the church that it is not considered prudent for the pastor to make any allusions to the subject. The tolerance of one sin in the church prepares the way for others. Of course the lodge must be let alone, and young people must have their dancing and card parties without interruption. Much effort is made to keep up a form of religion, and there are some earnest souls here, but to a great extent "all the ways of Zion do mourn." Whether there is to be a general reformation of morals and revival of religion seems to be at least doubtful.

H. H. HINMAN.

"*Be Not Conformed to this World.*"

Romans 12: 2.

The fashion mongers oft may say
To conscience-stricken souls:
The fashions furnish greater pay
To poor ones for their toils.

Therefore you need not think it wrong
To dress in latest mode
Of worldly fashions that belong
To both the great and good.

"Be not conformed to this world,"
'Tis true God's Word has said;
But now the church people behold,
And do not be afraid.

The ministers' and deacons' wives,
Teachers in Sabbath school,
Dress fashionably all their lives;
They'd take you for a fool,

If you think you, better than they,
Do understand God's Word,
And, fool-like, think that fashion's way
Doth work against the Lord.

Look also in the story books
In every Sunday school;
In magazines, newspapers, look,
"Religious!" What's the rule?

"Illustrated!" with what? I see
The Christians of each tale—
Except the poor—it seems to me,
In styles to draw a wail

From angels high, who see all this,
The cost, and see what wo
Of others it might change to bliss
On high and here below.

Lord! open eyes beauty to see
In holiness; in gift
Of body, soul, and all to thee—
Which loving heart doth lift.

G. H. W.

A New Departure for Dr. Thomas.

[Correspondence Inter-Ocean.]

The idea of a "Society for the Propagation of Thought," crystallizing around Dr. Thomas and Prof. Swing, grows on me. The head of the movement, the center of its activity, would, of course, be Dr. Thomas; while to Prof. Swing with his admirable taste, his elegant culture, his æsthetic power, would be consigned the department of poetry and rhetoric.

How those "hundreds of Methodist preachers" who have poured their wrongs and their wrath into the heart of Prof. Swing, those groaning sufferers slaving under bishops and presiding elders, with the iron of their creed eating into their souls, would rejoice if permitted to rally to this new standard, shouting the battle-cry of "Thomas and Liberty."

The Rock River Conference insolently gave to Dr. Thomas one year longer—they put him on probation; hence, during this year of grace he must conclude that he will climb out of the Methodist pulpit, or he must consent to wear those accursed shackles which prevent freedom of thought. He will climb out, he cannot be shackled; and if he will put himself at the head of "our so-

ciety" he will lead the hundreds of preachers out of bondage—the best brain and blood of Methodism will go with him. Assuming the truth of Prof. Swing's published statement—and who that knows Prof. Swing can suspect him of falsehood—we feel sure that if hundreds write to him, a stranger, a man who never was a Methodist, these hundreds are but a fraction of those who groan under the same cruel wrongs, and so, doubtless, there are thousands of Methodist preachers equally anxious with these hundreds to break with Methodism. Professor Swing's word is the unimpeachable evidence upon which we claim that the Methodist Episcopal church is honey-combed clear through with discontent and disloyalty. Upon this we build our hope that thousands of Methodist preachers are in hearty sympathy with our dear Dr. Thomas. Then, thousands preach as they do now only because their bread and butter would fail should they preach the truths they really believe. Poor fellows; they need and should receive the sympathy of the world. Shame on the great Methodist church found guilty of such a wrong! She, by her terrible discipline, her tyrannical episcopacy, her horrid presiding eldership, her iron-bound creed, forces God's ambassadors, God's called and qualified ministers, to preach as true what they know to be false. My blood runs cold in my veins as I contemplate this indescribable horror. Do we live under the dominion of the personal anti-Christ? If not, why does the world permit our bishop and six presiding elders to force the hundreds of preachers who compose our annual conference to deny God, oppose truth, and murder their own consciences; for this is what these men who have outgrown their creed must do if they would have their salaries.

But, thank God, this is no longer necessary. These "advanced thinkers" can safely obey their consciences; for such is the love of God's truth to-day, that in every considerable town there are Liberals, Unitarians, Universalists, infidels and atheists, enough to insure any man who will strike vigorous and effective blows at the orthodox churches a good living salary. There is abundance of such material to gather into the fold of "our society;" and no man has the confidence of all these classes to the same extent as Dr. Thomas. The orthodox Christians, with their usual warmness, oppose Dr. Tnomas as the Pharisees opposed Christ; but these other classes, like the publicans and sinners of old time, believe in Dr. Thomas—with one voice they declare that he, by natural gifts and scholarly acquirements, was marked out and predestined as the leader of "advanced thought."

Of course, "our society" must have no creed. The era of creed is past. Every member may think in perfect liberty. The thought propagated by the society must be free thought. Neither shall there be any rules. We want no sumptuary laws; no interference with our amusements or our pleasures. Each man must be free, not only to think but to act as he thinks best; to live as he judges right. Nobody, no society, must attempt to lord it over our consciences. Every member of this society will be presumed to have capacity to know what is right and what is wrong; each will form his own rule of life; and if we do not agree as to these rules we shall more fully illustrate the great natural law of "unity in diversity." If, then, Dr. Thomas will give us preachers who can prove that the creeds are not true—that they are mere man-made dogmas, church scare-crows, the debris of thought left over from the ignorance of past ages—preachers who will show us that there is no such thing as religious certainty, that doubt and skepticism are better than faith: that in the new translation of the Gospel the passage that reads, "He that believeth shall be saved: and he that believeth *not* shall be damned," will have the *not* stricken out of the last clause and inserted in the first, then, and in that case, "our society" will prosper, and thousands who are now creed-condemned will, "as the year goes by, find themselves growing into a larger hope for mankind." With such inspiring truths preached by a ministry who have been educated to success, who know how to reach the public ear, who can strike "square from the shoulder" (and if we get Dr. Thomas and his Methodist brethren, we shall have such a ministry), ten years will give us a society that will outnumber the church. The church itself has prepared the way for our success. It has done this by its insane refusal to tolerate the innocent amusements of the people. "Our society" must give its hearty sanction to the people; here is a throne of power made ready for us, only waiting to find an occupant. When the great mass of society people in the country find a ministry who can and will defend the respectable dance, the legitimate drama, the social card party, and the temperate use of wine and beer, they will not fail to give such ministers a liberal support.

This is Dr. Thomas' great opportunity. "There is a tide in the affairs of men which, taken at the flood, bears on to fortune," and such a tide now rocks on its swelling wave the bark which is laden with the fortunes of Dr. Thomas.

If Dr. Thomas will work out these suggestions he will be to the Methodist church what John Wesley was to the Episcopal church. History will write that the Thomas movement in America takes rank above the Wesleyan movement of England. From Dr. Thomas' great mind, as from a light fountain, will flow in coruscations of flaming glory a new movement in religion—a great, free, untrammeled, thoughtful, creedless movement of mind. The moment Dr. Thomas shall announce himself as the center of such a movement, crowds of those preachers who are now writhing, sad and sore, under the bigotry and tyranny of the M. E. church will gather to him, proud to follow this great, this superb scholar, this fearless thinker, this profound theologian, who is now seen hanging on the "ragged edge," a spectacle to angels and men, waiting to know if at the close of the current conference year he will be what I now sign myself,

A Preacher That Was Located.

Men sometimes object to the doctrine of the depravity of mankind. But the strongest teachings of the Bible and of the pulpit, are more than confirmed by their own actions—by the conduct of the world itself. Every bolt and bar and lock and key, every receipt and check and note of hand, every law book and court of justice, every chain and dungeon and gallows, proclaim that the world is a fallen world, and that our race is a depraved and sinful race.

Secret Socialistic Societies.

LECTURE BY JOSEPH COOK, BOSTON.

Let us imagine ourselves assembled in the ruins of the Tuileries, or within sound of the pistol-shots lately fired at the most paternal of emperors, or in sight of the flash of the weapon of Vera Sassulitch in St. Petersburg, and of seven similar subsequent attempts there to take the lives of Russian officials. If these scenes are too distant to produce any deep effect upon our sensibilities, will you be good enough to assemble in sight of the flames of the railway riots at Pittsburgh in 1877, at a time when at least ten American towns were kept in order by musketry.

When the railway riots in the United States were suppressed in 1877, the work of the formation of secret labor organizations was taken up with vigor. It has progressed at such speed that within the last six months very interesting facts have become public concerning three or four secret labor organizations more or less socialistic in their character. I am quite aware that I cannot speak from personal study of these vailed socialistic societies. Outside of the membership of these organizations there are not twenty men in the United States who can describe them from actual observation; and yet, throwing a drag-net over all current publications and some secret sources of information, I have been enabled to bring together a number of facts which appear to me to be very suggestive. In order to give them the proper emphasis I must go back, for a moment, to the European birth of certain American communistic parties.

Here is the great philosopher, Fichte, teaching in Berlin, and he inculcates the doctrine that every man has a right to life, and therefore to the opportunity to earn a living. If a man has no opportunity to earn a living he must steal. Fichte taught this, and that such theft is not theft, but just reprisal against society. There are certain books by Fichte, rarely read, called the "Foundation of Natural Right," and the "Closed State," and "The Reason State," and in them thoroughly revolutionary political doctrines are taught. Fichte demanded from the state the right of labor. If a man cannot live by his labor he is not left in the enjoyment of his absolute property, that is, his life, and is thenceforth not obligated to acknowledge the property of any other man, since the contract of the state to secure every one his own property has been violated. Such a man must be aided, lest property become insecure. At the same time Fichte demands that the state shall tolerate no idlers. (See Huber, Prof. J., article on Social Democracy in Germany; *International Review*, Nov. and Dec., 1878, p. 803.)

Ferdinand Lasalle, the first important name among the agitators in the socialistic circles of Germany, was a pupil of Fichte. He adhered throughout life to his master's philosophical as well as his political theories. He never became a materialist, but was an idealist and pantheist to his death in a duel in 1864 at the age of thirty-eight. The German Socialists now render to his memory almost divine honors. It is Fichte that speaks in Lasalle.

Karl Marx, who gathered his knowledge of Communism largely from French sources, abandoned the idealism and pantheism of Hegel and Fichte, adopted a coarse materialism as his creed, adjusted it to the doctrines of Hackel, that the soul is only the result of matter in motion; that there is no immortality, and that conscience points out no authoritative code of morality. "With me," says Marx, "the ideal is simply matter transformed and translated in the human head." Religion, he thinks, is opium for the people. There is nothing divine in man; there is no celestial spark in him, according to Marx. Saturated with this materialistic philosophy, he finds it very easy to adopt false doctrines concerning the family; very easy, after having abolished the family in his scheme of thought, to draw his trenches around inheritance, and so to abandon the ideas of the modern world concerning transmission of property, and plunge onward with his followers into the abyss of Communism.

In Lasalle you find the eloquence of a cultivated Jew, and also in Karl Marx, for both of these men are of Jewish descent. Lasalle obtained a very extensive education in jurisprudence, in history and political economy, and was an exceedingly brilliant pamphleteer. He had many interviews with Bismarck, and once predicted publicly that the latter would play the part of Sir Robert Peel, and declare himself in favor of universal suffrage.

Lasalle's central demand was for governmental aid and labor. Here is the burgher class, he used to say to the peasants of Germany. When rich men wish to build railways, the State aids them. When you wish to found co-operative enterprises, why should not the State aid you? Universal suffrage ought to be proclaimed, and the fourth class should come into power. The laboring masses should found producers' associations on the largest scale. The State should secure to the creditors of such associations the payment of the interest on their capital. Thus the Government should assist labor in its penury to obtain buildings, machinery, tools, and raw material for manufactures. The producers' associations should take into the managing partnership all their hired laborers, and gradually form themselves into a credit assurance. Overproduction should be prevented by the State. Lasalle thought these clumsy schemes would change the face of the world in fifty years, so that it would not be recognized as the same world. A few of his ideas, no doubt, were sound if taken out of their combination with the rest; but his political philosophy, as a whole, was ludicrously shallow. He can hardly be called a Communist, however. He was a political Liberal of a dangerous type. (See Mehring, *Die Deutsche Socialdemokratie*, Bremen, 1878.)

It is important to make a broad distinction between four styles of political sentiment concerning the distribution of property: first, cooperation, a very judicious scheme in many cases, though unsuccessful thus far in most instances where it has been tried; next political liberalism; then, below that, Socialism; and at the bottom of all, Communism. I suppose that many who call themselves Socialists are only political liberalists; for Socialism, strictly defined, is atheistic, and so is Communism, and it is with these two lower ranges of political sentiment that I have always to do. Possibly you think that I am giving too stern accounts of the ringleaders among Communists and Socialists, but I undertake to say, as the scholar at my side [referring to the Rev. Dr. Thomas] is reported to have

said in public yesterday, that extreme Communism is so black that you cannot do it injustice. The Russian Nihilist, the extreme German Socialist, believes in no hereafter and no God. One of the most popular labor songs in Germany has this couplet:

Der ist ein Lump, der eines Gottes Namen
In Wort und Schrift demuthig anerkennt.

Only a vagabond will humbly own
There is a God—with word and pen.

If a man is to have no future existence and no judge he may do as he pleases, except in so far as enlightened selfishness forbids! If our only chance is here, we may as well take what we can get. Fifteen thousand Socialists in a procession passed into a cemetery in Berlin, not long ago, and twenty thousand on another occasion, and buried comrades with orations asserting that there is no immortality. Berlin held her breath when that procession moved through the streets, because she feared a riot in all the slums, and did not know what attack might be made on property. When the pistol-shots at the Emperor were fired, it is not a wonder she was alarmed.

What has happened in Germany? Why, on the death of Lasalle certain German workingmen, Frenchmen also, and Poles and Bohemians, met at St. Martin's Hall in London. The date was 1864. They founded the International Society, of which we have all heard, and which is today supposed to have two and a half million men in its membership, or in close sympathy with it, on the continent of Europe. The headquarters of the International Society are now in New York city. It is managed from the mouth of the Hudson and the banks of the Thames. In fact, however, the head-quarters in New York city are only nominally supreme. Really the cottage of Karl Marx, an exile in London, is the throne of the International Society. He manages both its left and its right wings now. The right wing revolted from him at the Congress in Geneva in 1866, but has come over to him at last. His work on "Capital," one of the most thorough-going defenses of materialism in philosophy, and Socialism in political economy, is the New Testament of the International Society. As Marx proclaims himself atheist, so does this immense organization.

The International Society has been accused of bringing on the riots in Paris, when the Tuileries were burned. I have tried to ascertain how much truth there is to these charges. In a minute investigation of the history of the International Society, perhaps the most significant document on which I have been able to put my hands, is a letter from Karl Marx written to the Communists of Paris just before their rising. Marx said to the Communists in April, 1871: "We are as yet but three millions at most. In twenty years we shall be fifty, an hundred millions, perhaps. Then the world will belong to us, for it will be not only Paris, Lyons and Marseilles which will rise against odious capital, but Berlin, Munich, Dresden, Vienna, London, Liverpool, Manchester, Brussels, St. Petersburg, New York—in short, the whole world. And before this new insurrection, such as history has not yet known, the past will disappear like a hideous nightmare, for the popular conflagration kindled at a hundred points at once, like an immense dawn, will destroy even its memory.

Address language of that sort to the petroleum Communists who burned the Tuileries; address it to men who have been made lawless by carelessness of their interests on the part of despotic governments; address it to men who have been taught that there is no hereafter, and that God is only a necessity, ruling through the laws of matter; address that language to millions banded in secret organizations all over the world, and you find that it means as much mischief everywhere as occurred at Paris on a small area, if that mischief is necessary to the success of the desired revolution. I do not credit the International Society with the shedding of all the blood that was poured out at Paris; but the secret history of 1871 in Europe proves that if this organization had been strong enough to have raised riot in other large cities, as they did in Paris, they would have done so, and that what was lacking was power, and not the will. Karl Marx is credited with saying now, that in the United States and in Great Britain, and perhaps in France, a reform of labor will occur without bloody revolution, but that blood must be shed in Germany, and in Russia, and in Italy, and in Austria.

Whatever the real or purposed crimes of the Internationals, the certainty is that the Paris Commune frightened Germany. She was alarmed yet more by the power of the socialistic party at the polls. In the German elections of 1871 the Socialists as a political party polled 140,000 votes; in 1874, 350,000; in 1877, 550,000. In 1878 Bismarck took this jumping-jack, which cannot be kept down, and crushed him back into his box, shut the lid and turned the key.

The suppression of socialistic newspapers and public meetings in Germany will be the commencement of another crusade for the formation of secret socialistic societies there. It will be the invigoration of all the secret socialistic and communistic organizations in Europe. Nevertheless, I am not here to say that America, in Bismarck's place might not have done substantially what he did.

Once make capital thoroughly afraid of Socialists, tramps, and roughs in the United States, and see how swift and merciless it will be in self-defense. I undertake to tell any lawless classes at the bottom of our cities, that if they thoroughly alarm capital in this country, it will treat them with as much severity as the necesity of preserving the public peace may require. We shall keep order roughly here, it necessary; for all Americans are capitalists, or expect to be. [Applause and laughter.] Alarm property; let it it be understood that there is real danger in Chicago, and New York and St. Louis from socialistic organizations; let strikers and Communists and demogogues grasp the throat of our great railway intercommunications; and when capital is thoroughly aroused, it will not be held back here, as it has been sometimes in Europe, by a feeling that, after all, the rioters have been abused. Thiersch, in his great work on the Christian Commonwealth, says that in 1830 and 1848, in Europe, many a ruler was made inefficient by a secret feeling that the working classes had not had their rights. Kings tremble on their thrones when they feel that they have no right to be kings. In America the people feel they have a right to be kings, and they will exercise that right. [Applause.] There will be no handwriting on the wall here for Belshazzar to look at, and, therefore, his knees will never smite together. Of course a republic can be attacked for three days and an hour. A republic in history is like a raft on the sea. You cannot sink it, but you are apt to put your foot through it into the waves. A monarchy is like a man-of-war; bad shots between wind and water hurt it exceedingly; there is a danger of capsizing. But democracy is a raft. You cannot easily overturn it. It is a wet place, but it is a pretty safe one; and we are on it, and we are to have order here; and we will build up the raft under our feet until there is dry standing room for us all. [Loud applause.]

If there should be an election in the United States showing that there is serious danger from socalistic secret political organizations, what would happen? Why, from Plymouth Rock to the Golden Gate we should have a propagandism of sound ideas, such as in the last six weeks glorified Massachusetts from the Cape to the Berkshire Hills. [Great applause.]

There was a shamefully large vote in Massachusetts, however; for utterly absurd political ideas. The cities of this State elected an inflationist governor. This occurs in the green young days of Massachusetts, when, as yet, her factory populations are comparatively content. There is no posture of safety in politics in this country, except that which looks forward to a third and fourth centennial, and makes preparations in advance for perils, of which, as yet, we hardly see the outlines.

[*Concluded next week.*]

Reform News.

New England Notes.

Dear Bro. K:—On the evening of Dec. 19th I lectured in the Congregational church at Avon, Conn., a second time, to a full, attentive and sympathetic audience. Two seceders were present who privately said that they were convinced of the wickedness of Freemasonry and abhorred it. I since learn that they desire another lecture. At West Avon our meetings failed from the opposition of the Congregational minister.

Our next meeting, on the 20th, was at Symsbury, where we waited an hour to get into a school-house which a Masonic teacher undertook to keep shut; but where we had a good meeting.

On the 22nd I preached at Weatogue.

On the 23rd I visited West Hartford and reached the village of Bloomfield in time for meeting in the evening. Here a hall had been hired and paid for and lectures announced; but by some Masonic arrangement the house was kept shut and no lectures were given. I was hospitably entertained by the pastor of the M. E. church, who expressed his warm sympathy with the work in which I am engaged. The Congregational pastor also expressed his sympathy in the cause, but the Baptist minister is a Mason.

From here I went to Warehouse Point, Conn., and Chicopee Falls, Mass., where I made arrangements for future lectures and returned to Windsor, where I lectured on the evenings of the 26th, 27th and 28th and preached on the 29th. Our meetings were not large but deeply interesting, and the brethren here were much encouraged by the result.

On the Dec. 30th I lectured at Chicopee Falls, Massachusetts. This is a large manufacturing village and thoroughly under Masonic influence. The pastor of the M. E. church is an active Mason, and through his influence many young men have been induced to join the lodge. In a long conversation he told me that Masonry is in perfect harmony with the Gospel; that nineteen-twentieths of the M. E. ministers are Masons; that the exclusion of the name of Christ from the quotations which Masonry makes from the Bible "was perfectly proper;" that David Marks was a useful minister until he became an Anti-mason and that ruined him. He said, moreover, that while it was none of my business whether he ever *did* swear to conceal the secrets of a worthy brother Mason in all things except murder and treason, under penalty of having his body severed in two, etc., and asking God to help him; yet if he did do it, it was *perfectly right*. An ancient philosopher said, "Only give me a fulcrum and I will lift the world." What could he do with no place to rest his lever? So I, finding no moral sense in the poor man, despaired of lifting him out of his degradation. There was nothing on which I could base my argument. Poor man! Like Ahab, he has sold himself to do evil, and cannot distinguish between evil and good.

Our meeting held in the Advent chapel was quite well attended and undisturbed except by a few Masons who at about the middle of the lecture felt an inward call "from labor to refreshment" to the probable pecuniary benefit of the saloons. A venerable Royal Arch interrupted me with the request that I would give the first degree. After I had finished my argument I did so, but not greatly to his edification. The result of the meeting seemed to be excellent. Chicopee, like Sardis, has a few names that have not defiled their garments, and the Lord says, "They shall walk with me in white for they are worthy."

To-day I called on the pastor of the Congregational church in that place and he purchased books and expressed an interest in our work. To-morrow I go to Pognonock, Connecticut and thence onward.

Yours in the Lord,
H. H. Hinman.

The Reform Movement in N. E. Pennsylvania.

The quarterly meeting of the N. E. Pa. Association convened at Waverly, Pa., on the 27th of December, in the evening. We did not arrive in time to attend this meeting, but

heard an inspiring report of it. The sermon, by Elder S. E. Miller, was, I am told, a tower of reform principles.

Elder Jones, Free Methodist, and chairman of the district, preached a good Gospel sermon Saturday A. M. This we also failed to hear, not arriving till Bro. Jones was making his closing remarks. He left a good echo behind though he had to leave at noon. The Free Methodist people are a live power for God and reform in Waverly as well as in other regions.

The afternoon was devoted to prayer and conference. In the evening it fell to our lot to speak on the subject of Religious Disfellowship of the Lodge.

On Sabbath morning after a season of prayer of half an hour we were greatly edified by a discourse from Elder A. L. Post, of Montrose; subject, "Feeling after God," from Acts 17:27. Though feeble in person and voice he is lucid in thought and we can well afford to "bend the ear" to hear what he says. In the evening after prayer meeting we spoke on the subject of a "Live Christianity," and so closed the first quarterly meeting of the N. E. Pa., Association opposed to secret societies.

A campaign is in view with Ronayne to lead, of which more anon.

NATHAN CALLENDER.

MICHIGAN STATE MEETING POSTPONED.

ADRIAN, Mich., Jan. 9, 1879.

DEAR K.—Several brethren from abroad were in attendance at the meeting here yesterday, but the local interest was not largely represented. Some came in sleighs twenty, others forty, and some even sixty miles, and were much disappointed not to find "Grand Master of Ceremonies," E. Ronayne, in the "Oriental chair." I think so far as I can understand the case, however, he decided wisely not to come, as the meeting had not been sufficiently "worked up" to stir the city as would be desirable. I see in the light of this attempted convention the necessity of greater uniformity of action in holding State meetings, and I hope parties interested will duly consider the suggestions in last week's *Cynosure* on this subject for next fall and winter campaign.

There were a score or more of brethren in this State who were ready to do the work necessary in preparing for their annual meeting, but for want of an understanding each one supposed that some one else was to attend to it and so nothing was done. I spoke at two o'clock P. M. to a small audience, and again at seven in the evening to about double the number. There was good attention, and I trust good will follow.

It was deemed best to adjourn the meeting subject to the call of the State Executive Committee. I go to-day to Jackson, thence to Dexter where I am to meet Bro. Bruce with whom I expect to spend the time until the 14th inst.; when D. V., I shall leave Michigan for Grant Co., Indiana. There are many of whom I should like to make personal mention, but I will only at this time say that I found at Jackson father and mother Wilcox, as I expected, full in the faith, but feeble in health. May God bless and reward them for their kindness.

LENAWEE JUNCTION, Jan. 9th.

Train one hour and a half late. Time for reflection, etc. A few suggestions to friends in Michigan about the State meeting.

1st, As to time I would suggest February 26th and 27th. This would give ample time to arrange.

2nd, That the meeting be held in Adrian, where the lodge interest of the State is burrowed in a $50,000 temple which I am told is exempt from taxation on the ground of the "*religious* and *benevolent*" character of the Masonic order.

3rd, That Bro. Perkins, treasurer of the State Association, and Bro. Jones be instructed to procure the use of the best hall in the city on the most favorable terms possible, and make arrangements to entertain friends from abroad as cheaply as practicable.

4th, That the services of Edmond Ronayne be secured to work the three degrees of Masonry on the three evenings of the above days and that a small admission fee be charged on the last evening from all persons over twelve years of age, to aid in paying necessary expenses.

5th, That each friend of the anti-secrecy reform throughout the State send to the treasurer of the State Association at least twenty-five cents to be used by the executive committee of the State in paying the expenses of the convention, including the work of getting it up, and the remainder to be applied in aid of the State work in sustaining lecturers or in distributing tracts, etc., as the *meeting* shall order.

6th, That the executive committee through its proper officer notify the Secretary of the National Christian Association as early as practicable what assistance, if any, they desire from that body.

In this way I think a harmonious and effective meeting could be held in Adrian, and if each of the friends would send in his quarter, means would be in readiness, not only to pay for the convention but to push on the work.

All of which is respectfully submitted by J. P. STODDARD,

Secretary N. C. A.

A BRIGHT MASON.

BALDWIN, Ill., Dec. 10, 1878.

EDITOR CYNOSURE:—Lately we had a little debate at the schoolhouse in Baldwin on the following resolution: "*Resolved*, That secret societies are hurtful to the morals of society."

Every thing passed off smoothly and in good humor until the debate was over, when, as the people were leaving the house, a stranger whose name I have not been able to learn, attacked us and defied us to prove from Masonic books that any man could be a Mason who did not believe in the Christian's God. He was referred to what had already been read from Moore's Masonic Trestle Board, where it is stated that a Mason is "charged to adhere to those general essentials of religion in which *all men* agree, leaving each brother to his own private judgment as to particular modes and forms * * * worshipping God after that manner and form which he consistently believes to be most acceptable in his sight," etc. He was also referred to the prayers used in the lodge in which the name of Christ does not appear.

Said he—This is a Christian country and when God is mentioned we mean the Christian's God.

We—But how in a heathen country?

He—A heathen couldn't be a Mason.

We—What about the Jew—would he accept the Christian's God?

He—He would.

We—The Jew despises the Christian's God.

He—He does not; he reverences him more than you hide-bound cusses. I have seen such cattle before who didn't know that no lodge could not be established without the Bible in it, and although I am a Presbyterian I would say the Jews have done more for the good of this country than the Presbyterians have.

We.—Well, do the Jews in the lodge accept the whole Bible?

He.—You must understand that we only take the fore part of the Bible.

We.—Then you have gone back to Judaism.

He.—You don't know anything about it.

We.—You mutilate the words of Scripture in making quotations from the New Testament. We can prove it from your books.

He.—We don't and you can't prove it.

We.—Well, that is a small matter, since you yourself admit that you make such a wholesale mutilation of the Bible as only to take the fore part of it.

He.—You are a set of hide-bound Presbyterian cusses, who don't know a d—— thing about it. I've heard as good Presbyterian preachers as ever lived preach sound Gospel from Old Testament texts.

We.—Don't doubt it, but did they reject the New Testament?

He.—Not as Christians but as Masons.

We.—Do you remember what is said in the last chapter of Revelation about taking anything from the Word of God, and if these Presbyterians as Masons reject the New Testament what will become of the Presbyterians when God judges the Masons?

He.—You mistake and misquote from our books.

We.—We just read them as they are printed.

He.—You lie.

We.—We dare you to meet us in debate on Masonry.

He.—We don't discuss.

We.—You dare not.

He.—We da— don't discuss.

We.—You're afraid to.

He.—I don't want to have anything more to do with such hide-bound cusses who don't know anything about Masonry.

I suppose we had tramped on his toes. Yours truly,

JOHN E. HOLMES.

Correspondence.

KNIGHTS OF PYTHIAS.

BOILING SPRINGS, Pa.

I attended the funeral of a Knight of Pythias, anticipating such a thing, because of visiting him often during his sickness. This to me was an unpleasant thought, fearing the contact of mixing Christianity with heathenism, as practiced by the lodge. But in this I was favorably disappointed (thank God!), he arranging it for me, so I got through unmolested; then came in the Baal worship.

A few days after one of our brethren came in contact with a Methodist, a member of the order, who said the preacher prayed for everybody but the order, then added, "—— on such a preacher" (I will not name the word he used). But for a Christian to use such a low and vulgar word, what must be the state of his heart, in a moral point of view. "Out of the abundance of the heart the mouth speaketh." Is not the Christian to be the temple of the Holy Ghost? Is not the command, "My dearly beloved, cleanse yourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God?" Can lodge men fulfill the requirement of Scripture? No. But they would ask why? For the reason the Scripture says, "Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

I. C. W.

ENDURING HARDNESS.

CAMDEN, Kent Co., Del.

I wish to say to the friends of the *Cynosure* that now is the time for action and to get subscribers while the price is so low, as for me I would go without tea or coffee rather than do without the *Cynosure*, for I value it next to my Bible. I can get no subscribers here and there are very few who would take the paper as a gift to read, but would burn it. I am a Free Methodist and am

alone here besides, for my family have joined the M. E. church, and the preacher in charge wanted me to join. I went to his house and asked him if he was a Freemason. He said he was, and also an Odd-fellow and Good Templar. I told him that Masonry would never govern me, but showed him a *Cynosure*. He took a look at it and said it was gotten up by crazy men or fanatics, and he would not read it. His best members who say they enjoy salvation will not read the paper and it troubles me to find persons in this place to take and read it and the *Free Methodist*, for nearly every person belongs to some secret society. Well, thank God that I enjoy religion that is not hid under a bushel or any secret society, and that will bear the light of God's truth to shine upon it. They try their best to ruin me and have cheated me out of about $500 in two years, but the Lord is my shepherd; my trust is in him, and I hope to meet all of God's people in heaven, where the wicked cease from troubling.

ELBERT MARCY.

SOME QUESTIONS FOR OUR CORRESPONDENTS.

1st. Is a man who will leave a church to join a lodge, stay out of a church for a lodge because he cannot belong to both, and will not leave the lodge for the sake of the church of Christ, in any case fit for the church?

2nd. Can a church of Christ defend itself against the lodge and at the same time fellowship it in the church?

3d. How many lodgeites would be needed to govern a church in case all the members would agree for the sake of peace, not in any way to oppose the men and measures of the lodge? Cannot an infant rule a household if the members will all let it?

4th. Will not secretists enough to rule the church stay in church, even against their own liking, if permitted? NATHAN CALLENDER.

SELF-DENIAL.

PUTNAM, Conn.

A grand hindrance to all reform and to all the work of Christ on earth, is the disposition to substitute something else for that careful obedience to our great captain's commands, which would surely lead to victory. The best leader cannot lead his soldiers to victory if they do not obey his orders. He does not compromise one-fifth or one-tenth of his gains, is not Jesus' orders. He commands, "Deny thyself." Nothing else will suffice. Nor will this come without that love which is the fruit of the Holy Spirit and "the fulfilling of the law." Self being denied, what wealth of money, time, talents, energies, etc., is left free for Jesus' work on earth!

Yours truly,

GEO. H. WILLIAMS.

THE INDEPENDENT ORDER

OF

GOOD TEMPLARS.

A FULL ILLUSTRATED EXPOSITION OF THE ORDER.

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INITIATION, DEGREE OF FIDELITY.

Degree Templar. The Marshal will ascertain if there are any candidates in waiting to receive the Degree of Fidelity. [Marshal does so; reports names of candidates, and if they have been elected for initiation the Degree Templar proceeds:]

Degree Templar. The Marshal will retire and attend the *candidates*.* [Marshal retires to ante-room and while absent the Degree Templar proceeds:]

Degree Templar. In conferring this degree let us remember that each of us is more or less responsible for the solemnity of the hour; for the impressiveness of the obligation and ceremonies. Let the officers forget everything but their present duty, and perform that duty WELL; and let all our hearts be as one heart—each throb a prayer for the life-long faithfulness of those who ask a place with us in this sacred circle.

The Marshal with *candidates* comes to the inner gate (door) and gives the signal. SIGNAL: Three distinct raps on the door.

Degree Templar. Guard, who gives the alarm?

Guard. Our Marshal with the *candidates* elect.

Degree Templar. Bid *them* come. [They enter, pass slowly around till they face the Vice Templar who rises and says:]

Vice Templar. Come and renew the pledge you have kept so well. Welcome here. [They next pass in front of the Past Degree Templar when he rises and says:]

Past Degree Templar. Yes, come to our Temple of Fidelity; here renew your vows; here renew the ties of fraternity; here advance. [The Marshal conducts them to the center of the room, between the Past Degree Templar and Chaplain, facing the Degree Templar and says:]

Marshal. Degree Templar, these are a faithful few from among those brothers and sisters in subordinate lodge, who come recommended by their lodge to a seat in this Temple. They desire to advance. We wait your pleasure.

Degree Templar. Brothers and sisters: Thrice welcome here! Faithful to the sacred trusts committed to your charge, from the hour of your initiation, a glad welcome we give you. Pleasant have been the associations of the past. The recollections of good already accomplished in this noble work of man's redemption will be ever cherished by us all. We esteem it an honor to aid you to become better acquainted with the work so as to use the weaponry of the order that still more glorious results may be achieved. We shall give you such instruction as will add strength to your resolution, and enable you to firmly stand while you live. Many have fallen, because the heart, the judgment, the reason, were not satisfied of the importance of this work. Hence, also, the instability of this reform in times past. The pledge was then but temporary in its binding force; obligations could be taken on and laid off at pleasure; but in this order the obligation is WHILE YOU LIVE. We do not ask you to thus bind *yourself*, without giving you Heaven-appointed reasons for such a course. Remember that you have voluntarily taken upon *yourself* these vows, and may not throw them off at will. Therefore, let the words of your covenant be the invincible determination of your heart.

You owe this to *yourself*. Intoxication destroys all that is best and noblest in our natures. Physical, mental, and moral life fall in ruin before its withering blight. Were but one of these grand elements of our nature destroyed, it would be enough to call forth all your energies to save yourself; but, alas! ALL are in danger. You may look about you anywhere, and you will find terrible wrecks of manhood from this same cause. Be not deceived by the arch enemy. No bondage is so fearful as the bondage of the wine cup. Every organ and faculty of the body and soul should be free, that we may use them for God. And now, in the light of your own and others' experience and knowledge of the great evils of intemperance, and your own personal responsibility in the matter, are you willing to take upon *yourself* our sacred vows at the altar of Fidelity?

[The candidates responding affirmatively, the Marshal conducts them to the altar.]

Degree Templar. Please sing our first ode of Fidelity. (three raps, all rise.)

I. ODE.

AIR—"Greenville."

Hail! all hail, our worthy members,
Who now choose the better part;
Let their glorious aspirations
Meet a welcome in each heart.

Still progressing—let us ever
Keep our obligations pure;
From all evil may we sever—
Thus our happiness secure.

Degree Templar. The Chaplain will offer prayer.

PRAYER, DEGREE OF FIDELITY.

Chaplain. Father of the Faithful! Thou who didst promise unto the sons of Rechab, be thou the God of these our friends, who would come nearer unto thee in faith and works. Help them to be faithful while life shall last, and be thou their support as thou hast been of thy people, in all ages, and wilt be forever more. Amen.

Degree Templar. The candidates will place the right hand upon the heart and assent to this solemn

OBLIGATION.

You, and each of you, do solemnly promise upon your sacred honor, that in addition to the obligation already taken, you will not reveal any of the private work of this degree; and that you will, to the best of your ability, endeavor to so inform *yourselves* in its principles, and to be governed by the instructions you here receive, that you may give a more unwavering allegiance to this work, as a duty you owe *yourselves*.

To all of which do you pledge your *sacred honor?*

Candidates answer. I do.

II. ODE.

AIR—"Hebron."

Now help us, Lord, the pledge to keep,
And may we ne'er have cause to weep
O'er Templars fallen from their vows
In this good cause which we espouse.

Preserve us from the tempter's power,
And give us all to feel each hour
That, by thy help, we are secure,
With hearts, and aims, and motives pure.

Degree Templar. The Marshal will now present the *candidates* to the Past Degree Templar. [Marshal conducts them to the Past Degree Templar,]

Marshal. Past Degree Templar, these friends await your advice, counsel, and instruction.

Past Degree Templar. Brothers and sisters: I need not remind you that we live in a world of sin, sickness and death. The worst enemy to physical man is the intoxicating cup. As soldiers, therefore, enlisted for life in the temperance army, we owe it to ourselves as physical beings to become such strong abstainers, that we may not only escape the fetters of the foe ourselves, but also others who lean upon us for strength.

We have taken a lifelong pledge, because it is *right* we should do so. The Creator endowed us with bodies which were to be developed into healthy activity, the *servants*, not the masters of the soul; and if his laws were obeyed, man would live in health to a good old age. But disease has claimed man as a victim, and intemperance is the fruitful source of that disease and death. Banish the use of alcoholic stimulants, and

*As in the preceding degree the form is plural or singular as there are more than one or but one candidate, and the italic words call attention to the necessary change of words for one candidate.

health and happiness are within the reach of all. Therefore, we claim that our pledge is in accordance with the DIVINE WILL.

Our order is designed to be educational. We have, hitherto, taught principles; but in this Temple, we wish to give the reasons for the faith that is in us, and so fortify our members with facts and arguments, that they may grow strong in their devotion to the obligations of our order. He who is conscious that he is *right* and whose *faith* is in a God who rewards those who from principle *do right*, becomes a power unto himself, in whatever situation he may be placed. It is right, then, to forever abstain from all intoxicating liquors, because the Creator never intended that man should use alcohol in his food or in his drink.

God never made alcohol. Alcohol is not found in any living grain, fruit or vegetable of earth; it is the product only of decay, decomposition and fermentation; coming in only at nature's funeral. Alcohol is not digestible; it is not food; it imparts nothing to the physical system; it is always an irritant, always an enemy, a poison; and thus inflicts deplorable injuries on man, by exhausting *that vitality which is life itself.*

Alcohol, whether in distilled, malt or fermented liquors—home-made or otherwise—be its continued use ever so moderate, creates a fatal appetite, *one that never can be cured;* but which will continually curse its unfortunate victim; often, alas! *too often*, leaving the man a physical wreck ere his days are half spent, and plunging him into a drunkard's early grave!

Are we not *right*, then, to vow that we will *never* touch the fatal cup? Man, the last and noblest work of his Maker, *a slave!* Led captive through our streets, in the chains of earth's most galling slavery! A diseased and loathsome victim of the traffic in intoxicating drinks, and the pernicious customs in society!

We take the obligation, *never so long as we live* will we taste of the drink upon which God has fixed his blighting curse. We have no right to thus injure these bodies of ours by violating the laws of their being. Health is essential to the proper discharge of duty, and alcohol is *always* an enemy to the well-being of man. *Do right* and fear not.

Stand up wherever you go, in the true nobility of your manhood, with this enemy beneath your feet. Enjoy life, free from slavish appetites. Enjoy the fruits, the flowers, every gift of a wise Providence, and health shall be yours through all the coming years. May this beautiful world, with its mountain steeps, its lovely vales, its sunshine and its storms, its glories and its gloom, ever be tributary to your advancement, as you march on victorious over every temptation—MASTERS OF YOURSELVES.

Degree Templar. Marshal, you will now present the candidates to the Vice Templar.

Marshal. The Past Degree Templar has given our friends his wise counsels in relation to their physical well-being. Are there not higher claims than these?

Vice Templar. Not higher; for God's laws are one and the same, and the friends will learn, if they have not already learned, that the intellectual man cannot be perfect if the physical base is weakened and impaired. Man is an intellectual and social, as well as a physical being. With natural capacities, capable of cultivation, and accomplishing every desirable success in the world of thought, and when in the full exercise of the cultivated and refined social and intellectual powers with which he has been so richly endowed by the All-wise, how noble, how God-like is man! How gifted for good in the sphere of scientific research and mental achievement! By his inventive genius, the noblest vessels ride in triumph the mountain waves; railways girt the world; the lightning of the clouds is sent beneath old ocean's bed to speak to other continents; the elements are all made tributary to intellectual man! With his pen he controls the destiny of nations; with a word he moves the minds and hearts of earth's countless millions. His eye can measure the most distant worlds; his ear, attuned, enjoy the raptures of a universe of harmony; his hand with brush or chisel re-create almost Divine! His developed intellectual gifts, who can measure them? With what power is he not endowed to promote happiness in the social world? His social worth, as son, brother, husband and father, neighbor and friend, the noblest of the blest of earth! living nobly, dying gloriously, when true to his social and mental nature, *when true to himself.*

Should an obligation which leaves us *free to be all this*, be any less than *life-long* in its duration?

And yet, when the enemy against which we wish to guard you once obtains mastery, all of these God-given powers become perverted, and man is reduced in power to the level of the lowest brute, or maddened into a demon! Men among the ablest of this and other lands sleep in drunkards' graves to-night, cut off in the flower of their manhood by the arch enemy against which we wage this life-long war.

But the promise is unto you and to all who are faithful to the end.

Marshal, you will now conduct our friends to the Chaplain for further counsel.

Degree Templar (three raps, all rise.)

III. ODE.

AIR—"Missionary Hymn."

We hail with joy unceasing,
The band whose pledge is given;
Whose numbers are increasing,
Amid the smiles of Heaven.
Their virtues, never failing,
Shall lead to brighter days,
When holiness prevailing
Shall fill the earth with praise.

Marshal. Chaplain, these brothers and sisters would learn more of duty.

Chaplain. These sacred pages before us tell of a heaven as well as an earth; of the moral man as well as the intellectual and the physical. Remember well what you have heard; forget not what you shall hear; for it is the language of the Most High I repeat to you, that your hearts may be still more strengthened in this good work.

"Then came the word of the Lord unto Jeremiah, saying:

"Thus saith the Lord of hosts, the God of Israel: Go and tell the men of Judah and the inhabitants of Jerusalem, will ye not receive instructions to hearken to my words? saith the Lord.

"The words of Jonadab, the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment; notwithstanding I have spoken unto you, rising early and speaking; but ye hearkened not unto me.

"I have sent also unto you all my servants the prophets, rising up early and sending them, saying: Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers; but ye have not inclined your ear, nor hearkened unto me.

"Because the sons of Jonadab the son of Rechab, have performed the commandment of their father, which he commanded them; but this people hath not hearkened unto me.

"Therefore thus saith the Lord of hosts, the God of Israel: Behold I will bring upon Judah and upon all the inhabitants of Jerusalem, all the evil that I have pronounced against them; because I have spoken unto them, but they have not heard; and I have called unto them, but they have not answered.

"And Jeremiah said unto the house of the Rechabites. Thus saith the Lord of hosts, the God of Israel: Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you:

"Therefore thus saith the Lord of hosts, the God of Israel, Jonadab, the son of Rechab, *shall not want a man to stand before me forever!*"

Study well the history of this remarkable people, who, for their *fidelity*, are so distinguished by the King of kings.

OUR MAIL.

Increase Leadbetter, Weston, Mass., writes:

"I do realize that God has given an open door and no man can shut it."

R. G. Wood, Brattleboro, Vt., writes:

"I think Gen. J. W. Phelps' address should be put in pamphlet form, and hope it may be. I would buy some of them to scatter over this town. I think we Anti-masons can hold the fort."

Elbert Marcy, Camden, Del., writes:

"I wish to say to my brethren and sisters of the Free Methodist church, I yet enjoy salvation full and free, and am on my way to glory, looking forward to that day when I shall meet my loved ones that have gone before me, and all of God's people on the blest shores of eternal deliverance. And as there are no Free Methodists within fifty miles of me, pray for me that my faith fail not."

A. S. Boyd, Elliota, Minn., writes:

"I cannot do without your paper. I am seventy years old and not able to travel about, but I am with you in the cause."

Nina Gregory, Flint, Mich., writes:

"I am heart and hand with the noble men and women engaged in this difficult but glorious work, which has for its end the overthrow of Masonry, that hideous institution whose rendezvous is the very work-shop of Satan; his secret hiding place, where he may, unopposed, and faithfully served by his pliant, unscrupulous instruments, work out his diabolical plans, which if executed will invest him with universal power. Shall his purposes be defeated? Yes; a thousand times, yes. He shall at least meet with ceaseless opposition. Let us be as active, vigilant and untiring as his emissaries."

H. H. Robinson, Rochester, Minn., writes:

"I have taken the *Cynosure* from its commencement and intend to continue it as long as I am able to do so."

Jarvis Gage, Green Oak Station, Mich., writes:

"I will try and get some new subscribers. I am an old man. I lived in Morgan's time, and of course am an Anti-mason. I am in sympathy with you. O, it cheers my old heart to see the onward progress of the cause. I believe God is at the helm. Our cause is just, and victory is sure. May the Lord hasten the day."

H. H. Hinman, Weatogue, Connecticut, writes:

"Have all my time occupied. Good success. The Lord be praised."

R. Faurot, St. Louis, Mich., writes:

"Opposition to secrecy is bearing some encouraging fruits here. I preached a most radical discourse last Lord's day on the subject, and met the unanimous approval of my home congregation."

Wm. Dean Clay, Wellington, Kansas, writes:

"It was my fortune or misfortune to leave Iowa just as the people were getting awake to the fact that they had a right to condemn evil wherever they found it. Although I did not see the *Cynosure* for nearly two months, until lately, I did not grow cold in the cause. If I had had any tendency that way what I saw on the 12th of November would have done me as much good as one of Bro. Rathbun's lectures. I witnessed the laying of the corner stone of the Methodist church here by the Freemasons. Such rites and ceremonies and by such men! I was told that some of the wearers of the white apron (emblem of innocence) were saloon keepers, and but few of them church members, and this sedate crowd was led by an elder of the church. It would be impossible for me to describe my feelings on this occasion, but I could only pray God to give them the light they asked for and so much needed."

W. M. Bowker, Herrickville, Penn., writes:

"I must have the paper. Would like to help increase the list to ten thousand if I could. A thousand thanks for Gen. J. W. Phelps' valuable paper. I would like to furnish the ministers in our Conference each with a copy. We are not doing much in the reform, being prevented to a great extent by the pressure of the times. We have had Bros. Ronayne, Stoddard and Rathbun here. They set the ball rolling and it will not stop soon."

The Christian Cynosure.

CHICAGO, THURSDAY, JAN. 16, 1879.

EDMUND BURKE said, "The sincerest man is apt to be the harshest;" and true reformers are sincere men. If the "Associated Churches of Christ" are to instrumentally and under God divorce idolatrous worship from the worship of Christ, we must remember that it will not be accomplished by hatred of evil but by love of good. There is intense sublimity in the words of Paul, "filled with all the fullness of God." This is to be realized not by being filled with loathing of Satan so much as by loving Christ, who was the discoverer of the passive virtues: patience, gentleness, long-suffering, goodness, charity out of a pure heart.

THOMAS AND SWING.—We publish to-day the anonymous article from the *Inter-Ocean* promised last week, on these two gentlemen. It has a little of the aspect of a hoax; as if "A Preacher that was Located," was showing the ridiculousness of the plea of oppression and persecution made by Thomas, Swing and their friends, when these dear afflicted and persecuted men, like the Pope in his palace, have the multitude at their heels and money in plenty in their purses. But, hoax or no hoax, the *Inter-Ocean* is responsible for it, not we, and the article presents these men essentially as they are, mere caterers to the religious worldlings of the day.

THE PRIVILEGES OF TO-DAY.—Mrs. Willis A. Barnes, a young earnest Quakeress, addressed a company of ladies on a few of "The Privileges of To-day," in the parlors of Mrs. Ezra A. Cook, Chicago. Mrs. Barnes has been deeply interested in the temperance work for several years and is now giving her entire time to it. Among the privileges she mentioned were: 1st. Total personal abstinence from the use of all intoxicating drinks as a beverage, in cooking or as medicine. She spoke of the temperance hospital near London, which is more successful in treating its patients than neighboring hospitals where alcohol in various forms is used. 2nd. The privilege of using all our social influence against intemperance. 3rd. The privilege of purchasing temperance literature, that we may ourselves be better informed on the subject of alcoholic drinks, and be able to give or lend it to others for their information.

Lastly, she spoke of the privilege of petitioning the Legislature to allow women to vote on the temperance question. A petition was presented at the close of the meeting and received several signatures.

The address was full of forcible and sometimes pathetic illustrations. It was a very interesting occasion.

THE ASSOCIATED CHURCHES OF CHRIST.

This movement is due to the spiritual foresight of Rev. A. Crooks (Wesleyan) now in glory. The name was changed by substituting the word "Associated" for "United" at the request of Bishop Milton Wright of the United Brethren; to prevent all appearance of forming a new sect. Bishop Wright thought "United" indicated a denominational relation.

What is proposed to be done by this "Associated" movement?

Answer: 1st. These churches can not all meet together. Already they are in four States: Illinois, Iowa, Mississippi and Alabama.

2nd. Any attempt to consolidate them into a denomination must of course fail for the above and a multitude of reasons.

3rd. As a temperance pledge is a bond for temperance against a multitude of liquors, so the roll of the Associated churches is a protest for the worship of Christ against a multitude of Satanic worships.

4th. It is not to be like the World's Christian Alliance, which took in slaveholders and omitted Quakers. It intends to welcome all who worship and serve Christ; and exclude all who practice what the Bible calls "abominations," "vanities," "nothings" and "commandments of men."

5th. Finally and frankly, we know not what it shall be. It will be what God and those who sign it, make it. Local associations may be started and missionaries aided; but no one can or will be bound by its doings, farther than they commend themselves to his or her judgment. Two things behoove to be done: to divorce Satan's worship from Christ's in our whole land; and, in the words of Bishop Wright, to unite "Independent churches, and anti-secrecy members of pro-secrecy churches" for Christian work and missions. Will brethren Stratton of the *Wesleyan* and Tobey of the *Telescope* "inquire of the Lord" and give advice. Organization amounts to but little while we "follow the Lord wholly."

POLYGAMY CONDEMNED—U. S. SUPREME COURT UNANIMOUS.

A Mormon named George Reynolds, convicted of bigamy in the Supreme Court of Utah Territory appealed to the United States Supreme Court at Washington. On Monday, January 6th, the decision was rendered, and is announced by telegram as follows:

"The Chief Justice, speaking for the entire court, declared that this law is not in conflict with the constitutional guarantee of religious freedom, and showed that the right of Congress to legislate for the protection of public morals and for the protection of the fundamental principles of society, cannot be abridged by the Mormon claim of religious belief, any more than it could by the claim of certain other religious beliefs, that human sacrifices are necessary, or that widows must be burned with the bodies of their dead husbands."

As soon as we can obtain this vastly important decision in full we will lay it before the readers of the *Cynosure*. The sole ground on which this great decision rests, is that the Constitution of the United States recognizes the code of "public morals" given by Christ as the law of this land; or, in the words of the American Platform, ART. I. "That ours is a Christian and not a heathen nation." The court unanimously held that the act suppressing polygamy (approved, I think, July 1st, 1862,) does not transcend the constitutional powers of Congress, because Congress has power to legislate for the protection of "public morals;" that is to say, *Christian*, not Mormon, Mohammedan, or Pagan, but CHRISTIAN morals; the only morals which teach that, "from the beginning" marriage was to be between one man and one woman and one only. On this law the whole superstructure of the United States is built; and not only this country, but in all Christendom, the children of such marriage, and they only, can inherit the property of parents. Promises in restraint of such marriages are by the common law, immoral and void. The celibacy of priests enforced by the Romish church is by the same law immoral and void, and only rests on the Romish civil code and ecclesiastical canons. Every false system on earth directly or indirectly assails marriage, and Freemasonry shows its lineage and heathen nature by restricting the law of adultery to the wives, sisters and daughters of Masons; which in its principles involves the complete destruction of marriage as ordained by God.

There is hope for the United States. The movement against polygamy now set forward by American women, and this unanimous decision of our Supreme Court, if fairly carried out to their legitimate consequences will constitute a platform on which will turn the social regeneration of our globe.

IS THE UNITED STATES CONSTITUTION CHRISTIAN?

In the slavery struggle, Garrison, and others took the ground that the United States Constitution was "A covenant with death, and an agreement with hell," which no Christian could or should work under. The rest of us held that the Constitution was a good but defective instrument which needed amending.

We wish to ask our brethren of the *Christian Statesman* and the National Reform, whether the late Supreme Court decision does not declare (authoritatively) the United States Constitution to be a Christian document? Not indeed *perfectly*, but *fundamentally* Christian; like all other human, uninspired documents; the Presbyterian Confession of Faith and Form of Government, for instance. And if so, what is to hinder the National Reformers and National Christian reformers, joining hands in "The American Party," whose platform the *Statesman* has warmly commended; and voting next year for a common candidate?

If we can unite in the next Presidential election, all who hate the dark despotisms, on one and the same Federal candidate openly committed against the lodge, we can stir the country more than when we voted for Birney or Hale, or than all our political action, in short, prior to the Free Soil movement in 1848.

Will brethren Stevenson, McAlister and Milligan answer.

MORMON MASONRY.

We print below, from the *Inter-Ocean*, Chicago, an expose of the Mormon marriage in the Endowment House at Salt Lake. Its truth is fully confirmed by Mrs. Judge Waite's book: "The Mormon Prophet and his Harem," written while her husband was judge of the United States Court at Salt Lake. He and Mrs. Waite now live in Hyde Park, near Chicago.

In the *Cynosure* for December 20, 1877, Hon. Samuel D. Greene has given a full account of Jo. Smith, the founder of Mormonism. Mr. Greene, though in greatly advanced age, has his faculties still bright; and if he has any recollections of Smith and Masonry beyond what he has written in his own life (not yet published) we hope he will write them out. Mr. Greene states that Jo. Smith came to his house in Batavia, N. Y., in 1827, the year after Morgan's murder; that he made the Mormon Bible out of a manuscript written by a Presbyterian minister named Spaulding. He also says that Smith was at that time a juggler and fortune-teller, and, with one Cochrane, who had served ten years in states prison, studied Morgan's book revealing Freemasonry, then just out. It would seem that Smith took his Bible from Spaulding's Old Testament novel, and constructed his Mormon government from the lodge. The article below shows the identity of Mormonism and Masonry in every essential particular. Mrs. Judge Waite's book, and others establish the same. The devils who inhabited the fallen lodges in New York, seem to have entered Mormonism, as of old they entered swine. One thing is certain, Mormonism rose on the spot where Masonry fell.

Annie Thompson writes to the Salt Lake *Tribune* detailing the form of marriage ceremony performed at the mysterious Endowment House. She says: If the woman who now styles herself Mrs. Owen Miles was an honest and deserving woman when she left London to emigrate to Utah with the Latter-day Saints,

and as soon after her arrival here (only some five weeks ago) passed through the Endowment House, I think there might be some palliation for her very peculiar and seemingly inconsistent conduct.

When Caroline Owen went to the Endowment House she entered at the north door and gave her name to the recorder. She then passed inside to be washed, taking off her clothes until she was as naked as the hour she was born. She was then washed from head to foot; afterward she was covered with oil and blessed by the holy priestess; her head, ears, eyes, nose, mouth, neck, arms, heart, breast, back, and all parts of her body annointed. She then put on her new garments and received her new name in a whisper by the officiating priestess, the woman who lied so beautifully in court. Passing along she came before the great Jehovah and Elohim, they being in another room, and commenced reading the ritual of the order, "Let us go down and make man," etc., which is all too tedious to mention.

Miss Owen passed on from one change to another, having her robes and her apron on to appear before the master of ceremonies to receive the oaths. Standing straight, as shown by the elder, bringing her right arm at an angle, then placing it across her throat as the terrible words were uttered by the officiating priest, then drawing and extending her arm straight out and bringing it back to a right angle, striking it straight to the earth, interpreting the oaths as spoken, that her throat should be cut from ear to ear, that her heart should be cut out, and that she be disemboweled, and her body buried in the depths of the sea, etc., if she should divulge anything pertaining to the ceremonies performed in that house.

This is not all the oath by a great deal. Miss Owen then received all the grips, signs, tokens, etc. There are several of these which only the faithful can understand.

Miss Owen then passed on to the other degrees, prayer circles, etc. Passing onward and upward she came to the veil or arch. This being previous to her marriage. John Miles was on the inside of the veil or arch, Caroline on the outside. Then the compass and square were cut over her heart. There was only a sheet to separate John from Caroline, and before she could get through to where John was she had put her foot to his foot, her knee to his knee, her breast to his breast, her lips to his lips. Then John whispered in her ear and told her the new name she had named below. Nobody on earth knows what that name is but John and Caroline. He then brought Caroline through the veil or arch to be married. Joseph F. Smith sat immediately opposite at the table, John stood at the right and Caroline at the left. After the usual questions were put and answered the marriage was proceeded with and finished, John and Caroline walking to sealing-room, where Joseph F. Smith sat on the throne, and later stood at the door. Miss Owen walked around to the north side of the altar, Miles remained on the south side. Joseph F. Smith proceeded with the ceremony. John and Caroline were kneeling, when Joseph F. Smith told them to clasp hands across the altar and kiss each other, which they did. He then sealed them up to everlasting life, to come forth in the morning of the first resurrection to receive power and to carry out the laws of procreation forever and ever. Amen.

—The General Agent and Secretary was in Michigan last week, but goes soon to Indiana, where he will doubtless spend several weeks in Grant county and vicinity. The friends in Michigan should read his advice about their State Convention.

—Past Master Ronayne visits Angola, Indiana, next week, working the degrees on the evenings of Tuesday, Wednesday and Thursday. He will probably have other points engaged in Steuben or adjoining counties.

—Elder Browne, Illinois State Lecturer, has been working right along through the severe cold weather. On the 4th he went to Unionville to fill an appointment, but was locked out and gave up the meeting. On the afternoon of the Sabbath following he spoke to the little company of disciples meeting at Bro. Paley's in Morrison and in the evening in the Baptist church of the same place. Monday evening he was at Round Grove for a second lecture. Tuesday he drove out nine miles to an appointment. One of the directors had locked the school-house. But this Masonic arrangement was in vain for the audience got in. Wednesday evening he was at Union Grove. This week he met the committee on the Associated Churches of Christ Monday evening. Tuesday evening he was to speak in Carpenter Hall before the Chicago Association and the following night in the College Chapel at Wheaton.

—"A Reader of the *Cynosure*" in Harts Falls, New York, who inquires about the Associated Churches of Christ will find his question answered in the editorials of this number and also in the report of the proceedings of the Illinois State Convention published November 28th.

—Our Iowa friends will be glad to learn that their lecturer, Elder Rathbun, is again on his feet and ready for work. The best season for lecturrs is rapidly passing; let it be well improved. A few weeks' work, such as Bro. Rathbun can give you, will prepare the way for the State meeting before spring opens.

—A "Grand Dictator" and his "Grand Deputy" came to Chicago last week. They called themselves "Knights of Honor," but the "Knight of the Rueful Countenance," Don Quixote of LaMancha, would have been a more *honorable* visitor. His purpose was to redress the wrongs of the defenceless, these later grand gentlemen were after money. They came to start another secret society when every one knows that we are already overrun with the nuisances, and thousands of dollars that should be buying home comforts this severe winter are being worse than squandered in these lodges.

—The editor of the Dunn County *News*, of Menomonie, Wis., is puzzled how to avoid a correspondent who writes himself "Many Inquirers," and knows how to hit the lodge square blows. The editor is a dodger but not an artful one, for at every attempted rejoinder he presents himself more fairly to his unmerciful questioner. In the end he will have to retire in confusion, but we hope he will not see fit to do so until the lodge question is shown to the public from a few of its many sides.

—Kansas may yet find time to vindicate the reputation of one of her ablest citizens and to whom she is indebted more than to any other man—Samuel C. Pomeroy. Though his fame is clouded by the temporary success of a base Masonic conspiracy, contrived in the lodge in revenge for his great speech at the first national convention held in this city, there is no doubt that in time the ex-Senator will be vindicated. That his great services for Kansas are not forgotten or unappreciated we find occasional proofs. The Kansas *Chief*, edited by a Past Grand Master of the Odd-fellows of the State, in a note last week, on the Senatorial question now uppermost in the political circles of several States, among other prominent names mentions Mr. Pomeroy as its first choice for Kansas, and adds: "Some of these gentlemen are now in private life, but the cause of public honesty has not been improved by their defeat, while the public service has suffered in consequence. They are men of force and influence, and each one is worth a dozen of the man who was elected to succeed him."

—Every one will recognize the familiar features of American Masonry in the following description of a Chinese lodge funeral, from the Virginia City (Nevada) *Enterprise*:

"There was a Chinese funeral in this city yesterday afternoon, the dead man having been a member of the Masonic order as it exists in China. An American brass band headed the procession, which was composed of Chinamen, wearing badges and other decorations denoting their rank, and in a large covered vehicle that followed the hearse were seated a number of women musicians—a Chinese band. The instruments were fiddles, guitars, drums, cymbals and gongs. Behind the native band-wagon was a wagon loaded with roast pig and other good things eatable and drinkable to be left at the grave. Strips of paper pierced in three places with crescent-shaped holes in rows of five were strewn by thousands along the whole route of the procession."

—The *Christian Instructor*, United Presbyterian, is now a Chicago paper. Its new managers are from the Pittsburgh presbytery, one just from the Theological Seminary. They will maintain the high standing of the paper reached under Dr. Dales and Mr. Young. We welcome our new neighbors to the city.

Let us remember that our greatest privilege is to be a humble, Bible Christian, and to rejoice that our names are written in heaven.

Canada.

I have received encouraging letters from the following friends in Canada, which will be carefully preserved and answered when a sufficient number are received to enable me to make out a programme for work in the Dominion. Let all others interested write me at 221 West Madison Street, Chicago: J. A. Learn, Ridgeway; James Donaldson, Wardville; R. M. Gonder, Black Creek; D. B. Sherk, West Montrose; Sam'l J. Num, Brookfield Station. This is a small but good beginning.

Conversing with a Mason to-day who was formerly from Canada he said: "If you go over there they will make it hot for you;" and lifting his hand, "I have taken thirty-two degrees, am a *Sovereign* Prince of the Royal Secret, and if I had to give up my Masonry or my life I would die, for it is the best institution that God ever made," etc. He regretted very much that I should say that I believed the Bible to be the Word of God, and said the high-toned people in Canada belonged to the lodge, and that the members, as a rule, "were from a different class there from what they were in the States." All of which increased my desire to visit that favored spot where the lodges as a rule are composed of the "high-toned" gentry, and not as my friend acknowledged by implication they are here made up of men of the "baser sort."

J. P. Stoddard.

Chicago, Jan. 3, 1879.

Thanks to Somebody.

On account of losses and close times, and with less than $50 of salary, and debts, and not being able to see ahead, I felt constrained to write to the publisher that I could not pay for the *Cynosure* another year. It was with hesitancy and regret I came to such a conclusion, but the pressure, and the wants of a large family seemed to demand it.

I always love to receive the paper. I wish to encourage the cause, and I carefully save and distribute my *Cynosures*. Many others read them eagerly, who are unable to take them. But I expected to be deprived of these visits of an old friend.

Judge of my surprise, then, when, on this second day of January, I received a card from the publishers, informing me that "a friend had paid for my paper for one year." Such friend will see these lines, and I wish, with all my heart, to thank him, and to pray God to bless him, as I cannot. May the dear Master reward you, and may it not be in vain. I love the cause; have suffered for it, and am willing still to suffer, if such be the Lord's will. I expect to keep my colors flying, "to the end." God bless the cause.

Yours truly, Geo. Thompson,
Leland, Mich.

10,000 Subscribers.—*What are you doing to get them?*

Home Circle.

A Little While.

Beyond the smiling and the weeping
I shall be soon;
Beyond the waking and the sleeping,
Beyond the sowing and the reaping,
I shall be soon.
Love, rest, and home!
Sweet hope!
Lord, tarry not, but come.

Beyond the blooming and the fading
I shall be soon;
Beyond the shining and the shading,
Beyond the hoping and the dreading,
I shall be soon.
Love, rest, and home!
Sweet hope!
Lord, tarry not, but come.

Beyond the rising and the setting
I shall be soon;
Beyond the calming and the fretting,
Beyond remembering and forgetting,
I shall be soon.
Love, rest, and home!
Sweet hope!
Lord, tarry not, but come.

Beyond the gathering and the strewing
I shall be soon;
Beyond the ebbing and the flowing,
Beyond the coming and the going,
I shall be soon.
Love, rest, and home!
Sweet hope!
Lord, tarry not, but come.

Beyond the parting and the meeting
I shall be soon;
Beyond the farewell and the greeting,
Beyond this pulse's fever beating,
I shall be soon.
Love, rest, and home!
Sweet hope!
Lord, tarry not, but come.

Beyond the frost chain and the fever
I shall be soon;
Beyond the rock waste and the river,
Beyond the ever and the never,
I shall be soon.
Love, rest, and home!
Sweet hope!
Lord, tarry not, but come.

—Selected.

Sam Bowen's Dream.

[From Illustrated Temperance Tales.]

"I must have laid so a long while, and then it seemed to me that I was settin' up in my room down stairs, and there was a big jug on the table by me, full of first-rate ale. I kept takin' a drink, and emptied the pot each time, big as it was. Then I holloa'd out for some more, and the room seemed queer and foggy, as if nothin' in is was still except me and that jug.

"Then a curious-looking creature, with great eyes, come and hopped upon the table, and when I shouted for beer it took and popped a lot of money in the pot, and held the drink out to me, and I swallowed it, and set to calling for more.

"And the more I called, the more the ugly creature grinned, and set to as busy clawing hold of anything it could get, and shovin' it in the mug, where everything seemed to turn to beer in a moment, and I kept drinkin' it up. And the creature got bigger and bigger, and its arms grew so long it reached right past me and clawed up the missus' gown, and the baby's boots, and my Sunday-going suit, and in with them into the pot, and the more beer came the more I wanted, and the more I drank the more the creature laughed, till its laughing turned me cold and sick like, and I yelled out for something stronger—for something to set me on my legs again; and the monster took and stretched out his great claw and clutched hold of my girl, Lydia, and held her up screaming and calling out, 'Father, father,' to me, and I tried to reach her but couldn't, but I struck out with both fists, and I shouts out, 'Not her, not her—I'll never drink up my own girl!' and then everything went off a whirl, and I—woke, and found myself staggering off the bed, and striking out at my wife, who thought I was gone mad, and was trying to hold me in. I never shall forget it, never. The sweat was pourin' off me, and I shook like a leaf. I dropped down on an old chair by the winder, and as soon as my senses got the better of the drummin' in my chest, and the singin' in my head, I fetched a sort of breath, and groaned out, 'Is she gone?'

"'Who?' says my wife, lookin' as frightened as frightened. 'Lydy,' says I.

"'Gone, no!' says my wife. 'If you haven't woke her up she's asleep with Nellie and little Bob yonder.'

"And to quiet me, I suppose, she took and opened a door, and there, to be sure, I see my little girl with t'other little un's head on her shoulder, and, the sunshine, as yellow as gold, comin' glintin' in between the flower-pots on the winder ledge, and, Joe, if you'll believe me, that poor bit of a room, with them lyin' in it, looked like heaven to me, and my dream had seemed like hell.

"I give over shaken so terrible after a while, but I didn't say nothin' for I felt somehow that there was notions in my head that wanted thinkin' over afore I could rightly talk about 'em; and then, too, I saw, and was mighty sorry for it, that I'd hit my wife a knock over the head when I was strugglin' about, so I says:

"'Give me the mug, and I'll fetch you some water that'll do you good!'

"She looked up, surprised like, and took and fetched it, and when I come up again, our baby—leastways our youngest—was awake and cryin' to be took up.

"My wife looked wonderful white and queer, so I says to baby, 'Come along of father—let's go in the garden'; and she was willin' enough, so I wrapped an old petticoat around her, and took her down stairs and out of doors.

"I'd been out early of mornin's often enough, but this mornin' seemed wholly different to others to me. That dream of mine seemed to have changed the world to me; do what I would, I couldn't get over that awful creature holding my girl up! My girl—that first one I was so mighty proud of when she was first born! I never could have been agoin' to let her go for drink, and yet!—and then I thought of that young farmer chap, and his sixpences and shillin's so free like; and I felt mad with myself, and a curious chokin' came over me, and I sat down on an old gate, feelin' as I had never felt before in all my life.

"My little two-year-old on my arm, she looked at me with her great round eyes and then she up with her hand and patted my face. 'Poor dad,' says she, 'dad wants somesin to eat; dad's kying!' And she took and rubbed the wet off my face, and then she kissed me.

"I haven't never lost the feel of that little kiss off my face—I hope I never shall. There came into my head at that moment a sort of promise to myself that I had done with the cursed drink from that time forth, and my young 'uns should have a father to look after them, instead of a cross-grained drunken beast to bully them into going wrong. And I prayed a sort of prayer, too, only shan't tell you much about that, Joe: there's things some men can't talk much about—that's one I can't.

"I began that very day—from then till now nothing stronger than tea or milk have I ever tasted; and I don't look much the worse for it, do I? I cleaned myself up that mornin' and I went to the parson, and I took the pledge. He wouldn't come 'round to my takin' it at first, but I told him if ever I was to be got out of my ways, now was the time, and that the pledge would help me; and then I told him my dream, and he giv' in and have cheered me on like a good friend, ever since. He says to me one day, after church, 'Well, Sam, you're keeping this vow better than you kept another you once made!'

"'What other, sir?' says I.

"'Your marriage vow,' says he; 'there was a time when you didn't nourish or keep your wife particularly well, I fancy!'

"'That time's past, sir,' says my wife, who was t'other side of me; 'no one couldn't want a better husband than I've got,' she says quite fierce at the notion of any one finding fault with me.

"So you see, Joe, my dream must have come from God, musn't it? I've told you all about it, because I fancied you were anxious to succeed in life, and I tell you plainly, any man that wants to do that must fight shy of the 'Eagle,' and keep himself steady, and he couldn't have a better plan than pledging hisself right away off to have nothin' to do with drink at all.

"'Taint a light thing to do, 'taint an easy thing at first to keep to, but, my lad, it's the best chance you can give both body and soul.

"There, we're home now. I've been preachin' to you a mortal long time; don't you forget what I've said; don't you mind other chaps laughin' at you if you choose to do as I've done—I mean as I've done these last seven months. My life's been rarely different to what it was, but the new way's out and out-and-out the best way, and by God's help I'll stick to it!"

I do not think my tale wants any moral of mine tacked to it. The best moral was the cheery brightness of Sam Bowen's home, and the impatient rush of little feet to meet him when he went to supper. Good night to them all, and God speed the father on his new road in life!

Enthusiasm—Power.

Guizot, in addressing the French Protestants at one of their anniversaries in Paris, said: "Be not afraid of enthusiasm; you need it; you can do nothing effectively without it." Guizot himself was one of the coolest of men by temperament, but he was a philosopher, and could judge of the means of success in public movements like those of the depressed Huguenots. He belonged to them, and was a leader of their most orthodox party. He saw in their lack of enthusiasm the secret of their little success. Curious as the fact may seem, it is nevertheless a fact, that though the French are the most enthusiastic people of Europe in politics, and especially in war, their Protestantism fails almost entirely of the national vivacity and energy. It needs heroes, willing to suffer for the cross, and there can be no heroism without enthusiasm. French Protestantism was once full of enthusiasm, and it was then heroic indeed, both in the church and on the battle-field, but it flags and lags now for want of its old animation.

That greatest of women in literature, as Alison, McIntosh, Byron and Macaulay pronounced her, Madame de Stael, contended that there could be no effective religion without enthusiasm. She concludes her most remarkable book (her "Germany") with three splendid chapters on enthusiasm, which she almost identifies with religion itself, and which McIntosh pronounced "incomparably eloquent." She not only taught its importance in literature, faith and all true life, but she exemplified it. She was perhaps the most eloquent conversationalist of her age, or any age—all contemporary testimonies agree about that fact; and though her transcendent intellect gave her conversational power, it is the general testimony of the writers of the period that a certain sensibility, a certain enthusiasm, gave an irresistible magnetism to her conversation, and rendered it far superior to her writings. Her words thrilled like electricity. The historian, Lacretelle, records through forty pages a conversation with her on religion in an evening walk on the shores of the Lake of Geneva, which is one of the most eloquent things in French literature. She once held a colloquial discussion at her table in the Chateau of Coffet on preaching, in which she not only defended enthusiasm in the pulpit, but in the defence exemplified its power in a manner so remarkable that the record of it is one of the most interesting illustrations of her famous conversational eloquence. We owe the record to the famous

Berlin professor of geography, Carl Ritter, who was present. Lehbrel, the great critic, Sismondi, the historian, and many other eminent men were at the table. Sismondi undertook the defense of a preacher whom they had recently heard, and whose discourse was more didactic than religious. Sismondi's faith was that of his friend and correspondent, Channing, of Boston. Religion, he contended, should be chiefly morality, not feeling; otherwise it will rest chiefly in feeling, and, having no principle, it will become insulated, and therefore fanciful and fanatical, and produce those excesses from which Europe suffered so many evils through so many ages. Religion, he affirmed, needs firmness; the understanding can alone give it firmness. Madame de Stael responded, admitting the importance of intelligence in religion as in all things, but insisting that feeling and enthusiasm are absolutely essential to it; that there can be no genuine religion without them, and that the pulpit should be the very throne of enthusiasm and feeling. "Her inspiration," says Ritter, "lasted through nearly an hour. Never in the whole course of my life have I felt more nervous agitation. I had cramps even to the ends of my fingers. There was in her something of that power which Alcibiades attributes, in Plato's Banquet, to Socrates." The soul of the great woman was full of fire, and though her intellect has been pronounced the most masculine that ever a woman has shown in literature, it is her sensibility, her enthusiasm, that renders immortal her virile thoughts.

Enthusiasm is, then, a real virtue in the pulpit, in literature, in all life. There is no genius without it, no heroism without it, no saintship without it. It is a power, a charm in social life. It fuses surrounding hearts and renders them malleable to the molding power of the master-mind. It exalts theology above mere ethics, religion above mere morality, into divine and living realities; and of all places in the world the pulpit should be its focal-center. A man standing between heaven and earth, calling the multitudes from one to the other, what is he but a personal caricature without enthusiasm?

All men have hearts; all men are, therefore, susceptible of this great power of enthusiasm; but it needs to be cherished. The logical speaker needs to aim at the use of it. He should pray for it. He has been promised the "power from on high;" let him pray for that, and he cannot fail of feeling, and of making others feel!

We have not, however, wished to treat of the subject as applicable only to preaching. It is appropriate to all religious labor, to all religious life. What is a prayer-meeting without more or less enthusiasm? What a missionary, or temperance meeting? What the influence of a Sabbath-school teacher over his pupils? What the influence of a Christian man in any sphere of life? Religion is, indeed, a creed, in part; but it is more a sentiment—more in the heart than in the head; it should be in both; it is a life and a power. Guizot was right, then, when he said: "Be not afraid of enthusiasm—you can do nothing effectively without it!"—*New York Christian Advocate.*

Childrens' Corner.

Counting the Fingers.

Davy, dear, your fingers hold;
Listen, till my story's told.

Thumb's a rogue, and whispers "Come,
Let us steal the sweets," says Thumb.

Straight First Finger bends to hear;
She's a rogue when Thumb is near.

Second Finger says, "I'll go."
Cries Third Finger, "Count me, too."

Little Finger stands alone,
Says, "The sweets are not our own."

Thumb says, "Let no finger say
Where the sweets have gone to-day."

Finger First cries out, "No, no!
Not a word from me shall go."

Finger Second shakes her head,
"She would suffer death instead."

Finger Third is full of fear,
Lest the marks of guilt appear.

Little Finger cries, "For shame!
I shall tell where lies the blame.

If we all are made to smart,
With the rest I'll bear my part."

And I think that through and through,
Little Finger's right—don't you?

—Bright Side.

Postage Stamps.

HOW THEY ARE MADE.

A visit to the establishment in which the postage stamps for the United States are made was very interesting. There are about eighty persons at work making the stamps we put on our letters; and it is doubtful if there is to be found any where a busier set of workers, or any who make things fly at a livelier rate. More than half of these eighty are young women; the rest men. I say young women, for there appears to be no old or middle-aged ones among them, and "thereby hangs a tale." Men fail to come to time in the necessary delicacy of touch and rapidity of work. Not even a gross or fat woman will do; they are too coarse and clumsy for the marvelous dexterity and celerity of touch and movements required.

Nobody who buys at the postoffice a sheet of stamps even imagines the number and variety of processes it has undergone in the stamp manufactory. As one part of the work, the sheet has been counted no few-than twenty-six times. Beginning with its status as simple white paper, and so on through different hands, to the printers, the gummers, the perforators, and various others, all of whom must account for the exact number of sheets they handle, so there can be no mistake or loss.

After the paper is "wet down," as the printers say — every hundred sheets being counted—it is taken up to the printers. Each sheet is of the right size for making 100 stamps of the ordinary size. The printing-room is crowded with handpresses used for printing the stamps, no fewer than eleven presses being in active operation. Each press has three persons in attendance—one to "tend press," one to ink the plate, and one —the "printer."

The printers are paid by the hundred. Precisely how much they earn I couldn't find out, but it ought to be good wages, for they "work like beavers." The blank paper, all numbered, is charged to the printer to whom it is delivered.

Each of these eleven presses turns out 1,200 sheets a day, or 7,200 a week. Each sheet contains 200, and as they are delivered to postmasters only in sheets of 100, it follows that each sheet must be cut right through the middle. A girl with a long pair of shears cuts them as accurately as a ruled line, showing what a good eye and a rapid hand can do. One girl, whom I watched for a while, cuts fifty sheets a minute—11,000 daily! It is a silent cut, cut, cut, from morning till night, working as if life depended upon it. The girls are all busy at a variety of processes in the preparation of the stamps, and their wages average about $8 a week.

From the printing room and the drying room (the latter an insufferably hot place, where the sheets are placed in frames on drying racks) they go to the gumming room—which is also a drying room, but not hot—the drying being aided by revolving fans fixed to a shaft, which send their influence through lofty piles of gummed sheets in frames. The gum used is not gum arabic, that would in drying cause the sheets to curl and crack, but is simply a kind of potato starch. A girl swiftly adjusts the edges of a heap of printed sheets, so as to slide them all into place, while she deftly daubs them at a single stroke with the mucilaginous substance, which she applies with a single motion of a wide brush. This is the substance you "lick to to make it stick" on the letter you drop into the postoffice.

After the gumming and drying, the stamps, in sheets, are flattened out and made smooth by being subjected to the persuasive power of a hydraulic press, the force being 450 tons. After they come out, they are taken by girls who swiftly adjust them in even-edged heaps while counting.

To show how careful they are, note this fact: There was a count last summer of 106,000,000 of stamps, on a sudden and unexpected visit by government experts from Washington, who went through the piles in the safe. It was a count of long accumulation, and it was conducted and testified by the figures on the government books at Washington. Yet, out of the 106,000,000, the only discrepancy found was 851 stamps, valued at $22; the aggregate blundering of four years of this busy work, involving so many millions of stamps and dollars. Once the girls counted steadily for two days to find a single missing sheet.

The perforating is done on small machines with cylinders that have belts of little projecting cylindrical cogs or teeth, very small and close together, and having square ends like bolts. Each of these minute projections fit accurately into its corresponding slot in the metallic plate beneath; and when the printed sheet of postage stamps, all cut to a hundred each, is run through this machine, it emerges with the edges of the stamps all punctured in rows.

It is not easy for anybody to understand without seeing the process of the work itself—what fineness of touch, as well as swiftness and accuracy of movement, are required in the various handlings of these sheets of postage stamps.

Seven hundred million stamps a year. This appears to be the present rate of demand and the supply for the great American republic. Ths New York postoffice orders twice a month—an order for about 4,000,000 each time.—*Christian Worker.*

10,000 Subscribers.—*Anti-masons, work and write for your paper.*

Sabbath School.

LESSON IV—January 26, 1879—THE BUILDERS INTERRUPTED.

SCRIPTURE.—Nehemiah 4: 7-18.

7. But it came to pass, that when Sanballet, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem were made up, and that the breaches began to be stopped, then they were very wroth,

8. And conspired all of them together to come and to fight against Jerusalem, and to hinder it.

9. Nevertheless we made our prayer unto our God, and set a wateh against them day and night, because of them.

10. And Judah said, The strength of the bearers of burdens is decayed, and there is much rubbish; so that we are not able to build the wall.

11. And our adversaries said, They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease.

12. And it came to pass that when the Jews which dwelt by them came, they said unto us ten times, From all places whence ye shall return unto us they will be upon you.

13. Therefore set I in the lower places behind the wall, and on the higher places, I even set the people after their families with their swords, their spears, and their bows.

14. And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be not ye afraid of them: remember the Lord, which is great and terrible, and fight for your brethren, your sons, and your daughters, your wives and your houses.

15. And it came to pass when our enemies heard that it was known unto us, and God had brought their counsel to nought, that we returned all of us to the wall, every one unto his work.

16. And it came to pass from that time forth, that the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons; and the rulers were behind all the house of Judah.

17. They which builded on the wall, and they which bare burdens, with those that laded, every one with one of his hands wrought in the work, and with the other hand held a weapon.

18. For the builders every one had his sword girded by his side, and so builded. And he that sounded the trumpet was beside me.

BIBLE READINGS.

2 Sam. 5: 17-25——1 Sam. 7: 5-17——2 Chron. 14: 1-15——Num. 13: 25-33——2 Chron. 17: 1-19——Josh. 1: 1-18....Eph. 6: 10-20.

POINTS FOR SPECIAL STUDY.

1. Nehemiah's survey of the walls of Jerusalem by night. (Neh. 2: 12 20) 2. The rebuilding begun. 3. The extent and plan of ancient Jerusalem. (Study some good map.) 4. The reasons for the opposition which arose. 5. The difficulties of the work. 6. Ancient weapons of offence and defence. 7. The Bible Readings. 8. Opposition now encountered in building up Christ's kingdom. 9. Spirit and ways in which that opposition should be met.

OUTLINE.

I. "The opposition." Some men would never be heard of but for their rage against a good cause. Sanballet (v. 7) is one of them. Both he and Tobiah had some connection, by unlawful marriage, with the Jews. The hostile party included Samaritans, Ammonites, and Arabians. (Rawlinson shows that Sargon put an Arab colony in Samaria.) There was also opposition from the Jews themselves (1) of Judah (v. 10); (2) of the provinces (v. 12). "Public opinion" was manufactured in opposition to the work.

II. "The way in which the opposition was met." The wisest precautions were employed (v. 13). 1. The lower places, as specially exposed to assault, were specially guarded. 2. Nehemiah labored to inspirit the people (v. 14). He appealed also to their natural affections, "fight for," etc. The result was that the opposition learned that they were understood (v. 15), and the building went on. But the cautious Nehe

miah was not betrayed into a sense of security. Guards were set; those building were armed; the rulers were constantly on the alert; and Nehemiah himself shared in the toil and danger.

PRACTICAL TEACHINGS.

1. Opposition to a good cause may take many forms—talking, planning, writing against it. Ridicule and threats may be used. The spirit is the same.

2. The men who have done much good work in the world for God have had exalted ideas of his might and majesty.

3. There is a place for working as truly as for praying. Prayer without effort is mockery; effort without prayer is infidelity. (See Phil. 2: 12.)

4. The outward framework of a church is no more to be despised than was the wall of Jerusalem. It may be a duty to defend it with one's life.

5. We must neither forget nor underrate the men who do what is called the fighting work of the church—the reasoners, the controversialists. Paul has his place no less than John.

6. No amount of effort is successful without prayer and the trust in God which it expresses.

7. Timid friends are among the discouragements of God's workers. But they are to be treated in one way; foes in another.

8. What God has begun he will carry through if we only be faithful.

9. Christ is at the head of the church—all wise, all holy, almighty. Let us honor, trust, and each in his place, obey him.

BETWEEN LESSONS.

From the Scholar's Weekly.

Nehemiah with his royal commission to rebuild the walls of Jerusalem, and protected by a mounted guard came to the "governers beyond the river." His errand immediately excited the jealousy of Sanballet, the Horonite, Tobiah, the Ammonite, and Geshem, the Arabian, who seem to have held some official positions under the Persian government. The headquarters of Sanballat were at Samaria, those of Tobiah at Ammon, and those of Geshem somewhere in the Edomite territory. After he had been in Jerusalem for three days, Nehemiah went in the dead of night to take a survey of the ruined walls. Then he called the priests, the nobles, and the rulers together and communicated to them the reason of his coming. There was but one voice—and that was to build. The idea, however, of restoring those massive walls appeared to the enemies of Jerusalem so absurd that they laughed it to scorn, and intimated that the task was undertaken in order that the Jews might be able to rebel against the king. Every class took part in the restoration. The priests built their share of the wall, and sanctified it without waiting for the rest to be completed. The men of Jericho built next to them. Nehemiah arranged it so that the people built that portion near to which were their houses, in order that each man might daily look upon his share of the wall. He called out the goldsmiths, the apothecaries, the merchants, and the rulers. Even "the daughters" helped in the good work. Only one class of persons held back—and they were the nobles of Tekoa. They would not "put their necks to the work of the Lord," on account of pride. THEY did not want to work as common laborers!

NOTES ON PERSONS, ETC.

[From the Scholar's Hand-Book.]

"Sanballat," called the Horonite, probably as a native of one of the Bethhorons, Josh. 16: 3, 5; 2 Chron. 8: 5, within the limits of the old kingdom of Samaria; others say from Horonaim in Moab. Samaria was the chief city, and he was jealous of Jerusalem; hence, as the leader of the Samaritans, he opposed Nehemiah's work. He gained great influence in Jerusalem after Nehemiah's departure; his daughter married the son of the high priest Eliashib, and he erected a rival temple on Mount Gerizim and made this son-in-law the high priest.

"Tobiah," a servant, or slave, and an Ammonite, Neh. 2: 10; probably the secretary and chief adviser of Sanballat, Neh 6: 17-19. Afterwards he had such influence as to occupy a room in the temple, from which Nehemiah expelled him, Neh. 13: 4-9.

"Arabians," in general the inhabitants of Arabia, but here probably a band specially attached to Sanballat and "the army of Samaria," Neh. 4: 2.

"Ammonites," descendants of Ben-Ammi, the younger son of Lot, Gen. 19: 38. They inhabited the region east of the Dead Sea.

"Ashdodites," inhabitants of Ashdod, one of the five principal cities of the Philistines, thirty-three miles west of Jerusalem, and two miles from the Mediterranean.

"Habergeons," Old English for "coats of mail." From hals (neck) and bergen (to protect.) They were made of thin scales of bronze or iron, sewed upon leather, or linen, and overlapping one another.

Religious Intelligence.

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational church, Hamilton, Miss, August 25th, 1878.

Pleasant Ridge Congregational church, Sanford Co., Ala., September, 1878.

New Hope Methodist church, Lowndes Co., Miss., October, 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

—The revival meetings in the College church at Wheaton continued through last week with increasing interest. Saturday was given up to meetings, and the day was observed with fasting by most of the members of the church. On Sabbath evening over a hundred came forward, expressing a desire to receive the baptism of the Holy Spirit, the endowment of power from on high. It is hoped that every student in the College will be reached, and it is thought that not more than fifteen were not rejoicing in Christ on Sabbath evening. The work goes on this week, and an effort will be made to extend it to the other churches in the place.

BAPTIST.

—A Baptist church has recently been organized on the anti-secret basis in North Abington, Lackawanna county, Pa. Eld. Newell Callender is laboring among the people in that locality with much success, having baptized quite a large number into that church and still the work is going on.

There is, in another locality, some ten miles north, some prospect of another Baptist church being organized on the same basis of opposition to the lodge and other similar abominations. This interest is in the charge of Eld. S. E. Miller of Clifford, an efficient and radical advocate of reform.

A movement is already on foot under the supervision of Dea. Silas Ferris, to organize a Baptist church consisting of the dissenting party of the late Preston Center Baptist church, and others who are resolved not to fellowship the lodge, living in the same region. This last interest will pitch tent not many miles from my present home, though in another township and county. We will see what our God will do for these testifying bands of the Lord's host. We may further report in the future.

NATHAN CALLENDER.

WESLEYAN.

—General Evangelist Wardner is doing a good work in Syracuse, aided by his wife and pastor Jenkins.

—Editor Stratton, of the *Wesleyan*, was prevented by the snow blockade from making his customary visit to Varick, N. Y., during the week of prayer. He is spending the present week with that young and vigorous church, which grew out of an Anti-masonic lecture by Bro. Stratton, from a dry-goods box on the street, the churches having been locked against him.

—Elder W. S. May, conference evangelist, held a protracted meeting in a school house at Marshalltown, Iowa, last month, and as a result organized a Wesleyan church. This will be another blow at the lodge idolatry. Bro. May was solemnly informed, not long ago, by a Methodist preacher, that he would have to repent of his lodge opposition before he could enter heaven.

—Rev. A. M. Shimer has just been called to the Wesleyan church at College Springs, Iowa. He has just left the M. E. church (in which he has been a minister for some years), because of the influence of Freemasonry and Odd-fellowship in that church. His presiding elder offered him a church with twice the salary he now gets, but he replied it was not money he was after, but freedom from lodge influence in church matters. He is a God-fearing, zealous minister, and has greatly encouraged the Christian people of College Springs by taking a stand on the National Reform, being led to this by hearing the discussions of the late convention held there.

UNITED BRETHREN IN CHRIST.

—The *Telescope* of January 8th reports revivals at thirty-one different points, many of which will result in large and hopeful additions to the church.

—A new church in DesMoines, Iowa, is dedicated on the 19th inst. Bishop Wright is expected to preach the sermon on the occasion.

UNITED PRESBYTERIAN.

—There are four U. P. churches in Monmouth. Two have a membership of about 400 members each; another has a fine mission Sabbath school, conducted by students and members of the other churches, while the fourth has a Sabbath school for the colored people of long standing.

—A fine new church was dedicated Dec. 15th in San Jose, Cal. Rev. A. Calhoun is the pastor. The congregation is warmly commended by the local press for its enterprise.

—Dr. Wallace has an article in the *United Presbyterian* on the law of communion, which reads:

"The church should not extend communion in sealing ordinances to those who refuse adherence to her profession, or subjection to her government and discipline, or who refuse to forsake a communion which is inconsistent with the profession which she makes; nor should communion in any ordinance of worship," etc.

This article is to be interpreted, he says, in the light of the Adopting Act, in which it was stipulated "that the forbearance in love which is required by the law of God be exercised toward any brethren who may not be able fully to subscribe to the standards of the United church, while they do not determinedly oppose them, but follow the things which make for peace, and things wherewith one may edify another." Dr. W. argues that while a general invitation may not be given under the rule to members of other churches, yet in some cases such may be admitted to the privileges of the church, as for instance: "One whose faith, character and conduct is all that would be required of an applicant for permanent membership, who places himself in subjection to the government and discipline of the church, and whose connection with another branch of the church is not such that the session would in faithfulness be bound to require him to forsake it, may be admitted to the Lord's table; but no one who cannot come up to this standard can be received. The position of such a one is that of a temporary member, for the time being bound by all the obligations and subject to all the responsibilities of membership."

FREE METHODIST.

—One hundred and thirty-nine propositions to amend the Discipline were presented to the Committee on Revisals at the late General Conference, were read and acted on. Most of these were from preachers, and shows a degree of interest in denominational purity and success quite unusual.

—Among the changes recommended by the Revision committee was the introduction of a question, "Will you abstain from connection with all secret societies?" which was to be put to all candidates for admission to the church. There was a determined resistance to this, and it was finally determined to introduce a new clause in the general rules forbidding connection with secret societies.

—Revivals are reported in the Morgan street church in this city; in Marengo, Freeport and Kewanee, Ill.; Oak Ridge and St. Johns, Mich.

—Superintendent B. T. Roberts has gone to California with his wife to look after the interests of the denomination on the Pacific coast. His colleague, E. P. Hart, who now resides in Jackson, Mich., is spending some time in northern Iowa and Minnesota.

CONGREGATIONAL.

—Rev. J. H. Beekman, late of Byron, Ill., began the year with a new charge at Cottage Grove, Minnesota.

—Three natives of Bulgaria are now studying at Oberlin in preparation for missionary work in their own country. One of these arrived lately.

—Mr. Pentecost, the evangelist, begins his work in this city on the 19th inst., in the First Congregational church. In company with the singer, Mr. Stebbins, Mr. Pentecost began meetings at Providence, R. I., Dec. 29th. Their work at Fall River, Mass., was very successful.

—The church at Wakeman, Ohio, has just completed a new house of worship and held a two days' meeting on the last day of the old year and the first of the new. Mr. A. C. Hall, of Wakeman, read a history of the church on the first day. On the second, President Fairchild, of Oberlin, and a number of other ministers, took part.

—Major D. W. Whittle is hold-

ing meetings at Wayne, Ohio. Mr. McGranahan conducts the singing in connection with his work.

—Bro. A. T. Sherwin, formerly of Wheaton, was ordained at Pleasant Hill, Wis., Dec. 19th.

MISSIONARY.

—The New York *Times* notes the fact that 1878 was the most important year in the history of modern missions. In India, where more than a half century of work seemed to have made little impression on the Hindoos, there has been the largest movement toward Christianity that Protestantism has ever witnessed in heathendom. The Society for the Propagation of the Gospel (High Church Anglican) has had an accession of no less than 22,000, the Dutch Reformed Mission one of 6,000, the American Baptist Mission of nearly 10,000 and the Church Missionary Society (Low Church Anglican) of 419 families. Thus in one year about 40,000 Hindoos have renounced heathenism and embraced Christianity, and apparently this is only the beginning of a great movement.

GENERAL.

—The Vermont legislature has under consideration a bill to prohibit "gambling of all kinds even grab-bags at church-fairs." Several of the States have legislated in the same direction—the opinion of the law-makers being that church gambling is no better than any other kind, and that it educates the people in crime.

—Messrs. Pentecost and Stebbins have postponed their coming to Chicago until Jan. 19th, when they will begin a series of services in the First Congregational church. Meetings will be held in various churches in the several divisions of the city.

—At a recent meeting of the National Club in London some deeply interesting facts were developed as to the progress of vital religion in France. The population of that country, is was stated, is about 36,000,000, of which 1,000,000 are Protestants and 5,000,000, Ultramontanists; while the remainder, though nominally Catholics, are really destitute of all religious belief. Since the Republican victories of a year ago, when religious liberty became an established fact, a decided movement has prevailed all over the land toward Protestantism. The Reformed Church of France receives aid from the state wherever there are not less than two hundred Protestants possessing a place of worship of their own. When such aid is given it may therefore be concluded that the movement is of a permanent character. Thus quite recently six hundred Protestants in Fresnoy, in the north, have been adopted by the State. At Valenciennes, where twenty years ago there were only forty Protestants, there is now a church of two hundred and fifty receiving a grant from the State. At Lyons, with its 350,000 inhabitants, the very metropolis of Romish intolerance, reigning side by side with scepticism and atheism, three mission rooms were opened on the 17th of November. The meetings are described as crowded, and remarkable for order and attention. My conscience answers to it. This is what I want." From the South and West the same encouraging reports come. In Paris the meetings of Mr. MacAll are conducted in twenty-two mission stations with an average weekly attendance of 8,000 adults. Already they have worked a surprising change in the order and morality of some of the worst districts of the city. The interest of the French people in religious truth is perhaps best witnessed by the fact that in the Trocadero, during the Exhibition, 1,500,000 copies of the Gospels besides 20,000 Scripture cards and 3,000 Testaments and Bibles were distributed to grateful recipients.

News of the Week.

—Philadelphia reports 739 fires for the year 1878. Value of property destroyed, $1,554,518.

—The New York papers report 917 failures in that city during last year. Liabilities $63,958,403.

—There is almost an epidemic of scarlet fever here, and it and diptheria threaten increased ravages, since the extreme cold weather leads to diminished ventilation. The cause is chiefly attributed to sewer gas in dwellings, resulting from defective plumbing and failure to ventilate soil pipes.

—Judge Driggs of New York, is out with a proposition to the farmers of the west. He proposes that they raise a fund of $5,000,000 to build a fleet of twenty first-class steamships of 2,500 tons burden each, for the purpose of carrying their wheat to Europe at first cost. He argues that such a fleet could carry grain and all produce abroad quickly and cheaply, and that they would pay their own cost over and over. It would bring the producer and consumer close together, and would release a large army of middlemen who now thrive by exhorbitant charges. Judge Driggs is the man who conceived and carried out a plan for damning the Jersey flats, which from waste lands have become worth many millions of dollars.

—The great fortune left to the heirs of John Jacob Astor was, at the time of his death, estimated at $40,000,000, and he was the sixth in the list of the rich men of the world. Baron de Rothschild, the Duke of Devonshire, Sir Robert Peel, and Louis Phillip were said to have greater fortunes than Astor. In 1873 the Astor estate was estimated to be worth $90,000,000. At the time of the death of A. T. Stewart, in 1876, his estate was valued at $80,000,000. The richest man liv- in New York is undoubtedly W. H. Vanderbilt, who was made heir to the bulk of the immense fortune of his father, and about whose bequests there has been bitter litigation.

—In a cabinet meeting last Friday Secretary Sherman exhibited a statement showing the daily sales of four per cent bonds since Jan. 1, the total amounting to over $40,000,000. This immense sale was commented upon as extraordinary, going beyond the expectations of every member of the cabinet. The success of resumption was referred to, and regarded as permanent. A statement from the Treasury shows that twice as much gold has been paid in as has been called for in the process of resumption.

—A general committee, with headquarters at the Mayor's office, commenced canvassing New York city on Tuesday for clothing, provisions and supplies for the poor, calling at every residence and store with wagons, superintended by the officers of the various charitable societies.

—Benj. Hunter was hung at Camden, N. J., last Friday. At the time of the execution his strong will failed him and he was almost in a dead faint. The sheriff gave him whisky as a stimulus, but it had the opposite effect, and the man was executed in a drunken stupor.

—Capt. Borgardus of Chicago, last week accomplished the feat of breaking 6,000 glass balls in 6,013 shots with a single shot gun. He broke 5,680 without a single miss, which is without precedent. The balls are flung into the air by a spring and are used instead of live pigeons.

—The crop circular of the Illinois Department of Agriculture for December, 1878, gives some interesting statistics as to the corn crop of last year. The 8,972,088 acres planted in corn in 1878 produced 251,149,230 bushels, valued at $56,181,933. In 1877 there were 8,635,411 acres planted in corn. The product amounted to 269,889,742 bushels, valued at $77,562 879. The heaviest corn-producing counties are McLean (9,094,518 bushels), LaSalle (6,773,430 bushels), Warren (6,980,310 bushels), Sangamon (5,968,340 bushels), Will (5,892,920 bushels), and Livingston (7,217,640 bushels).

— A military court of inquiry is to be held in this city this week on the case of Major Reno at his own request. He has been accused of cowardice in not aiding Gen. Custer in the memorable Indian fight where the latter and his command were slain.

—An account of the riot of the students of the University of Kieff, Russia, says that the students in a meeting outside of the town decided to protest against the closing of the university. A number, well armed, proceeded to the university, forcing their way in after disarming the police, and fixed on the blackboard an energetic protest against the arbitrary proceeding of the authorities. Two companies of local militia tried to disperse the students. A collision occurred and eighty persons were killed and wounded. The cavalry force finally cleared the square in front of the university. Many students were arrested. Similar riots on a smaller scale have broken out in other university towns. It is believed there is an intention of proclaiming a state of siege in Kieff and Kharkoff. The police are instructed to stop the smuggling of revolutionary pamphlets and to prevent the entrance of revolutionary emissaries from Germany. A dispatch from Berlin says that many Russian students, arrested for participating in the recent disturbances, have been banished to Siberia.

—Electoral statistics wonderfully corroborate the reports of the progress made by the Republican party in France. Fifty-six Conservatives elected in 1876 received 15,646 votes, whereas in 1879 they only obtained 3,208 votes, losing 12,438 votes. Nineteen Republicans elected in 1876 received 5,636 votes, and in 1879, 20,262 votes, gaining 14,626.

—The State Department at Washington received a dispatch Dec. 30th from Mr. Schenck, the United States Consul at Barcelona, Spain, announcing the arrival there of the first cargo of wheat that was ever imported to that place from America. The cargo consisted of 72,000 bushels of Minnesota wheat, was carried in an English steamer, and the freight cost $18,000. There was great excitement at the place, and the grain was pronounced equal in quality to any ever received in that market.

—The Cornish Bank, at Truro, Cornwall, closed Jan. 3d. The bank did a very large business in mining and other commercial enterprises. It was established about one hundred and ten years ago, and has branches at Falmouth, Penryn and Redruth. The bank had an authorized issue of £49,000. The deposits amount to £5 000,000.

—One of the northerly provinces of Brazil is suffering from famine and pestilence of the most horrible character. Ceara, in Brazil, has a large frontage upon the Atlantic coast, and in this portion of it the climate is delightful. In the interior and mountainous districts it is hot—the streams dry up in summer, and the lands often are so baked that vegetation is destroyed. At such times the inhabitants of these districts flock to the cities of the coast. An exchange says: "This year they gathered in large numbers at the capital, Fortaliza, and there the small-pox broke out and is raging with such virulence as might be expected of a crowded population. Three hundred deaths occur at this place per day." There are no medicines, or nursing, or food. In the interior the inhabitants are reported as feeding upon the dead bodies of their fellows, and perishing with thirst. The history of the famine and pestilence in China is not more horrible in its facts than that of Ceara.

—By the report of the United States Consul at Glasgow, recently transmitted to the department, it appears that wages are steadily declining in that country. Laborers receive from fifty to seventy-five cents a day; miners eight to twelve cents per hour; mechanics $7 a week; printers $8. On railways, conductors are paid $5 to $6 a week; switch-tenders $5; engine drivers 10 to 14 cents an hour; firemen 6 to 8 cents an hour. The cost of living is about the same as in the United States.

—A correspondent with the Quettah column invading Afghanistan, telegraphs from Sifoodin, Tuesday, as follows: "One hundred and forty British cavalry yesterday defeated a body of Afghans, killing twenty-four and capturing nine. Twelve hundred Afghan cavalry were subsequently forced to abandon the heights by our cannonade. Seven British were wounded. It is thought this skirmish will cause the Afghans to decide not to defend Candabar."

Home and Farm.

WATER YOUR STOCK.

An inquiry has lately been raised by a farmer who has lost cattle whether smutty cornstalks are not the cause. Several replies suggest the real reason, namely, the lack of salt and water. Cattle fed on dry stalks, without a good supply of these necessaries, have been examined after dying of internal fever, and the contents of the large stomach found to be a solid, indigestible mass which the oil, etc., given as medicine, had hardly penetrated an inch.

Two letters to the *Inter-ocean* give a word of experience: "I lost five head of yearling blooded heifers in twelve hours—not half starved, as you say, but would make fair beef. I feel certain my loss was caused by the great change of feed caused by the deep snow. They had all the green grass they could eat, like September feed, and the big

snow shut that all off. I then turned them into a fresh stalk field, and put them in the barn every night, where they had plenty of hay and free access to a tank of water, but no salt. I think the large cattle kept the small cattle away till the tank froze over. The proof of this is, that the large cattle were not affected in the least. We immediately attended to salting, and seeing that the small cattle got plenty of water, and they are all right now."

"The stomach of the animal is so crammed with stalks, leaves, husks, and cobs as to render it wholly incapable of natural action. The animal cannot raise its cud, cannot digest its food, and must die. There is no disease killing those cattle. Cattle die here, and will die anywhere under the same treatment. A competent jury of inquest in such cases would render the same short verdict that a similar jury would in a great many cases of hog cholera, to wit: Killed by their owners."

Chewing the Food Fine.

Doubtless a vast amount of ill health is due to bad cooking; but almost as much may be charged to rapid eating. The number of persons who habitually chew their food perfectly fine before swallowing it is very small. We have not time to stop to eat, but we can swallow something, and go about our work. Three digestions are known to physiologists; mouth digestion, stomach digestion, bowel digestion. To make the first complete, the food should be ground fine by the teeth and mixed with the saliva and nothing else; then, and not till then, it is ready to be introduced into the stomach, and go through a second process. The stomach is a patient, long-suffering organ, but it cannot always do the work of the teeth and its own, too, and when, from sheer inability to meet the unjust demands forced on it, dyspepsia, with all its annoying train, takes possession, the hapless victim can only mourn over his unwise haste, and repent of his omissions when it may be too late to repair them. Children, especially, need to be instructed as to the necessity of thorough mastication of their food, and the habit formed in them of chewing it fine and taking ample time to eat.

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We hope in addition to clubs received, next week to report a long list of pledges towards the 10,000 to be fulfilled before March 1st, 1879.

Subscriptions Received During the week ending January 11, 1879, from W W Ames, J Ackart, A Andre, P Bacon, R Bloss, S Baldridge, S Bayless, J H Borton, O C Blanchard, E Bascom, J Cass, W Collins, P N Clapsadde, J Cary, A Calhoun, W W Craddick, C Church, C L Dudley, A F Dempsey, F Dunbar, W T Elliott, A Eastman, D Ferson, I S Feemster, J Graham, M C Gerrard, J R Gish, T B Galloway, E S Horton, W Hoobler, J M Henderson, W Jenks, I N Jack, J C King, S Knapp, A Kellum, C Looker, H Loker, A W Morris, S R McClurkin, M N Miles, P Minton, I N Norris, J Norway, A Overholt, E D Olmsted, W Parker, J E Pierce, S A Pratt, J P Stoddard, D H Seamans, C Stegner, A Small, J Shoemaker, J B Slocum, W O Shaw, R J Thompson, J Talbot, F R Tobias, D Thompson, W Wishart, F H Waugh, W King, J C Weidler, E H Wood.

Books and Tracts sent week ending Jan. 11, '79.

By Express.

W J Sahl, Dr S L Cook, S Waite.

By Mail.

S Pemton, C Stegner, B Hutchinson, L Kellogg, C Nicholson, E Weck, C L Dudley, J Hamilton, T B Grove, E F Milbroe, T N Gobert, P I Iehen, S A George, W H Cummings, P Scott, N S Capen, G Green, W McCracken, F A Newell, W Parker, J Waters, Rev A T Wilkins, W H Morris, H C Johnson, A D Stanton, E R Dewey, J Archer, J Rhone, S Brigman, C L Gilmore, S K Dougherty, G D Mackintosh, J A Rogers, G W H Young, G B Patten, Rev D B Turney, E W Tourtelotte, R Zeitler, P P Perry, W E Harriman, G Z Snider, S A Pratt.

Donations to the Tract Fund.

D H Seamans, 50c.

MARKET REPORTS.

Chicago, Jan. 13, 1879.

GRAIN—Wheat—No. 2		83½
No. 3	69	70½
Rejected	50½	51¾
Winter		87
Corn—No. 2		29¾
Rejected		27½
Oats—No. 2		19¾
Rejected		17½
Rye—No. 2		43
Bran per ton	7 25	7 50
Flour—Winter	4 00	5 50
Spring	1 75	5 00
Hay—Timothy	7 50	8 50
Prairie	5 50	6 00
Mess Beef	8 00	9 00
Tallow	6½	6¾
Lard per cwt		5 70
Mess pork, per brl		7 85
Dressed hogs		2 85
Butter medium to best	15	30
Cheese	3	8
Beans	75	1 35
Eggs	19	22
Potatoes per bu	60	90
Apples	1 50	2 00
Seeds—Timothy	1 00	1 12
Clover	3 10	3 60
Flax	1 16	1 20
Broom corn	1½	4½
Hides green to dry flint	5¾	14
Lumber—Clear	27 00	34 00
Common	11 00	18 00
Shingles	1 50	2 90
WOOL—Washed	26	35
Unwashed	15	24
LIVESTOCK Cattle Choice	5 00	5 25
Good	4 00	4 75
Medium	3 50	4 00
Common	2 20	3 25
Hogs	2 65	3 00
Sheep	3 50	4 25

New York Market.

Flour	$3 60	8 00
Wheat—Spring	91	1 02
Winter	1 03	1 11½
Corn	45	52
Oats	31	35
Rye		58
Lard		6¾
Mess pork		7 50
Butter	16	27
Cheese	6	8½
Eggs	26	28
Wool	10	43

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THE CHRISTIAN CYNOSURE.

"In Secret Have I Said Nothing"—*Jesus Christ.*

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Notices.

OHIO.

FRIENDS OF ANTI-SECRECY IN THE STATE OF OHIO: You are called to meet in convention in the Reformed Presbyterian church, Utica, Licking county, on the 4th of March, 1879, at 7 o'clock P. M., to take counsel in regard to our duty as citizens of this great and growing commonwealth, ruled by the lodge, what we can and ought to do to free our State from this bondage. Christ was manifested to destroy the works of Satan; all works of darkness are the devil's. Let us come together in the light of God's countenance and look each other in the face, and thus sharpen one another in the work of our Master who is the true Light of our fallen world.

We will meet, D. V., Tuesday evening, March 4th, at 6:30; hold three sessions on Wednesday and probably two on Thursday. Rev. J. P. Stoddard will be with us all through our meetings; and will speak at every session by the help of God. Able men, representing the different anti-secret churches in the State will speak. Free entertainment will be given to all delegates. Do not be afraid of burdening the good people of Utica. An old friend there says, they have plenty of "hog and hominy," and will give them cheerfully to all the friends who may come.

Welcome addresses will be given Tuesday evening by Revs. Dysart and Boyd of Utica.

Utica is located on the Lake Erie division of the Baltimore and Ohio railroad, twelve miles north of Newark and twelve south of Mt. Vernon. At these points other railroads are struck. Two trains each way pass Utica stopping there every day.

Come, friends, to this convention in the name of Him who is strong and mighty in battle. H. P. MCCLURKIN, Pres.

New Concord, O., Jan. 13, 1879.

Topics of the Time.

The Masonic grand hailing sign has gained a victory in Illinois politics. Three weeks ago we published a conversation between Hon. C. B. Farwell and Gen. John A. Logan respecting the pending Senatorial election in the Illinois Legislature. Logan's mysterious but significant allusion to Masonry, and then his carefully avoiding that topic so soon as he learned that Farwell was not a Mason, will not fail to be remembered. Grips and the hailing sign were potent, and on Friday last Logan was nominated by the Republican caucus. Next morning with the announcement in the morning papers, the *Inter-ocean*, of which Logan is part owner, opened a two-column department for "THE LODGES," soliciting news from all secret orders. So Logan pays for his nomination!

This victory for Logan and the lodge has doubtless a wider scope than simple State politics. It means Illinois for Grant in 1880 and a ready worker for the Masonic coterie of Sovereign Inspector Generals and Knight Templars in Congress. Logan was a strong man in the ring with Butler and Conkling seven years ago, and with a pliant President they might again carry about the offices of the country in their pockets. No observing person doubts that Grant is being managed by shrewd men in this country. They will play him about Europe until the "affair is ripe," when he will reappear upon the stage of American politics confident and happy, with the prospect of another lease of Presidential honors.

Two celebrated preachers from Boston were in Chicago last Sabbath. W. H. H. Murray, a former light in the Congregational pulpit of Boston, was to be seen driving about with a noted sporting man behind a fast team. He is here to introduce to the racing fraternity a trotting wagon he has invented. George F. Pentecost who left a prosperous Baptist church in the same city of Boston for the work of evangelist, began on the same day a series of meetings for the conversion of men to God, in which three of the churches of the West side are united. Mr. Pentecost's labors in Fall River, Mass., were, under God, the means of several hundred conversions. He is accompanied by Mr. Stebbins, who succeeded the lamented Professor Bliss in conducting the song service in Major D. W. Whittle's revival work.

Vice President Wheeler is said to have the credit of making the first successful war on the liquor-sellers about the Capitol at Washington. By law the Vice President has control of matters about the Capitol grounds. When Henry Wilson filled that office he attempted to drive liquor from the place, but without success. He found that so long as Congressmen would ask for drinks the restaurant keepers would sell in spite of his prohibition, and it is said that from fear of the imbibing members he gave up the battle. Senator Ferry, who was his temporary successor, was President of the Congressional Temperance Society. He attempted to remove the evil with no better success. When Wheeler came into office he sent for the restaurant keepers and told them they would be removed on the first violation of his order prohibiting the sale of wine or liquors of any kind in their places. By an evasion they furnished liquor free, but the first offender was removed without a moment's warning. When members of Congress remonstrated they found the Vice President immovable, and now they carry bottles in their pockets, and liquor can only be found in the committee rooms and the Democratic cloak room of the Senate. The latter arrangement, says a correspondent, "is a primitive affair but answers every purpose. An old wood-box with a lid stands in the corner behind the door. Upon it stands an innocent looking water-cooler with a number of glasses. By lifting the lid you will find a number of bottles—some empty—of choice old Bourbon, wherewith the Democratic statesmen are accustomed to regale themselves with the traditional beverage of their party." The work to be done to prevent the recurrence of such disgraceful scenes as are occasionally reported from Washington, is at the polls at home; but all thanks to our Vice President for the grand work he has done.

The decision of the Supreme Court on the polygamy question is perplexing the followers of Brigham Young. One of his daughters made a sensational speech in defense of polygamy last week in the Woman Suffrage Convention in Washington; and the Mormon papers are denouncing the verdict as illegal and unjust. Their delegate to Congress, Cannon, says his people will submit to the law of 1862, and hopes that liberal treatment will be given them by the government so that their families may not be broken up and their children declared illegitimate. A committee from the Woman Suffrage Convention, two of whom were from Utah, called on President Hayes last week, and called his attention to the decision, claiming that the enforcement of the law would make thousands of women outcasts and their children illegitimate. Care must be taken of these, the real sufferers of the barbarities of Mormonism, and the President promised due attention to their case. But little mercy should be shown to the leaders in this religion of lust. Joseph Cook said in a late lecture, "The Mormon problem, I, for one, do not expect to see settled unless by the school or by the sword." We are drawing near the time when we shall know which it will be.

Moody wins the heart of every mother when he talks of children in church. It is a pity that severe study or some less worthy reason, has surrounded our preachers with a nervous atmosphere into which the mother dreads to bring her baby. In a recent sermon in Baltimore Mr. Moody said: "I have pitied those poor mothers who cannot afford nurses, and who are kept from church because they have to mind the baby. Suppose they do cry; we don't mind it at home, and I don't see why it should be so awful here. There are some fidgety people who don't like babies, but I think they are the ones who ought to stay at home. I hope the time is coming when it will be the fashion to bring babies to church."

An excellent brother in Christ who is widely known for his testimony for the truth, writes with much feeling at the position of the pastor, lately come to his church, on Christmas, which he exalted as a day to be observed in honor of Christ's birth. He says, "Did not that 'peace on earth, good will to men,' of which much is made by advocates of Christmas have reference to the *life* of Christ Jesus which was begun in Bethlehem and culminated on the cross? If so, is it a proper text to preach Christmas from? Is not Scripture misinterpreted and something of that joy which belongs to the communion table taken from it? But the question is not one of Santa Claus, but shall we have and hold to God's Word as our whole rule of faith and practice or not? With the martyr Hooper, we will scruple the vestments (Christmas) and take the law that is 'given in the Mount and not that manufactured at its base.'"

THE COMING DAWN.

BY REV. L. N. STRATTON, A. M.

The world has long been sleeping
  Without hope or love or care,
And the stars their vigils keeping,
  O'er the drowsy realms of air;
And the dark night's close-drawn curtain
  Seems to wrap the sleepers round,
Till the waking is not certain
  From a slumber so profound.

But night's watches are for slumber,
  As the winter is for rest,
So the life and thought are stronger,
  Because with resting blest,
And the lark's wing must be folded,
  Though to heaven it bears its song,
And the swift deer's foot will weary,
  After fleeing far and long.

So when hoarse-toned storms are sounding
  On their organ-pipes the vales;
And the woods and hills resounding
  With the winter's snows and gales,
They are filling a high mission,
  For the earth's sweet, coming spring
And will better earth's condition
  When the birds are on the wing.

When the storm-king's diapason,
  Loud is sounding through the trees,
And he makes each hillside forest
  A colossal bank of keys,
Fear not, frail heart, for spring-time
  Will blossom far more fair,
Just because the winter's pinions
  Shake their white down in the air.

As the maiden Spring's caresses
  Make stern Winter's grasp relax,
And the sun with mild approaches
  Seeks his northern parallax,
So unannounced the dawning
  Gently gilds the eastern sky,
While Aurora is adorning
  Truth's bright morning gates on high.

And I hear a mighty struggle,
  The bold fight twix Right and Wrong;
And the nations in their trouble,
  Like the tumult of a throng,
Though the ages have crept slowly,
  And time's winter has been long,
Yet the hopes of all the holy
  Have been staked against the strong.

Now the time is fast approaching,
  In the battle of the right,
When the golden beams of morning
  Glad shall triumph o'er the night,
And a zone of brilliant sunlight
  Soon shall flood the earth with gold,
And fill the earth with glory,
  Like as Eden was of old.

There are a million voices humming,
  Like the waking of the dead,
And the tramp of armies coming,
  Like a shaking earthquake tread:
While the day-dawn breaking o'er us
  Floods the land and sweeps the sea,
And the angels join the chorus
  Of the anthems of the free.

Syracuse, N. Y., 1879.

THE YOUNG MEN'S CHRISTIAN ASSOCIATION OF MELBOURNE, AUSTRALIA.

In the Master's vineyard there are different departments of labor, each having its own peculiar sphere of action, but each and all tending to the accomplishment of one desired end, God's glory and the salvation of precious and immortal souls, each one of which is of value beyond computation, "for what shall it profit a man if he shall gain the whole world and lose his own soul, or what shall a man give in exchange for his soul."

When a worse than worthless life is ended and the soul that gave action to that life has passed time's boundary and entered upon the stern realities of eternity, in speaking of that individual we pass the subject lightly by, feeling it to be a relief to the better portion of humanity that such an one's place shall know him no more. But if we only look at that individual from another and higher standpoint, we shall see that that spirit which is now mingling with the lost in the gloomy regions of despair, might now have been in Paradise. In not a few instances that child knelt at his mother's knee and learned to lisp his evening prayer, and as that child lay sleeping a fond mother bent over that sleeping form, and as she looked and loved, she tried to picture all that was in store in the future for her darling boy; that child from being a Sunday scholar might have risen to be a teacher, and have been instrumental in leading the members of his class to the Saviour and had them as stars in his crown of rejoicing, then when coming down to the dark waters of Jordan they should suddenly become lit up with heavenly light, and there upon the other shore stand a glorious convoy of holy angels watching and waiting and bidding him come and welcome home. Such might have been the life and death of one, who instead of being a blessing, was a curse to the world.

To secure the higher and nobler end of life many agencies are at work, and we may justly place Young Men's Christian Associations in the foremost rank. And why? Because their members are all Christians professedly; and the majority of them young men, who have not yet fallen into the time-worn groove of older Christians, who, though saved themselves, too often put forth no direct and personal effort for the salvation of others. Young men in the vigor and fire of young manhood, who are not only bold to take up but firm to sustain the consecrated cross and prepared to push the battle to the gate of hell and snatch poor souls from going down to the pit. In these associations Christians of every denomination sink their little differences and stand upon a common level and all work for one united purpose—that of doing good.

For a young colony like Victoria, she may well feel proud of her Young Men's Christian Association, especially as they are now in occupation of their new hall and in full swing.

The Association's hall stands in a commanding and central position in the city in Russell street, a little to the south of Bourke street, the busiest of our thoroughfares, as if inviting its members to turn aside from the busy throng and enter the spacious hall, ascend the grand staircase and then turn into the library, or take a lounge in one of the beautifully fitted up sitting-rooms, or else go and have a litle chat with the secretary, Mr. Marsh, an out-and-out Yankee, to whose indomitable perseverance and business push, combined with his kind Christian bearing to all, copied from the Master, the Association owes much of its present position.

The number of members and subscribers on the roll is 702, which number may seem small, but remembering the youthfulness of the colony and also of the Association itself, which is certainly not past its boyhood, being only seven years old, and seeing what they have accomplished in point of numbers, in a beautiful hall, and the power they wield for good, we thank God and take courage. The number of volumes in the circulating department of the library is 2,300, and in the library of reference 350. The papers and periodicals on the tables of the reading-room include the leading colonial English and American publications. Evangelistic services are held every Sabbath evening in one of the low theaters, the Colosseum, which is thronged with attentive hearers, most of whom are attracted from the gossiping crowds that parade Bourke street on Sunday evenings, by the singing which forms a large part of the service. Services are also held in the Mission Hall, Latrobe street, another questionable part of the city, and also in some of the suburbs.

In the hall of the Association prayer meetings are held every Saturday evening, which are often seasons of power and sweet delight. A Bible class for young men has also been formed, conducted by Mr. Good, which promises to be both popular and useful. Lectures and social meetings have frequently been held, and always appreciated. Recently a gymnasium has been added to the many attractions for its members, and the building appears to be lacking in nothing that would make it attractive, useful and complete. I might have mentioned that in connection with the services of the Mission Hall in Latrobe street, are a sewing class, a singing class, and boys' Bible class, the average attendance at which is 70, the singing class 57, and the sewing class 40. This is considered good for such a neglected and questionable part of the city.

And now, Mr. Editor, I will draw this brief sketch to a close, commending this and every other association that has for its aim and end the general good, the elevation of the masses, and the glory of God most high, to him from whom comes every good and perfect gift, and wish them every success and God's speed.

I remain yours truly,

DAVID T. COUCH.

ANCIENT AND MODERN IDOLATRY.

By the term idolatry, we mean any image-worship, or reverence paid to squares and compasses, gavels, lamb-skin aprons, etc., or any other device of men by which one looks for moral guidance in this world, and for salvation in the world to come. There is no essential difference between an image and a set of Mason's tools as instrumentalities for man's salvation. Freemasonry is idolatry.

The consequences of a relapse from godliness to idolatry are very graphically pointed out in the prophecies of Ezekiel. The prophet wishes to make the Jews understand why they have lost their former glorious state and been carried off into captivity. He attributes this calamity to their introduction into Jerusalem of the idolatries of Egypt, Phœnicia and Assyria.

The idolatry of Egypt, as given by the prophet, is partly explained by modern discoveries in that country; and if Mason's tools be put in the place of "creeping things and abominable beasts," the worship is not dissimilar to that of the lodge.

And he brought me, said the prophet, to the door of the court; and when I looked, behold a hole in the wall.

Then said he unto me, Son of man, dig now in the wall: and when I had digged in the wall, behold a door.

And he said unto me, Go in, and behold the wicked abominations that they do here.

So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel portrayed upon the wall round about.

And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censer in his hand; and a thick cloud of incense went up.

This swinging of censers to these images of beasts on the walls, may well be compared to the high bombastic praise of Masonry which its members always indulge in on every possible occasion.

The prophet continues:

Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, The Lord seeth us not; the Lord hath forsaken the earth.

This is the same kind of argument, one would suppose, that the Christian minister must use when he goes into the dark chambers of the lodge to revere the squares and compasses, etc., portrayed there. He can hardly think that the Lord sees him.

Then the prophet is shewn the idolatry brought in from Phœnica the worship of Adonis, the beautiful youth who was killed by a boar, and whose death the Phœnician women bewailed once a year. This worship was called by the Jews the worship of Tammuz, and was observed in the very temple itself.

He said also unto me, Turn thee yet again, and thou shalt see greater abominations that they do.

Then he brought me to the door of the Lord's house, which was towards the north, and, behold, there sat women weeping for Tammuz.

Then said he unto me, Hast thou seen this, O son of man? turn thee yet again, and thou shalt see greater abominations than these.

And he brought me into the inner court of the Lord's house, and behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs towards the temple of the Lord, and their faces towards the east; and they worshiped the sun towards the east.

This latter worship was, of course, the sun worship, or fire worship of the East, which our modern Masons have introduced to some extent into

their lodge worship. The women weeping for Tammuz is also outdone, if possible, by our female orders of secret association, and by the tearful "lodges of sorrow" of the Freemasons.

Any honest man acquainted with the idolatry of the lodge need only read the eighth chapter of the Prophet Ezekiel to be convinced that the same shameless, obdurate spirit that animated the Jews in introducing these foreign abominations into their holy worship, also animates our Masons in bringing this foreign institution of Freemasonry into our country. The motive with the Jews was perhaps the mercenary one of pleasing the merchants and travelers of the nations with whom they traded. The motive of the Jewish women in weeping for Tammuz was probably the same, viz., to commend their male relatives to the traders from Phœnicia.

With our Freemasons, beside motives of success in trade, which are quite powerful enough, there are added other motives to which the Jews were but little subject, viz., motives of success in politics.

It is a sad sight to see American citizens, under the light of the Christian religion, and with the responsibilities of republican government upon their shoulders, exhibit the same obdurate disregard of their religion that was manifested by the Jews, and evidently for a purpose equally vile and detestable. The Jewish trader of Jerusalem, and his wife and daughters all doubtless wished to get rich, and would not be outdone by their fellow citizens in the base and servile arts necessary to become so; turned their backs upon the temple, and sold themselves, body and soul, to foreign merchants, and as a consequence of this recreancy to their true religion, they all were carried off into captivity. They went to the east, where sun-worship was the religion of the land and where the women had something else to bewail besides the mockery of Tammuz.

Our traders, and their wives and daughters, who are seeking favor and wealth through the idolatrous worship of the Masonic lodge, are doing virtually the same thing. They are turning their backs on every thing American, and obdurately selling themselves, body and soul, together with their republican government, for the sake of the impure and imaginary advantages which this foreign idolatrous worship gives them.

One would suppose that the American citizen, instead of becoming a sun-worshipper, or a censer swinger to squares and compasses, or a weeping member of a "Lodge of Sorrow," or a fire-worshipper, had better worship the fiery, burning eloquence of the Prophet Ezekiel. It might make a man of him; while playing the Mason makes him the jumping-jack of a sneering, cynical set of infidel London clubbists.

AMERICAN.

Facts without Ornament.

EXTRACTS FROM REPORT OF GRAND LODGE OF IOWA, HELD AT CEDAR RAPIDS, JUNE 4, 1878; A. L. 5878.

It is an oft repeated remark: "He is a good advertisement for us Masons; they are making applications by the dozen." To show the facts and figures of this statement I send you the number initiated, passed and demitted from sixteen lodges in whose neighborhood I know of anti-secrecy work being done. There has been initiated 37, passed 36, raised 27, demitted 56. Taking it Masonically, that a man is not a Mason until he has taken the third degree, there have been over two to one more demitted than "raised" (or taken the third degree). So that statement is proven false from their own record.

On page 333 of Grand Lodge report we find the following:

Lodges enrolled	384
Represented at present session	286
Extinct lodges	33
Working lodges	351
Initiated	846
Passed	814
Raised	799
Demitted	761
Died	117
Suspended	27
Expelled	18
Members	18,486
Grand Lodge receipts	$10,875 25
Disbursements and mileage	10,875.95

Therefore the summing of the Grand Lodge for one year is in cash $369 70 more than the receipts! *Does this show progress?*

On page 264 we find this report: "The committee find that there are several lodges in the State that are comparatively dead. They are doing very little if any work, and are in a starving condition, both Masonically and financially. We are satisfied the percentage of correct returns is no greater than it was ten years ago."

In the appendix, page 96, after discussing colored Masonry at quite a length the subject is closed with this remark: "The question to-day and for us is, Can two organized Grand Lodges exist at one and the same time in a State."

On the next page we find these sentiments in reference to charity: "The increasing demand made by lodges for money expended in caring for the sick and burying the dead, upon the lodges to which the brother belonged, makes a demand upon the Grand Lodges for legislation upon this subject. It was once the common law of Masonry that a brother, sick or dying, should be cared for wherever he happened to be, and it was done cheerfully and Masonically, without the hope of fee or reward beyond that arising from the consciousness of duty done. But so much from other secret societies has crept into our practice, and legislation, too, that old Masons, could they come again into our halls would not recognize the Masonry of to-day, where *everything done must be paid for.*" *Charity paid for!* Who ever heard of the like! But this is the kind of good charity so often spoken of in Masonic circles when deriding us cowans.

Grand Orator Lewelling, in his address, for which the Grand Lodge gave him $25 and a vote of thanks besides, uses this language after speaking of the different and sectarian religions: "In the bounds of Masonic charity I found what I sought," etc. "We are told that Masonry is no religion. I deny it. We have too long taught that Masonry is no religion. No wonder we have sometimes failed to keep the craft in due bounds, when they are told that the sublimest principles of Masonry are but the doctrines of an insurance company. (Report p. 112). "Masonry is so noble a principle, so grand, so elevated, that it overrides all creeds and embraces all who acknowledge the brotherhood of man and fatherhood of God."

In the next page in speaking of the bigots (cowans) he breaks forth in this strain: "Truth is absolute—the opposite of truth is error. We teach the truth; therefore you are in error." And a little further down he says: "Religion forsooth! a theocracy of the devil! Satan clothed as an angel of light! A wolf in sheep's clothing, seeking whom he may devour!" Comment is unnecessary. Fraternally,

T. K. BUFKIN.

Secret Socialistic Societies.

LECTURE BY JOSEPH COOK, BOSTON.

[Continued from last week.]

Germany, with the pistols of assassins at the breast of her Emperor, concludes that the evils of suppressing Socialism are fewer than those of allowing it freedom of speech. Russia, under an Emperor who has manumitted the serfs, is of a similar mind. A deep growl comes up from the Nihilist atheistic party in Russia, and the Emperor is told over and over that if he does not want reforms from below, he must institute them from above.

A remnant of the Parisian Commune exists in America. If it were worth while to discuss the small influence of these desperadoes, I might pause to describe the pestilent organizations in New York, now headed by Edmond Megy, a ruffian who assisted prominently in the murder of Archbishop Darboy and other hostages at La Roquette, in Paris, in 1871. For the crime of another murder the villain had been condemned to twenty years in the French galleys. After burning the palace of the Legion of Honor he fled to London, and then to New York. He may now be seen not infrequently, presiding over banquets where ribald songs are sung, all things sacred blasphemed, and foul and ferocious speeches, in support of Communism and Socialism, made by drunken men to drunken audiences. Justus Schwab, of the socialistic Labor Party, and Megy are excellent friends; and when lately the latter was arrested, the former procured him bail, and conducted his defense. Olivier, Hauser, Robinet, members of the Paris Commune, are fellow-workers with Megy in New York. The most frequent inculcation of their newspaper, *La Centralization*, is: "Use lead if you would get bread."

The socialistic Labor Party in the United States was formed by German political refugees some five years ago, and is now supposed to contain 25,000 members who can vote. Here, in the language of its leaders, is a brief statement of its aims:

"The entire overthrow of the present social system; the abolition of all personal property in land, and other means of production, and their cession to the state; the introduction of the co-operative plan in labor, so that every laborer may be a partner in every factory or workshop; the compulsory limitation of the hours of labor to eight hours a day or less, according to the requirements of the unemployed workmen; the regulation of the prices of labor by arbitration between the employer and the employed until the co-operative system is introduced; compulsory education and the opening of all colleges and universities free to all classes; the abolition of savings banks; the abolition of direct taxation and the institution of a sealed income tax, and the taxation of all church property."

Dr. Donai, Dr. Striebling and R. Sorge assisted in founding this party, and its most prominent New York member is the notorious Justus Schwab. This organization, or party, as you please to call it, has head-quarters at Cincinnati. If you go to that city and stay three or four days under the smoke of its industrious chimneys, and pick up the eccentric socialistic newspapers which appear in the beer-saloons, you will find a strange atmosphere about you in the moral as well as the physical world. The soot in the physical air is quite noticeable, and here is a specimen of the soot in the political air. It is a Labor song, directed against a leading American newspaper, and published with editorial approval:

Whitelaw Reid had best beware!
Hurrah!
Or the working-man will make him stare!
Hurrah! hurrah! hurrah!
Let Whitelaw Reid and his pals but dare
The freeman's right to vote to impair,
And their Gatling guns and sabres bare
Will neither save their hides or hair.
For the voter's right our arms we'll bare,
And knives will flash in the angry air!
Hurrah! hurrah! hurrah!

"What is the oppressed laborer to do now? Let him join with his fellows and light the fires of a glorious revolution, that will rid the world of so many useless aristocrats and make America really, as well as in name, 'the land of the free.' UP WITH THE RED FLAG, AND DOWN WITH ARISTOCRACY."

You find several obscure but not wholly powerless streets in Cincinnati filled with these cheerful doctrines.

Probably the most important of the working-men's secret societies in America is what is called "Knights of Labor." As to this organization there is very little public information. The leading newspapers of New York city claimed last August that there were then eight hundred thousand men in it. Certain police agencies which have been set at work in Chicago have investigated this Society, and when I came last summer upon their records I was greatly interested to notice how the information published at New York was confirmed by that collected at Chicago. Some of the sharpest detectives on the continent have investigated this society within the last six months. It appears that the Knights of Labor are really a large and, perhaps, a formidable secret organization. The names of its leading officers, its passwords and oaths have been published. It is not socialistic, but, under the in-

fluence of demagogues, might probably be led to organize wide-spread strikes and riots with little cause.

When a great political party arises, making a fine special issue of an insane sort, the unauthorized secret lodges of all kinds are under strong temptation to unite. Even Justus Schwab in New York has a certain influence with the rougher class of voters. I know that in New York city an investigation was lately made as to the Socialist Labor party, and it was found that only 800 men in that city and 400 in Brooklyn belonged to its organizations. Of these a thousand were Germans, and of these three quarters were saloon-keepers. Not more than half a hundred Americans were enrolled. There were only a few Irish. But the Knights of Labor are largely under American control. According to their own statement, what they mean is to protect labor against capital, and to do this, if necessary, by inaugurating simultaneous strikes in different parts of the country, especially at railway centers, and by acquiring and using political power to capital and support the interests of the working-men.

Before this course of lectures on Socialism is concluded, you may think that I am a friend of the working-man and the enemy of capital. You will probably hiss me on this platform for several things that I mean to say in favor of labor, and I shall be very glad to be hissed first for what I have to say in favor of capital. I do not want the question concerning capital and labor settled according to the ideas of labor on the one hand, nor according to those of capital on the other, but according to the ideas of the Christian commonwealth, which are very different from those of either party. [Applause.]

The Knights of Labor held a national convention at Reading, adopted a constitution for the whole country, disbanded, and nobody knew that they had met. The fact was ascertained by going back upon their record, after detectives were set to work. One thing that brought out the character of the Knights of Labor was their initiation of Catholics, and the refusal of the Romanists to be perfectly frank in confessionals. In western Pennsylvania a Romish priest found it difficult to obtain information concerning the Knights of Labor. A man in the confessional was under some obligation higher than that binding a Romanist to his church, and, of course, the priest found occasion to investigate the whole topic. By and by it was announced that the sacraments would be denied to any Romanists bound by an oath of higher obligation than the tie which unites a Catholic to his mother church. This, of course, produced a commotion among Romanists, and they for a time were slow to join the Knights of Labor. A chief in a central committee in that organization, Mr. Stevens, issued a secret circular, announcing that Bishop O'Hara in Pennsylvania had seen the ritual and approved the order. Bishop O'Hara had said nothing of the sort, and this unauthorized use of his name caused him to announce that he could not and would not recognize any body of men as worthy of the sacraments who were connected with an oath-bound society. The Knights then ordered that the oath of secrecy should not be binding on a member in the confessional. Many Romanists have taken this oath, but the Catholic church opposes secret organizations, and has kept thousands out of them. Here and now, in the presence of a Protestant audience containing as much intelligence, perhaps, as any other Protestant gathering that meets weekly on the continent, I, for one, beg leave to thank the Romish church for its attitude concerning secret socialistic societies. [Great applause.]

The trades-unions of the United States are not socialistic, but they desire political power, and will accept aid from socialistic secret organizations in obtaining it. The Nationals will do the same, and have done so already.

You had 21,000 unemployed men in Massachusetts on the first of June last. Perhaps there were twice as many unemployed women. If you estimate the number of the unemployed in the United States according to the proportion in Massachusetts, they will not reach three millions, as the socialists assert, but they amount to nearly two. It is said that the pestilent financial heresies now in the air have succeeded at the polls wherever secret organizations have surrounded the ballot box, and that one reason why they were not more successful in New England is that our territory is not undermined yet by these societies.

A million and a half voters in secret organizations, spreading steadily under the soil; two million unemployed people in the United States; and demagogues searching north, south, east, and west for their pedestals! I foresee not ruin in the American national future under universal suffrage but painful political and social crises, unless by public discussion, by justice, by Christian philanthropy, by the central ideas of the Christian commonwealth, we prevent the formation of an unprincipled, an ignorant, and an unemployed class; bring the controlling power in politics into loyalty to sound ideas; estimate men neither by the bags of gold nor by the windy socialistic philosophies on which they may happen to ride, but by character, and proclaim all classes friends who are loyal to the Throne which has foundations, and all enemies who are opposed as rebels and as traitors to that Supreme Government. [Great applause.]

Reform News.

From the Indiana Lecturer.

Pittsburg, Ind., Jan. 15, 1879.

Dear Cynosure:—Once more I will meet the friends through your columns. I came into this vicinity by invitation of friend T. B. Galloway, whose kindness and hospitality I have been enjoying, together with that of his household. It will rejoice all who know them to learn that sister Galloway is now recovering from several months of severe sickness. Soon after my arrival, a week ago, Bro. Galloway mounted the saddle to make appointments. He believes in living up to his faith, and works for results against the works of darkness. He came home informing me that he had six appointments for me in three separate neighborhoods. At first our meetings were somewhat discouraging owing to small audiences. They however increased as the word scattered abroad, until I had full audiences and the sympathy and co-operation of many of the best citizens of Carroll county. Brethren Collins, Anderson, Malcom, Rev. Mr. McNeil, D.D., and his theological students encouraged me very much by their presence and in a more (if possible) substantial manner. I filled two hours or more each evening, and from many expressions we all feel that although the seed was sown hastily and perhaps imperfectly, yet some fruit will in the future be gathered. I cannot but express great satisfaction, especially when I remember the last two evenings. There is a large element in this county in our favor to-day. We are trying to get some names for the the *Cynosure* and hope to increase the list here.

To-morrow I go to Portland Mills, Park county, thence to Reno, Hendricks county, and perhaps other places, if the way be open. I hope and believe that wherever I go the same kindness will meet me, the same health and zeal strengthen. Delphi, the county seat of Carroll county, I think a good place for our next annual meeting.

Respectfully,
S. L. Cook.

Help Arising from a New Quarter.

Guernsey Co., O., Jan. 1879.

Dear Cynosure:—I had expected another hand to send you a report of my brief campaign here in November last; but as it has not been done, I undertake it myself. For the benefit of those ministers who "don't know what to do," if this shall fall under the eye of any of that class, let me say that a year ago I began to make known my views to the leading members of my congregation and distributed a few tracts from the *Cynosure* office.

As the summer wore away I went to the few members of my church who belonged to the fraternity and obtained their full consent, in this free country, to the right of free inquiry, free opinion and free speech. In the month of October I announced from the pulpit three discourses to be given—one on the history, one on the rites and one on the religion of Freemasonry, putting the first discourse two weeks ahead, and allowing one week between the several discourses. This announcement created quite a stir. Several of my best men came to me to request that I would withdraw the appointment for fear that the discussion of the subject might disturb the peace of the church, or its strength be diminished by the withdrawal of members. But as my mind was already made up the programme was carried out to the letter, and the lectures were repeated with a rather free distribution of supplements, etc., in the United Presbyterian church at North Salem, ten miles distant. The first lecture was not largely attended. But the congregations grew and I had crowded houses in both places at the last. The craft did not turn out. One or two Masons were present at each lecture; but they were not representative men.

On introducing the discussion I remarked, that as I had never known any one made the better by being abused, I should endeavor not to abuse anybody; but I should still speak with entire freedom on the several topics announced. This I did, speaking for two hours on each of the several topics, and showed to the satisfaction of those who heard me, as I have reason to believe, that Freemasonry is false in its pretensions, profane and sacreligious in its rites, Christless and heathen in its religion, a nurse of human selfishness and corrupting in all its influences and effects.

As to the results of these lectures: First, I have lost no member from the church; those who had the most fear are among the best satisfied; and so far were the lectures from disturbing the peace of the church that they were followed by quite an awakening, and four were added to the communion on confession of faith the following month. Of course I cannot measure the effect of this discussion on the lodge. But there was one promising young man whose father had been a Mason, and who, as I understood, was panting for his majority that he might join the lodge; but when asked what he thought of the lectures, he replied, "Why, he showed from their own books that they are wrong." That young man is saved from the terrible snare. Further, I have been treated on all occasions with entire courtesy and respect by Masons and others. But when a coterie of Masons were busily talking in one of the offices on the street, one was overheard to say, "The old devil is pretty well posted, but we must get out of it some way." However, as at the night of their last communication there were not enough present to open the lodge, I take it the lectures did not help their cause as they affected to expect.

I have several invitations on hand to speak on the subject of Freemasonry at other places, to which I expect to respond before long. But as an acting pastor I have been very busy on my own ground for the last month, besides being somewhat restrained by the severe cold weather. I am not on a railroad.

As to my "Appeal," [To the ministry of the Presbyterian church.] whilst by some it is thrown aside with affected contempt, and read seriously by some who "don't know what to do," it is bringing very cordial responses from some of the most honored servants of God in the land.

Rev. Austin Phelps, D.D., of Andover Theological Seminary, Mass., writes: "All my sympathies are with you on the great subject." And Rev. A. A. Hodge, D.D., of Princeton N. J., says he has no

doubt as to the substantial correctness of my statements; and in his judgment it is the duty of every pastor and religious teacher to thoroughly inform himself on the subject, and then declare the facts as he finds them, manfully.

So you see the the light is beginning to shine and the leaven to work, in the old staid Presbyterian church. Yours truly,

WARREN TAYLOR.

THE CHICAGO CHRISTIAN ASSOCIATION.

The regular monthly meeting of this Association was held on the evening of Jan. 14th, in Carpenter Hall. Pres. Thos. Hodge was in the chair; twenty persons present. The meeting opened by singing "Coronation." The president read the Scriptures and offered prayer. The secretary's report was read and approved. The superintendent of the Reading Room, F. G. Houck, offered a full and encouraging report, of which the following is a summary:

Twenty-six new names added to the list of visitors during the past month. The daily average attendance of regular readers, 16. Donation of $20 invested in tracts. A bulletin board has been made during the past month. Publications are received at the Reading Room from twenty-four different States and territories; twenty-five of these are devoted to general news, thirty-nine religious, nine literary, eleven temperance, three manufacturing, three agricultural, and two to musical instruction. In addition to these papers ten or twelve religious weeklies are laid upon the table each week through the kindness of a friend.

A collection, amounting to $3.00, was then taken up. Elder J. F. Browne, the new State agent for the Illinois State Christian Association, was then introduced and delivered an able and interesting speech. He used three excellent charts, which he had himself prepared, which added much to the value of his address.

President Hodge then called on Mr. Ronayne, who was present, who spoke in a masterly manner for ten or fifteen minutes. He showed by a logical and convincing argument that the god of Masonry, the Grand Architect of the universe, was a false god. The worship of the lodge, like the worship of Cain, was a man-invented, soul-destroying worship. That the whole tendency of Masonry from the time it removes the candidate's clothing in the ante-room of the first degree, to the point where it lays him on his back in the grave of Hiram Abiff, a loathsome mass of putrefaction, is to insult and degrade man.

The president in closing offered a few thrilling and eloquent remarks.

After a prayer offered by Capt. Henry Bundy, the meeting was dismissed. MISS R. O. LEWIS,

Ass't Secretary.

Correspondence.

PROSCRIPTION,

By northern Ku-Kluxism and suppression by organized terrorism. Is it possible that even in Iowa such exists. It is simply astonishing when we come to know the power of Freemasonry in the land. Were it not that the Lord God omnipotent reigneth, we should be constrained to say that its power cannot be broken, but in despair should be led to exclaim that a nation must sink with it. But in the Lord is our hope and trust, who will put all things under him, and bring all things to submit to Jesus Christ.

Not long since a prominent man in Burlington, Iowa, said to a friend that the Anti-masons may work and do all they can, but Masonry is too strong for them. "It has the power in its own hands, Austin may circulate his tracts, and Rathbun may lecture; but it is all in vain. Why, sir, don't you know that in the Methodist Episcopal church nine out of every ten of its ministers are Masons; and in several other churches we have the balance of power?" Now behold this boasting Goliath, this champion of idolatrous and heathen Philistia; how he defies the sacramental armies of the living God! He asks, "Who officered Rathbun's lodge?" Our friend answered that he had the honor to preside as Master Mason, and receive for the time the titles without paying for them, as the lecture was open and free. The Mason replies with great warmth, "Do you know, sir, that you are a marked man; and it will follow you, go where you will? You'll meet it in business and in society; you can't get away from it. You're a marked man, and so is every one that helped officer that lodge. It will follow them. They'll be watched. It's bad for you; you should not have had anything to do with it." Our friend told him we are in a free country. "But," says the Mason, "we have the power."

O Americans, is not this too near the truth? God help us to arise and cast off the bondage of this false government, of this despotism, lest it soon rivet on us its chains! But how does it now rule? In silent power. You go out through the country and ask for subscribers to the *Cynosure* and take with you tracts and distribute; or let any pastor defend Christ against this specific, organized power that assails and denies Christ, and ignores the God of the Christian, and such will soon learn to their heart's sorrow how it is that this silent power rules in almost every community. Let ministers try it; let God-fearing, Christian men and women try it, and their astonishment will be awakened.

I find many people that would take the *Cynosure*; but the real fact is they are afraid to, and they are afraid to have the tracts seen about their house lest they be made the target of Masonic hatred. "Oh," say they, "we don't want them down on us as they are on you." But oh! is not this denying Christ? Peter did not want the enemies of Christ down on him, so he denied having anything to do with Christ. O Christian man and woman will you cease to deny Christ by silence? Will you own him before men? Will you take up in his defense against this Christ-denying institution? "But," say you, "if I do I shall suffer persecution." Well that was what Peter was afraid of. But we must own Christ and defend him before men, leaving all the consequences to his care who said "Lo! I am with you always." Ah yes! and as surely as Jesus saw Peter and heard the denial so surely does he, always present, know if we shrink and cower before his enemies.

Not long since I met a Mason who declared that he and others had decided that they would not hear me preach. I had stirred up the whole country about the Masons. I said, "I thank God to learn that my work has not been in vain."

"You'd better mind your own business and let it alone."

I told him it was just exactly my business to defend Christ.

"You'd better let it alone; here you have given tracts to [mentioning several names] and your supplements. Yes, and you even have been sending them all over the country in envelopes, and marked special places to call attention against the Masons. You won't make anything at it I assure you."

I thanked him, and told him I was glad to get so good a report of my work; I felt encouraged and that by the help of God I should persevere.

The Mason I here speak of is a noble man. O that God will help him to let go, and save him from being bitten by the institution when he does let go that he may be made free in Christ! I love his dear soul. O that Christians had the courage to confess Christ, and defend him against the lodges and organizations that deny him! If they would do this, it would not need more than one or two weeks to make up the desired ten thousand subscribers.

JOEL H. AUSTIN.

INSULTED OVER AN OPEN GRAVE.

ASHLEY, O., Jan. 8, 1879.

EDITOR CHRISTIAN CYNOSURE:—I wish to show through your valuable paper how the Masons manifested their brotherly love at a funeral in this place. It may seem rather late to report news that happened over two months ago, but I have refrained from publishing the disgraceful affair, hoping the craft would say something vindicating themselves, as it was the "town talk" for some time.

The subject to which I allude is the ceremonies at the grave of one of the craft. On November 29th we were called upon to pay the last sad rites incumbent upon us to the memory of J. E. Coomer, a promising young physician of this place, whose health failing him he was obliged to abandon part of his practice, and on Nov 27th he passed that point where human assistance proves availing. Soon after death the craft took charge of the remains (by request of the deceased) and all arrangements for interment were made by them. I will not dwell long upon ceremonies until the most trying ordeal, and that is where they "capped the climax."

After the sermon by a member of the craft, the large cortege proceeded to the cemetery headed by lodges in and around this place. At the grave the usual pow-wow was gone through. After lowering the coffin into the grave, the command, "Turn to the right and follow your leader," was given. Now imagine for one moment the feelings of friends—of whom I am one—at seeing the whole craft march deliberately out of the cemetery and leave the coffin uncovered in the grave. This is one instance where they contracted a job they could not finish. But for the kindness of the citizens outside of the craft the friends would have been compelled to bury their own dead.

I dare say this was the most disgusting piece of Masonry I ever witnessed. Such Masonry cannot show off to advantage in the eyes of the uninitiated. This place is too small to afford a regular employed sexton, and it has always been the custom for citizens to attend to this work, which would have been done much better if the Masons had not undertaken the job.

The deceased had been a brave soldier in the army; when discharged he held the position of captain. He was a good citizen and much might have been said of him, but the minister, Rev. N. S. Smith, of Delaware, Ohio, was so wound up in the workings of the craft he forgot to allude to the deceased, or widow, except in his prayers.

The above are plain unvarnished facts and will be vouched for by many of our best citizens.

MRS. J. M COOMER.

CALL THINGS BY THEIR RIGHT NAMES.

COLLEGE SPRINGS, Page Co., Iowa.

EDITOR CYNOSURE:—I am not a Mason, but have always regarded that institution as evil from my youth up, because it requires its members to take unlawful and blasphemous oaths, which have death penalties attached of the most barbarous and savage sort. It swears its members to forever conceal and never reveal any of their secret doings.

This looked suspicious to me, for it is well known they do not want

any of their acts kept secret that are at all reasonable and decent, but rather to have all honorable acts published everywhere. What then is it they wish to conceal and never reveal? It must be their evil doings and all manner of crimes and rascalities, such as treason, rape and murder.

This is the conclusion I came to on Masonry when a boy, and I have not been able yet to see how any honest man could take the first step towards such a deceitful and suspicious looking concern. But, on the contrary, I see no reason why all rogues and designing villians should not be anxious to join the nefarious, guilty-looking lodge.

Then as to the religion of the lodge, what is it, and what is the name of their god? From what I have learned they have no name for their god, but others call him Baal or Mammon. In this respect the Masons have not the common honesty and candor of all other worshipers. Christians and all idolators other than Freemasons, call upon their God by name. The four hundred and fifty priests whom Elijah slew were more honest than the Masonic preacher of the Gospel of Christ, for like honest idolators they called upon the name of their god, Baal, and did not pretend to worship any other. They had not the blasphemous, brazen, impudence to attempt the ministry of God's house; but Masonic preachers of the Gospel have.

Are such hypocrites and deceivers worthy of the offerings of God's people? Surely they are not! Are not these they who come to us in sheep's clothing, but inwardly are ravening wolves, and false prophets, of whom our Lord bade his disciples beware? And do not they carry the mark of the beast? Are not these the ones who will stand up before the judgment seat of Christ and dispute the decision of the Judge? But while they may declare that they have cast out devils in his name, in the lodge they denied Him and worshiped Baal, and their Masonic impudence will not save them in that day.

Now does the name of Jesus Christ make any difference in a prayer? A man said in my hearing a few days ago, that the Masonic prayer in Bernard's book was as good an orthodox prayer as was ever prayed, for while it omitted the name of Christ, yet every body knew tha Christ's words were quoted in it, and therefore the omission of his name made no difference. There might be persons present who would not know from whom the words were quoted.

A certain heathen chief once said that the name of Christ made all the difference in his prayers after becoming a Christian; before that, he prayed to his idol god for all the good he thought he needed, but now he prayed in the name of Jesus Christ for desired favors.

JAMES BULLOCK.

THE INDEPENDENT ORDER

OF

GOOD TEMPLARS.

A FULL ILLUSTRATED EXPOSITION OF THE ORDER.

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The Rechabites, though they dwelt among the Israelites, did not belong to any of their tribes. They were a separate people, but devout worshipers of Jehovah. Jonadab, the son of Rechab, was a man zealous for the right, and assisted the king in driving a great evil from the land. He gave to his children the *rule of temperance. Ye shall drink no wine*, neither *ye* nor your sons, *forever*. And their *fidelity* to that pledge is to them the promise of perpetual existence. Since they entered into that covenant, nearly three thousand years have rolled away. The glory of Egypt, of Babylon and of Jerusalem has faded. Great and mighty nations have been swept from the face of the earth, and still this simple people exist in the land of their fathers and to this day they sacredly observe their ancient covenant.

You will see in this an example of *fidelity* which is worthy of *your* imitation; and you will also learn that Heaven never fails to reward *integrity* to *this cause* with peculiar honors.

Marshal, you will conduct the candidates to the Degree Templar.

Degree Templar (three raps, all rise.)

IV. ODE.

AIR—"Auld Lang Syne."

When Rechab's sons, in days of old,
Abjured the ruby wine,
And filled their cups of flashing gold
With nectar more divine:
They quaffed their liquid diamonds, then,
And o'er life's journey trod—
A noble race of spotless men—
The chosen sons of God.

Brave men of old, the world shall own
The greatness of your fame,
And o'er Intemp'rance' prostrate throne
Shall blazon Rechab's name.
Our men your words shall ne'er forget,
As custom's chains they break,
And all our race shall echo yet—
"The wine we ne'er will take."

Degree Templar (one rap). Members seated.

Marshal. The friends have come to you from the south, the west and the north, for the closing instructions in this degree.

Degree Templar. This degree has a word used as a salutation or method of testing and a sign which I will now explain to you.

The salutation or method of testing in this degree is as follows:

Challenger. Are you a Good Templar?
Answer. I am.
Challenger. Have you taken the Degree of Fidelity?
Answer. I have.
Challenger. Give me the sign of that degree.
Answer. I prefer to be tested in the word.
Challenger. Give me the word of that degree.
Answer. I will letter it with you if you will begin.
Challenger. No you begin.
Answer. H.
Challenger. E.
Answer. A.
Challenger. R.
Answer. T.

The sign of this degree is given as follows:



SIGN.

Place right hand on heart, palm inward, thumb pointing upward.

Degree Templar. The emblematic color of this degree is blue. Its language is integrity. It symbols much to those who love this order; for constancy is our only safeguard. It also, like the blue expanse above, reminds us of purity. As it is an emblem of truth, so be you true to this cause of your espousal. For our country's sake—so bound by the intoxicating bowl; so far from what it might have been had not the demon of strong drink trodden its fair gardens, and revelled cruelly among its brightest genius and its noblest manhood—yes, for our country's sake, we will bear our triple colors of faith, hope and charity, triumphant, until every wailing cry from those in bondage to the cup shall change to songs of glad deliverance. Wherever this color meets your eye be reminded of your vows.

The world honors the man who is faithful to his trust till death calls him home; and it brands with eternal infamy the false and unfaithful. Traitors have wiped out, by one single act, the otherwise glorious record of a lifetime; and hypocrisy is always under the ban of Heaven. But, true to our own souls—true to our manhood, steadfast to principle, never yielding to the wrong, living and dying for the right—how humanity redeems its good name by such self-sacrificing examples of a true nobility! Like the martyred brave, nobly true to the last, so may you, so may I, stand firm to principle, and each and all be true to ourselves till time with us shall be no more.

Degree Templar. Those present, the candidates included, will now form our circle of Fidelity. (Three raps, all rise.)

PRAYER.

Chaplain. Father of Mercies! Almighty King and Ruler! we thank thee for this hour; for what we are; for what we have resolved with thy help to be in all our future lives. Smile upon and bless our friends and our mutual covenant. Grant that each, that *all*, may be more faithful, more diligent, and that our hearts may be cultivated to higher and loftier purposes, that we may enjoy thy blessings forever, and thine shall be the glory now and ever. Amen.

Degree Templar (one rap, recess.)

CLOSING CEREMONIES.

Degree Templar. Financial Secretary, what are the receipts of the evening? [The Financial Secretary reports.]

In other stations in life we have duties to perform which now demand our attention. To these we turn our energies; but while engrossed with cares and anxieties, let us not forget the lessons taught in this branch of the great temperance family, and grow more assiduous in our efforts to remove the demon of intemperance from our land.

Degree Templar (three raps, all rise.) The Temple will please sing our

V. CLOSING ODE.

AIR—"Boylston."

O Lord, in mercy bless,
Wisdom to us impart;
Crown every meeting with success,
And rule in every heart.

Here may we all be found
Each Temple meeting night,
And may our zeal and love abound
In deeds of truth and right.

VI. ALTERNATE ODE.

AIR—"The Watcher."

Our meeting now is ended,

And duty calls away;
Our love and friendship blended
Turn darkness into day.
Good Templars in their armor
Ne'er dread a mortal foe,
They're proof against the charmer,
And true where'er they go.

Where'er the conflict rages
Good Templars will be found;
Where right with wrong engages
Our battle cry will sound.
Though thick the blows may rattle
Against the shield of Truth,
Still for the right they'll battle,
For weakness, age, and youth.

Degree Templar. The Chaplain will offer the closing prayer.

PRAYER.

Chaplain. Our Father, which art in heaven, we give thee thanks for the privilege of this meeting, and while we have been here together, striving to promote the great cause of temperance, if anything has been said or done that is not in accordance with thy will, forgive us. Grant us the guidance of thy Spirit to lead us in the path of duty, and strengthen us faithfully and firmly that we may carry out the great principles here taught. Bless and prosper our loved order, and grant that the great sin of intemperance may be driven from our fair land, and the principles of total abstinence prevail everywhere; and when our work on earth is ended, bring us all to enjoy the glories of the Grand Temple on high, through Christ, our Redeemer. Amen.

Degree Templar. This Temple is now closed until our next meeting-night, when we shall again assemble to extend the principles of Faith, Hope and Charity. (One rap.)

THIRD, OR DEGREE OF CHARITY.

The order of business in this degree is the same as in the second degree.

OPENING CEREMONIES.

Degree Templar (one rap, calling to order). We are now about to open this Temple in the Third or Degree of Charity. If any present have not taken its sacred obligations, they will please retire. The officers will now repair to their respective stations.

[Vacancies are now filled by appointment of officers *pro tem.*]

Degree Templar. Vice Templar, is the Guard correct in the Degree Word? (Vice Templar reports.)

Degree Templar. The Vice Templar with the Past Degree Templar will prepare for the examination. (Three raps, all rise.)

[The members all march in a line to the Vice Templar to whom they give the subordinate password and explanation; then to the Past Degree Templar giving him the degree word and next to the Degree Templar to whom they give the degree salutation, when the officers in order report.]

Vice Templar. Degree Templar, all are correct in the subordinate password.

Past Degree Templar. Degree Templar, all are correct in the degree word.

Degree Templar (one rap). The Marshal will desire the Sentinel to appear for examination. (Marshal informs Sentinel.)

Sentinel. (Enters and gives salutation.) I await your pleasure Degree Templar.

Degree Templar. You will give me the password. [Sentinel gives it.] Your duty is to give attention to all who make the proper signal at the outer gate of the Temple; to admit those who give you the password of subordinate lodge; to see that members are properly clothed in regalia, and informed that the Temple is working in the Degree of Charity; that order is preserved in the ante-room, and that candidates and visitors are made welcome. Be faithful to your official duties.

Degree Templar (twe raps, Sentinel retires.)

Degree Templar. Brothers and sisters in Faith, Hope and Charity: A high and noble mission calls us here to-night; how shall we fulfill that mission?

Vice Templar. By remembering the poor and unortunate of earth's children with smiles and kind words.

Past Degree Templar. By deeds of love, and the counsels and chidings of true friendship.

Chaplain. By asking God to ever keep our hearts full of true charity, and faithful to every duty.

Degree Templar. By remembering those in bonds as being bound with them; by remembering that each unfortunate victim of intemperance is another *self;* and by loving our neighbor as *ourselves.*

Degree Templar (three raps, all rise.)

Degree Templar. Please sing our opening ode.

I. ODE.

AIR—"Coronation."

Who is thy neighbor? he whom thou
Hast power to aid and bless;
Whose aching head and burning brow
Thy soothing hand may press.

Where'er thou meet'st a form divine,
'Neath want or woe cast down,
He is thy neighbor—cheer and warm;
Go rescue—succor him.

Thus shall we meet the smile of God,
And keep the pledge we've made;
And, that our zeal may not grow cold,
We'll trust in him for aid.

PRAYER.

Chaplain. Father of all! In every age, in every clime, adored as the Father of thy children; loving the most deformed and lowly of earth's unfortunates with a never-dying love and bestowing upon their hearts, if true to thee, that heavenly wealth we now would ask for each and all who gather around our altar of Charity to-night. If we have been proud and selfish, may we bow humbly before thee, repent, and ask thy aid to follow in the footsteps of the Saviour, who went about doing good among the lowly. Here and elsewhere may it be our pleasure to love our neighbor as thou hast taught us to do, and in word and deed, may we be blessed in doing good unto others for thy sake. Amen.

[The following ode may then be sung at the option of the Degree Templar.]

II. ODE.

AIR—"Old Hundred."

Praise God from whom all blessings flow;
Praise him all creatures here below;
Praise him for all his goodness shown—
For health, for friends, for joy, for home.

Degree Templar. I now declare this Temple open, to extend, by precept and example, the principles of Faith, Hope and Charity. (One rap, members seated.)

[The Degree Templar then proceeds according to same order of business as in the Degree of Fidelity.]

INITIATION, DEGREE OF CHARITY.

Degree Templar. The Marshal will retire to the ante-room and ascertain if any are in waiting to be obligated and instructed in the lessons of this degree.

[The Marshal does as directed, returns and after saluting the Degree Templar, gives the names, in full, of the candidates, when if they have been elected for the degree the Degree Templar proceeds.]

Degree Templar. The Marshal will again retire and introduce the candidates.

[The officers (except the Guard) and their Supporters now form a circle around the altar, which is in the center of the room, the Degree Templar and Vice Templar in front of the altar facing the inner gate of the Temple. As the signal is given, and the Marshal and *candidates* enter, the circle is broken at the point nearest them and they enter; officers give the salutation of the *Second* Degree, after which the Temple sing one of the following odes:]

III. ODE.

AIR.—"Pewaukee."

With joy we hail thy presence here,
And from this hour may peace and light
Beam on thy pathway day by day,
While, earnest in the truth and right,
Thy soul shall gather strength to help
Save fellow-men from ruin's night.

Our Mail.

H. R. Sherick, Rock Lick, West Virginia, writes:

"I live in a lodge settlement where the people think there is no harm in secret societies."

A friend from Utica, Minn., writes:

"Groups of Masons in the streets of St. Charles are discussing the probable downfall of their craft. May blessings attend Mr. Ronayne's exposition of Freemasonry in which he shows its likeness to the hideous mysteries of the old pagan worship."

John M. Rownd, Summerfield, Ohio, writes:

"I feel to thank God that he has by his blessed Spirit put it into the hearts of men to stand for the great truths of the last will and testament of the Son of God, as the determined spirit of the *Christian Cynosure* and its supporters shows. Let every heart be uplifted to God in thankfulness and in adoration and praise for the great work accomplished at the last N. C. A. Convention."

J. B. Wells, De Ruyter, N. Y., writes:

"In my opinion the *Cynosure* is doing a necessary and glorious work, which I wish to encourage by all the means in my power."

Moses Ferrin, Ellington, N. Y. writes:

"I am opposed to Masonry, and have been opposed to slavery ever since I was old enough to know the meaning of it, and that was when I was quite young, and now I am old (eighty years). I still see it is very wicked. I have seen a good deal of the workings of Masonry, especially in our courts. We have one minister in this place who is opposed to Masonry."

Joseph A. Laird, Wayne, Iowa, writes:

"The cause here has made some progress in the last year. The lectures here and at Winfield in October by Mr. Ronayne were well attended and highly appreciated by the people. Some influential men and women who had previously thought but little on the subject have had their eyes opened to the sinfulness of the institution of Freemasonry, and young men who had thought of joining have become satisfied that it is only evil."

O. Sholes, Morrison, Ill., writes:

"Brother Brown is doing a good work. He is a worker and the craft is somewhat troubled."

A. J. Loudenback, Glidden, Iowa, writes:

"I hope to do more for the cause as the Lord prospers me. * * I am not tired yet."

H. Siemiller, Mormontown, Ia., writes:

"I feel like helping all I can to reach the ten thousand and then keep on."

Moses Pettengill, Peoria, Ill., writes:

"Our people were highly pleased and instructed by Prof. C. A. Blanchard's addresses and sermons here, three in number."

James Harrow, Rohnerville, California, writes:

"The *Cynosure* has quite a fair representation in this county, and has many warm friends, and I believe the good cause is gaining ground as the people are becoming enlightened upon the evils of secretism."

Z. T. Petty, Oramel, N. Y., writes:

"Masonry has everything its own way here and the people love to have it so."

G. Crook, Concord, Pa., writes:

"I mean to stand firm in the cause. I give no money to any preacher who is a secret society man. I will do what I can for your paper. If we could have some of your good lecturers here I think it would be a good thing for this place and county."

John Cassidy, Charleston, Ia., writes:

"We have no paper published which is better calculated to benefit its readers, the church and the nation than the *Cynosure.* I sympathize with you in your trials and persecutions, and especially with that worthy and tried friend of the poor slave, Jonathan Blanchard. I learned to love him in other years for his faithfulness in the anti-slavery cause, and in these last days for his labors to rescue the church and nation out of the hands of Christless secret and sworn clans. And to him and all engaged in this good work, I would say, 'Be not weary in well doing, for in due season we shall reap if we faint not.'"

The Christian Cynosure.

CHICAGO, THURSDAY, JAN. 23, 1879.

Mr. G. W. Mack, of Sycamore, Illinois, (who does not take the paper) sends us some admonitions and censure for publishing the secret ritual of the Good Templars; and wishes to vindicate the order in our columns. We hope Mr. Mack will take the paper, and he will by reading it awhile either change his views or see more clearly than he now can how to reply to ours, with the hope of changing them. It should be enough for a good Christian, as we hope Mr. Mack is, that no one ever followed the Saviour into a secret society, and we are to follow him in all things. The book on Good Templarism will soon be out, and as it will contain their ritual in full, all that is good in it can be read. Send orders for the book.

The Proposed 10,000 Subscribers.

Our thanks are due to the *Telescope* for the following:

"Benefits of large Circulation.—On an average the actual cost of one of the religious papers of this country to one subscriber would be $20,201.21. With 10,000 subscribers it would be $3.21; with 50,000, $1.61. The way to get a paper cheap, is to work for the increase of its circulation. The *Telescope*, which is given to subscribers at $2.00, at a circulation of between 8,000 and 10,000, could be made very low to each subscriber if the circulation were 50,000; or the office could make much more money than it does from the paper with its present circulation."

We confess to more than usual anxiety for an increase of *Cynosure* subscribers. The *Golden Censer*, started and edited by John Lemley, went up to ten or fifteen thousand subscribers, and thousands of dollars were donated to the proprietor, who, from nothing, amassed a fortune of nearly $20,000; during all which time the subscribers were being intentionally deceived by Mr. Lemley. One is reminded by such an enterprise of the couplet of Hudibras:

"Doubtless the pleasure is as great
In being cheated as to cheat."

We notice some friends of that paper sent clubs of fifty and sixty subscribers as volunteer agents. And some sincere Anti-masons took the *Censer*, moved by sympathy and compassion for Mr. Lemley, even after he excluded the discussion of secret societies, avowedly because he could make more money by suppressing that discussion. We are still of the opinion that "honesty is the best policy" in the long run; and we are sure the *Cynosure* is honest. The New York *Evangelist* was started in the interest of the Finney revivals, when Mr. Finney was as unpopular as he could well be, and "all manner of evil" was falsely said of him and believed by many good people. But the *Evangelist* lived, and, though it languished for a time, became a strong paper.

It encourages us greatly to learn from our lecturers and correspondents that the *Cynosure* is approved and beloved by the very best men and women in the country; and the enemies of the reform show that its power is felt every where. It asks no alms, only SUBSCRIBERS; and every subscription obtained

"————————is twice blest,
It blesseth him that gives and him that takes."

And though the power of a network of lodges, literally covering the land "like the poisoned shirt of Nessus," is still fearful, and thousands will not take a paper that their neighbors hate, we verily believe if agents, subscribers and friends take hold together the 10,000 subscribers will be made up, and angels sing jubilee over the sure and certain results.

Socialism.

Despotism and Socialism are two extremes of political error with no midland of truth between them. The immense military establishments of Europe are based on the principle of taking a dozen men, and hiring five, called a standing army, to hold bayonets at the backs of the other seven, to make them work to feed the whole twelve. And as the proportion of mouths that eat over the number of hands that labor is continually increasing, a revolution is only a question of time.

The remedy proposed by the Socialists, is, to cure a bayonet evil with more bayonets, when the nations have already too many for labor to support, and steel is no remedy for hunger. Besides, Napoleon uttered a great truth, when he said: "Physical force settles nothing." Minorities are always raising parties where selfishness, not *right*, is the motive to action; because it is impossible for those in office to satisfy the malcontents by bribery, or permanently stifle them by force, and every defeat sustained by the mob in its attacks on property and power but makes it more sensible of the value of that which they covet.

In Germany the elements of discontent are, since the peace with France, assuming fearful proportions. The Socialist party in a recent election numbered 600,000 voters. Its temper may be judged of by the fact that in the single month of October last, in a district of 100,000 inhabitants, the district court punished sixteen men and six women, with an aggregate of thirty years' imprisonment for "Insults to his Imperial Majesty." And the Anti-Socialist law of October 21st, in a single month after its enactment had suppressed 143 societies, thirty-seven periodicals and 401 non-periodical publications. "Among the societies suppressed were twenty-one trades-unions, sixty-two political associations, thirty-six singing societies, four theatrical societies, ten working-men's social meetings and seven beneficial societies."

This looks bilious and formidable. A madman or two whose means are exhausted and their brains damaged by their vices may attempt to assassinate the Emperor as a substitute for and in lieu of suicide, but a law against newspapers, clubs and lyceums is a more serious affair. It is like Shakespeare's

"Taking arms against a sea of troubles."

In the United States when Socialists raise the cry of "bread or blood" and march on the Mayor's office, they may find one of their own number in the office by the time they get there. And a new election is as good as a revolution. But there is but one Bismarck and one Emperor in an age; and the elements of discord and disorganization have standing objects of hatred and assault. When this country is older things may be worse.

But there is no radical cure for Socialism but Christ. In England Presbyterians, Congregationalists, Quakers, Baptists and others have in their turn resisted and disobeyed law and government, and suffered for it. But they were not Socialists; and the more such rebels a country contains the more freedom it will ultimately possess. All the virtues follow in their train. Their industry makes bread; their integrity, character; their zeal, enlightenment; and their prayers bring down the blessing of God. The true remedy of Socialism is the prayer-meeting, the reform-club, and the pledge of abstinence. Let us hope that by the "Spirit of God poured upon us from on high" the Christian communion will be substituted for the camp and Christ become indeed King of nations.

"A Daniel Come to Judgment, Yea a Daniel."

The Chicago *Standard* has at length come out on *secret societies* in an article of over two columns by Rev. C. B. Henderson. The doctrine of this whole long article is contained in the following extract:

"Secret societies are to be classed with savings banks; their aim is the same; it is neither selfish nor philanthropic, nor benevolent; it is business. They can never take the place of aid societies, charity hospitals and asylums, whose object is to relieve distress without regard to previous relations.

"It follows from the purely prudential aim of these societies that they cannot take the place of religious organizations."

I know not the gentlemen who conduct the *Standard*, but I know that paper is the accredited organ of a great, intelligent and influential denomination of Christian people called Baptists; and the office ought to contain piety, integrity and brains enough to prevent the denomination being misled on fundamental questions which the paper sees fit to take up.

But I need not say to those who have but slightly acquainted themselves in the Masonic discussion, that the statement in quotation above is not only absolute error, but exceedingly mischievous and damaging error. If this Rev. Mr. Henderson should say of the brothel, or of the Mormon Endowment House, "*It is business*," he would utter a sentiment no more ignorant or absurd than when he says that of the lodge.

"Business" (!) done in a lodge by night, with sword-guarded door, entered by a deist's confession of faith, initiated in a stripped and semi-nude condition, sworn in kneeling at an "altar," blindfolded, with his hands on the Bible, promising perpetual concealment of all a Master Mason's crimes but two, or those of a Royal Arch Mason's crimes without exception, under penalty of being murdered by savage and disgusting mutilation, and calling on God to help him keep that oath!—the man who can coolly call such stuff business, Rev. or irreverend, is either very ignorant or very wicked. And the *Standard* owes it to the great and respectable denomination which it represents, to wash its hands of this attempt to shield a foul and "accursed thing," and mislead a trusting and intelligent people.

Our Public Schools.

The *Catholic Review* quotes with approbation the following from the New York *Witness:*

"Unquestionably all education should be religious as well as secular, and certainly the state is not well fitted to administer the religious elements. Let Protestants support and manage their own schools, and Roman Catholics the same, and Jews the same. In this way no class will be taxed to support what it regards as deadly error; and in this way schools as well as churches will be got out of politics.

"This is, we are satisfied the true course in theory, but yet we are ready to admit that the present American school system has worked out far better results on the whole than the theoretically correct course would have done. Our common school system comes from New England, and was eminently suited to a homogeneous religious people, but now the population is no longer homogeneous in New England or anywhere else, and continually recurring difficulties are sure to grow out of our present school system. These, indeed, are likely to worse and worse."

We confess our surprise at the above sentiments from that excellent paper. We had supposed that Horace Mann's aphorism, that the hanging power should be the educating power, was all but universally admitted to be sound. Why should the state build a gallows, and not empower its citizens to read the law by which they are to be hung, or even the words on the finger board which points the road to the gallows.

The State of Pennsylvania was long without a system of public schools. The Friend Quakers did not wish their children educated with others, and the German coun-

ties disliked to vote the tax. Thaddeus Stevens at last carried a free school system, and hundreds of school houses rose in all parts of that great State, and thousands of children learned to read who would otherwise have died ignorant of letters.

It is easy to say that competition between Romanists and Protestants would gather in the children, but would it be so? Why does it not educate the children in France and Mexico and in the French portions of Canada. It is within my memory that one in two hundred French Canadian children could read and one in five hundred write. If the state did not educate, indifference, vice and miserliness would consign whole districts to ignorance, and diminish the wealth of property-holders one half.

Romanism never did and never will educate the masses but upon compulsion, direct or indirect. If the Romish church was heartily for education the difficulty could be got over about the Bible in schools. The Douay Bible is ten thousand thousand times better than none. It is a reasonably good translation of the Sacred Scriptures; and if the teacher should be a Protestant, he might be confined to the Lord's Prayer in his school devotions. Anything, but to eject from the school its sole standard of law and morals.

The Romanists know that a system of education without God is an impossibility; and the managers expect the word of a priest would be put in place of the Word of God if that were cast out.

Nor is the idea of divorcing education from the state any relief to the question of taxation. The Romanist schools would still receive grants from the state in one way or another, where their vote could control elections.

Our only salvation lies in purifying our churches, and seeking power from on high, by the Spirit and Word of God to make Romanists and Protestants one in Christ.

—Bro. Stoddard went to Livingston county, Mich., after leaving Adrian, and spoke seven times in the neighborhood of Brighton. He would gladly have complied with the earnest wishes of the brethren and remained through the week, but the work in Indiana could not be delayed. He reached Marion, Grant county, Indiana, on Thursday morning last.

—Bro. H. H. Hinman has visited Derby, Beacons Falls, Straitsville, Watertown, Woodbury, Terryville and Plymouth, Ct., since last report. His experiences at these points are replete with interest and may be expected next week. He finds southwestern Connecticut yet in bondage to a stifling conservatism, the relic of former sympathy with Southern slavery. After a few more lectures at Bristol and Plymouth he expects to turn toward Massachusetts.

—Bro. J. P. Richards of Bowensburg, Ill., whose work in Iowa will be remembered, is ready to respond to calls for lectures. Every man who is ready to do such work should have enough to do. Write to Bro. Richards. He is anxious to see our list reach the 10,000 mark and is doing what he can for it.

—Bro. John Dorcas of Shiloh Iowa, writes approvingly of the plan suggested by Secretary Stoddard for the State Conventions, and hopes there will be general approval. To friends in Iowa he says: "Might it not be well to postpone our meeting until the time suggested which would be September 16, 1879. I hope the friends generally will be heard from promptly, as a better organization is greatly needed." Let the friends in that State send a postal card to us giving their views for, the benefit of the officers of the State Association and friends generally.

—The visit of King Kalakaua, of the Sandwich Islands, to this country in the winter of 1874-5 will not soon be forgotten, especially in Masonic circles. While in Chicago the gentlemen of the lodge seemed anxious to impress "his majesty" that outside of Masonry there was nothing worth seeing. Oriental Lodge, noted for its wealth and grand scenic display at initiation ceremonies, was ready, and it needed no urging to gain a request from the king to see it. The following invitation was issued:

"His majesty, King Kalakaua, having expressed a desire to witness the conferring of the third degree by Oriental Lodge, a communication of the lodge will be held for that purpose on Friday evening next at their Hall, No. 122 Lasalle Street. You are cordially invited to be present. E. Powell, Master.

January 12, 1875.

Kalakaua no doubt gained "more light in Masonry" while here, for lately the Ames Manufacturing Co. of Chicopee, Mass., sent two elegant jewelled swords to be used by the King and Governor of the Sandwich Islands in the 33d degree. Will the time come again when these islands will be moved to destroy their idolatries?

—While this more refined but not less real idolatry gains so strong a footing in the Sandwich Islands, England keeps pace in the down ward road. The Prince of Wales is not only Grand Master but is also a Sovereign Inspector General of the 33d degree. It is reported that on the 6th of November last he was present while his younger brothers, the Duke of Connaught and Prince Leopold were advanced to the same degree. They are thus among the favored few who are in full fellowship with Ben. Butler and Albert Pike, who is yet at the head of the Southern Freemasons.

—The Washington correspondent of the *Woman's Tribune* says that the wives of the Members of Congress were for the most part dressed very plainly and sensibly at the New Year's reception of Mrs. Hayes. The occasion is said to be one of the most brilliant for twenty years.

—The Good Templar exposition now appearing weekly in our columns, is a document long been called for. The publishers expect a large sale so soon as the work issues finally in pamphlet form. The *American Freeman*, Albany, Mo., notices the work thus warmly: "For calm, unimpassioned, but perfectly irresistible indictment of the Good Templars' order, and secondarily of the whole system of minor secret orders, "temperance" or otherwise, we refer all to the prefatory chapters of this work. It is evidently from the pen of one who has known something from experience of what he says, and before the bar of whose maturer judgment the minor secret orders, 'temperance' or otherwise, are compelled to confess themselves guilty and retire abashed. The work should be in the hands of every friend of real temperance and pure religion."

Woman, the Home Protector.

Streator, Ill., Jan. 14, 1879.

Editor Cynosure:—A fresh impetus was given to the cause of temperance in Streator last Sabbath by the "Home Protection" petition presented in a masterly address by Miss F. E. Willard, President of the Illinois Woman's Christian Temperance Union. Nearly one thousand persons crowded the M. E church to hear this able advocate of every good cause, and about four hundred signatures were obtained. Could anything be more reasonable than to give woman the ballot for this protection? If men may have their oath-bound secret orders for the protection of their clans, may not those excluded by them have the ballot to keep off the common enemy, alcohol? P.

PETITION.

To the Senate and House of Representatives of the State of Illinois:

Whereas, In these years of temperance work the argument of defeat in our contest with the saloons has taught us that our efforts are merely palliative of a disease in the body politic, which can never be cured until Law and Gospel go hand in hand in our beloved State; and

Whereas, The instincts of self-protection and of apprehension for the safety of her children, her tempted loved ones, and her home render woman the natural enemy of the saloons: *Therefore*, your petitioners, men and women of the State of Illinois, having at heart the protection of our homes from their worst enemy, the legalized traffic in strong drink, do hereby most earnestly pray your honorable body that by suitable legislation it may be provided that in the State of Illinois the question of licensing at any time, in any locality, the sale of any and all intoxicating drinks, (including wine and beer,) shall be submitted to and determined by ballot, in which women of lawful age shall be privileged to take part in the same manner as men when voting on the question of license.

Signatures to this petition should be sent at an early date to Frances E. Willard, Evanston, Ill.

News of the Week.

—The bill granting to soldiers of the late war arrears of pensions, was passed again by the Senate last Thursday and was sent to the President for his signature. The bill passed the House on the last night of last session. There is a difference of opinion as to how much this bill will cost the government. The Commissioner of Pensions estimates that under it about $20,000.000 will be necessary within the next ten years, and that this sum will be distributed among 50,000 families. There is a general belief that President Hayes will follow Grant's course and veto the bill for arrears of pensions. The friends of the measure, however, are confident that it can be passed over a veto.

—A strange case is reported from Indiana. Leonidas Grover, a farmer living near Newton in Fountain county, was on Tuesday night of last week killed by a meteoric stone. This weighed twenty pounds, and, penetrating the roof, struck Mr. Grover, while asleep, passed through the bed and the floor, and buried itself in the earth underneath to the depth of five feet. The case is the only one of the kind on record, and has caused much excitement.

—The blasting fuse factory of Brickford & Co., at Simsbury, Conn., was blown up last Thursday. Three persons were killed and two others injured. The accident was caused by the friction of the machinery.

—Captain Kane, of the schooner Flirt, from Gloucester, Mass., says while ice-bound in Placentia Bay, Southeast Newfoundland, on the 5th inst., he discovered the hull of the French brig Adelaide Falanet imbedded firmly in the ice. After cutting away the ice the bodies of four men and a woman were found frozen solid. The vessel left St. Pierre on Nov. 16th with a load of fish for France.

—Additional information has been received from persons who had lately seen Mrs. Stewart, corroborative of the statement that Mrs. Stewart had said to a gentleman and lady within the past ten days that the body of her husband had been delivered to Judge Hilton, after the payment of $50,000, through a firm of New York lawyers; that the identification was entirely satisfactory, and the remains placed by Hilton in a secure vault, there to await their final movement to the Garden City crypt. So far as can be ascertained, Hilton does not deny that the body is found.

—An expression of opinion has been invited from John Taylor, president of the Mormon church, regarding the Supreme Court decision in the Reynolds case, but without response. The Mormon papers claim that the law is wrong, and the decision of the Supreme Court wrong. Nothing is said about obedience to the law in the future.

—The medical experts who accompanied the Congressional yellow fever investigation committee, will hold a daily conference until they make their final report to the Congressional committee. A majority of the experts favor the enactment of a law which shall give the government authority to establish a national quarantine, and, as a majority of the Congressional committee are of the same mind, a bill granting such authority will doubtless be introduced, and probably passed.

Home Circle.

HOME.

All in happy home we dwell,
The star of hope above us,
Among the friends who know us well,
Forgive our faults and love us.

Naught fear we in this home of ours,
Naught envy in another's,
While we are fenced like tender flowers,
By father's love and mother's.

Ours is a plain and pleasant cot,
With whispering trees to cheer it;
And mother's cherished garden-plot
Is all a-blossom near it

The bird-songs thrill the trembling leaves
With thoughts no tongue can utter,
And up and down among the caves
The swallows dart and flutter.

O, we shall miss the birds and flowers
When winter comes to rout them,
And yet this happy home of ours
May well be gay without them.

The flowers may die, the birds may roam,
When warring winter wills it,
For that which makes our house a home
Is but the love that fills it.

Of all earth's blessings good and bright,
'Tis love is best and brightest;
Of all the places love doth light,
A love-lit home is lightest.

—Youth's Companion.

WILLIAM DE FAREL.

[From the Christian Statesman.]

On the mountain slopes of Dauphiny, under the shadow of Jura, in a deep sequestered mountain dell, lies a little hamlet called Farel, or Fareau. Orchards and vineyards clothe the slopes behind it; and above it, embosomed in the dark masses of pine wood, are the ruins of a chateau, which, in the fifteenth century, was the home of a noble family of the name of Farel.

Above this ruined mansion tower in wild sublimity the everlasting hills, and all around it is a pleasant mountain land, presenting every aspect of picturesque beauty, from the snowy peaks of Jura, flushed with the roseate glow of sunset, and frowning in severe sterility upon the fertile valleys at their feet, to the laughing beauty of luxuriant corn fields, vine-terraced slopes, smiling brooks, and meadows dotted with chestnut trees. A fair land, even as Canaan was of old, but still, with all its beauty, emphatically a mountain land, and, as such preserving a certain degree of freedom and impatience of restraint. Even in Rome's hour of greatest power, the mountaineers of Dauphiny and Picardy were disloyal and rebellious subjects to her sway, claiming the right of private opinion and judgment in matters of faith, and were more or less deeply imbued with the Vaudois heresy. Under the shadow of their hills they read the Vaudois Bible, and in their deep sequestered valleys listened to the wandering colporteur, as he recited portions of the sacred story of the cross, rejoicing, amidst the dense darkness that surrounded them, in this glimmering of Vaudois light.

This pure and holy faith, transmitted from father to son, was strengthened and fostered by the sublime natural objects among which their lives were spent. The solemn majesty of the great mountains had a silent but powerful effect upon those reared amid their solitudes, imparting to them a purity, a dignity, a depth and intensity of imagination, a greatness of soul, akin to their own solitary grandeur. In the gorges of Jura, the scattered inhabitants, often alone, and separated alike by necessity and inclination from the pleasures that engrossed the gayer world, learned to think, to look below the glittering outside surface, to recognize the great truth that the church of Rome was evil and corrupt, her sanctuaries unhallowed, and her priests ignorant and dissolute.

No such free-thinking had, however, found access into the chateau of Farel; there all was unquestioning faith—deep, credulous belief that admitted of no doubt. In this devout and orthodox family a son, named William, was born toward the close of the year 1489. He was an unhealthy, almost ugly child; and unlike his great successor, Calvin, who was eminently handsome in youth, he grew up to be a puny, insignificant man. Like the great apostle Paul, "his bodily presence was weak, and his speech contemptible." The mind enshrined in this feeble casket was, however, that of a giant—he had mental and moral attributes which made him Calvin's worthy forerunner; a clear brain, a rough and ready eloquence, and a courage so indomitable, that it spurned that caution which prudence teaches even to the brave. He had the faults as well as the virtues of an ardent temperament. Had his salvation depended upon it, he could not, like Erasmus, have remained for a lifetime a halter between two opinions; his fault was too much decision; he was at times violent to excess; and the fits of ungovernable passion, which in childhood gave his parents no little trouble, did not altogether leave him in after life.

When he was seven or eight years old, his parents, alarmed by his increasing delicacy, resolved to take him on a pilgrimage to a shrine in the neighborhood. Four leagues from Gap, at the source of a rapid flowing stream called the Durance, was a little picturesque temple perched upon a rock, named, from the relics it contained, St. Croix. To this place, which was accounted peculiarly holy, the halt and lame, the diseased in body and the uneasy in mind, repaired in crowds to prostrate themselves at the foot of a cross, constructed, according to local superstition, of a piece of the wood upon which our Saviour suffered.

To this shrine Monsieur and Madame Farel conducted their little William, and having made the sickly child clasp his hands and repeat a short prayer, they also fell upon their knees and listened with devout amazement to an account of the wonders of the place. These were marvellous enough to try even the credulity of that credulous age, but not the faith of the Farels—it was proof against all assaults. Such a belief, sincere and earnest despite all its degrading superstition, had in it a noble simplicity, as well as singularity, in an age whose distinguishing characteristic was the facility with which the utmost licentiousness of life was conjoined with the most rigid observance of unmeaning religious forms — an age in which murder's red hand stained the steps of the altar, and vice looked on with leering eye from under the confessor's cowl and the nun's veil, and a prelate mingled, with a Borgia's subtle skill, cunning draughts of death in the sacramental wine.

From these contaminations, Dauphiny, enclosed by her mountains, had escaped in part. The corruption that at that time threatened to dissolve in France every tie that held society together, had scarcely penetrated beyond their rugged barriers. Their giant summits, towering in proud sublimity to the skies, turned aside the overwhelming flood of vice, and elevated, with an unconscious, ennobling influence, the souls of those who dwelt beneath the shadow of their eternal snows. They had, as might have been expected, a strong influence upon the imaginative and enthusiastic Farel; awakening in him noble and lofty aspirations, and inspiring him with vague yearnings after that God who was almost unknown to him as He was to the ancient builders who reared the altar with that mournfully suggestive inscription in Athens of old.

Groping, in his blind zeal, from one shrine to another, young Farel sought truth, and found it not, and at last asked his father to allow him to study.

To this request Monsieur de Farel turned a deaf, unwilling ear. In his estimation book and learning were for priests, and for priests alone.

"What more wouldst thou have, thou foolish boy?" he asked. "Thou hast thy rosary and thy sword?"

These had filled up sufficiently for him the narrow circle of life, and he could not conceive how his son should require other weapons and a wider field.

At last, however, seeing that his boy was restless and unhappy, he yielded, and after some years of preparatory study, sent him to Paris to attend the famous university there. Farel arrived at this celebrated seat of learning, a simple, earnest, country lad, with manners somewhat brusque, a considerable store of scholastic erudition, and a devotion to Rome as unquestioning and sincere as it had been in the days when his parents bent his knees and folded his hands in adoration before the hallowed crucifix of St. Croix.

Many and strangely diverse are the roads which have conducted God's children to the narrow way and strait gate of eternal life. Farel's bigoted devotion to the false faith in which he had been reared, led him unawares to a fountain of purer knowledge. Among the crowds who flocked to the shrines which he still frequented eagerly, he observed an old man of reverend and striking appearance, whose devout demeanor impressed him so much, that he desired and obtained and introduction to him.

[*Continued next week.*]

DRINKING IN GERMANY.—How beer and wine drinking promote temperance (?) in Germany may be seen from the following:

"In the Grand Duchy of Baden the number of saloons and drinkhouses has increased from 5,910 in 1868 to 8,935 in 1877; the breweries have increased in the same time from 1,566 to 1,702, and distilleries from 25,276 to 27,757—an increase in the number of saloons and drinkhouses of 71 per cent."

A similar state of things, it is said, exists in the whole German empire.

In the Bank of England is a curious machine, into which sovereigns are poured, like grain into a mill. As they pass on one by one, all that are light weight are thrown to one side, those of full weight to another. So that the distinction is made with unerring certainty. So will it be in the last day. No sin will pass the Great Judge undetected. He knows the secrets of all hearts. Whatever has lain undiscovered by men will stand forth in naked reality then.

Childrens' Corner.

DAVID'S BIBLE AND OUR BIBLE.

"The men that keep thy law with care,
And meditate thy word,
Grow wiser than their teachers are,
And better know the Lord."

In the days of King David the Bible was a scanty book; yet he loved it well, and found daily wonders in it. Genesis with its sublime narration of how God made the world, with its glimpses of patriarchal piety, and dark disclosures of gigantic sin; Exodus, with its glorious marching through that great wilderness, its thrilling memorials of Jehovah's outstretched arm, and the volume of the written law; Leviticus, through whose flickering vistas David's eye discerned the shadow of better things to come; Numbers, with its natural history of the heart of man; Deuteronomy, with its vindication of the ways of God; Joshua and Judges, with their chapters of providence, their stirring incidents, and peaceful episodes; the memoir of Job, so fraught with spiritual experience; and the annals of Ruth, which told her grandson such a tale of divine foreknowledge, and love, and care, all converging on himself, or rather on David's Bible; and he desired it beyond all his riches.

But you have yet an ampler Bible —a Bible with Psalms and Prophets in it, a Bible with Gospels and Epistles. How do you love that? How often have you clasped it to your bosom as the man of your counsel? How often have you dwelt on its promises, until they evolved a sweetness which made you marvel? How many times have you praised the Lord for the clearness of its light, the sanctity of its truth, and the sureness of its immortality?

"This precious food our heart revives:
What strength, what nourishment it gives!
O, let us ever more be fed
With this divine, celestial bread."

The two parts of which the Scriptures consist (the Old and the New Testaments), are connected by a chain of compositions (the prophecies), which bear no resemblance in form or style to any that can be produced from the stores of Grecian, Indian, Persian, or even Arabian learning. The antiquity of these compositions no man doubts; and the unstrained application of them to events long subsequent to their publication, is a solid ground of belief that they were genuine predictions, and consequently inspired.

"Watch not the clouds above thee;
Let the whirlwind round thee sweep;
God may the seed-time give thee,
But another hand may reap.

"Have faith, though ne'er beholding
The seed burst from its tomb;
Thou knowest not which may perish,
Or which be spared to bloom.

"Room on the narrowest ridges
The ripening grain will find;
That the Lord of the harvest coming,
In the harvest sheaves may bind."
—"Apples of Gold."

The Bootblack, and what he Became.

More than a hundred years ago there lived in the city of Oxford a boy whose name was George. He was very poor, so much so that he was compelled to clean the boots of the students at the University to obtain money with which to buy the necessaries of life. His countenance was one of no ordinary appearance. His eyes were keen and piercing, his forehead noble and lofty, and every feature of his face was perfectly developed. By his easy and polite manners, his obliging disposition, and his warm and generous nature, he soon won the confidence and esteem of many of those upon whom he waited. The poverty of clothing served better to show the richness of the mind, which needed only cultivation to make it one of the brightest in the whole country. The students of the University seeing such noble qualities in the lowly and humble bootblack, determined to educate him, and many of them devoted no little share of their time to that purpose. They found him ready, willing and studious. He lost not a moment of his precious time, but applied himself diligently, perseveringly, to his studies, and soon became equal, if not superior, to some of his instructors.

His advance in merit was very rapid; so great was it, that numbers were unable to recognize in the gifted and talented young man the once poor and needy bootblack. About this time there was a great change in the religion of England. There arose a sect which were strict observers of the Sabbath, faithful readers of God's Word, and who had stated engagements in prayer. With this party George immediately connected himself, and soon became one of the ablest and most consistent members. The youths who once sought his company now treated him with sneering contempt.

Those who once considered him a young man of extraordinary abilities then considered him a reckless fanatic, and avoided his society as they would have done a poor drunkard. All this did not move him. He was as firm as a rock. Nothing could change him. Like Moses, he preferred a life of Christian consistency to the enjoyment of sin for a season. His unchanging conduct won for him many warm and ardent admirers, and numbers who formerly branded him as a fanatic became his best friends. I have not the time, children, to say more concerning the character of this interesting young man. It will be sufficient to add that he became one of the most pious and talented preachers in England, and such numbers flocked to hear him that the largest house in London could not contain them.

He preached in the open fields to thousands upon thousands, and the great amount of good which he did eternity shall tell. Dear boys, do not mind the sneers of your companions. Do your duty, let consequences be what they may. Be industrious, energetic. Don't mind difficulties. They only make your arm stronger, your heart braver. If this poor boy could arise from the lowly position of a bootblack to that of one of the most pious and elegant preachers England ever produced, cannot you go and "do likewise?" You have no idea what you can do till you try. Energy, combined with earnest prayer, will accomplish the most difficult task.

Would you like to know the name of the boy who blackened the boots of the students at Oxford University? It is George Whitefield.—*Our Banner.*

A Word to Boys.

What do you think, young friends, of the hundreds of thousands who are trying to cheat themselves and others in the belief that alcoholic drinks are good for them? Are they not to be pitied and blamed? Do you want to be one of these wretched men? If we are to have drunkards in the future, some of them are to come from the boys to whom I am writing; and I ask you again if you want to be one of them? No! Of course you don't!

Well, I have a plan for you that is just as sure to save you from such a fate as the sun is to rise to-morrow morning. It never failed; it never will fail; and I think it is worth knowing. *Never touch liquor in any form.* That's the plan, and it's not only worth knowing, but is worth putting in practice.

I know you don't drink now, and it seems to you as if you never would. But your temptation will come, and probably will come in this way: You will find yourself, some time, with a number of companions, and they will have a bottle of wine on the table. They will drink and offer it to you. They will regard it as a manly practice, and very likely they will look upon you as a milksop if you don't indulge with them. Then what will you do? Eh? What will you do? Will you say, "No, no, none of that stuff for me! I know a trick worth half-a-dozen of that?" Or will you take the glass with your own common sense protesting, and your conscience making the whole draught bitter, and a feeling that you have damaged yourself, and then go off with a hot head and a skulking soul that at once begins to make apologies for itself, and will keep doing so during all his life? Boys, do not become drunkards.

J. G. Holland.

Sabbath School.

LESSON V.—February 2, 1879—THE READING OF THE LAW.

SCRIPTURE.—Nehemiah 8:1-8.

And (Ezr. 3:1; 7:6) all the people gathered themselves together as one man into the street that was before the water gate; and they spake unto Ezra the scribe to bring the book of the law of Moses, (2 Chron. 34:15: Deut. 31:11) which the Lord had commanded to Israel. | And Ezra the priest brought the law (Deut. 17:18) before the congregation (Deut. 31:12) both of men and women, and all that could hear with understanding, upon the first day of the seventh month. | And he read therein (Luke 4:16-20) before the street that was before the water gate from the (light) morning until midday, before the men and the women, and those that could understand; and the ears of all the people were attentive unto the (Mat. 7:28) book of the law. | And Ezra the scribe stood upon a pulpit (or tower of wood) of wood, which they had made for the purpose; and beside him stood (Neh 10:25) Mattithiah, and Shema, and Anaiah, and Hilkiah, and Maaseiah, on his right hand; and on his left hand, Pedaiah, and Mishael, and Malchiah, and Hashum, and Hashbadana, and Zechariah, and Meshullum. | And Ezra opened the book in the sight (or eyes) of all the people; (for he was above all the people:) and when he opened it all the people (1 Kings 8:14) stood up: | And Ezra (2 Chron. 6 4) blessed the Lord, the great God. And all the people answered (Jer. 28:6) Amen, Amen, with (Ps. 28 2) lifting up their hands; and they (Gen. 24:26) bowed their heads. and worshiped the Lord with their (Mat. 26:39) faces to the ground. | Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites (Mal. 2:7) caused the people to understand the law: and the people stood in their place. | So they read in the book in the law of God distinctly (Luke 24:45) and gave the sense and caused them to understand the reading.

BIBLE READINGS.

Deut. 31:1-30; Ps 19:7-14; Mat. 5 17 20; Ps. 119:1-8; Micah 6:6 8; Rom. 13:8-10; Gal. 3:6-14.——Mat. 14:14 23; Luke 4:16-30 and 8:4.15; Ex. 17:8 16; 1 Ki. 8:54-66: Deut. 6:1-25.——Neh. 8:1 8; Deut. 6:1-25; Ezra 7:6 18; Deut 33:8-11; John 5:31-47; Ps. 119:97-119.——Deut. 11:1-25; Josh. 1:1-9; Ps. 1:1 6; John 5:30 47; 2 Tim. 3:1 17——Josh 24:1-28; 2 Chron. 34:14-33.

NOTES ON PERSONS.

[From Scholar's Handbook.]

"Ezra," a famous scribe and priest. He came from Babylon to Jerusalem, B. C. 458, with about 3000 Jews, having received a commission from Artaxerxes. He caused the Jews to separate from their heathen wives. After this he is not again mentioned until in the present lesson, Neh. 8:1. How he spent the intervening twelve years is not known. It is supposed that he returned to Babylon and then revisited Jerusalem in Nehemiah's time. There is no mention of him after Neh. 12:36. Traditions as to his death are various. His reputed tomb is on the Tigris, twenty miles above the uphrates To him is ascribed the work of arranging the Canon of Jewish Scripture, and the authorship of the books of Chronicles, Ezra, Nehemiah, and perhaps Esther.

EXPLANATORY.

I. An eager audience. 1. "The street," the court or square; "the water gate," this was probably a gate from the inner to the outer temple, on the north side, and perhaps leading to the remarkable cisterns which have been discovered by Capt. Warren, south of the modern Haram.—"Ezra the scribe," see Notes; "book of the law," the first five books of the Old Testament, and perhaps Joshua. The public reading of the law was required every seventh year, Deut. 31:9-13; but the practice had fallen into neglect. 2. "First day, seventh month." This was the day of the "Feast of Trumpets," which was specially observed, Lev. 23:24.

II. A Memorable Bible Reading. 3. "Before the street," an error for "in the street." "Morning until midday." At least six hours, during which time a quarter of the whole Pentateuch might be read. 4. "Pulpit," rather a high tower or high platform, large enough for at least thirteen beside himself. "They read." Ezra and the Levites. "Gave the sense." The law was written in pure Hebrew, while the people spoke Chaldaic. Hence many words and phrases might need explanation. They were very ignorant of the law, and some of them had probably never heard it read before.

[From the International Lesson Quarterly.]

The Connection. The new difficulty was one we might not expect. Chap. 5. The work was great, and as all were called to service, it disclosed the fact that some of the nobles and rich men had taken usury from the others. This Nehemiah denounced and corrected. Then the enemies tried their sixth device. They proposed a union meeting for consultation, to be held in the plain of Ono (the valley of craftsmen). Chap. 11:35. But Nehemiah knew better than to form an alliance with unbelievers, and the scheme failed. This led to the seventh plan, which was treason within. Some of the nobles were related to Sanballat (chap. 6:18), and he gained them, and hired Shemaiah to lead Nehemiah to make a fortress of the temple, and they would use that to prove him a usurper who aimed to be king. Chap. 6:6-13. But this servant of God would not be betrayed, and all their plans came to naught. Many will ask: If we are not to unite with the world or depend upon men, what are we to do? Chapter 8 is the answer to this. We are to follow the teachings of God: his word is our light and guide.

The time of this lesson was the seventh month, "Tisri" (equal to our September and October), B. C. 444. This month was the beginning of the civil year, but God changed the new year when they came out of Egypt. Ex. 12:2. The feast of trumpets came at this time (Lev. 23:23 25), and it now celebrated the beginning of a new national life, being the first great gathering for feast-keeping since the captivity.

The place is called "a street near the water-gate" (verse 3). This was on the south side leading to the temple, and the water for the temple use was brought through this gate. The people were probably gathered in the public square of Ophel.

PROMPTINGS TO FURTHER STUDY.

[From the S. S. Times Quarterly.]

What other instances, in the Bible, of people gathering "as one man?" What king of Judah had the people regularly instructed in the law? What king of Judah had the newly found law read before him? Give one or more passages showing that Jesus is our teacher. One or more that show the Holy Spirit to be our teacher. What Old Testament passage speaks of teaching one line at a time and reviewing? Who shall be wiser for having instruction? What occasions of preaching the Gospel are recorded, where the exercises lasted longer than half a day? When and where did Jesus preach when his position was lower than his audience? What things besides the Bible teach the being, eternity and power of God?

10,000 Subscribers.—*What are you doing to get them?*

Religious Intelligence.

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational church, Hamilton, Miss., August 25th, 1878.

Pleasant Ridge Congregational church, Sanford Co., Ala., September, 1878.

New Hope Methodist church, Lowndes Co., Miss., October, 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

Free Missions.

At a meeting last Friday evening of the committee appointed by the Illinois State Convention to carry into effect the recommendations of that body respecting the Associated Churches of Christ and missions free from the lodge, a constitution was adopted which is adjoined. The committee not being fully represented it was voted to print the paper, adopted informally, and secure the approval of absent members as soon as possible. It is as follows:

The Illinois State Christian Association meeting in the College Chapel, Wheaton, Ill., Nov. 20 to 22, 1878, appointed the persons named below a committee to take charge of and superintend the cause of missions connected with The Associated Churches of Christ, with power to increase their numbers and fill vacancies and to act on their own responsibility, viz: Milton Wright, J. Blanchard, J. B. Walker, J. M. Snyder, Amos W. Wheeler, A. H. Hiatt, E. B. Thompson, J. L. Barlow, J. F. Browne, Geo. R. Milton and E. L. Sheldon.

Bishop Milton Wright, living out of the State, empowered J. F. Browne to call the committee together. A previous informal meeting having accepted the trust, and organized for action, a quorum assembled at the College building, Jan. 13, 1879, and appointed J. Blanchard and J. F. Browne a subcommittee to prepare and report a constitution and address to Christian people on the following Wednesday, which report is as follows.

CONSTITUTION.

I. This committee shall be called and known as the Christian Commission for missions divorced from secret lodges and false worships, and from whatever organized or established evil obstructs the kingdom of Christ.

II. It shall elect the necessary executive officers, who shall hold office one year, or till their successors are chosen.

III. No Freemason or member of any secret order, or one whose practice and life plainly conflict with the precepts of Christ, shall be a member of this Commission, nor shall any such be accepted as missionaries under our supervision.

IV. This Commission will aid and assist as it may be able, good men, sound in the faith, who seem manifestly approved of God, who go as volunteer missionaries; and will encourage all donors who can do so, to send aid directly to missionaries whom they may desire to aid; and it recommends to all who receive such aid direct from donors to report the same regularly through the *Christian Cynosure*, for the sake of system, and the encouragement of others: the object and intent being to make, so far as possible, all Christians a committee of the whole for bringing the world to Christ.

V. But, whereas, the one who gives "two mites which make a farthing," could not pay for a postal order; or, in many cases, judge of the fitness of missionaries or the value of missions, this Commission offers its aid to all who sympathize with the Associated Churches of Christ, in spreading the Gospel of Christ free from the idolatries which now corrupt the churches and curse the nations of the earth.

VI. It is the desire and intention of the commission to act simply as receiving and disbursing agents; to assume no responsibilities, except in judging of and commending missionaries; to accumulate no debts; but to cultivate in ourselves and others associated with us a habitual dependence on God for means and guidance in the missionary work: and the expressed wish of donors will, in all cases direct the application of funds given.

VII. Five members of the Commission shall constitute a quorum for business.

—The revival meetings continued at Wheaton through last week with unusual interest. Saturday was observed as the week before, with meetings from 10 o'clock till 2, and in the evening. This week the work will be continued from night to night and on Saturday it is expected that the day will be given up to religious work among the unconverted with an afternoon meeting from 2 till 5 o'clock.

FREE METHODIST.

—Bro. C. H. Rawson, of the last class at Wheaton College, has been quite successful in ministering to the church at Athens, Ill., and also in protracted meetings at other points. He has been laboring in revival meetings with Rev. H. S. Abbott at the Big Grove and Long Point churches near Waynesville, Ill.

—Rev. W. F. Manley is engaged in a revival effort at Maywood, a few miles west of Chicago, which promises to be a great blessing to many souls.

—Thomas B. Arnold, associate editor of the *Free Methodist*, does not yet fully recover from his severe sickness of last fall. He has been compelled to give up his work in connection with the paper for more healthful out-door employment, hoping for restoration in time and a return to a work in which he has shown great fitness.

—The expositions by Past Master Ronayne at Oakland City, Indiana, opened the way for a reform church. The Methodist Episcopal brethren will not pay an oath-bound minister and Bro. Geo. Wilson responds to calls to open a Free Methodist class.

WESLEYAN.

—Rev. J. M. Snyder of Wheaton is busily preparing for his removal to Nebraska, having already shipped part of his goods. He has received numerous responses from Wesleyans scattered through the late-settled regions of that State. He will have abundance of work as a pioneer missionary of a reform Gospel.

—Since writing the above we learn that Bro. Snyder started on Monday morning for the West intending to remain long enough to get his family comfortably settled when he will return to Wheaton until the meeting of the Illinois Conference which will be held at Wheaton in October.

—Rev. J. P. Stoddard writes from Brighton, Michigan, that the labors of brethren Rathbun, Ronayne and others in that region are bearing much fruit to the glory of God; and the attempt of the M. E. church to force their members to support a Masonic clergy has driven a number of their conscientious members to the Wesleyan brethren, who are in a prosperous condition and maintaining a faithful testimony for Christian reforms.

FRIENDS.

—B. C. Hobbs of Indiana and Charles Tyler of Manchester, England, have just reported the success of their mission to Berlin and St. Petersburg in behalf of those religious communities of Germany and Russia who are suffering on account of their objection to war. At the court of the Czar they were received by M. De Gier a colleague of Prince Gortschakoff, with Baron Sacken of the Department of Public Instruction. They make the following report:

"M. DeGier stated that the emperor was too closely occupied to receive us, every minute being assigned to official duties till his departure. He said that he did not consider the Mennonite question to be definitely settled, and that consultations were then pending with some foreign governments, naming Sweden and Norway, to bring about a concurrent policy in dealing with those subjects who conscientiously refuse to bear arms. He promised to place the statements, and other papers, into the hands of the emperor before he left St. Petersburg, which would be on the 26th.

In answer to our desire for information relative to female education and other subjects of a religious and moral character, Baron Sacken, the next day, kindly introduced us to Baroness Reskden, a Protestant lady of the court, from whom we learned some interesting and valuable particulars. She informed us among other things, that the laws forbidding conversions from the Greek church, and compelling the bringing-up of children of mixed marriages in the Greek communion, are now by imperial order virtually abrogated, and that no impediment is now placed to freedom of religious profession. We were with her nearly an hour. The interview was concluded with a season of religious fellowship and prayer, which refreshed our spirits and called for humble gratitude to our Father in heaven.

Before we parted from Baron Sacken, B. C. Hobbs gave him a copy of the Appeal on War in English and French, and of the plea on "Liberty of Conscience (ed. 1856), to be forwarded to the emperor, with other copies in envelopes for distribution, with a note to the emperor referring to these documents as containing a full and clear presentation of our Christian principles on these subjects.

In connection with this subject we ought to state that we were informed that the Malakans, whose principal centers are Timboo and Serator, on the Volga, were now in trouble because of an imperial order which forbids them to employ substitutes from the Greek Church, had lately sent a delegation to the emperor desiring relief, and the Sthundisto in Bessarabia, a kind of Bible Christians, analogous to the Malakans, were included among the sects that desired relief from the military requirements of the government. Gen. Todleben had been sent by the emperor to inquire into their characters, who reported them as "good subjects, industrious and moral." The emperor replied on hearing it: "The age of persecution is past."

BAPTIST.

—Bro. Palmer of Batavia, N. Y., writes that there is a mistake in the note of two weeks ago, stating that a Baptist church in Wyoming county, New York, had expelled several prominent members because of their adherence to Freemasonry. The story was started by the Masonic editor of the *Spirit of the Times* and is untrue and libelous. "The facts are just the reverse. The Baptist church in Perry has recently expelled eight of its old members, because they refused to sustain and fellowship Freemasonry in the church. The Baptist church in Perry has held out long against the encroachments of Freemasonry; but has finally gone over to the adversary. There has been a long and bitter contest, resulting not in the turning out of those that troubled Israel, but the friends of truth.

UNITED BRETHREN IN CHRIST.

—Elder Parker Hurless has made arrangements to have the mechanical work of his paper, the *Christian Radical*, done at the publication office, Polo, Ill. Since its establishment Arnold Bros. of Sycamore, Ill., have printed it. The change is made to facilitate the work of the office.

—Two new churches were dedicated last Sabbath at important points; one at Des Moines, Iowa, the other at Danville, Illinois. Bishops Wright and Weaver officiated respectively.

—The U. B. Sabbath school of Shelby, Ohio, held a fine entertainment on New Years. The attendance was large and the equal to any Christmas festival, and without any popish alloy.

GENERAL.

—Charles Demond Treasurer of the Massachusetts Home Missionary Society, has resigned by request of the Executive Committee, who publish a notice that this action was necessary on account of recently discovered malfeasance in office on the part of Demond, who had made an unauthorized disposal or use of the invested funds of the society. The committee decline to make public further particulars, claiming they do not know as yet whether the Society has lost anything by the operations of Demond's action in changing the invested funds of the society without having authority for so doing. The amount at risk ranges from $50,000 to $100,000.

—The seating capacity of the churches of the State of New York is sufficient for 2,600,000 persons.

The number of church members of all denominations is 1,300,000. The aggregate value of churches and church property is $117,610 000. A recent writer says: "The three denominations having the largest number of organizations are, the Methodist, 1,785; Baptist, 823, and Presbyterian, 716. Largest number of edifices: Methodist, 1,766; Baptist, 812, and Presbyterian, 708. Largest number of sittings. Methodist, 619 800; Roman Catholic, 388 000, and Presbyterian, 335,000. In membership, however, the Roman Catholic church is far ahead of all others, the three largest being: Catholic, 582.000; Methodist, 181,000, and Presbyterian, 112,000. The Protestant Episcopal denomination owns the largest amount of church property, $24 602,000; the Roman Catholic comes next with $22,700,000, and the Presbyterian third, with $19,115,000. The sum annually paid for salaries of clergymen is $5,310,000, of which the Methodists pay $1.140,000; the Presbyterians $952,000, and the Episcopalians, $811,000. The average for each organization in the State is $840."

—Mr. Henry Varley will make Melbourne the scene of his future labors, and a tabernacle is to be erected for him capable of accommodating 5,000 persons.

—The Presbyterians of Canada have gone into the work of evangelizing the Roman Catholics of their Dominion with great earnestness. It is stated that there are now twenty-one French Presbyterian ministers in charge of French congregations in Canada, with elders, deacons, communion-rolls, and all other features of a Presbyterian church.

—The Bishop of York, Episcopal, of England, says that disestablishment at an early day is not improbable, and added: "I am not one of those who have abject terror of such a state of things. There are circumstances under which it would become our duty, one and all, to wish for such an event."

Crooked Creek Colony, Kansas.

BY REV. P. S. FEEMSTER.

I take this means of answering the many letters of inquiry which come to me from the readers of the *Cynosure*.

My claim is not in Harvey county, but in the northwest corner of Meade county, Kansas, twenty-seven miles more or less from Dodge City. Dodge City is on the Atchison, Topeka and Santa Fe road, and is the nearest railroad point. To reach there one must first go to Topeka, the capital of the State, and thence on the Santa Fe road to Dodge City.

The land, to all appearance, is very fine indeed, Lying in and around the big bend of Crooked Creek there is a beautiful valley, perhaps fifteen miles square, combining more advantages, in my judgment, than any place I have found. It is nearly all first class bottom land, and the higher lands around it are all good. It is well watered. There are some good springs. Water can be had any where in the valley by digging from ten to thirty feet. In the high lands around it you would have to dig perhaps eighty or ninety feet, but every where so far as tried the water, when found, is abundant and good. Crooked Creek is an unfailing stream and affords stock water in abundance.

No farming has been done in the valley as yet. One year's gardening was all the test I could hear of, having been made near Dodge City. That one experiment was reported to me by a very intelligent lady as having been very successful. She named especially her lima beans as having been very fine. Millet and the small grains have been grown with great success along the railroad even farther west than Crooked Creek. Corn, thus far, has not been a great success. These facts and others too tedious to mention, have satisfied the people there that they have a first class country for pretty much all products of the farm except corn. For corn, it may not be more than second or third rate. Hence it is a country adapted to cattle and sheep and not to hogs.

Usually cattle and sheep live tolerably well on buffalo grass the winter through. With a very small amount of extra feed they do well, and the butter or wool furnishes what, above all things else, the emigrant needs,—quick returns of money. Every emigrant to that section ought to make a start, be it large or small, in cattle or sheep. Sheep are exceedingly healthy there. Texas cattle are healthy, but are not usually good milkers and are wild and hard to manage. Domestic cattle are a fortune to a man if they live, but they are painfully liable to the Texas fever. The timber in the vicinity is very limited, though there is some.

Prices in Dodge City run as follows:

Flour,	$2.00	per hundred.
Corn,	75	" "
Buffalo beef,	04½	per pound.
Butter,	30	" "
Eggs,	25	per dozen.
Hard coal,	8.50	per ton.

Dry goods and groceries not much different from what we find them in good business points every where. Dimension lumber is $3 50 per hundred. If a man is willing to fall in with the manner of living prevalent there, he can live at very little cost.

He can shoot his own meat, raise his own butter and eggs and have a little to sell. Build a sod house costing from five to twenty-five dollars, and burn wood and buffalo chips. The latter make a wonderfully good fire and can be gathered by the ton at every man's door.

In this valley there are six families already there. About the same number of single men have made their homes there and perhaps from twelve to twenty homestead claims have been taken and will be occupied in the spring.

This makes me believe, taking into view the character of the settlers so far as I have been able to learn it, that I will be able to organize a Congregational church in the spring or summer. And I expect to move to my claim in the spring in the full confidence that I will have school privileges also for my children very soon.

There is as yet plenty of first-class land to be taken in the valley, but the tidal wave of emigration has already reached that point and it will soon be full. There are three ways of taking up this public land:

By Preemption.—You file your claim in the land-office at Larned. This will cost you $2. You then build on and occupy your claim for six months, pay $1.25 per acre and get your deeds.

By Homesteading.—On this plan your office fees will be your whole outlay. These will amount to $14. You must be on your claim in less than six months; occupy it for five years, and then get your deeds.

By Timber Claim.—Your office fees again are $14. You are not required to live on your timber claim. Only one timber claim can be taken in a section and that only on sections which have no timber on them. You are required to break five acres the first year. The second year you must plant this five acres in timber and break five more. The third year you must cultivate the first five, plant the second and for five years more you must keep your ten acres in a growing condition after which you can get your deeds. A soldier can get a hundred and sixty acres in any of the three ways and take it anywhere where public land can be found. And he can have his claim laid by another person by giving him a "power of attorney." A citizen must take his claim in person. He can take one hundred and sixty acres in any way and anywhere except that if his claim lies inside of the railroad land grant he can only homestead thirty acres. No lands are taxable or liable for debts until the deeds are secured.

I wish also to say in closing that I have no power to prevent any one who wishes from taking these or any other public lands, but it is my earnest desire that this fine valley be occupied by a people devoted to the service of Christ with singleness of heart. I would have them set their face as a flint against intemperance, and I would class the use of tobacco as a kindred crime. I would have them stand aloof from the whole system of secretism as a conspiracy against society, and abhor the lodge worship as an idolatrous thing.

My address for a few months will be Eldorado, Butler county, Kansas; and I will be happy to answer inquiries from those who wish to join in such a colony as I have described.

Satan will seldom come to a Christian with a gross temptation—a green log and a candle may be safely left together, but bring a few shavings, then some small sticks, and then larger, and you may soon bring the green log to ashes.—*John Newton.*

10,000 Subscribers.—*What are you doing to get them?*

Home and Farm.

The Spare Bed.

Almost every family has a spare bed. It is generally in a spare room, remote from the living room, where it would never feel the influence of any fire that would usually be kindled; or in a chamber, with no arrangement for warming it in winter. Into this spare room and spare bed, company is put, frequently without the least thought that there is the slightest danger of injuring their guests. This is done with the kindest intentions, out of respect to their friends, who they wish might enjoy the best they have. Strong, healthy persons, in the vigor of life, might not experience any serious inconvenience. Not so the feeble or aged. Many under these circumstances have taken a cold that has brought on severe cough, sometimes congestion of the lungs and even death itself.

It ought to be known that an unoccupied bed, in a cold room in winter, not only becomes cold but also gathers moisture, and is dangerous to the most robust and healthy, but especially so to the aged and infirm. None are more exposed to this danger, than ministers who preach with two or more churches alternately. Sometimes they arrive at the house where they intend to spend the night, late in the day thoroughly fatigued and chilled; or at the close of the labors of the Sabbath, are completely prostrate. In either case the system requires rest and comfort, and is in a poor condition to be taxed with an extra effort to keep up animal heat, in a cold, damp bed, and the result is a sleepless night, cold and hoarseness in the morning, protracted cough, congestion, or consumption and death.

These dangers are easily remedied. The least trouble, perhaps, where it can be done, is to kindle a fire in the room, or an adjoining room, and open the bed an hour or two before the bed is occupied; or it may be warmed by a a hot soap-stone, bottles of hot water, or the old-fashioned "warming-pan," or by applying heat in any way that a thoughtful woman can find out. Extra quilts and comforters will afford no protection. The cold and dampness and dangers are in the bed.—*Morning Star.*

In answer to the question, "Why are farmers so liable to rheumatism?" the *Science of Health* says: "Because they wear wet clothing, heat and suddenly chill the body, overeat after very hard work, and because they do not keep the skin in a vigorous, healthy condition. If farmers would avoid suddenly cooling the body after great exertion, if they would be careful not to go with wet clothing and wet feet, and if they would not overeat when in an exhausted condition, and bathe daily, using much friction, they would have less rheumatism.

Dr. Rachel Swain on Diphtheria.

The term diphtheria is generally applied to malignant forms of epidemic throat diseases, to the exclusion of the milder and more numer-

ous cases of illness induced by the epidemic influence.

This disease seems to have made its appearance in this country about the year 1855. In 1860 it prevailed in New York to such an extent, and the mortality was so great, that some of the medical journals intimated that the medical profession was ignorant of its nature; and the Board of Health of that city issued a document recommending disinfectants, cleanliness, sunshine, ventilation, etc. One year later it reached Ohio and Indiana and made havoc among the school children and others: the mortality ranging from twenty to fifty per cent.

The per cent however of fatal cases varies more in different seasons than any other disease.

This may be, in part at least accounted for by the great diversity of circumstances, the different constitutions of patients and their varied habits; and I fear very much is due to the errors of our present system of practice. It is stated in Orange, Connecticut, there were fifteen cases and four died; and the one saved removed from the town and from the doctor as soon as the disease attacked him. In a town in Kentucky, there were thirty-five cases reported, and there were thirty deaths.

Dr. Prescott after an experience of forty years of drug medication, treated several cases by the Hygienic system and lost but one. The mortality in Ohio, Indiana, Illinois and Iowa, was about equal to that in the Eastern States. In New York city in 1857, two cases were reported; in 1858, five cases; in 1859, fifty-three cases; in 1860, four hundred and twenty deaths were reported.

The cure of diphtheria can be made so certain that not more than one or two cases in a hundred will prove fatal where the patients have the usual amount of vitality. The following rule can be relied upon and adhered to with but slight variation.

"For all practical purposes, diphtheria may be regarded as an inflammation of the mucous membrane of the mouth and throat sometimes extending into the windpipe and even to its bronchial ramifications into the lungs, attended with an exudation of fibrous matter which concretes into membraneous covering, as in some cases of croup. The exudations should be arrested by a prompt and persevering application of cold wet cloths, and iced water or ice itself, frequently applied to the mouth and throat."

It may be found necessary to use a gargle of hot milk between the times of using the ice. Hot fomentations to the nose and lungs are often found beneficial.

Electricity in its gentler applications, running the currents from the inflamed surfaces to the extremities, or given as a tonic, stands paramount in the prevention of the more dangerous symptoms; often arresting the progress of the disease at the start.

Now ladies for your part of the prevention: If you have delicate or scrofulous children, rear them out doors; keep the extremities well clothed, and use your houses more for places of shelter and protection. Keep the stomachs as well as the entire cuticle of your children clean, and use as much care in providing food for them as your husbands would in providing for their domestic animals. Study how and when to bathe, and guard against the use of hard water, and well-water in cities; make it a point to use pure soft water unadulterated with either vegetable or mineral substances.

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To carry on this work contributions are solicited from every friend of the reform, All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

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Corn—No. 2		19¾
Rejected		26¾
Oats—No. 2		19¾
Rejected		17½
Rye—No. 2		44
Bran per ton		7 75
Flour—Winter	4 00	5 50
Spring	1 75	5 00
Hay—Timothy	7 50	8 50
Prairie	5 50	6 00
Mess Beef	8 00	9 00
Tallow	6½	6¾
Lard per cwt		5 87½
Mess pork, per brl		8 65
Dressed hogs		2 85
Butter medium to best	15	30
Cheese	3	8
Beans	75	1 35
Eggs	20	22
Potatoes per bu	60	85
Apples	1 50	2 00
Seeds—Timothy	1 12	1 20
Clover	3 10	3 90
Flax	1 16	1 20
Broom corn	1½	4¼
Kinds green to dry flint	5¾	14
Lumber—Clear	27 00	34 00
Common	10 00	12 00
Shingles	1 00	2 40
WOOL—Washed	26	35
Unwashed	15	24
LIVESTOCK Cattle Choice	4 75	5 00
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Notices.

OHIO.

FRIENDS OF ANTI-SECRECY IN THE STATE OF OHIO: You are called to meet in convention in the Reformed Presbyterian church, Utica, Licking county, on the 4th of March, 1879, at 7 o'clock P. M., to take counsel in regard to our duty as citizens of this great and growing commonwealth, ruled by the lodge, what we can and ought to do to free our State from this bondage. Christ was manifested to destroy the works of Satan; all works of darkness are the devil's. Let us come together in the light of God's countenance and look each other in the face, and thus sharpen one another in the work of our Master who is the true Light of our fallen world.

We will meet, D. V., Tuesday evening, March 4th, at 6:30; hold three sessions on Wednesday and probably two on Thursday. Rev. J. P. Stoddard will be with us all through our meetings; and will speak at every session by the help of God. Able men, representing the different anti-secret churches in the State will speak. Free entertainment will be given to all delegates. Do not be afraid of burdening the good people of Utica. An old friend there says, they have plenty of "hog and hominy," and will give them cheerfully to all the friends who may come.

Welcome addresses will be given Tuesday evening by Revs. Dysart and Boyd of Utica.

Utica is located on the Lake Erie division of the Baltimore and Ohio railroad, twelve miles north of Newark and twelve south of Mt. Vernon. At these points other railroads are struck. Two trains each way pass Utica stopping there every day.

Come, friends, to this convention in the name of Him who is strong and mighty in battle. H. P. MCCLURKIN, Pres.

New Concord, O., Jan. 18, 1879.

Topics of the Time.

The return of such old political managers as Logan of Illinois, Carpenter of Wisconsin, Conkling of New York, and J. D. Cameron of Pennsylvania, to the Senate by election, and the return of Chandler of Michigan by appointment of the governor already talked of, very significantly points to powerful influences operating in the politics of the Northern States. There is doubtless a degree of reaction from reform politics. New and inexperienced men have not accomplished all that was hoped for by their constituents, who are willing to give the old leaders another trial, since time has partly obliterated the remembrance of their unworthiness. It means, too, at least in New York and Illinois, that the lodge is turning the force of its machinery upon politics with too great success. The time of our deliverance from this evil yet delays.

Switzerland and Sweden are feeling the pressure of "hard times." In the old city of Geneva the council of state has asked for ninety thousand francs to relieve destitute workmen. Along with English manufactures, the watch trade has come into our hands and will remain with us while we can invent superior machinery. The cause of commercial distress in Sweden is not given, but while it exists and our skies are brighter we must expect a large Swedish immigration. The English dispatches already foretell what must be expected from that country. It is a compensation for our prosperity that we must give homes and the ballot to the world's poor. We need not, however, allow them to remain ignorant of our religion and of the great principles of our government, which are their only hindrances to good citizenship.

Mr. Evarts, Secretary of State reiterates very emphatically and truly the sentiment expressed in 1872 by Charles Francis Adams. Mr. Evarts says: "The great bane of our elective and political system is to be found in the never-ending discussion of campaign matters, even when no campaign is pending. What the country needs, and what the people themselves want, is peace and quiet, freedom from political excitements of all kinds, that they may settle down to the serious and more material business of life."

The professional burglar and cutthroat has aliases in proportion as he is desperate. The secret societies of the South follow the same rule, The men who would rob the negro of his blood-bought rights and kill him if he resists, were "Ku-Klux," "White Leagues," "gun clubs," "Hampton brigades," and now in northern Louisiana they are known by the figures 298, and their badge is a crescent embellished with these figures. In other sections they are known as "advisory committees," ready to enforce their "advice" with the revolver; or the latest, "Buggy brigades," with every vehicle a traveling arsenal to suppress the fifteenth amendment.

While the Senate committee is gathering voluminous evidence of fraud and wholesale murder of the blacks in South Carolina and Louisiana during the last fall elections, the spirit that animated these outrages is threatening a repetition of the days of Davis and Toombs and "Bully" Brooks in Congress. Last week an honest-spoken Democrat from Wisconsin spoke his mind, and that of every loyal man, upon the Southern claims. He bid these claimants count the billions spent to put down the war and strike a balance with $35,000,000 claims. He was willing the past should be buried and did not want it brought up in one form or another for the purpose of getting money from the Treasury. His speech fired the Southern members, and Ellis of Louisiana replied glorifying the war from a rebel view and confessing that slavery and not State rights was its great object. Those who were in the rebel army were the only loyal people in the South. They had been loyal to their country, to their God, and to the noblest, highest, and manliest emotion ever breathed by a human soul. Mr. Ellis was not alone in this outburst of anger and disloyalty, but was sustained by a number of his Southern friends, who were with the greatest difficulty restrained by the cooler members of their party.

The last Indian hunt and massacre will renew the fight over the transfer of the Indian Bureau to the War Department. The Congressional Committee is equally divided on the question. The whole country will agree with the four gentlemen who advise the transfer that the history of our dealing with the Indian has been one of shame and mortification; the last chapter is enough to prove the indictment. A little company of Indians after repeated efforts for liberty are hunted through the snows and bluffs of Nebraska, corralled and shot down like wolves; and then the officials who ordered the hunt sit down to "investigate" the affair! Were these Cheyennes in the Montinegrin fastnesses their struggles would be called heroic. There must be a settlement of these difficulties soon; for if American Christians can look helplessly on such slaughter, knowing that it is the result of criminality in officials of their own making, God himself will be avenged upon us for our cowardliness and treachery, and will require this blood of us.

"THE DECEIVABLENESS OF UNRIGHTEOUSNESS."—The Roman Catholic members of the German Reichstag (Congress) voted with the Socialists who have repeatedly, by their agents, attempted to murder the Emperor. The *Catholic Review* of New York justifies their vote, and as usual lays the blame of the "blood or bread" saints on Protestant Christianity. All the trouble comes by Bismarck and the Emperor and party not belonging to the Romish church. Then all would be lovely. "The Church" would take care of all. Why then did not "The Church" keep her leal children from tearing up railroads and burning down depots? Was that also Bismarck's oppression that made the Irish destroy millions of property and many lives? The answer is one and the same. Since Cain killed Abel, mere man-made religious worships, such as popery is made of, have been inhabited and wielded by Satan, who is a "liar and murderer from the beginning." And no fraud is too barefaced, no cruelty too bloody, no rancor, cunning or inconsistency too great for the priests of these rites to practice. "Neither," as saith the prophet, "can they blush."

—President Limbocker of the Michigan State Association approves of the suggestions of Secretary Stoddard. On account of age and ill health in his family he cannot give personal attention as a member of the Executive Committee to the arrangements for the State Convention, but will contribute liberally and aid as he can. He wishes to emphasize the proposition that if anything is done, it should be done thoroughly.

Freemasonry a Religion.

Opposers of the system of Freemasonry have not been agreed as to what extent it is a system of religion, and hence while some have opposed it as a rival of Christianity, others have partly or wholly rejected this ground of opposition.

One of the latest authorities in testimony of the religious aims of the order is M. Eugene Revillaud, of France, who has published a book entitled "La Question Religeuse, et la Solution Protestante." He was reared a Roman Catholic, but some time ago rejected that church, and at the time of writing his book was not a believer in Christianity, but desired to be such. He has since become truly converted and joined the Reformed Church of France, and is now an active and eloquent evangelist.

In his book he shows with great force that men need an object of worship and a faith in a future life. He rejects Roman Catholicism as a satisfactory system, and shows how revolting to the mind are many of its teachings. After this he shows how philosophy has been tried in vain as a religious system. Freemasonry, he says has been offered and tried as a supply for the wants of the soul. The French Revolution did not remedy the matter, and made the great mistake of not substituting a satisfactory religion for popery. The author finally sees no hope but in Protestantism.

Hence we see how this writer, who is a well-known journalist and public speaker in France, views Freemasonry. He regards it, as a matter of course, as a system of religion, professing to offer a hope for the soul of man. As a religion it has been tried by thousands, and with what result we need not ask M. Reveillaud, though he pronounces it a failure. We all know that French Masonry has recently declared itself atheistic, rejecting the only idea of religion held by the best national branches of the order, namely deism. If the whole order in every country declares itself atheistic few Christians will have the face to apologize for the system except through the spirit of fear. But if it is indeed, in any country, still a system of deistic religion, should it not be opposed as the rival of Christianity? If this alone of all the hindrances in the way of the salvation of men and the conversion of the world is to be let alone in its work of deceiving souls, where is the Scriptural or even rational authority for treating it with courteous silence?

The amazing thing is that the religious papers are generally silent about a powerful system whose existence they cannot pretend to ignore. Why they do not examine the claims and merits of this system, so as to give their readers the benefit of information as to whatever merits it may have is very strange. But we do not find any religious paper to be the open advocate of the excellencies of Freemasonry.

W. O. T.

How Scripture is Used by the Lodge.

BY GEO. H. WILLIAMS.

I charge against Masonry, that when in its rituals it quotes from the Bible passages in which Christ's name occurs, it takes out.

Compare with 1 Pet. 2:1, and Isaiah 28:16, the following quotations from the Bible in the rituals, in the charge to be read at the opening of the Mark Master's lodge (Mackey Rit. pp. 271, etc.): "Wherefore, brethren, lay aside all malice, and guile, and hypocrisies, and envies, and all evil speakings. If so be ye have tasted that the Lord is gracious, to whom coming as unto a living stone, disallowed indeed of men, but chosen of God and precious; ye also as living stones, be ye built up a spiritual house, an holy priesthood, to offer up sacrifices acceptable to God. Wherefore also, it is contained in the Scripture, Behold I lay in Zion, for a foundation, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not make haste to pass it over. Unto you, therefore, which believe, it is an honor: and even to them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner."

A few more verses from the second chapter of 1st Peter are then quoted in the ritual, and then comes the following note: "The passages of Scripture here selected are peculiarly appropriate to this degree. The repeated reference to the "living stone," to the "tried stone," the "precious corner stone," and more especially to "the stone which the builders disallowed," are intended to impress the mind not only with the essential ceremonies of the degree, but also with its most important and significant symbol. The passages are taken, with slight, but necessary modifications, from the second chapter of the 1st Epistle of Peter, and the 28th chapter of Isaiah."

"A slight, but necessary modification!"—to take out the name of Christ, and the plainest inspired references to him, and, so far as may be, to hide from the reader or hearer, the important truth that Christ is "the living stone," "the tried stone," "the precious corner-stone," and "the stone which the builders disallowed," But he is the stone which the Jewish builders then disallowed, which the Masonic builders still disallow.

Note the mutilations of the passages from 1 Peter, 2nd chapter. Note the jump from the midst of the 6th verse, into the midst of the 16th verse of Isaiah 28, and the jump back to 1 Pet. 2:7. Note well what "slight" modifications of God's Word here are "necessary" to fit it for Masonic use.

In 1 Pet. 2:5, the words "spiritual" (before the word "sacrifices") and the words "by Jesus Christ," at the end of the verse, are omitted in the ritual. No sacrifice can be acceptable to God, otherwise than "by Jesus Christ," the only High Priest whom God the Father has ordained to this office. (Heb. 5:5, 6, 7; 21–28; and 8:1.) It is the devil who teaches the contrary.

The quotation from 1 Pet. 2:6, ends at the word "Scripture," the jump hence to Isaiah 28:16, it is plain, is made to avoid the words "on him," (in 1 Pet. 2:6) i. e., on 'Jesus Christ," whose name was taken out at the end of verse 5. Masonry here refuses to "confess that Jesus is Lord" (Phil. 2:11), the "Lord" named in 1 Pet. 2:3, and "the Living Stone, disallowed indeed of men, but chosen of God and precious," mentioned in verse 4. So also, right here, Masons now, as did the Jews of old, "disallow"—reject Christ, "the living stone," "chosen of God, and precious," mentioned in 1 Pet. 2:4; the "tried stone," the "precious corner-stone," the "sure foundation," (Isaiah 28:16).

But further note Masonic "slight but necessary modification" of 1 Pet. 2:7, "Unto you, therefore, which believe, *it* is an honor." No word "he" must be allowed here, no more than the words "on him" may be allowed in verse 6 No "living stone" must be so much as referred to, lest the language call for Christ, but "it," a dead stone that cannot mean Christ, is the "slight but necessary modification" of this portion of God's Word, to fit it for Masonic use!

Only the devil can be the architect of the builders of Masonry, as he was of the Jewish builders, who rejected, "disallowed," Christ the "tried stone," which "has become the head of the corner." Masonry rejects Christ, the Rock of Ages, and builds on the sand. But her doom is recorded in Isaiah 28:17, 18, and Mat. 7:26, 27.

In the ritual in the Mark Master's degree are quotations from the Psalms, in prophecy *concerning* Christ. This passage is quoted by Christ, as recorded by Matthew, Mark and Luke, in which he shows the Jews that he was the stone referred to, and they were the builders who were rejecting him; and by Peter (Acts 4:11) showing the same. But Masonry in every case fails to quote the verses in connection which show that Christ is the stone referred to. Here are the quotations:

The stone which the builders refused is become the head of the corner.—Ps. 118:22.

Did ye never read in the Scripture, The stone which the builders rejected is become the head of the corner?—Mat. 21:42.

And have you not read this Scripture, The stone which the builders rejected is become the head of the corner?—Mark 12:10.

What is this then that is written, The stone which the builders rejected is become the head of the corner?—Luke 20:17.

This is the stone which was set at naught of you builders, which is become the head of the corner."—Acts 4:11.

The three passages quoted above from Matthew, Mark and Luke are by them recorded as following Christ's parable to the Jewish rulers who demanded of him by what authority he taught. The parable is of the wicked husbandmen who stoned the servants and killed the son and heir of the owner of the vineyard. Christ applied the parable to these Jewish rulers and their treatment of him; and when they rejected this application, he, by this passage quoted from the Psalms, enforced his application of the parable. But Masonry gives not a hint of all this; nor that Christ is the rejected stone.

So in the passage, Acts 4:11. Peter had been arrested, imprisoned, and brought before the Jewish rulers, for teaching the people on the occasion of healing the lame man. The rulers demanded in what name, or by what power they had healed the lame man. Peter replied, (Acts 4:10) "By the name of Jesus of Nazareth, whom ye crucified;" and added, "This is the stone which was set at naught of you builders, which is become the head of the corner." (Acts 4:11.)

Masonry quotes in its ritual this 11th verse, which use, a term of practical masonry, mentions "the stone set at naught," etc.; but she hides the fact set forth in the next preceding verse (10) that Jesus of Nazareth is this stone, and that by the name of Jesus of Nazareth, they wrought their miracles.

"The chief corner stone," a Masonic term, is used in Eph. 2:20, concerning the church: "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." But Masonry finds this too hard a case for her to fit for Masonic use by her "slight but necessary modifications," and prudently leaves it.

There are also Masonic terms in Isaiah 28:17. Masonry quotes part of the 16th verse, but the "line" and "plummet" she cannot easily, by "slight but necessary modifications" of the verse, adapt to her use. The whole passage reads:

"Wherefore hear the word of the Lord, ye scornful men that rule this people which is in Jerusalem. Because ye have said, 'We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us; for we have made lies our refuge, and under falsehood have we hid ourselves.' Therefore they saith the Lord, 'Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste [i. e., shall not flee to some other refuge]. Judgment also will I lay to the line, and righteousness to the plummet, and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge

shall pass through, ye shall be trodden down by it."—Is. 28: 14–18.

Is not history now here repeating itself? Is not Masonry doing just what the "scornful men" that ruled in Jerusalem did? Has not Masonry made lies her refuge, and hid herself under falsehood?

There are other instances of the omission of Christ's name in quoting from the Bible. In the opening of the Royal Arch Chapter (Mackey Rit. pp. 348, 349) II. Thess. 3: 6-16, is quoted. The words "In the name of our Lord Jesus Christ," (verse 6th) are omitted, and also the words "by our Lord Jesus Christ" (verse 12th).

The Artillery of Evidence.

BY ELDER A. D. FREEMAN

Among the most important features of the work we have before us, is that of showing that it is an incontrovertible fact that Masonry has been revealed by many, very many, of its own members, in multitudes of instances, and in numerous ways. This, I think, should be made as prominent and be regarded as important as any feature of our work, for this reason: There are many, very many, that affect to, or do really disbelieve that Masonry has been revealed at all. Now I believe that there is evidence enough that may be massed together, not only to convince even the willful unbelievers, but to silence those that affect to disbelieve; except such as have no respect for themselves or any body else, and hate all common or uncommon honesty. This reform can make no headway only so far as men believe, and when unwilling are made to believe by massing overwhelming testimony. This immense (for it is immense) pretended or real unbelief, induced by the false statements of seemingly good men, must first be removed from every mind before that mind can be wheeled into line with our work, or even to feel any interest in it, or any sympathy with us who are engaged in it. True, this has been a part of the work of all engaged in this enterprise; but I am afraid that its importance has been undervalued or not properly considered. Much has been done in this direction, and there remains much more yet to be done. By gathering all the evidence from the history of the past fifty years and more, by those capable of doing it, (and let every one lend a hand) the gainsayers and willful unbelievers will be overwhelmed as by an all enveloping avalanche and put to silence.

A. K. Richey, Northfield, O., writes: "I trust that this reform is the work of God and that it will increase and go on conquering and to conquer, until secrecy, unwarrantable organized secrecy, shall hide its head and cease wholly to exist, together with all kindred evils."

C. K. Bitters, Valparaiso, Ind., writes: "I will see about getting up a club soon."

The Relation of Churches to Social Reforms.

BY REV. A. R. MEDBURY.

Essay read before the Wisconsin Baptist Ministerial Union, met Oct. 9 h 1878, in the First Baptist church, Racine. (Official copy—see editorial note.)

In an age when undue attention is given to mere external culture and refinement, strong tendencies to overlook the real condition of the inner man of the heart usually prevail. At such times society and the churches are apt to attach too much importance to those transient upheavals of human feeling, commonly called moral reforms.

These reforms are too often animated by self-righteousness, and based upon the assumption that the Gospel of Christ is a failure. Not infrequently they attempt to displace the prayer meeting with the lodge meeting, and the Bible by some society manual.

But what does any "reform" amount to when it is but the confirmed continuance of a life of uncertain duration in rebellion against God. No man is secured against absolute degeneracy so long as his moral nature is poisoned by a love of sin. Circumstances may serve to restrain this sinful nature, or a mere change of circumstances may serve to develop the dormant evil in the worst possible form. Moral reform, based upon self-righteousness, is moral safety for no man. An evil put away outwardly, but still loved from the heart, continues the mastery over the whole man. Our difficulty does not lie in the love of any particular form of sin. All sin is kindred.

Many good Christians think that in attempting to reform men from special vices they are helping men to take the first step towards Christ. But all so-called reform supported by self-righteousness is a widening of the gulf between the sinner and Christ. The churches of the living God can recognize but one beginning of true reform. "Except ye repent ye shall likewise perish." "Except a man be born again he cannot see the kingdom of God." But when a man is born again he receives a nature, the vital controlling principle of which is holiness; and this nature is one of necessary and perpetual antagonism to the fairest forms or slightest degrees of evil. There is no point in the moral universe where infinitesimal evil can blend with infinitesimal holiness. A gulf great and eternally impassible is fixed between the two opposing principles, and spiritual regeneration alone will put a man on the right side of that gulf. The new life in Christ gives a man new aversions. He now loathes sin, not the outer form of some particular sins merely, but sin itself in any shape or without shape. If he is not set free from all his old habits at once, he is nevertheless set free from the dominion of sin when he is free from a love of it. New desires come with the new life. Since its germ is holiness, its aspirations must be holy. Not the kingdom of heaven with an ideal gladness is put first in this life, but "the kingdom of heaven and its righteousness."

Born from above a man's will begins to flow on willingly and gloriously with God's will, hence reform thus begun never goes backward, is never transient, because volitions in harmony with the Infinite will can never be transient or retrogressive.

It is written of the Christian "he" hath everlasting life. "Hath it," now? In the sense that henceforth and forever he shall exist and grow in holiness; as opposed to that moral and spiritual death which is existence, but existence in the love of sin, the bondage of its service and the bitterness of its eternal consequences. There are earthly reforms many, as there are earthly idols many. But as there is only one true and living God, so there is only one divine regeneration for earth or heaven. Here is the solitary beginning of all effectual reform. Regeneration is adapted and intended to make a new earth as well as a new heaven. It is God's method of reform. A true Gospel church is built upon this doctrine; built up of regenerated members, bound together and bound to Christ by the ligament of the new life. Hence such a church is the highest possible reform society on earth. Moreover that very doctrine of reform, and the distinct character of that divine benevolence by which Christ's church lives and which it teaches, puts such a church organically and utterly apart from every other moral, benevolent or reformatory society on earth. A Gospel church is placed in an attitude of vital antagonism to any moral scheme in which Christ is not pre-eminent, to any reform society based upon or animated by self-righteousness; to any benevolent organization, secret or open, all the benevolence of which is merely mutual commercial self-protection. What divine right has a church of Christ, or any member of it, to make yoke fellowship and oath-bound fraternity with any organization which opens its doors to men regardless of repentance and regeneration. The churches of Christ are sufficient of themselves in Him to furnish all the society any regenerated man needs on earth. This is the design of the church. However far Paul may have been made all things to all men that he might save some, he bore no unequal yoke with unbelievers; he held organized fraternal relations with the churches of the Lord Jesus Christ alone.

Because the Christian must work from a beginning, with motives and agencies, in a spirit, and for an ultimate end, all radically different from those of the average moral reformer, and radically different from the beginning, spirit, motives, agencies and ends, of any impenitent men or organization of impenitent men, for such reason the Christian cannot work effectually as a Christian, either in lines of benevolence or reform, if he be yoked up in organizations with confessedly impenitent men. Such yoke-fellowship necessarily sinks the Christian identity, banishes the Christ spirit, destroys the Christian aims, and even if Gospel agencies are used, it simply perverts them. Hence, for any Christian to attempt to work for social reform in any other yoke-fellowship than that afforded by the true church, is a fearful waste of time and opportunity, and power, if it be not worse than waste.

The believer in the Son of God knows that the only hope of rescuing this lost world, or any man in it, is one and inseparable with that love of God and man combined with that hatred of sin, which the new birth stimulates, and the New Testament church ever puts foremost. This alone of all moral forces can lay hold of the evil spirits of caste and dishonesty, hatred and malice, selfishness and pride, covetousness, drunkenness and lust, and all the legion by which our race is crushed and cursed, and thrust them forever out of human society. Other agencies may do something to hold the great forces of evil in transient check when such agencies can breath an air impregnated by the great Christian truths, and when such agencies are supported by strong indirect influences begotten of a radical Gospel and the leavening power of the true churches of Christ.

But if the mighty combinations of evil in the world are ever overcome; if sin is ever purged from the earth; if men are brought to pure unselfish living; to a blessed equality with all righteous diversity; to a holy and eternal brotherhood of love, it will be by those agencies, and those churches of the living God which ever work upon the broad radical plan of divine spiritual regeneration. Before this great truth, then, let every human idea and system of assumed moral reformation bow down, and let it reign to the complete subordination of pretended substitutes.

Above all let the churches of Christ stand together with solid front and eternal unity upon this question, whatever other men may think or say. Let Christians exalt the high calling of God and Christ more and more. Let every child of God "cry aloud and spare not, lift up the voice like a trumpet" everywhere, and tell men, not that they need a so-called reformation merely, but that to be effectually reformed and forever saved they must be born again, "born from above."

Notes from a Secedee.

It is a first principle in a lodge of Freemasons that political differences are held in abeyance and never allowed to be agitated there. I presume the claim can, in general, be justified. But in cases where all are agreed in the same political views, or, are supposed to be so, the rule is disregarded. "Politics are utterly interdicted in our lodges," is a Masonic axiom. Yet I have seen a lodge in its sitting, while the tyler and all the other officers were on duty, turned into a political caucus. One brother, I remember, proposed that the lodge should purchase all the paper within several miles of the poll, in order that the opposing party, having no paper on which to write votes, might be defeated. To that, it was answered that the "Old Major" would hold the poll open until paper could be procured. Further it was said that enough would be found among the blacksmiths and merchants who would give their unwritten day-books and ledgers, so that the scheme, good if it could be practiced, would fail. The predominant sentiment was that the gun if it was fired would kick harder than it would shoot.

In regard to religion, I never in my acquaintance with Masonry, encountered an assault upon any sort of it. So far as my knowledge goes, a large English Bible was a part of the furniture of every lodge. It was open and a square and compass lay upon it during the spell of its intensest cabalism. Both the Old and the New Testament are there; indeed, in the outdoor display of Masonry, an ostentatious spread of the Bible is made. I do not suppose however, that any doctrines get air within the walls of a lodge that would disquiet a brother who was a Jew or a Turk. What was offensive to me in the religion of the brotherhood was, not the religious quantity, of which there was a sufficiency, but the religious quanty,

God was reverenced above the "Worshipful Master" indeed as very far along in the higher degrees. He was spoken of as the "Great Architect." That appellation is, I know, very extensively applied to God—perhaps it is safe to say it is the prevalent one. In accordance with the notion concerning God which is discoverable in the appellation, is the work which he did in creation. He proceeded upon the Masonic scheme in laying the foundation of the earth.

Solomon has long been a declared Mason, and Job could never have had such conceptions as stand out in the twenty-eighth chapter of his book, if he had not taken the degrees—at least so I have heard Masons say—*Christian Statesman.*

Western College, Iowa.

This institution is situated in Linn county, with a good country in every direction, and in the quiet village of Western. It is accomplishing a good work for the United Brethren church and for all persons who share its salutary influence. It is thoroughly opposed to all secret combinations, and takes pains to inculcate the uncompromising principles of Christianity. It sent as large if not the largest number of soldiers to defend the Union, in proportion to the number of students in attendance, of any college in the United States; in consequence of which the College was financially crippled. The old debts have been paid, however, but it was done in part by borrowing money to pay them, and hence we are yet suffering from the terrible war through which we have been saved, but at the expense of much blood and treasure.

Now I appeal to all the friends of this church and school who can, to help us. There are many of our brethren who read the *Cynosure*, and members of other churches and friends who are in sympathy with its mission that will be glad to help build up this reform College. Let me say—without flattery—that no paper in this country has a better class of readers. How natural then does this appeal for help flow out from such confidence! When Prof. C. A. Blanchard's appeal was published in the *Cynosure* and *Telescope* for money for Wheaton College, it was bread cast upon the waters, which returned in about ninety days the good fruits of more than $20,000,—my heart rejoiced, and all the friends of reform were glad.

Two of our orators on last Commencement day made telling allusions to the wickedness of secretism as a growing evil. It is not too much to say that nine-tenths of the twelve thousand members of this church in the conferences co-operating with this College are opposed to secret societies. That there should be more enthusiasm and activity of all the opposers of this, the most dangerous of evils in this country, is but too apparent. We have a right to expect more efficient workers in this reform from our anti-secret colleges than from other sources. This warfare of truth against falsehood *must go on.* There is no release until victory or death. Cowardice and desertion are treason to our country and to Christ, the King of saints. We want soldiers to enter the field with their voices, their pens and their money. Western College represents one of the recruiting and drill stations which needs more strength. It takes money to build Gibraltars. But these we must have. Our enemies are strongly fortified. Truth will conquer, thank God.

Send drafts for large sums, money orders for $50 and under, and registered letters with notes and requests to M. S. Drury, *Treasurer, Western College, Iowa.*

Reform News.

New England Notes.

Terryville, Conn., Jan. 15, '79.

Dear Bro. Kellogg:—Because southern and south-western Connecticut had extensive commercial relations with the South, it was always pro-slavery and anti reformatory, while the northern and eastern parts of the State are quite the opposite. The political history of the State shows this and in its relation to the anti-secret reform the same is apparent.

January 4th I visited Derby and spent the Sabbath with I. J. Gilbert, a life-long reformer. I was introduced to the pastor of the Congregational church, who, though not a Mason, had no sympathy with those who "break a solemn oath and betray a sacred trust," and was altogether indisposed to aid me. An hour's talk, however, let a little light into his mind and he confessed the subject was deserving of investigation. Another Congregational minister here was a Mason and an Odd-fellow, and begged me not to lecture on the subject. He thought it would greatly injure the cause of religion. He earnestly defended Masonry and thought the Jews who belong to the lodge were greatly benefited morally by their relation to Christian Masons. The pastor of the M. E. church had been a Mason, but had not been in a lodge for twenty-five years. He thought that if I lectured on Masonry I would be in danger of being put into the river. I attended the M. E. church and on Monday evening lectured in a hall to about fifty intelligent men, and hope a good impression was made.

Next day I went to Beacon Falls and visited the place where I was born and the scenes of my childhood. The hills, brooks, and most of the old houses seemed scarcely changed. The lilac that grew by my mother's window fifty years ago, grows there still, though the house is gone. The school-house where I learned to read looks just as it did then. I stopped and talked with the teacher, an intelligent young lady, but found no one whom I had ever known or heard of. The little village (Straitsville) had greatly gone to decay, though the old church had been repaired and looked better than my recollections of it. Sadly sweet were the memories of childhood, and as I hurriedly reviewed the past, I asked myself if I would live over these fifty years since I ran and played here, and my heart said *no.* I am almost home. I have no desire to go back.

At Watertown I found intelligent sympathy in the pastor of the Congregational church, but could make no arrangements for lectures. At Woodbury a large Masonic temple is erected on a rocky bluff and overshadows the town. There are two Congregational churches, besides Protestant Episcopal and Methodist Episcopal. Rev. Mr. Noyes of the South Congregational church told me that he had taken the Entered Apprentice degree and was disgusted with it, but he could give me no help. I found quite a number of Anti-masons, but they feared the lodge more than the Lord.

At Waterbury Rev. Dr. Anderson, pastor of one of the Congregational churches, said that Masonry and Odd-fellowship were good institutions, and that he could see no objection to a religion of "pure theism," and that Anti-masons had "a morbid conscience." Rev. Dr. Beckwith, of the other church, thought all secret societies wrong, but had no desire to aid our work. He, however, wished me an earnest God speed.

At Terryville and Plymouth both the Congregational pastors expressed their sympathy. At Plymouth I preached by invitation in the forenoon (Jan. 12) and lectured on Africa in the afternoon. This church has been pre-eminently aggressive and reformatory in its character and history. I had a long talk with the widow of a former pastor, Rev. Mr. Hart. Mrs. H. is nearly 89 years old, and retains her mental and physical powers in a remarkable degree. She says they were settled here at the same time that Lyman Beecher was at Litchfield. During her husband's pastorate the Litchfield South Consociation met here and investigated the subject of Freemasonry. Several Masons were sworn and testified to the facts of Freemasonry. The Consociation condemned it, and recommended the church not to admit any more Masons. The church voted to do so, and that vote is still unrepealed. This was about 1831. There are a few Masons now in the church, but they gave me their lecture room last night, when I addressed an attentive congregation. Dea. Dunbar of this church is at 76 an active worker in this reform. I have arranged to lecture twice at Bristol and shall probably come back here.

Another month will probably finish my work in Connecticut, after which I expect to go to Massachusetts. May the Lord bless us, for "except the Lord build the house they labor in vain that build it."

Yours fraternally,

H. H. Hinman.

From the Secretary and General Agent.

Marion, Ind., Jan. 22, 1879.

A few days in this region has furnished me abundant evidence that previous labors have not been in vain. I have visited Fairview Wesleyan church and Union Chapel and spoken three times at each of these points. At Etna I found a protracted meeting in progress and thought it not best to hold meetings. In Van Buren I failed to meet Bro. Cochran as I had hoped, and not falling in with others interested, failed of appointments. I have been very kindly received by friends who have lost none of their interest in our reform work. I came here this morning and attended Friends meeting at 11 o'clock A. M. and a funeral service in the Tabernacle at 2 P. M. The deceased was one of the many unfortunate victims of strong drink, and the last farewell by the wife and children was sad to witness. He was but thirty-seven years of age and his death should be a warning to many who are traveling the same slippery path. I go this evening to spend the night with Bro. Isaac Elliott two and a half miles in the country, and thence to Jonesboro and Fairmount, where I purpose spending a few days as the Lord shall direct. I hear of the decease of Bro. Thomas Baldwin one of our true friends and work-fellows at Jonesboro, but have not learned particulars. People here as elsewhere feel the pressure of hard times, but have an abundance of the staple products of this fertile land. Bro. Hinman is remembered and inquired after with special interest. Should he return this way no one would meet a warmer reception among the friends. I hope to reach Chicago by February 1st.

J. P. Stoddard.

Michigan State Meeting.

Weston, Mich, Jan. 16, 1879.

Dear Cynosure:—I have just seen Bro. Stoddard's account of the State meeting at Adrian, and his recommendation about the 26th and 27th of February, and say, Let it be done. We are much disappointed at the result, but it was the week of prayer and if it had been carried out many could not have attended who would have desired to do so. I secured the insertion of a notice in the Adrian *Times*, with the promise of the editor to be present, and also a notice in the Michigan *Christian Herald* of Detroit, the Baptist paper of the State, besides writing several letters to friends in regard to the meeting. Was in town Tuesday and Thursday, but saw only D. B. Hecker of Ogden, who is a true yoke-fellow in the cause. I hope the suggestions of Bro. Stoddard will be acted upon at once. Have the bills printed at least two weeks before the meeting and sent to reliable friends in various parts of the

State with plenty for distribution in Adrian. The matter of finances is a very important one. Let our friends obtain all the help they can in their several locations, and send or carry it up to the treasurer of the convention. No reform that ever blessed the world was carried on without a sacrifice of time and means, and this is no exception to the rule. Yours, etc.,

C. QUICK.

A Good Platform.

OAKLAND CITY, Ind., Jan. 13, 1879.

EDITOR CYNOSURE:—In order to strengthen and facilitate true reform in southern Indiana, we have organized the American Christian Association of Gibson County. As yet we are independent of the State Association. Thus far we have been blessed with the very best of consequences, and a glorious future seems to be dawning. The object of this Association is fully set forth in Art. II. of the Constitution, which is here given: "Its business and object shall be to expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption.

Article I. of the by-laws reads as follows: "The membership of the American Christian Association shall consist of the persons incorporated, together with those whom they shall from time to time elect to increase their number or to fill vacancies. Any person recommended in writing or orally by two members of said Association, who is in sympathy with its objects, and who shall receive a two-thirds vote of the members present, shall be declared elected." "Belonging to a secret society, denying Christ, or immoral conduct shall forfeit membership in this Association."

The third clause in the platform of the American Party, to our minds is the true policy on the temperance question. The officers of the Association are elected for a term of four months, when their successors are chosen. This Association will meet on the first Thursday of each succeeding month, at 2 o'clock P. M., at their principal place of business, for the performance of such duties as may be required at their hands.

As the business and object as well as what it takes to forfeit membership in this Association has been given, it may be ae well to enumerate some of those conditions of mortality which do not forfeit the privilege of membership. The candidate need not be twenty-one years of age. He may be free born, or he may have been born a bondsman; he may be of able body, and "of limbs whole as a man ought to be," or he may be blind, lame, halt, decrepid, in his dotage, with one arm, with a crooked knee; and with whatever other unhappy conditions of body that might befall him, in which case the charities of a Christian people would be extended to him. He should have the desire in him, well cultivated, to pay all just debts and make none that could be avoided. Love truth for the sake of truth. Fall out with no man on account of difference of convictions.

W. L. LEISTER, *Cor. Sec.*

From Philo Elzea.

Jan. 20, 1879.

EDITOR CHRISTIAN CYNOSURE:—It is now about three weeks since I left home to begin a winter's campaign against secrecy, the foe of our country and of humanity.

I have not accomplished as much as might be desired; but after receiving substantial tokens of friendship on the road, reached Lockport on Saturday evening and put up with Father Preston whose heart and hands are open for the advancement of this cause.

With a note of introduction and recommendation from him, the next morning (Sunday) went to Homer four miles distant, saw some friends, made arrangements, and announced for a lecture on Monday evening, when there was something of a congregation, but on Tuesday evening it fell off considerably and no further effort was made. The church in this place is Congregational and professes to be anti-secret, but the members seem to be afraid to have the subject discussed for fear it will take a political turn and lessen the number of votes of the Republican party, not recognizing the fact that the lodges control the parties and that lodge ties are stronger than party, and that lodge men of whatever party will work together, rather than that dear brethren shall be left to suffer.

I stopped next three and a half miles north of Wilmington and gave one lecture about five miles from that place, then left and reached Norton, Kankakee county, on Friday evening and Saturday saw two of the trustees of the M. E. church who readily gave consent to have lectures in their church two and a half miles from the village. This was in the morning. It was their quarterly meeting day and in the afternoon they added two to their number of trustees, and then went back on what had been agreed to in the morning. But I am told that the two were manly in insisting that their engagement ought not to be interfered with, but were overruled. I am confident that the minister gave his influence against the lectures, though he told me that he was not and never had been a Mason, though he did not tell me that he had never belonged to any secret society. The lecture was changed to the Wesleyan Hall, where four lectures were given to good houses, I think with good effect,—one on the religion of secrecy.

Arrangements were made to give a course of lectures in what is known as the Johnson school-house, but only one is given and I leave to go into Putnam county.

For the war,

P. ELZEA.

Correspondence.

Cheer on the Van Guard.

DEAR CYNOSURE:—It is too late to wish you a Happy New Year, but not too late to wish you well. Your weekly visits, fraught always with interesting news to me, are more welcome than those of any other paper I take up. May God who has given you and the cause you represent such victories, continue your life and add to your conquests.

Your boldness in attacking wickedness in high places is criticised by those who would "deal tenderly" with Absalom.

Masonry is the parent of all organized secrecy, and without the pale of all decency, and therefore the language used in opposing it should give no uncertain sound. Every report of each piece of ordnance should dissipate all hope for quarter. What are you fighting? How few of us, even readers of the *Cynosure*, know, and too few care to know the hugeness of this the greatest enemy the church has. What vast numbers of intelligent men and women who would be ornaments to and workers in the church of Christ, are swallowed up body and soul, bound hand and foot by horrid oaths which they consider more sacred than even their duty to God.

Then the *few* of them who do unite with the church, it may be for pecuniary motives, or the label necessary to ship their offspring through respectably in a Christian country, so effectually close the lips of the ministry, that the uninformed, hearing all for, and nothing against, are rather prepossessed in its favor, and are astounded if you drop a hint of their "Baal worship" and hellish practices. God bless your publishing house in all its interests, and the brave men who under your auspices go out with their lives in their hands to battle for the Lord and his Anointed against those who plot secretly to break his bonds and cast off his cords!

I know there are those who prefer praying to fighting. I prefer both.

The Amalekites were receiving hard knocks while Moses' hands were held up. Nathan's recital of the "ewe lamb" story set David to judging others, but the "Thou art the man" brought him to his knees. In all of the Israelitish journey from Egypt to Canaan, the people were only once told to "*stand still* and see the salvation of the Lord," and Moses took the responsibility of that, together with the advice to "hold their peace" and God would do their fighting. What a rebuke to Moses is couched in the "Wherefore criest thou unto me" and doest nothing? "Speak unto the children of Israel that they go forward." Every one must do something in this emergency. Go to work yourself and "lift up thy rod and stretch out thy hand over the sea," and when all are engaged in watching and working and praying, the angel and the pillar which were their pilots, became their rear-guard —light to them and darkness to their enemies.

God has never ordained that such systematized iniquity shall be overthrown by prayers only, and much less by that general kind, void of all relation to either disease or specific.

Lately I was told by the editor and publisher of a church organ (which church professedly fellowships no secretist) that he did not approve of this ding-dong *Cynosure* policy, inasmuch as it would tend to harden good lodge men (save the mark!). There is not a Mason who is intelligent and active in Masonry on the face of the earth that has not metamorphosed himself into a "wolf" by his selfish and ungodly oaths, either knowingly or by inexcusable ignorance, and hence not fit to be amongst "sheep." How can you harden such men? I believe I cannot recall an instance in which the plain home thrusts of law on Gospel principles ever either turned out or kept out any one from the church, to the regret of that apostle who uttered it. The absurdity of mincing any denunciation of Scripture in presence of a man who, while pretending to "present his body as a living sacrifice," has already sold from one to thity-three mortgages on its members to the powers of darkness, is too palpable for argument.

Go on, fearless *Cynosure*, and great-hearted lecturers; keep slinging your "smooth" stones, chosen from the "brook" of God's Word. What if you are esteemed but "striplings," —when you return with the "Philistine's head" in the one hand, and the dripping sword of divine truth in the other, your prowess must be acknowledged. You are holding on high a stupendous fraud on the world, the church and the souls of men, for the execration of ministers and people, and if you do not reap the full harvest in your day, you shall live in the laudations of them that complete your unfinished work. The congratulations of *men* are good and useful. They are but the "angels" on the "ladder." The Lord that stands above it is your director. He only can say, "I am thy God and thy fathers' God," and "I will help thee." JOSEPH MCKEE.

Church Fairs and Christmas.

BRODHEAD, Wis., Jan. 14, 1879.

EDITOR CHRISTIAN CYNOSURE:—I peruse your columns with deep interest, not only for the firm, pronounced objections to secret societies, but for the plain, outspoken utterance against church festivals and theatrical performances and the very many foolish and wicked appointments tolerated and encouraged by the churches of our Lord and Sav-

icur Jesus Christ. Reading a communication from Joseph McKee with the heading, "Church Fairs in Allegheny City, Pennsylvania," in the *Cynosure* of Jan. 9th, I made up my mind to do what a score of times before I had been inclined to do, but for want of ability I felt constrained to desist—to put on record on the pages of the *Cynosure* my disapprobation of these things. I have often expressed my views of these things in the church where I hold a standing and among mine acquaintance.

The writer alluded to above says: "You could hardly attend service in any one of the six churches in Allegheny and not hear a dissertation on their low and ebbing spirituality by the ministers who are first and last in promoting these ridiculous side shows." And the land over we hear the doleful lament. "O how low the vital and spiritual life of the members of our church. What can we do to elevate spiritual piety among our membership, especially the young?"

One thing can be done; we can cease from doing these foolish things. "Put away the evil of your doings from before mine eyes; cease to do evil; learn to do well."—Isa. 1: 16, 17. Cease to patronize these ridiculous and absurd doings. This would remove one of the obstacles to a higher tone of spiritual life in our churches.

"Even Christmas," says J. McK., "a popish ordinance usurping the time of the regular weekly prayer meeting, to Christians almost sacred [to the spiritual quite] for the purpose of catering to the flesh." Not only popish, but it dates back to heathenism, and this day is seized upon to exhibit the Christmas tree, the fish pond, Jacob's ladder, the ship, etc., etc. But I forbear. I am soul-sick and must withdraw from the scene. And pray, O Lord, for Zion's sake, turn the captivity of thy people. O Lord save from utter desolation.

The brother above named says in conclusion: "Among my brethren I stand almost alone in this matter, and perhaps am in darkness." It is well for us to examine faithfully our position and have our minds open to conviction. I feel at times that I am almost alone in these matters. But I call to mind the prophet Elijah under very peculiar circumstances, when he said, "and I am left alone." "I have reserved to myself seven thousand men who have not bowed the knee to the image of Baal," was the answer of God to him. "Even so at this present time also there is a remnant according to the election of grace."—Rom. 11: 3, 4, 5. Thus saith the Lord, and may it fill our hearts with peace and encouragement! "Nevertheless the foundation of God standeth sure, having this seal. The Lord knoweth them that are his. And let every one that nameth the name of Christ depart from iniquity."—II. Tim. 2: 19.

DENNISON ALCOTT.

THE INDEPENDENT ORDER

OF

GOOD TEMPLARS.

A FULL ILLUSTRATED EXPOSITION OF THE ORDER.

(Copyright 1878 by EZRA A. COOK & Co.)

IV. ODE.

AIR—See Musical Fountain, page 34.

Come and join us in our pleasures,
We are seeking purest joy;
In pursuit of richest treasures
We our moments here employ.
Come and join us in our labors,
We are working for the right;
Come and join us, friends and neighbors,
In the temp'rance cause unite.

Guided by the voice of duty,
To the poor and outcast go;
And let manhood, youth and beauty,
Join to banish want and woe.
Come and join us, etc.

Joy of doing good is ours,
Joy of saving souls from woe;
Joy of planting fruits and flowers,
Where the thorns of evil grow.
Come and join us, etc.

PRAYER.

Chaplain. Now may kind Heaven smile upon us once more. Father of all Mercies! God of all Grace! Thou who didst say that "inasmuch as ye did it to one of the least of these, my brethren, ye did it unto me," fill us now, and so long as we shall live, with such a measure of Divine Love that we may cheerfully do thy will, especially unto those who have been robbed by intemperance of everything dear to the human heart. And may it be the mission of those who now stand so strong in faith and hope to-night, to go forth from this sacred altar to comfort the afflicted, lift up the bowed down, carry sunshine among those who sit in darkness, and scatter the rich blessings of overflowing souls everywhere among those so sadly cursed by the foe of all mankind. Fill our hearts and souls with this overflowing charity, for the sake of him who taught us, by his example, to love even our enemies; and may our lives, like his, ever praise thee. Amen.

Degree Templar. Brothers and sisters, we kindly greet you at this altar; and we believe that when the ceremonies of this degree are ended you will say, "it is good for us to be here."

In this degree we teach our duty unto others. However strong may be our resolves to abstain forever from the use of all that can intoxicate, we still are in danger of falling, if we forget the welfare of those around us. You have been useful members of subordinate lodge; you have been true Templars of Fidelity, *true to yourselves;* will you now pledge us your aid that you will be true to HUMANITY, and will *work* for the redemption of all men from the curse of intemperance? [Candidates answer.]

Degree Templar (three raps, all rise.) You will place your right hand upon your hearts, and assent to this our solemn

OBLIGATION.

You having already taken our obligation, do solemnly promise to keep the same inviolate, and never to reveal the words, signs, grip, signals, or other private work of this degree to any one, except in a lawful manner. And *you* promise to do all *you* can to carry out in life and work the charity we here inculcate, and further promise to protect and defend each and every member, so long as *you* shall live.

Degree Templar (one rap, all but officers seated.)

Chaplain. God help you to glorify him, by raising up fallen humanity.

Vice Templar. Angels will rejoice, as you fulfill your noble mission of saving souls.

Past Degree Templar. Desolate homes shall bless you, and desolate hearts be made glad, as you redeem the lost.

Degree Templar. And in saving others you save yourselves.

[While the ode is being sung, the officers retire to their respective stations, and the Marshal advances with the candidates to the chair of the Degree Templar.]

V. ODE.

AIR—"Greenville."

Onward, still to duty pressing,
Now we find a sweeter tie,
Blessed bond of charity—
It with rarest gems may vie.

Every virtue round this clusters,
But amid them all it shines,
Peerless, as a lustrous jewel,
Set midst rubies from the mines.

Degree Templar. My brothers and sisters: From the Temple of Fidelity you come to us to learn more of duty. Nobler you come, having kept your vows, for self-conquest is the noblest victory achieved on earth. "He who ruleth his own spirit is greater than he who taketh a city." But remember one more truth—and let it sink into your hearts and influence you *while you live*—SELFISHNESS ALWAYS DEFEATS ITSELF! There is no escape. We cannot live to ourselves; we are destined to influence others for weal or woe. The human family is one common brotherhood. Each member of that family has an interest equal to your own. The humblest man is your brother. The most degraded woman is your sister. By so much as they have fallen, by so much are you injured. As you elevate them, you elevate yourself and those near and dear to you. You suffer, I suffer, society suffers, by the loss of its most insignificant member; while all are benefited by the reformation of the most despised among us. We are so interwoven into the fabric of society, that not one fibre can be influenced for good or evil, without such influence extending to all in contact. To melt the stony heart; to build anew the fires upon the heart's almost ruined altar; to teach duty and the way to discharge that duty; to re-vivify the soul, and nerve the arm to deeds of benevolence; to educate our members in the principles and practice of a Christ-like charity, is the object of this degree and its teachings. To render the subordinate lodge efficient in rescuing and saving *every* unfortunate victim of the cup, is our noble mission.

The Marshal will now introduce you to the Chaplain.

Marshal. By direction of our Degree Templar, I present these friends for instruction.

Chaplain. "God hath made of *one blood* all nations that dwell together upon the face of the earth." The same heart, the same feeling soul, in its essential attributes, is the gift of Heaven to each human being. Love of life, of home, of friends, of children, of country, of the same Supreme, characterizes all.

To all, the voice of Divine wisdom is "YE ARE MY PEOPLE" saith the Lord. To educate the ignorant, refine the gross, make virtuous the depraved, is the duty of the patriot and the Christian. Heaven's displeasure rests upon neglect of duty, and chastening always follows.

The Divine Word teaches us a positive duty toward every member of the human family. "Who is my neighbor?" asks Holy Writ. "A certain man went down from Jerusalem to Jericho, and fell among thieves, who stripped him of his raiment, and wounded him and departed, leaving him half dead. And by chance there came down a certain priest that way, and when he saw him, he passed by on the other side! And likewise a Levite, when he was at the place came and *looked on* him, and *passed by* on the other side! But a certain Samaritan, as he journeyed, came where he was, and when he saw him, he had compassion on him, and went to him, and bound up his wounds, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence and gave them

to the host, and said to him, take care of him, and whatsoever thou spendest more, when I come again, I will repay thee."

Which, now, of these three, thinkest thou, was neighbor to him that fell among thieves?

Vice Templar. He that showed mercy on him.

Past Degree Templar. He that showed mercy on him.

Degree Templar. He that showed mercy on him.

Chaplain. The Divine injunction is, "*Go thou and do likewise!*" Paul, the great apostle, says, "Who is weak, and I am not weak?" "By the grace of God, I am what I am!" It is this sinking of self, this self-abnegation, and this recognition of equal worth in a weak or fallen brother, that Heaven so richly rewards. Christ looked with compassion even upon a Magdalene, and looked her sins away! You and I have a mission to perform in this temperance field. Wrecks of humanity lie scattered all around us. It is the mission of this order to save such. All classes call upon you for aid; each victim, high or low, rich or poor, has a claim upon you.

By the love you bear yourself, by the love you profess for your Saviour, by love of home, kindred, country and humanity, I charge you not to forget your brother with whom you walk side by side to a common destiny.

Degree Templar. Marshal, you will now conduct the candidates to the altar. Please sing the ode, "Am I my brother's keeper?"

Degree Templar (three raps, all rise.)

VI. ODE.

AIR—"Balerma."

Am I my brother's keeper? Yes.
Bound by the social ties
Which link us to our fellow man—
Can we his soul despise?

Then turn, oh! turn a brother's lips
From drink's destructive snare;
Allure his steps t'ward heavenly rest—
God's smile will greet you there.

Degree Templar (one rap, all but officers seated.) [The Vice Templar will advance and meet the candidates at the altar.]

Vice Templar. My sister! My brother! May kind Heaven give you of its richest stores, as you come and go on your errands of mercy. Welcome as workers in our Temple of Charity. [Gives the hand of welcome.]

Need I say more to kindle in your hearts "that charity which suffereth long and is kind; which is not easily provoked; which is not puffed up; doth not behave itself unseemly—which *thinketh* no evil?"

You have heard, from other lips, the general lessons of this degree. We now wish to come *home* to *practical* charity. If your relations to the outer world, to even the outcast, are so near, so binding, *how much more* sacred the relation in this family circle, in this band of brothers and sisters? Bound by fraternal and social ties, banded together for the moral elevation of all who come within these sacred walls, it is our duty to cherish each other, give the word of encouragement, of gentle chiding, of friendly rebuke and fraternal counsel, and thus live up to, and *live out* the solemn obligation to which we gave our sacred word.

Wealth may be lost and gained. Misfortunes may come upon us, but ere long the skies are bright once more. Death comes and takes the dearest household-pet, and time kindly heals the bleeding heart. But *honor*, *reputation*, *character*, in value weighing down the wealth of ten thousand worlds, the priceless jewel of earth, when once tarnished, what in the whole world can restore its former purity?

And does it require some mad, rash act to do this? Nay! A careless word, a hint, or a whisper from the perjured lips of the vile! Against *such* a word, such a thought even, we warn you. Each brother here is a brother for you to sustain, respect and defend. Each sister is your sister. As you loved your mother, protect, cherish, venerate her reputation in your sister. Let the good name of each be your good name, and sooner fall yourself than allow another's name to be tarnished by the tongue of the thoughtless, or the lips of those who speak guile.

We meet here to learn duty; to receive encouragement from others; to do good to each member of our family circle; to add to the happiness of those who gather around our altars. We go from here to work, and as we become strong *here*, we work efficiently *there*—hence our meetings should always be harmonious, social: a *true* family re-union, wherein not a single member is slighted; not one is wronged; not one even suspected. What weakens human endeavor so much as discord or lack of confidence in us at home? What makes us all so happy as children, so encouraged and stimulated as youth, so strong for usefulness as men and women, as the love of all at the home altars? Then remember kindly these words of admonition, and be true to your vows, and to each member of this fraternal band.

We need this strength, my brothers and sisters, for vast is the work before us. We plead for your soul's best efforts to save the wife's heart from its bursting agony at the loss of the once kind, noble man, to whom she promised the wealth of her young heart's love. He is a fallen brother to-day—that once noble man! He never spoke an unkind word to that devoted wife, when sober. No man loved his children better than that kind-hearted father, when not under the influence of the demon of drink—now they hide at the mention of his name. Flowers once bloomed around his cottage-home; the library, the pleasant parlor, the family altar, the happy circle around the cheerful hearthstone—alas, they live only in bitter memories now.

Such is the fate of thousands and tens of thousands in our otherwise happy land to-night. Desolate homes! Aching hearts! Blasted hopes! Ruined reputation! Dying wives! Heart-broken mothers! Starving children! Weeping friends! Such is the record, outside these walls. What a contrast to the peace we here enjoy! Let this calm moment be but the precursor of active work to *seek* and to *save* as you go hence. Remember the lessons you have taken, the instructions you have received, and seek out and save your brother, your dying sister, the father, the mother, and the worse than orphaned children cast out upon the angry sea of life from the family wreck. Remember well what you have heard; study well our plans as they shall be revealed to you; and *never* forget that *you* have a mission *none on earth but you can fill!*

I plead for the little waifs of the street, dying in heart for a mother's love; I plead for the boys and girls, homeless and friendless, whose father *might* be saved; I plead for the old mother whose only son is *not* now the staff upon which she fondly hoped to lean in her declining years; I plead for the wife, who still hopes at times that the dreams of her girlhood may yet be realized; that that broken family circle may be re-united, that broken altar rebuilt, that man reclaimed! We beg you, in Heaven's name, to *work* with us to save and redeem him! A crown is just above thy brow; reach out, and *down* if need be, and save thy ruined brother, and the angels will crown thee with a wreath of immortal bloom!

Degree Templar. Marshall, you will now conduct our friends to the Past Degree Templar. Please sing the ode—"Meek and Lowly."

Degree Templar. (Three raps, all rise.)

VII. ODE.

AIR.—"Charity." (A set piece.)

Meek and lowly, pure and holy,
Chief among the blessed three,
Turning sadness into gladness,
Heaven-born art thou, Charity!
Pity dwelleth in thy bosom,
Kindness reigneth o'er thy heart,
Gentle thoughts alone can sway thee,
Judgment hath in thee no part.

CHORUS.—Meek and lowly, pure and holy,
Chief among the blessed three,
Turning sadness into gladness,
Heaven-born art thou, Charity.

[*To be Continued.*]

OUR MAIL.

Wm. Hargrave, Independence, Kan., writes:

"This place is overrun with the lodge to a very great degree. You can scarcely meet a man who does not belong to some one of these dark orders, and many boast of belonging to all of them."

J. S. Yaukey, Fayetteville, Pa., writes:

"My prayer is that God's Spirit may strive mightily with the hearts and minds of the people, so that they may see clearly their duty in reference to secret societies, and be prompted to action."

John J. Swain, Viroqua, Wis., writes:

"I have only three or four copies of the *Cynosure* on hand, the balance being distributed; some going one way, some another. The *Cynosure* is read in our postoffice by some of the Masons. I think the effect is good, as they don't seem to be as much interested in the lodge meetings as they used to be. Mr. Hinman's lectures here I think have done an immense amount of good. I wish that we could have another lecture here. Some of the Masons have tried to frighten me by sending me written threats on valentines, etc., but I am here yet."

N. Bourne, Cedar Rapids, Ia., writes:

"From all I can learn Bernard's Light on Masonry is the best official authority extant."

John Compher, Smyrna, O., writes:

"I have no fear of defeat, I believe the cause we advocate will ultimately triumph for I believe Jesus, the King of glory, is at the head of it, and will lead us to victory. I have an Odd-fellow minister almost or quite converted. I gave him Sarver's sermon to read, and Rev. J. W. Bain's little book, and some others, and I think the victory is about won with him. If we could only get them to read and hear, I believe hundreds would leave, and thousands would stand aloof from the lodges."

T. L. Moore, Milneraville, O., writes:

"I take a great interest in the *Cynosure* and the cause it supports. I have worked in this since 1826. I am now nearly eighty years of age. I have had time and opportunity of knowing the danger of secret organizations. M. A., who sends fifty cents for circulating tracts, is between eighty and ninety years of age. She is an earnest and fast friend of the cause. I know she has done much to further it. She can do much, for she is an earnest, sincere Christian. Such a one has power with God, like Jacob of old, and will prevail. * * I worked through the discussion of Masonry from 1826 to 1833, when Joseph Ritner was elected Governor of Pennsylvania. I saw the lodges sold and rented as the best that could be done with them. I took the first Anti-masonic paper published in Ohio. I wore the harness till I saw Liberty triumph in part, for there is yet work to do. I uphold all true reforms. I hate shams. I love the Anti-masonic cause, because it is a reform much needed."

John Milner, of Greenfield, O., writes:

"I had a talk with an M. E. preacher the other day, and he told me that he was a high Mason, and that it was all taken from the Bible. Where the Bible was not known Masonry was not known. I never heard two Masons tell the same story about the craft. What do the two letters "A. L." mean on the Masonic temple?"

They are the initials of the Latin words, "Anno Lucis," meaning the year of light, that is the creation of the world, from which Masonry begins to date.

P. N. Clapsaddle, Ilion, Herkimer Co., N. Y., writes:

"Some who have read the paper would like to take it * * but dare not exercise their right for fear of the lodge."

Rev. R. J. Thompson, El Paso, Sedgwick Co., Kan., sends the subscription of Wm. Swaney, and writes:

"Less than one year ago Bro. Swaney renounced the Masonic lodge, and by a profession of religion connected himself with the United Presbyterian church. O that the ears of all true Christians within the lodge were opened, that they might see that it is impossible for them to practice the rites of paganism in the lodge on week nights, and then acceptably practice Christianity and worship God on the Sabbath. Paganism and Christianity are antagonistic. They cannot be mixed any more than water and oil. We must love God supremely and worship him only. Otherwise our services will not be acceptable to God nor profitable to us."

The Christian Cynosure.

CHICAGO, THURSDAY, JAN. 30, 1879.

THE CHRISTIAN STATESMAN has a very sensible article on those women-suffragists who have lately visited President and Mrs. Hayes to plead against the anti-polygamy law of 1862, without saying a word against polygamy itself. Such women stand related to polygamy and concubinage as jack-masons do to the lodge; with this difference, that they are *women*. It is a matter of great patience to hear ministers and members of churches criticise and oppose those of us who are seeking the overthrow of the lodge; but who are careful to say not one word for or against it which would please or displease an Anti-mason or a Mason. There is a depth of meanness in the moral status of such a person, which makes them disgusting to the Infinite God, as "neither cold nor hot." But a WOMAN neutral on polygamy, is an object of loathing to men and angels as well.

GOD IN THE CONSTITUTION.—We have just received an exceedingly able letter from A. M. Milligan, D.D. of Pittsburgh, Pa., answering questions proposed to him and others on the relation and bearing of the Supreme Court's decision in the polygamy case. We shall insert and try to answer his letter next week. Yet I tremble some at the thought of attempting an answer, in the face of all history that the nearer conscientious men are together when they start into controversy the farther they are apart when they quit. The discussion however will do good by calling attention to a grave practical matter on which the destiny of our country largely rests. Of one thing Bro. Milligan may rest assured, I have thought too long and spoken too much on the "Religious Amendment" to go back on those who are striving for it, among whom I count myself.

THE MASONIC PRESS — COLORS HALF-MAST.—Albert G. Mackey, M. D., whose name has for years appeared as editor of the *Voice of Masonry*, Chicago, disappears, leaving his associate, John W. Brown, sole "editor and proprietor" of the *Voice*. The July number of this large and well-printed monthly, 1875, says that it has absorbed into itself the following Masonic publications: The *National Freemason*, Washington, D. C.; the *Freemason*, St. Louis, Mo.; the *Evergreen*, of Iowa; the *Masonic Mirror*, of California; the *Masonic Mirror*, of Texas; the *Masonic Trowel*, of Illinois, and the *Masonic Tablet* of Mississippi. Since then one or two other Masonic papers have given up the ghost, or rather their ghosts have taken refuge in the *Voice of Masonry*. And now, January, 1879, A. G. Mackey, whose prolific pen used to fill half its pages, more or less, glides quietly out of the editorship without saying "good-bye." Let no one suppose this means the speedy death of the lodge. Neither literal nor spiritual brothels exist by arguments and types; but by lures addressed to lust; and all error is shifting as the sand.

INCIPIENT DIVORCES. — Twenty-five wives sent up petitions to the noon prayer-meeting in Farwell Hall one day last week for unconverted husbands. Of course there is no means of knowing, but probably every one of these men belonged to the lodge. A few years since I was in a mission meeting to take measures to form a new Congregational church in Chicago. A committee reported on the ground forty-five women ready to join the church and not a husband of them all, ready to join with his wife. The pastor of the church whose mission this was, is a weak and voluble good man, who knows and sees the evil and ruin thus working among his people, but is like those good kings of Israel who "did *right* in the sight of the Lord," nevertheless the high places were not taken away, "the people still burnt incense in the high places." O for a good Josiah for a single year!

MASONIC HOLINESS.

We notice in the *American Wesleyan* and also in the *Free Methodist* that Messrs. Inskip and Macdonald of the National Holiness Association, have formerly been Masons and have taken many degrees. By their published statements it appears that they have retired from the lodge but say nothing to condemn it, or warn ignorant young men against it.

There are these objections to such a course:

1. By the maxim "once a Mason always a Mason," which is as much a part of Masonry as the oath of any degree, those brethren *are* Masons till they renounce.

2. By refusing to reveal the ritual they show that they feel bound by their Masonic oaths, and so are Masons, for the oath makes the Mason.

3. If the reason for their leaving the lodge was good for them, it is good for others, and not speaking against the lodge they "keep back what is profitable," shun to declare all the counsel of God, and so are living in sin.

4. By saying in their paper that they wish "bad men in the lodge may become better," they imply that they can be good enough Christians without leaving the lodge. And this is a complete defense and justification of Masonry.

It is fearful to see what havoc the lodge has made in the moral nature of these men; that they can swear to conceal crimes, swear oath upon oath, keep those oaths and at the same time profess holiness!

THE NEW EVANGELIST.

I have to-day (Jan. 22d) attended at Farwell Hall and heard for the first time, the new evangelist, Rev. G. F. Pentecost. He resembles Mr. Moody in his physique, except that he is a little below him in stature. He attends and leads the noonday prayer meeting in Farwell Hall, and labors with and at the call of three churches on the West Side (Chicago.) The meeting to-day was marred, a little, by two good old gentlemen, who loved to talk better than others loved to hear them, and weakened the impression of what the evangelist said. But what he said was good, and it is to be hoped a general attention to religion will result from his coming. The singing of Mr. Stebbins is rather better than Mr. Sankey's, but not so pious, quite.

Our readers will remember that Mr. Pentecost, in Hartford, Conn., a year ago, said that he had been a Mason but thanked God he had left the lodge. After that, in Providence, R. I., he was reported to have toned down his testimony against the lodge, observing that he was a Mason, on the principle "once a Mason always a Mason," but he gave some general advice against the lodge on the score of time, etc., etc.

If this writing should reach the eyes of Mr. Pentecost, or any of his advisers, I beseech them, as Paul did, to "suffer the word of exhortation." A man conscious of murder would be rejoiced to find himself only indicted for horse-stealing. Freemasonry is worse than wasting time. It is a mass of falsehood, swindling, blasphemy and idolatry. It shows, by its prevalence and power, that its nature is exactly the same with those secret rites of which Moses said (Deut. 14: 6-8, 9):

"If thy brother, the son of thy mother; or thy son, or thy daughter, or the wife of thy bosom, or thy friend which is as thine own soul, entice thee secretly * * * thou shalt not consent unto him * * * neither shalt thou spare; neither shalt thou conceal him. But thou shalt surely kill him. Thine hand shalt be first upon him to put him to death; and afterward the hand of all the people. Thou shalt stone him with stones that he die; because he hath sought to thrust thee away from the Lord thy God."

The crime thus fearfully punished was none other than that practiced in lodges at the present day, viz, ceremonies without Christ.

Now the Rev. Mr. Pentecost has practiced these rites of false worship, which leave in the soul a taint of corruption, a mesmerism of Satan, which nothing will wash out but repentance, including confession, and the blood of Christ. We are never cleansed till we confess. "But if we confess our sins, God is faithful and just to forgive us our sins, and to *cleanse* us." And confession is a serious business, not lightly done. I have dealt with five men who quit the lodge and joined the church. In my fear of going too far, I only insisted that they quit the lodge, but did not insist on their testifying against it. They have all suffered loss, and stumbled, and one or two have gone back.

The practical, prudential question is, 'Shall an evangelist or other public man, by coming out against the lodge before a sinful, ill-informed multitude, drive them beyond his reach and power to do them good?' Such questions must be decided by each one for himself, alone with God. And no man must "JUDGE" his brother in such cases, but only *advise* him as best he can.

In the present case, the multitude have more or less light. When Mr. Pentecost said in his remarks that "Baal worship was practiced to-day as of old," many persons in the hall, who have never acted with us, supposed he meant the lodge. If he *did* mean the lodge, and did not say so, he plainly felt that "fear of man that bringeth a snare." Christ *never gave hints* while dealing with souls. He made himself definitely understood. Heaven and sin and damnation are serious, practical, eternal realities; and the least flinching to make himself understood, if perceived by the hearers, will harden their hearts and grieve the Holy Ghost.

Meantime we hope every reader of the *Cynosure* will, on reading this article, offer up prayer to God for Chicago and the young and interesting evangelist now here. If any man on earth needs to be surrounded with invisible "horses of fire and chariots of fire," it is this evangelist. Let all attend his meetings and "pray without ceasing." Christ is near us.

ALMOST CONVERTED.

The *Voice of Masonry*, now the chief printed exponent of the lodge in the United States, with the silent vanishment of A. G. Mackey from its staff and columns, has taken a new departure and seems almost ready to "experience religion." Take the following specimens from the elegant January number just out:

On page 1st, article "Our Anchorage," the writer, Cornelius Moore, says he has taken between forty and fifty degrees and, "In all these different Masonic bodies and organizations, as well as in each particular degree and grade, I have found the Holy Scriptures to be the great light of Masonry." And that there may be no doubt what he means by Holy Scriptures, he says: "More than forty years ago, when I presented myself at the door of a lodge * * I was met by a member sent from within with a copy of the Holy Scriptures in his hand. Presenting it to me he asked in what light I regarded that book. I said, 'It is the Bible, is of divine authority,'" etc., etc.

On the next page, same article, Mr. Moore says:

"Now suppose we omit 'Holy Bible' and insert 'Koran' [in the definition] will the Grand Lodge of Illinois or the Grand Lodge of any other State admit it to be a legal lodge? * * Who would give anything for Masonry, with its unusual claims and high pretenses, if that book were omitted or another substituted for it?"

"But I am met with the assertion that such a doctrine destroys the universality of Masonry. So be it! The pretended universality of Masonry, in the sense claimed for it by some modern learned brothers, I regard, and have always regarded, as utter nonsense."

Three or four other articles in this same number teach the same doctrine. See on page 71, Grand Orator Wallace, Colorado, gives a summary of Masonic teachings thus:

"2d. A well grounded faith in the divinity of the Holy Scriptures. 3d. A settled conviction of a future state and final retribution, according to human action in this life. 4th. An avowed acknowledgement of the theological truth that the moral code enunciated from the brow of Sinai, is the rule by which all human deportment is, and shall be tested."

What then is to hinder these high Masons, and those who believe their teachings, from going around and holding revival meetings to save men from "final retribution" in hell; and from the fearful penalty of God's violated law? Instead of such revival meetings we have here in Chicago (*Inter-ocean*, Jan. 22d), "the fourth of the series of *Soirees Dausante*," given by the Masons,—women dancing with strange men, from 11 o'clock at night onward. But to show the crazy contradictions and falsehood of these sanctimonious lodge pretensions, which, if true, would reduce the lodge to the "bigotry" of another Christian sect, take from Chase's Digest of Masonic Law (12th edition) the real law and doctrine of the lodge respecting the Bible:

"To require that a candidate profess belief in the "divine authenticity of the Scriptures," or a "state of future rewards and punishments," is a serious innovation in the very body of Masonry."—*Chase's Dig. p. 206.*

In 1856 the Grand Lodge of Ohio passed a resolution requiring of candidates "a belief in the divine authority of the Holy Scriptures." This action of the Ohio lodge was generally condemned or dissented from by other Grand Lodges in this country and in France. The language of one Grand Lodge is as follows:

"Your committee believe the Ohio Resolution all wrong. The Jews, Chinese and Turks, each reject either the New Testament, or the Old, or both; and yet we see no good reason why they should not be made Masons. In fact Blue Lodge Masonry has nothing whatever to do with the Bible. It is not founded on the Bible; if it was it would not be Masonry; it would be something else."—*Sayre, and G. L. Ala. 1855; Chase p. 208.*

Thus these writers in the *Voice* contradict in terms the fundamental law of the order given by Chase, and also the known genius of the system, by saying that Masonry requires belief in the "Bible" and future "retribution." The only explanation of this conduct is that they are pressed by the reform and are resorting to falsehood and hypocrisy to save the lodge from going down, as it soon must when Christians leave it. Let us hail these tokens with thanksgiving. But let us remember that the god of the lodge is a Proteus and that

"The serpent takes a thousand forms
To cheat our souls to death."

We must go *through* with Christ, receive him into our hearts, and run the whole race of life "looking unto Jesus."

A Bugle-note from the Sunset State.

I give below two extracts from a California letter. The writer once traveled and preached in the prairies around where Wheaton now stands.

The first extract contains sound, practical business sense and shows the qualities which under God and with his blessing, have enabled the writer to rear a family of ten children, and after wearing out years with little or no pay, finds himself with a fair property in real estate, and with a young heart in his bosom at sixty-four years of age.

"I think," he writes, "that money spent now for lectures will not pay so well as it would to pay Bro. Campion or some other suitable man to get subscribers for the *Cynosure* and for scattering tracts and selling books, and occasionally putting in a lecture with a view to getting subscribers.

"I believe the *Cynosure* is the cheapest and most potent power in the field, and it works so quietly and so constantly, that it puzzles the enemy to combat it; and next to that I have great faith in Ronayne's new book, I think that a plenty of them in community, will kindle internal fires which will weaken the enemy's ranks and hunt out supporters of lecturers and more rapid modes of working."

The extract below reminds one of the speeches of the Covenanting Presbyterians from the scaffold; or when kneeling to be shot by Claverhouse and his men. Victory, glory, exultation and triumph blend in the strain which closes the letter.

"O where was Roderick then?
One blast upon his bugle-horn,
Were worth a thousand men."

I would God that every minister of Christ who feels the weight of the lodge-curse, but "don't know what to do," might hear it and heed these words:

"And I live with the hope that, when released from my post, I will be allowed to meet for awhile at least, in convention with the workers for God in these and other ages, and I expect to see Jesus there, to cap the climax of reformers; and then I will cheerfully take another mission if required. Bro. Blanchard you doubtless feel depressed at times by the forces of the enemy; but we are happy men. We could not afford to swap possessions with any of them.

"I close as ever yours for Christ and truth. L. B. Lathrop.

—Elder Rathbun begins work in Elgin, Iowa, this week. He will not go to Indiana at present.

—Past Master Ronayne returned last Friday from Angola, Ind., where he gave an exposition of the three degrees last week. The meetings were a grand success. We are under the necessity of taxing the patience of our friends until next week, and ask them to wait until then for the report. Bro. Ronayne has also some practical suggestions of great importance. His new work is still in the printer's hands but is being hastened, There is yet room for subscribers. There should be a thousand on the list before it is published.

—Several inquiries have reached us respecting cancer remedies. "Wild tea" has been recommended in our health department, but we are unacquainted with the plant and it does not seem to be mentioned in the best botanies. So we are unable to describe it. Every body, however, is acquainted with the common red clover. The blossoms of this plant, dried and steeped, produce a tea that must be regarded as a certain cure if used daily with proper restriction of diet. Mr. Dwight Needham of 64 Lake street, Chicago, near this office, himself cured of cancer, will send a circular for a stamp showing how any sufferer from this dreaded disease may cure themselves without the aid of a physician by the use of clover. From long acquaintance we can endorse Mr. Needham's representations.

—We reprint from the official printed report the essay of Rev. A. R. Medbury, read before the late Baptist Union of Wisconsin. Bro. Harris of Delavan, it will be remembered, at the time highly commended the sentiments of the paper, as did also Bro. W. W. Ames in his address before the Illinois State Convention. It was therefore a surprise to read what purported to be Mr. Medbury's paper in the *Standard* a few weeks ago, which, while much longer than the present article, contained sentiments both fallacious and unjust. Bro. Quick of Michigan has sharply but candidly reviewed it in our columns, and yet another review is waiting till next week. All who read the *Standard* will recognize in the document we print an altogether different presentation of the case. Having confidence in the integrity of the editors, we are compelled to believe that they have been imposed upon in this matter, and that the hand of the lodge has been at work to suppress the truth.

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The object of this Association is:—

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Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of it Treasurer for the time being shall be a sufficient discharge.

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Home Circle.

Love Lightens Labors.

A good wife rose from her bed one morn,
And thought, with a nervous dread,
Of the piles of clothes to be washed, and more
Than a dozen mouths to be fed,
There were meals to get for the men in the field,
And the children to fix away
To school, and the milk to be skimmed and churned,
And all to be done that day.

It had rained in the night, and all the wood
Was wet as wet could be;
There were puddings and pies to bake, besides
A lot of cake for tea.
The day was hot, and her aching head
Throbbed wearily, as she said:
"If maidens knew what good wives know,
They would be in no haste to wed!"

"Jennie, what do you think I told Ben Brown?"
Called the farmer from the well;
And a flush crept up to his bronzed brow,
And his eyes fell bashfully fell.
"It was this," he said and coming near,
He smiled, and stooping down,
Kissed her cheek—"'twas this: that you were the best
And the dearest wife in town."

The farmer went back to the field, and the wife,
In a smiling and absent way,
Sang snatches of tender little songs
She'd not sung for many a day.
The pain in her head was gone, and the clothes
Were as white as the foam of the sea;
Her bread was light and her butter was sweet
And as golden as it could be.

"Just think!" the children all cried in a breath,
"Tom Wood has run off to sea!
He wouldn't I know, if he only had
As happy a home as we."
The night came down, and the good wife smiled
To herself as she softly said:
"'Tis so sweet to labor for those we love,
It's not strange that maids will wed."

—Selected.

William De Farel.

[CONTINUED.]

[From the Christian Statesman.]

This old man was a doctor of Picardy, whose name was Lefevre. Monsieur Lefevre, to much learning and piety, added a slight knowledge of the reformed doctrines, a faint glimmering of light through the darkness, with which he was contented. Not so his pupil. The young mind he had so powerfully impressed, followed, at first painfully and timidly, his flagging steps, but whenever the full glory of the light shone upon him, he flung from him at once the leading strings which were destined to trammel forever the steps of the preceptor. Lefevre never was a reformer. Farel was. The master truly believed, and was no doubt truly saved, but if he saw with the eyes of his spiritual vision the road out of Rome's mazy labyrinth, his foot never followed it. He was too old for so great a change; but with his young and ardent disciple it was far otherwise; yet even for him the struggle was not an easy one—to cut one's self loose from family and kindred, and the good opinion of one's fellow men, is not done in a moment—and it was only after much anguish, after months of painful weighing of new convictions and old prejudices, that Farel chose his part.

"God gives salvation freely to all men," said Lefevre, and Farel listened, and in time believed, but shreds of his old faith clung about him long. The intercession of the saints especially was a dogma to which, for a time, he adhered with much tenacity. "The cross of Christ alone opens the gate of heaven, and shuts the door of hell," said the old doctor; but, although his words were not without their due effect, his pupil could not at once relinquish the myths that had filled up with a multitude of living shapes the long bright days of childhood and youth. The combat was long and severe, but truth conquered at last, and he ceased to think of the holy dead, or of the mother of our Lord as intercessors with an offended heaven, regarding them henceforth only with that reverence which is a fitting tribute paid to the memory of the great and good.

Having freed himself from this last remaining fetter of superstition, he turned himself, as Luther was wont to turn himself in moments of darkness, to the Bible, which he studied diligently both in Greek and Latin.

It has been common to call Farel the Luther of France, but a patient analysis of the characters of both men serves rather to point the contrasts, than to show the accidental resemblances between them. Both were undoubtedly, and in a pre-eminent degree, men of action, but that was almost the only marked characteristic which they had in common. Luther had an eminently constructive mind; he could reorganize and build up what his hands had pulled down, while Farel sought instinctively only to destroy, leaving to others the task of repairing the fabric he had taken to pieces. Both came through much mental tribulation to the kingdom of God, but conviction came sooner to the quick French temperament of the Dauphinese noble; and the impress of this natural ardor was visible in all his work. Like his great Saxon fellow-laborer, he was a champion ever ready for the fray,—a man of attack and battle,—a pioneer to whose strong hand every weapon was welcome that could hew him a path to men's hearts; but there the resemblance between the two reformers ceased. Farel, in many things,—in moderation, and genius, and kindly human feeling, in the wisdom of the serpent and the gentleness of the dove, alike,—came behind Luther.

At first he remained in France, teaching as a professor in the renowned college of Cardinal Lanome, under the protection of the Queen of Navarre, the only sister of the king, Francis I. This princess, like the ill fated sisters of the young Emperor of Germany, was a true and fervent adherent of the reformed faith. No more striking illustration of God's almighty power can be adduced than the fact that his ministers, even from the earliest centuries of the Christian era, have had converts in the most unlikely situations. Paul had disciples in Nero's household. The German reformers, even under the ban of the empire, won souls for Christ under the very shadow of the imperial purple; and the good tidings of the Gospel, penetrating through jest and epigram, reached, in her brother's brilliant court, the beautiful, talented Margaret.

Through dangers, through difficulties, in defiance alike of threats and blandishments, she preserved her faith intact, and God preserved to her her influence with the people and her place in her brother's heart.

Fickle, capricious, shifting as the wind-swept sea-sand, Francis was steady and unchanging in the constant affection he manifested towards this gifted sister; and his love and indulgence gave her power to protect, even in his very court, the adherents of a faith to which, personally, he was bitterly hostile. A day came, however, when her power did not decline, but was temporarily paralysed; her husband was killed in battle, and the grief of her early widowhood drove her from Paris and the court to a sequestered chateau which had been a gift to her from her brother. Her absence was the signal for the Popish party at once to assume the offensive; their opportunity, they were aware, might not be long, and they were resolved to make the most of it: a short but fierce persecution was begun, the murderous fires of death were kindled, and the headsman's axe was busy. Then, in common with a vast crowd of emigrants, Farel quitted for ever a country in which a sudden and violent death threatened to quench his labors in blood.

Basle, which had been a hold of Adullam to so many noble malcontents of the age, opened her gates also to him. He was learned and of noble birth, and Erasmus evinced some faint signs of interest in his arrival, but Farel had no idea of flattering or conciliating any one. Erasmus was to him only an illustrious time-server, and he turned contemptuously from the door which had so lately been closed against Ulrich Von Hutten. No one is proof against contempt; the cold Erasmus winced under the young Frenchman's disdain, and complained of it loudly.

"I have no time to linger with Balaam on the heights of Moab. The fields of Canaan are white unto the harvest," was the anwer of the fiery reformer, and he left Basle for Montbelliard. There he thrust his sickle into the ready grain and reaped. This province, the last and smallest of the possessions of Duke Ulric of Wittenburg, had afforded a retreat to this young and cruel prince, when he was driven from his other states. A fugitive, poverty-stricken and oppressed, he was like Manasseh in his affliction, he remembered God, and applied to the Swiss reformer, Ecolampadius, for a teacher of the reformed faith. This good man, on receiving the application, immediately recollected Farel, and wrote to him.

"Behold," he said, "how little Jesus Christ is known by those who speak the French tongue. Go to them and tell them of the Saviour."

Farel, who had been waiting for such an opportunity, eagerly responded to the call.

Behold him then, at Montbelliard. Basle and Strasbourg, with the printing presses which rendered them the focus of light, lay behind him, and before him stretched the wide half French, half German provinces of Franche Comte, Burgundy, Lorraine and the Lyonnais. It was such a post as he had craved. He had been singled out to lead the forlorn hope of truth and progress, and he filled the post with vigor and ability. Crowds flocked to hear his preaching, and a multitude of converts hailed him as their spiritual guide and father. His days were spent in preaching and in traveling from town to town, and his nights in study. No sooner did a new book appear in Germany, than it was sent to him to be translated into French by his indefatigable pen. Then after being printed at Basle, the copies were again transmitted to him, and by him intrusted to pious, humble men, medieval colporteurs, who hawked them from house to house.

[*Continued next week.*]

Egyptian Antiquities and the Pentateuch.

Nothing impressed us more forcibly in the land of Egypt than the likeness between the pictures, monuments and other remains of the old Egyptian civilization long anterior to the Ptolemies, and the word pictures, in Genesis and Exodus, describing life scenery from Abraham to Moses. No one day of all the journey was crowded so full of important facts as the day we spent in the gallery of Egyptian Antiquities in Cairo, under the lead of the famous Egyptologist, Prof. Brugsch, who kindly gave us a whole morning, and read for us the hieroglyphics on the monuments. When we reached the hall containing the most ancient remains, we found much to remind us of the life of Joseph and Moses in Egypt.

Prof. Schaff, in a recent essay, has admirably arranged the points of contact between the monumental history of Egypt and the history in Genesis and Exodus under four catagories. First, the chronology; second, the visit of Abraham; third, the history of Joseph; fourth, the exodus of Israel.

As to the chronology, we were pleased to find that Prof. Brugsch was indisposed to accept the extravagant theories of those who affirm that the dynasties of Egypt reach back to five or six thousand years before Christ. He regards the Egyptian chronology as exceedingly uncertain. So we know the Scripture chronology is not a settled point, Hales making the creation 5400 B. C., and Usher 4004 B. C. All that can be said, therefore, is that there is nothing in the Egyptian chronology as now accepted by the

best Egyptologist in conflict with the chronology of Scripture—both being uncertain.

In regard to the visit of Abraham, it is a coincidence of some importance that in the sacred record we find the Egyptian king called Pharaoh—a generic name describing a king, just as the term "Czar" is now used for the emperor of Russia, or the "Sublime Porte" for the ruler of Turkey. This corresponds with what is known of that ancient era from the monumental records. A picture taken from one of the tombs well represents just such a reception by the king as that of Abraham and his large attendance. An ancient papyrus of the twelfth dynasty, declaring the wife and children of a foreigner confiscated to the king, explains Abraham's fear to have Sarah known as his wife.

As to the story of Joseph, everything is Egyptian, as described in the pictures. His sale as a slave, his imprisonment, the dreams of the butler and baker, the elevation of Joseph, etc., though no direct reference is made to him, yet all the pictorial scenes from the tombs accord beautifully with the scenes described in Genesis. Prof. Brugsch thinks he finds an unmistakable allusion to Joseph's scheme in an inscription in one of the tombs at El Kab, declaring, "I gathered grain, a friend of the God of harvest. And when a famine arose, through many years distributed the grain through the town in every famine."

As to the coincidences with the story of the exodus, it would not be expected that Egyptian history would say much. Prof. Brugsch says, however, very confidently, "The new Pharaoh, who knew not Joseph, who founded Rameses, is no other, and can be no other, than Rameses Second, of whose buildings at Zoan the monuments and papyrus rolls speak in perfect harmony. He is the Pharaoh of the oppression, the father of that unnamed daughter who found Moses on the river." This Pharaoh is the Sesostris of the Greeks. All the authorities, with slight differences, put his reign about 1400 B. C., which accords with the Scripture chronology. He figures more prominently among the monuments than any other king. Mention is made of his many buildings, especially along the canal from Goshen to the Red Sea. Rameses, his capital, has been clearly identified. And in the papyrus rolls, the Hebrews are expressly mentioned under the Egyptian title of *Aperu* in official reports, and described as employed in drawing stone for the fortification of Pe-Ramesson.

These may suffice as illustrations of the nature of the coincidences between the monumental history and that of the Pentateuch, confirming the narrative as true to the life scenes in ancient Egypt.—*Louisville Presbyterian.*

10,000 SUBSCRIBERS.—*What are you doing to get them?*

Childrens' Corner.

LEARN A LITTLE EVERY DAY.

Little rills make wider streamlets,
Streamlets swell the river's flow;
Rivers join the ocean billows,
Onward, onward as they go!
Life is made of smallest fragments,
Shade and sunshine, work and play;
So may we with greatest profit,
Learn a little every day.

Tiny seeds make boundless harvests
Drops of rain compose the showers,
Seconds make the flying minutes,
And the minutes make the hours!
Let us hasten, then, and catch them,
As they pass us on our way;
And with honest, true endeavor,
Learn a little every day.

Let us read some striking passage,
Cull a verse from every page;
Here a line and there a sentence,
'Gainst the lonely time of age;
At our work or by the wayside,
While the sunshine's making hay;
Thus we may by help of heaven,
Learn a little every day.

—Selected.

HARRY'S ANTI SOCIETY.

It was a startling sight that met Mrs. Goodwin's eyes on Tuesday afternoon as she crossed Sixth avenue, and turned into Fourteenth street on her way toward home. "Could it be?"

She hastily brushed aside her veil. Yes, there was her own boy, Harry, walking along the street with James Williams, each puffing a cigar! Both boys were young, bright, and intelligent looking. Mrs. Goodwin stood a moment in blank astonishment—her boy smoking! And what other bad habits might he not have contracted, all unknown to her? Harry passed on without seeing her, but she fancied he looked pale and ill.

The mother went home with a burdened heart. She had trusted her son; believed that he had been frank and confiding toward her. Was this his first cigar? Had he been tempted to taste the intoxicating cup also? Mrs. Goodwin was a judicious mother; she watched Harry anxiously that evening, but said nothing about what she had seen in the afternoon. She was earnestly considering how she could best accomplish the object she had in view. A pattern for mothers.

Wednesday afternoon, Harry returned from school earlier than usual. As he entered the library, where his mother was sitting, she greeted him with a smile, saying:

"I was hoping you would get home early, Harry. I was going out and wanted company."

Harry made some vague reply, which attracted Mrs. Goodwin's attention. She saw his face was serious and troubled. Harry turned to his writing table, and soon commenced writing. Anxiously his mother watched his grave face. At length she rose, and went softly toward him. She laid her hand gently on his shoulder.

"Harry!"

The boy looked up, and met his mother's loving glance.

"What is the trouble, Harry?"

"I am forming an Anti Society," said he with an impetuosity which would have amazed his mother had she not known instinctively that it resulted from deep, suppressed feeling.

"Anti means against. What are you against, Harry?"

"Mother, I am against smoking, swearing and drinking."

A rush of joy came to the mother's heart. She leaned over and pressed her lips upon the boy's open brow, and silently thanked God that he was saved. Then she sat down beside him.

"Now tell me all about it, Harry."

"Well, mother, of course I know smoking and drinking and swearing are bad habits. But ever so many real nice boys in our school do these things, and they are always asking me to take a cigar or something and laugh at me because I don't. Yesterday I did smoke a cigar—and sick enough it made me, too—and at recess James Williams gave us boys some kind of wine or spirit he brought to school in a bottle, and we all talked as I know is wrong. But, mother, isn't it dreadful? James was found drunk in a grog shop last evening—really drunk. Our teacher told us about it just before school closed. And I want to sign a pledge to help me from drinking and smoking. See, mother, this is my constitution."

And Harry read aloud:

WHEREAS, drinking intoxicating liquor does not do any good, and leads to drunkenness; and whereas, to chew and smoke are useless and filthy practices; and whereas, to swear is a sin against God; therefore, in order the more effectually to keep from these vices, I do, praying for the divine blessing and help, form myself into a society to be called "The Anti Society," and bind myself to observe strictly the pledges contained in the following articles:

I. I will not drink anything that intoxicates.

II. I will not take the name of the Lord in vain; nor will I make use of vile or profane language.

III. I will not use tobacco in any form.

(Signed.) HARRY GOODWIN.

"An excellent pledge, my son," said Mrs. Goodwin, "only you should have a hundred names signed to it instead of yours only." And they talked over the matter together.

The next day at recess, Harry collected the boys of his class together, and said:

"I hold in my hand the constitution of a new society, called the Anti Society. My name is already down. Shall I read it? All that are in favor say, Aye."

"Aye, aye," ran round the circle again and again.

Harry read slowly and distinctly. A deep silence followed. The boys looked at each other with sober, questioning faces.

"My name is down," repeated Harry, as he placed the paper on which the pledge was written upon the desk before him. "Who will join?"

Another moment's silence; and then James Williams, pale and serious, but with a look of stern resolution on his face, stepped forward, and amidst the unbroken stillness affixed his signature to the pledge.

No other argument was needed. One after another the boys came up until every one had signed his name. This society, formed by one boy's influence, became a regular organization in the school, the teachers giving their hearty approval. Various officers were chosen, Harry Goodwin being elected President. And, what is better than anything else, the boys have nobly kept the pledge.—*H. L. Hastings, Anti-Tobacco Tract.*

LUCKIE.

Kardoo, whose life is given by a missionary in India, had a baby brother called "Luckie," whom she loved dearly. His mother loved him, too, but often wept when kissing him, and was always sad, while his father turned away from the boy, grave and stern. When Luckie was about nine months old, Kardoo found that her father and mother, with the baby and his nurse, were going on a pilgrimage, but could not take her with them, and she feared that they were going to fulfill a foolish vow.

In about ten days her parents returned without the baby. Poor Kardoo received no answer to her many questions about Luckie. Her mother never smiled; it seemed as if her heart had been turned into stone. It was only when the nurse came, who had remained behind a few days, that Kardoo heard her darling brother had been offered a sacrifice—thrown into the Ganges by his own mother! The mother saw him rise upon the water; then he sank as a great shark opened his mouth to seize him, and the water was soon colored with his blood. The wretched mother uttered a wild cry, and threw herself upon the ground. What a dreadful story for poor Kardoo to hear! and she could not speak of it to her parents; their religion taught them it was right.

Thank God that you were born in a land of Gospel light. And will you not help to send the blessed Word of God and the living teacher, that the heathen may put away their heathen gods, and turn to Jesus?—*Well Spring.*

Sabbath School.

LESSON VI.—February 9, 1879.—THE KEEPING OF THE SABBATH

SCRIPTURE.—Nehemiah 13: 15 22.

In those days I saw in Judah some treading wine presses on the Sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the Sabbath day: and I testified against them in the day wherein they sold victuals. | There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the Sabbath unto the children of Judah, and in Jerusalem. | Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the Sabbath day? | Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the Sabbath.

And it came to pass, that when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the Sabbath: and some of my servants set I at the gates, that there should no burden be brought in on the Sabbath day. | So the merchants and sellers of all kinds of ware lodged without Jerusalem once or twice. | Then I testified against them, and said unto them, Why lodge ye about the wall? if ye do so again, I will lay hands on you. From that time forth came they no more on the Sabbath. | And I commanded the Levites that they should cleanse themselves, and that they should come and keep the gates to sanctify the Sabbath day.

Remember me, O my God, concerning this also, and spare me according to the greatness of thy mercy.

CONNECTED HISTORY.

[From Scholar's Handbook.]

After reading of the law, the Feast of the Tabernacles was celebrated with great rejoicing, Neh. 8: 9-18. Two days later a solemn fast was proclaimed. The people made a solemn covenant, Neh. 9 and 10. They were distributed by lot, in the proportion of one to Jerusalem to nine in the other cities; and the names of the families, priests, Levites, etc., were recorded, Neh. 11 to 12: 1-26. The dedication of the wall of Jerusalem took place with imposing ceremonies. After being governor twelve years, Nehemiah returned to the Persian court. He again came to Jerusa-

lem "after certain days," Neh. 13:6, probably from nine to twelve years. Nehemiah expelled Tobiah; restored the tithes to the Levites; took measures for sanctifying the Sabbath; and for the putting away of strange wives. It is supposed that he returned to Persia and died there. About this time the prophecy of Malachi closed the Old Testament history and Canon. Then there was an interval of 400 years before Christ came.

EXPLANATORY.

I. SABBATH LAWS BROKEN. (15.) "In those days," after Nehemiah came back to Jerusalem; "lading asses," the commandment gave the beasts also a rest, Deut. 5:14; "sold victuals," people are very ready to excuse the sale of food, etc., on the Sabbath as "necessary," when the necessity is often imaginary. (16.) "fish," the Mediterranean was very prolific in fish, comp. Ezek. 47:10; "all manner of ware," if food is sold, the sale of other things quickly follows. (17.) "the nobles," not the rulers as in verse 11, but the leading people generally.

II. SABBATH LAWS ENFORCED. (19.) "Began to be dark," after sunset; "gates * * shut," the gates of Eastern walled towns are always shut at night, but these were kept shut during all the Sabbath day; "no burdens brought in," those who wished to come in for worship might be allowed to do so, possibly. (20.) "Lodged," perhaps spreading out their wares and trying to sell. (21.) "Will lay hands on you," have you arrested for breaking the Sabbath laws.

ILLUSTRATIONS

VALUE OF THE SABBATH.—A successful merchant once said, "Had it not been for the Sabbath, I have no doubt I should have been a maniac long ago." Said another, "That is exactly the case with Mr.——. He was one of our greatest importing merchants. He used to say that the Sabbath was the best day in the week to plan successful voyages. He has been in the insane hospital for years and will probably die there." Sir Robert Peel said, "I never knew a man to escape failures, either in mind or body, who worked seven days in a week."

Dr. Farre, in an able report to the British Parliament, said as a physician, that a rest of one day in seven was required by man and beast, and a loss of proper bodily vigor was sure to follow seven days of weekly work, ending in a breaking down of the system, and shortening of life.

EXCUSES FOR SABBATH BREAKING.—A little girl being ordered to place a piece of work under her shawl and deliver it on the Sabbath, asked: "Is it not Sunday under my shawl?" A Syrian convert being ordered to work on Sunday declined. "But," said his employer, "does not the Master say that if a man has an ox or an ass that falls into a pit on the Sabbath day, he may pull him out?" "Yes," answered the convert, "but if the ass had the habit of falling into the pit every Sabbath he ought to fill the pit or sell that ass."

[From the International Lesson Quarterly.]

The time of this lesson is not certainly known. Nehemiah returned to the Persian court about B. C. 433, and from the abuses that sprang up it seems that he must have remained there several years, and returned to Jerusalem from 428 to 423 B. C. (chap 13:6). The prophecy of Malachi must have been written soon after this. The last book of the Psalms (107-150) should be read with these lessons concerning the restoration—as many of them were written at this time.

The persons mentioned in the chapter have been mentioned. We find Eliashib the priest, at this time was allied to Tobiah, and had allowed the house of God to be fearfully desecrated (verses 4, 5). The Levites had been wronged (verse 10). The men of Tyre came with fish, and merchants came with goods on the Sabbath.

Religious Intelligence.

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational church, Hamilton, Miss., August 25th, 1878.

Pleasant Ridge Congregational church, Sanford Co., Ala., September, 1878.

New Hope Methodist church, Lowndes Co., Miss., October, 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

ADDRESS OF THE COMMITTEE ON MISSIONS.

To all who are "Children of God by Faith in Christ Jesus:"

Whenever a Christian people depart from God, all their institutions become corrupt, and the only salvation, national or individual, is to return. Business, amusements, corporations, families, States, churches, in short, every thing human hastens to decay. Such is the present condition of Christendom. Tested by the slave question, our country showed a preponderance of dross. It required the effort of the strongest mind in the Cabinet of President Lincoln to insert in the Emancipation Proclamation the words, "as an act of justice." And most of the national church organizations which were rent by the discussion, left slavery in both ends of the split. No one of them regarded chiefly their duty to God, but their denominational life, and in grasping for majorities took in slaveholding, which caused the disruption.

The present grapple with secret idolatries is disclosing in the churches a diminished spiritual life. In New England Drs. Hawes, Ives and several other prominent ministers in the churches, with Dr. Beman of Troy, N. Y., and later, Barnes of Philadelphia, proclaimed the truth against slavery, more or less faithfully. But in the present struggle that grade and class of churchmen quail and stand silent before the lodge.

Yet it is not because the truth is dim or doubtful. The lodge set down its dark foot in Massachusetts in 1733. It was then regarded by the ministry with loathing and abhorrence. Dr. Hopkins of Rhode Island, said it belonged to the "kingdom of Satan." Dr. Williston, grandfather of Dr. Storrs, of Braintree, Mass., said, "A Freemason is hand-in-hand with the devil." And these were the current feelings and opinions of the New England clergy one hundred years ago. Fifty years ago the Andover Faculty published a united testimony against the lodge, and now a Knight Templar and Freemason of 33 degrees leads organized Congregationalism in the United States, and many New England pastors are members of the lodge.

This fearful change is not brought about by reason, investigation, or by the fear of God; but by silent, yet manifest love of this present world.

The missionary organizations do not and cannot rise above the spiritual level of the churches which support them. For many years Hon. Linus Childs and Chancellor Walworth sat annually in the center of the stage at the annual meetings of the American Board, and both were sworn liege servants of the lodge. The good Dr. Badger was a consistent enemy of the lodge, and asked for tracts for distribution to the missionaries of the American Home Missionary Society. But that Society now increases the number of Freemasons in its employ from year to year. Even the American Missionary Association, which, as Secretary Whipple used to say, was "committed to reform" from its birth, presents, and will present no steadfast opposition to the lodge. When with great difficulty several years since a resolution of advice against secret societies was carried at Mt. Vernon, Ohio, a member of its business committee was a Mason, and it has since employed a Knight Templar to found churches in the South.

No way is left to the children of God but to withdraw from these organizations. We have waited, labored, contributed and remonstrated for years, and things have grown steadily worse. Forsaking Freemasonry and the boards and councils which tolerate and sustain it, is not forsaking the church of Christ. It is not even forsaking our denominations; for mission boards are not churches or denominations. It is simply a change of agencies. But even if it were otherwise we are commanded to "flee idolatry," and Masonry is idolatry.

The whole administration of God on this globe is one long and terrible protest against mixing human or man-made worships with Divine. Adam and Eve were driven from Eden by the flaming sword of God because they listened to the god of this world. Cain was branded as a caitiff and murderer, by reason of his religious inventions. Abraham was called to forsake home and kindred that he might escape their idolatries, and found a pure worship of Christ. The fire of God burned up Nadab and Abihu for offering strange worship. These strange altars and their worships sent the whole Hebrew nation into captivity seventy years. Even during their captivity God hewed them by the terrible denunciations of Ezekiel. The issue debated by Elijah and the court prophets of Ahab and Jezebel was this same issue between God and Baal, and the whole stupendous fabric of the Hebrew nation was one diversified protest against the "abominations" of the heathen, to wit, their false worships; of which the "work" of the lodge is a transcript, as standard Masonic writers in their works declare. Indeed, that omitting Christ from its creed at the door omits Christianity from all within, is too obvious to need even assertion. And when the Saviour is putting forward the reason on which the final destiny of wicked men is to turn, he puts it on this very omission of Christ which the lodge practices, "inasmuch as ye did it not unto me."

Beloved brethren, let us be followers of Christ. Let us forsake these dark worships. And when the light of God, reflected by our consistent example, is poured in on these abodes of idolatry and superstition, our brethren will come to us, and "God, even our God, will bless us and that right early."

—On Monday, Jan. 27th, the Publishers of the *Cynosure* forwarded to Rev. Eli Tapley, Columbus, Miss., the following missionary contributions which had been sent to this office:

From Mrs. A. B. Kellogg, Wethersfield, Ill.....	$4 00
Josiah Shaw, Eau Claire, Wis.	1.00
Wm. Mosher, Stillwater, N.Y.	5.00
Total.....	$10.00

We hope to publish frequently such lists as this. It is the intention of the mission committee to enlarge upon the work, so that those who wish to aid Christian missions elsewhere than at the South may do so.

—The revival work in the College church at Wheaton grows more and more upon the brethren there. Saturday was again observed as a day of fasting and prayer, and an afternoon meeting was held in which most of the other churches in the place were represented. On Sunday Prof. Blanchard preached two powerful discourses, that in the evening on the question of repentance after death was listened to by a large evening audience. The meetings will be continued through this week more hopefully than even before. Next Sabbath Professor Blanchard preaches at Streator, Ill.

UNITED BRETHREN IN CHRIST.

—The *Pacific Telescope* remonstrates frankly and in a Christian spirit with the faculty of Otterbein University for conferring the title of D.D. upon one of the leaders in the nullification movement in the church, using these words: "We must protest against the custom of colleges conferring degrees of honor or scholarly attainments upon men whose whole force is being and has been given to defeat the measures of our discipline upon certain questions and issues, the assailing of which deserves censure, and not honor. We question the propriety of a faculty conferring degrees of distinction and honor on Rev. Z. Warner when the sentiments he advances and the denunciatory speeches that he has made are derogatory to the highest interest of our church and as much so to the interests of Otterbein University."

—Pres. S. B. Allen, of Westfield College, has issued an appeal as chairman of the church Board of Education, for the annual collection in aid of educational interests which will be taken up next Sabbath. For two years this collection has been

paid over to the Union Biblical Seminary at Dayton; this year it will be loaned, without interest to pious young men who are preparing to preach the Gospel.

WESLEYAN.

—Bro Stratton, of the *American Wesleyan*, was taken sick while engaged in the revival meeting at Varick, N. Y. He was mending last week with the hope of resuming editorial duties this week.

—Grandison Wilcox, an old and staunch supporter of reform died on the 17th inst., at Coral, Ill., whither he removed from Syracuse, N. Y., not long ago. His remains were taken to the latter city for burial.

—Revivals began with the New Year with the churches at Ft. Scott and Oak Hill, Kan., where brethren Richards and Kiggins are respectively laboring; also at Oakfield, Wis., where Rev. W. Warner was being assisted by his son, a student at Wheaton, and brethren Johnson and Van Driessen.

CONGREGATIONAL.

—Prof. E. D. Bailey of Wheaton, preached for the Tonica, Ill., church the last two Sabbaths. Bro. C. L. Blanchard, also of Wheaton, ministers to the church next Lord's day.

—The minority church at Wheaton, which left the College on its own motion a year ago, has lately dedicated a new house of worship 50 by 50 feet, costing some $5,000 for house and lot, with the drawback of a debt of about $1,200. The member who made the motion to withdraw from the College has made a diligent use of papers in the vicinity to show the necessity for building a new church, stating that the minority was turned out by the College Board or its representatives. Whereas, the church acting on a petition of 88 members, headed by the pastor, Rev. L. Taylor, and all the officers but one, and by a more than two-thirds vote, accomplished a separation by disbanding. The majority requested the use of the College Chapel which was granted, and it was afterwards refused to the minority, who under pretense of being the original church kept its name and claimed its privileges. Having no further use for the old name, "First Church of Christ," since it gave a basis for the *ex-parte* council, that has now been changed to First Congregational church.

FREE BAPTIST.

—The quarterly meeting of the Massachusetts Free Baptist churches was held in Mount Vernon street church, Lowell, Mass., January 15. In the absence of the regular president the Rev. J. M. Durgin of Haverhill was appointed temporary chairman, and the Rev. George S. Ricker of Lowell, secretary. An address of welcome was delivered by Deacon G. W. Knowlton, in behalf of the church. Letters were read from various churches, which concluded the actual business of the convention. At 11 o'clock an interesting discussion on "How to study the Bible" was opened by the Revs. J. Malvern and E. W. Porter and participated in by other members. The evening services were conducted by the Rev. A. L. Houghton of Lawrence.

UNITED PRESBYTERIAN.

—The Foreign Missionary Board have lately appointed Miss Isabella Strang, daughter of Rev. David Strang, to the mission service in Egypt. As she spent a large part of her early life in that field she is familiar with the language and will be ready to enter upon active missionary work almost at once upon her arrival. She will shortly sail from New York.

—Dr. W. H. French of Cincinnati, Ohio, has been invited by the students of Monmouth College to deliver the annual sermon next June before the Christian Union. The *Christian Iustructor* remarks that it is rarely that a United Presbyterian minister is invited to make this address, which invites the inference that Monmouth students do not regard ministers of their own denomination so highly as they deserve.

MISSIONARY.

—The latest statistics as to the condition of Christianity in this interesting country are as follows:

There are now in Japan 106 Protestant missionaries and forty-four organized churches. Of these congregations twelve are already wholly self-supporting, and twenty-six partially. There are 1,617 church members (native converts), a large proportion being men who have contributed in the year 1877 the sum of $3,552.11. Gradually, a liberal, self-supporting Christian church is being developed in Japan. As helpful to this end there are now three theological schools, with one hundred students in course of preparation. There are already nine native ordained preachers and ninety-three assistant preachers. In the mission hospitals nearly 18,000 patients were treated last year.—*Baptist Weekly.*

FREE MISSIONS.

—The following interesting item on Mrs. Mumford's work in Bulgaria is taken from Pres. Mahan's paper, the *Divine Life*, London, Eng. Eski Zara is the city near the Balkan passes that was burned by order of Sulieman Pasha.

"A Bulgarian teacher, who was formerly assistant-editor of a Bulgarian paper, writes that, 'Our whole nation honors and loves Mrs. Mumford for her bravery, heroism, and sympathy in staying by our poor suffering people during their terrible troubles, to bind up their wounds and give them medicine, food, and comforting words.'

"Mrs. Mumford writes that she has constant applications for more scholars. 'My number,' she adds, 'is full unless the Lord sends me more means. It wounds me to refuse these poor people when I could do so much good to the nation through them if I could gather them under my influence for a time. All my girls are from villages burnt by the Turks, and they fled leaving all behind them, barely escaping with their lives. My girls would have been kept at home but for the fact that their parents could not afford them food and clothing. Gana (her Bible-woman) she says, 'has been off for a two months' mission in which in which she has been very much blessed and very successful. I received,' she further adds, 'a letter from Eski Zara, begging me to open a work in that wretched place for women, and let Gana stay all winter. The man who wrote, said he would give her a little house of two rooms rent free to live in, and he was sure hundreds would be led to Christ if they had some one to point them to him, for their sufferings had made them serious and receptive.'"

Contributions for Mrs. Mumford's work can be sent safely through Bro. O. M. Brown, Oberlin, Ohio.

10,000 SUBSCRIBERS.—*What are you doing to get them?*

News of the Week.

—Couriers who arrived last Thursday at Ft. Robinson, Neb., confirm the news of the battle between Captain Wessels' command, consisting of four companies of the Third Cavalry and the escaped Cheyennes. The Indians refused to surrender and the troops shot them down like dogs after hemming them in on all sides. When the firing ceased 23 dead Indians were found in their rifle pits including, four squaws and two children; nine remained, all but one squaws, and only three of them unhurt.

—In the United States Circuit Court at Jacksonville, Fla., Judge Settle has sentenced the Brevard Co. Canvassing Board, convicted of making false return of the election. Lee, county clerk, was sentenced to three years. Wright and Johns, sheriff and justice, respectively, one year each in the Albany penitentiary. Lee is also State senator from Brevard county. All the other election cases have been continued till the May term of the court.

—The New York Legislature has re-elected Roscoe Conkling to the Senate; Pennsylvania has sent back Don Cameron, and Wisconsin after once dropping Matt. Carpenter for some unexplained and disgraceful scandals has re-elected him to fill the place of Timothy O. Howe.

—During the late cold snap many of the hillside streets in Allegheny and Pittsburgh became coated with ice, which rendered travel impossible. The boys began sledding on them, and the result is appalling. Within two weeks four boys and a young girl have been killed outright by falling off their sleds or striking some obstacle. Six have been maimed for life, two of whom will never be able to leave their beds, and innumerable others have been seriously injured. The Mayors of the two cities are doing their utmost to stop the evil.

—The largest safe in the world has lately been completed for the United States sub-treasury in New York. It is as large as an average farm house.

—The great St. Louis bridge was sold at public auction from the steps of the court house in that city Dec. 20. It cost over $7,000,000, but never paid expenses. First, second, and third mortgage bonds were issued, and it never earned money enough to pay interest on them. The eastern bond-holders forced the sale and bought it in at $2,000,000. It will be controlled by St. Louis capitalists.

—American coal was selling in Geneva, Switzerland, last week, slightly cheaper than French and German coal, and is much superior. An American locomotive, burning anthracite coal, is running there.

—The Russian and German medical journals state that Eastern Europe is in a state of great alarm at the rapid progress of the plague toward the north and east of Russia, from the Caspian sea along the course of the river Volga. One difficulty in preventing the spread of the plague is the want of physicians. About one third of the Russian doctors died either during the war or from the typhoid fever which followed it, and a large number of young students have been summoned from the hospitals and medical schools to take their places. One medical journal insists on the importance, in the interests of all Europe, of providing Russia with doctors and helping her keep down the plague.

—Violent snowstorms block the Russian railways. Seven thousand laborers are opening communications between Moscow and Sebastopol.

—A London correspondent writes on the highest authority, that the British government, because of anxiety to avoid mishaps in Afghanistan during the February snows, sent dispatches to India Tuesday suggesting that the advance from Candahar and Jelalabad had better be stopped, and also inquiring in regard to the feasibility of holding Candahar through the winter.

—In the Lower House Prince Auresperg said there prevailed in six villages on the Volga river, and island in the river, an epidemic generally considered to be the plague He added that extreme measures do not seem at present justifiable.

MARKET REPORTS.

CHICAGO, Jan. 27, 1879.

GRAIN—Wheat—No. 2		84⅜
No. 3	69	70¼
Rejected		53
Winter	85	91
Corn—No. 2		30¼
Rejected		26¾
Oats—No. 2		19¾
Rejected		17½
Rye—No. 2		44
Bran per ton		7 75
Flour—Winter	4 00	5 50
Spring	1 75	5 00
Hay—Timothy	7 50	8 50
Prairie	5 50	6 00
Mess Beef	8 00	9 00
Tallow	6¼	6⅜
Lard per cwt		5 95
Mess pork, per bbl		8 90
Dressed hogs	3 50	3 65
Butter medium to best	15	30
Cheese	3	8
Beans	1 00	1 40
Eggs	20	22
Potatoes per bu	60	85
Apples	1 50	2 00
Seeds—Timothy	1 12	1 27
Clover	3 10	3 90
Flax	1 18	1 23
Broom corn	1½	4½
Hides green to dry flint	6	14
Lumber—Clear	27 00	34 00
Common	10 00	12 00
Shingles	1 00	3 40
WOOL—Washed	26	34
Unwashed	15	24
LIVESTOCK Cattle Choice	4 75	5 60
Good	4 25	4 50
Medium	3 50	4 00
Common	2 20	3 25
Hogs	3 20	3 50
Sheep	2 50	4 50
New York Market.		
Flour	$3 25	8 00
Wheat—Spring	76	86
Winter	98	1 10
Corn	46	52
Oats	31	36
Rye	58	50
Lard		6½
Mess pork	8 25	9 75
Butter	16	32
Cheese	6	8½
Eggs		30
Wool	30	40

PARIS, 1878 PARIS, 1878



GOLD MEDAL at Paris Exposition, 1878
CO-LABORERS' do. do., 1878
GOLD MEDAL Sweden & Norway, 1878
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SILVER MEDAL (for cases) do., 1878

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Home and Farm.

Restriction and Prevention of Diphtheria.

[From a Circular Issued by the Michigan State Board of Health.]

NATURE OF THE DISEASE.

Diphtheria is, primarily or secondarily, a constitutional or blood-poisoning disease. It attacks persons of all classes and ages, but most frequently children under sixteen years of age.

In ordinary cases the poisonous principle of diphtheria probably enters the blood by way of the mouth and the air-passages.

The period of incubation of diphtheria, or the time from a person's exposure to the disease to his coming down with it, varies somewhat,—being usually from a few hours to seven or eight days; in some cases it is twelve or fourteen days.

Its most frequent local manifestations are in the mouth, throat, and air-passages. When in the mouth or upper part of the throat only, the disease is, as a rule, less dangerous and fatal, but none the less contagious, than when in the air-passages below the fauces.

The specific contagium developed by the disease itself, and by which it spreads, is diffused by the exhalations (breath, perspiration, etc.) of the patient through the air immediately surrounding him, as well as by clothing or other solid substances that have been brought into contact with the products of the disease.

As a rule the virulence or malignancy of the contagium is in direct proportion to the severity of the case from which it emanates, though malignant cases may result from exposure to a mild case.

The more this contagium is allowed to accumulate in the room where the patient lies, the more powerful does it become.

RESTRICTION OF DIPHTHERIA.

Diphtheria *is a contagious disease*, and hence the strict observance of the following precautions is of very great importance:

1. Every person known to be sick with this disease should be promptly and effectually isolated from the public; one or two persons only should take the entire charge of the patient, and they should be restricted in their intercourse with other persons.

2. The room in which one sick with diphtheria is placed should previously be cleared of all needless clothing, carpets, drapery and other materials likely to harbor the poison of the disease. This room should constantly receive a liberal supply of fresh air, without currents or drafts directly upon the patient. It will be well also to have the sunshine directly into the room.

3. The discharges from the throat, nose, and mouth are extremely liable to communicate the disease, and should be received on soft rags or pieces of cloth, which should immediately be burned.

4. The discharges from the kidneys and bowels are also dangerous, and should be passed on old cloths and burned, or into vessels kept thoroughly disinfected by nitrate of lead, chloride of zinc, or sulphate of iron (copperas), and then be *buried* at least one hundred feet distant from any well.

Copperas, dissolved in as little hot water as will dissolve it, is a good disinfectant for this purpose.

5. Nurses and attendants should be required to keep themselves and their patient as clean as possible: their own hands should frequently be washed and disinfected by chlorinated soda.

6. Soiled bed and body linen should at once be placed in boiling water or in water containing chlorinated soda, chlorinated lime, or solution of chloride of zinc.

7. All persons recovering from diphtheria should be considered dangerous, and therefore no such person should be permitted to associate with others, or to attend school, church, or any public assembly, until in the judgment of a careful and intelligent physician he can do so without endangering others.

8. The body of a person who has died of diphtheria should, as early as practicable, be placed in the coffin, with disinfectants, and the coffin should then be tightly closed. Afterward the body should not be exposed to view except through glass.

9. No public funeral should be held at a house in which there is a case of diphtheria, nor in which a death from diphtheria has recently occurred. No children at least, and it would be better in most cases that few adults, should attend such a funeral.

10. The room in which there has been a case of diphtheria, whether fatal or not, should, with all its contents, be thoroughly disinfected by exposure for several hours to strong fumes of chlorine gas, or of burning sulphur, and then, if possible, it should, for several days, be exposed to currents of fresh air.

To disinfect an ordinary room with chlorine gas: Having tightly closed all the openings of the room, place in it an open earthen dish containing four ounces of peroxide of manganese. Pour on this one pound of strong muriatic acid, being careful not to breathe the fumes. When certain that continuous evolution of chlorine is taking place, leave the room and close the door.

To generate sulphurous acid gas, put live coals on top of ashes in a metallic pan, and place on the coals sulphur in powder or fragments.

A convenient way is to place the coals and sulphur on a heated stove plate or cover turned bottom upward in a pan half filled with ashes. To disinfect one hundred cubic feet of air requires the thorough burning of about one and one-half ounces of sulphur.

11. After a death or recovery from diphtheria, the clothing, bedding, carpets, and other cloths which have been exposed to the contagium of the disease, should either be burned, exposed to superheated steam, to a degree of dry heat equal to 240° F., or be thoroughly boiled.

The foregoing methods of disinfection are applicable in all contagious diseases.

CORNS may be cured by a simple and easy remedy. Soak the feet and pare the corn, but not so much as to be painful; then apply as a coating a solution of gum arabic, which should be dried by the fire until it will not stick. Repeat the application each day for two or three weeks without removing the first coating.

The special rate for the Cynosure till March 1st next is $1.50. *The regular price is* $2 00, *which will be resumed after that date. Remember,* $1 50 *till March 1st for old or new subscribers.*

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ILLUSTRATED SUPPLEMENTS.

A large number of these supplements, containing the signs, grips, pass-words etc., of Freemasonry Odd-fellowship, Knights of Pythias and the Grange, have been printed, and deserve a general circulation. They are sent post paid at two cents each, and by express (charges not paid) at 75 cents per hundred, and 1000 for $6.50.

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Many persons who pledge towards the 10,000 send pledges, names and money all at once; others are, we believe, canvassing for the purpose of ascertaining how large a pledge they can make good before March first. Below we give an imperfect list of pledges received up to to Jan. 26th. Several of the pledges are already fulfilled:

J. W. Thompson, Pemberton, Mo., 2; Rev. P. B. Williams, Zanesville, Ind., 3; (or more); S. B. Allen, Westfield, Ill., 1; Preston Allen, West Newton, Ind., 1; R. Faurot, St. Louis, Mich., 1; Gideon Durfee, Plymouth, Mich., 1; C. D. Brooks, Pittsfield, N. Y., 1 (or more); R. G. Thompson, Phillipsville, Pa., 1; A. M. Paull, Providence, R. I., 10; E. D. Tillson, Tilsonburg, Ont., (16 for three months), 4; E. Darling, Paint Creek, Mich., 1; S. B. Skeel, Florid, Ill., 1; John Paillips, Hudson, Mich., 2; P. Andreas, Canal Dover, O., 1-2 (1 six months); M. Veenboer, Grand Rapids, Mich., 1; Rev. M. H. Sly, Shepardsville, Mich., 1 1-2 (six months); Sam'l L. Morse, Southbridge, Mass., 1; Rev. H. Kumler, Dayton, O., 2; Geo. W. Champ, New Lisbon, Ind., 1; E. Van Fossen, Adel, Iowa, 2; Wells Springer, Rochester, N. Y., 1 1-3 (4 months); J. B. Wells, De Ruyter, N. Y. 3; J. Lautz, Constantine, Mich., 2; W. Taylor, Milnersville, O., 2; Henry Stevens, Lawrence, Kan., 2; D. B. Heckert, Ogden Center, Mich., 3; Nathan Callender, Starrucca, Pa., 3 (or more); D. W. Lawrence, Moulton, O., 1; E. R. Harris, Mauston, Wis., 1; Sam'l Lee, Penfield, Pa., 1; Israel Gable, Stewardstown, Pa., 1; Rev. J. L. Amidon, Pa., 3; Albert Taylor, Crown Point, Ind., 1; J. Barnet, W. Geneva, O., 2; I. Leadbetter, Auburndale, Mass., 6; W. L. Leister, Oakland City, Ind., 3; W. H. Dawson, Orion, Wis., 3; Jacob Phillips, Streator, Ill., 2; C. D. Hoyt, Sen., Linden, Mich., 1; W. N. Taylor, Sparta Center, Mich., 2; B. M. Spaulding, Albany, Vt., 1 1-3; Robt. Shaw, Saegertown, Pa., 1 1-3; total 84.

February promises to give a good report of work done to increase the circulation of the *Cynosure*. A large number of letters are received assuring us of this fact. We publish from a few of these:

Philip Bacon, Weatogue, Conn., writes: "I shall do all I can for the *Cynosure*, depending on the help of the Lord. I hope to do my part towards the 10,000. May God give an especial blessing to all who are laboring to that end."

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Will those whose subscriptions expire in February please renew promptly? The large proportion of renewals received for the *Cynosure* is very cheering.

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Donations to the Tract Fund.

J Chapin, 50c; G Trott, 50c; W Mosher, $1.00.

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THE CHRISTIAN CYNOSURE.

"In Secret Have I Said Nothing"—*Jesus Christ.*

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Notices.

Arrangements are now being made to have the degrees worked at Hicksville, Alexandria, Wadsworth and one or two other points in Ohio, beginning about February 10th. I would like to hear from other localities either in Ohio, Pennsylvania or New York, so that a series of meetings could be held. Wherever desirable let a small fee of 10c be charged on the last evening to defray or help to defray expenses. If the friends in Michigan are going to have their State meeting as suggested by Mr. Stoddard, and if they desire me to attend they must let me know at once. E. RONAYNE.

OHIO.

FRIENDS OF ANTI-SECRECY IN THE STATE OF OHIO: You are called to meet in convention in the Reformed Presbyterian church, Utica, Licking county, on the 4th of March, 1879, at 7 o'clock P. M., to take counsel in regard to our duty as citizens of this great and growing commonwealth, ruled by the lodge, what we can and ought to do to free our State from this bondage. Christ was manifested to destroy the works of Satan; all works of darkness are the devil's. Let us come together in the light of God's countenance and look each other in the face, and thus sharpen one another in the work of our Master who is the true Light of our fallen world.

We will meet, D. V., Tuesday evening, March 4th, at 6:30; hold three sessions on Wednesday and probably two on Thursday. Rev. J. P. Stoddard will be with us all through our meetings; and will speak at every session by the help of God. Able men, representing the different anti-secret churches in the State will speak. Free entertaiument will be given to all delegates. Do not be afraid of burdening the good people of Utica. An old friend there says, they have plenty of "hog and hominy," and will give them cheerfully to all the friends who may come.

Welcome addresses will be given Tuesday evening by Revs. Dysart and Boyd of Utica.

Utica is located on the Lake Erie division of the Baltimore and Ohio railroad, twelve miles north of Newark and twelve south of Mt. Vernon. At these points other railroads are struck. Two trains each way pass Utica stopping there every day.

Come, friends, to this convention in the name of Him who is strong and mighty in battle. H. P. MCCLURKIN, Pres.

New Concord, O., Jan. 18, 1879.

All delegates to the Ohio Convention are requested to forward their names by card to James M. Kirkpatrick of Utica, a few days before the meeting, and entertainment will be provided.

Papers friendly to the reform in Ohio are requested to copy the above notices.

10,000 SUBSCRIBERS.—A small enough list to ask for.

Topics of the Time.

The report of the four members of the Congressional Committee, on the transfer of the Indian Bureau to the War Department, who do not favor the change was made public last week and is an important document in the history of this business. They state that when formerly under army control abuses and evils were prolific; that there are now but some 15,000 warlike Indians; that the votes of the various tribes for the transfer averages 16 to 1 against it. The report continues: "All religious denominations in this country are absolutely opposed to the proposed change in the management. Their opinions and behests deserve, and should receive, respectful consideration. That we have among the 250,000 Indians some unruly tribes is a lamentable fact, and to this your committee would respectfully call the attention of Congress. We are of the opinion that, in such special cases, the military should have temporary control, and that the President have power to place such warlike or unruly tribes under military discipline, the same as he would a city or State terrorized by mob law or revolution. That the Indian can be anglo-saxonized is proven beyond all cavil in the case of the Winnebagoes and Omahas who reside on reservations in the State of Nebraska. They live in comfortable houses, have good barns, cultivate their land and raise as good wheat, corn and potatoes as are produced through the labor of white men. They have churches and schools and no more orderly community can be found than on these two reservations. They are petitioning to become citizens, a question of such vital importance in their case that it must soon be solved. Is it necessary to place these people under military management? We think not. Whether the management of the Indians remains where it is or is relegated to the War Department, the general system of reform and improvement should continue, and among the most important things commanding immediate attention is to provide that the civil law of the United States be extended over all Indians who will agree thereto, with a code of laws applicable to them, defining crime and providing a judiciary, especially in what is known as Indian Territory."

"I am sorry I ever left the Catholic church to join a secret society," was the confession of James McDonnell on the gallows at Mauch Chunk, Pennsylvania, January 14th. He and a companion Mollie Maguire that day hung, making twenty-one of that band of Masonic Danites who have paid the penalty of obedience to their lodge orders. The Mollies are part of the "Ancient Order of Hibernians." That order is and has always been in good standing with the Romish priests. Even the Mollies, the worst of them, were intimate with the priests, who scolded them in public but hob-nobbed with them at home. The confession of McDonnell was no doubt an honest one, however, for it was the lodge that brought him to the gallows. A very remarkable circumstance connected with this execution, was a reprieve from Governor Harntranft, giving a few days more of life to the condemned men, which reached the scene barely a minute after the trap was sprung.

The act, so long advocated without success in the British Parliament, to allow a foretaste of home rule in Ireland, by which liquor-selling on the Sabbath might be made unlawful, went into effect last October 15th. After a brief trial cheering results are reported. For the first eight weeks in thirty-nine towns there had been a diminution of sixty-one per cent in the arrests for drunkenness on the Lord's day. Among these towns were several large places like Dublin that are excepted from the general law and allowed to sell a few hours on the Sabbath. One explanation of the difficulty in securing the passage of so beneficent a measure is explained by an item in the correspondence of the New York *Tribune* which states that the present Parliament, chosen five years ago was elected on purely local issues by the liquor-sellers.

The paragraph in the *Tribune* from the pen of Mr. Smalley (who bears the special enmity of the Catholic press) is very significant in its estimate of the work of the present Parliament in the foreign relations of the nation. He says: "I think there is a pretty general feeling that this House of Commons has outlived its usefulness. It no more represents England to-day than the Parliament of Bordeaux represented France toward the end of its career. The Parliament of Bordeaux was elected in the agony of a hopeless struggle to make peace with Germany. The English House of Commons was elected nearly five years ago on purely local issues. The licensed victuallers elected it. The publicans have been the real arbiters of English foreign policy all this time, and it really does seem as if the future of India and the Eastern question ought not to be determined by beer."

From 1795 to 1879 France shows progress in the art of self-government. Last Thursday Marshal MacMahon resigned as President of the Republic, and the Senate and House of Deputies, quietly accepting, later in the day elected M. Grevy as his successor by a vote of 536 to 99 for another candidate. The resignation was brought about by the action of the radical Republicans gaining a decided majority in the Senate in the last elections, and voting such changes in the army as MacMahon as an old soldier could not endure. Grevy has been president of the House since 1871; he is a moderate Republican, a man who has been popular, but not a leader. Gambetta is still at the head of affairs, and will probably be made chairman of the House. The Cabinet, though Republican, preferred to follow the President; and M. Waddington, a Protestant and English born, who has been Minister of Instruction, will probably form another. The progress of Republican principles in France, ever since the resignation of Thiers in 1873, when a revolution impended, is most encouraging. It must rest with Gambetta and his friends to proceed carefully so that this progress may continue and be permanent.

10,000 SUBSCRIBERS.—Every renewal counts one. Don't stop your paper. Hurry forward the $1.50.

The Constitution and the Supreme Court on Polygamy.

Allegheny, Pa., Jan. 20, 1879.

My Dear Cynosure:—In your last issue you ask me a fair question in a fraternal spirit. I feel bound in the same spirit, to give you a frank reply. You ask whether the late Supreme Court decision does not declare (authoritatively) the United States Constitution to be a Christian document? And, if so, what is to hinder the (non-voting) National Reformers from voting next year? To these questions it is perhaps too early to give a reply, as the full text of the decision is not before us, but if the telegraphic report of the decision be correct, the answer is plain:

"The Chief Justice declared that this law is not in conflict with the constitutional guarantee of religious freedom, and showed that the right of Congress to legislate for the protection of public morals, and for the protection of the fundamental principles of society, cannot be abridged by the Mormon claim of religious belief, any more than it could by the claim of certain other religious beliefs that human sacrifices are necessary or that widows must be burned with the bodies of their dead husbands."

I regard this decision as good in itself and at the same time as unconstitutional, and I deny that it in any wise declares the United States Constitution to be a Christian document. It does not declare that polygamy being contrary to the religion of Christ is therefore not religion, or being contrary to Christian morality is therefore an immorality. It does not base its decision on Christianity or Bible morality as such at all. It is entirely in keeping with the declaration of President Woolsey that "the Constitution would need no change to adapt it to a Mohammedan country."

On what does the decision rest? It claims for Congress the right to legislate for the protection of *public morals*, and the *fundamental principles of society*. It so happens that public morals in this country favors monogamy, therefore Congress has the right to protect that; but suppose this were a Mohammedan people and their morality favored polygamy, Congress would have the same right to legislate in favor of that. Does not every one see that the basis of the decision is not the law of Christ, but the public sentiment of the country, and in perfect keeping with the declaration of the Constitution that the will of the people as expressed in the Constitution is the supreme law, or the declaration in the bill of rights that "governments derive their just powers from the consent of the governed?" The question between National Reformers and the Constitution is whether God or "The People" is supreme. We say God is supreme and his will is law. The Constitution claims that the people are supreme and their will is law. This decision accords with the Constitution in this respect. The doctrine of Rome is that the Pope is supreme. The American doctrine is that "the people" is supreme. The difference is, Rome has one pope and we forty million popes with the prospect of indefinite increase; or perhaps better stated thus: The Roman See has one head; the American is a hydra-headed monster. The Bible doctrine is, "There is no power but of God." "The Lord is our law-giver."

I said that the decision of the Supreme Court is unconstitutional. I have shown that in some respects it is perfectly in keeping with the Constitution in referring all power to the people, and I may here remark that it is a marvel of diplomatic skill in deciding what is and what is not religion, without the slightest reference to God, the author of religion; and thus, even in matters of religion, managing to be as godless as the Constitution under which they act.

But in another respect their decision is adverse to the Constitution. Amendment to the Constitution, Art. I. says, "Congress shall make no law respecting the establishment of religion or prohibiting the free exercise thereof." If I understand the meaning of these words it is that Congress shall not make a law either to establish one thing or to put down another that claims to be religion. In other words it has no authority to decide what is or what is not religion, or to legislate for or against anything in the shape of religion. Now with me monogamy is a part of my religion; it is a precept of Christianity that every man shall have his own wife and every woman her own husband, and no partnerships—"they twain shall be one flesh."

It is equally plain to me that polygamy is a part of the Mormon's religion. Their influence in the church on earth and their happiness in the other world are supposed to be increased by the number of their wives. It is equally plain to me that human sacrifices and burning of widows are parts of the religion of those who practice them, and that Congress is forbidden by the Constitution from "making laws prohibiting the free exercise thereof." On this point I quote the high authority of Thomas Jefferson, who says: "I consider the government of the United States as interdicted by the Constitution from intermeddling with religious institutions." (Jefferson's Writings, Vol. 4, p. 103.)

Congress has intermeddled with an institution of the Mormon religion, *polygamy*, and the Supreme Court has sustained them in it; while they have not "established" Christianity, nor said a word about it, they have "prohibited" an essential part of Mormonism. President Hayes intermeddled with a religious institution when he introduced an appeal to God into his inauguration oath. He honored God, but he violated the Constitution. He is the only President since Gen. Washington who had the Christian courage to do so. You say that Garrison and others took the ground in the slavery struggle that the Constitution of the United States was "a covenant with death and an agreement with hell." So it was, as the sequel showed. It was that Constitution that held four millions of men in slavery. It was the Constitution that held the nation back from victory for four bloody years, till Mr. Lincoln under a dire military necessity, appealing to eternal justice, under the war power, to save the nation's life, overrode the Constitution and emancipated the slaves. He broke the covenant with death and the nation afterwards by their amendments abrogated the agreement with hell. This whole constitutional scheme to keep God and Christianity out of our government is another covenant with death and agreement with hell, and I am heartily glad that the President and Congress, and now the Supreme Court have had the courage to break it; and I pray God that soon the nation may disannul the agreement; but it is quite another thing to enter into covenant with Christ and accept him as our king, and recognize his will as our law, and make an agreement with heaven; and until the Constitution owns the authority of my Saviour, I as a loyal subject of my king, cannot acknowledge the rightfulness of its authority or hold office or vote under it. You held the South to be in rebellion while they organized under the same Constitution which the nation is organized under because they did not recognize the nation's authority; so we hold this nation to be in rebellion against God, no matter how just and equitable the laws they make, until as a nation in their Constitution they acknowledge his authority, and we cannot participate in that rebellion. It is virtually saying, like Pharaoh, "Who is the Lord that I should obey him?" "Our lips are ours, who is lord over us?"

We may put down polygamy, because it is repugnant to our æsthetic taste and destructive of the family; or we may throw restraints around the Sabbath to save the laborer from oppression, and yet give no recognition to God's authority or acknowledgement of the seventh and fourth precepts of his law. But all that does not constitute a Christian government any more than a fair settlement of a dispute among a band of robbers, would constitute that band a legitimate government.

Hoping that the decision of this question by the Supreme Court will not make you or any other friend of National Reform relax your efforts in its behalf as if the day were won, I trust it will, as an advantage gained, encourage us to intensfy our efforts, and labor on till even the bells on the horses shall chime the glad sound, "*Holiness to the Lord.*"

Yours for the cause,

A. M. Milligan.

Illustrations of Perjury.

The Entered Appentice, on the night of his initiation, is informed that "Truth is a divine attribute and the foundation of every virtue. To be good and true is the first lesson we are taught in Masonry." In his charge he is thus instructed: "In the state you are to be a quiet and peaceful citizen, true to your government and just to your country."

Now let me give a few examples of the way many of our Missouri Masons obey these excellent precepts. I would beg leave, however, to inform Masons that these teachings are largely taught and practiced outside of their peculiar institution.

Example No. 1. A leading member of the order has been doing a large business as a merchant for years, and has a large amount of money due on notes and accounts that are good, besides a well-furnished house and a large farm well stocked; but in his sworn statement to the assessor estimates his personal property at $280, while with horrid oaths he roars, "Perjury, sah!" when he happens to talk of a seceding Mason.

No. 2. A physician in good standing in the order, claims to his friends to have $8,000 in notes and accounts mostly good, besides a well-filled house and a large amount of live stock and farm property; but when sworn by the assessor it dwindles to $1,570, all told. He, too, curses and swears, and yells "perjury," and claims that the church founded by Hiram Abiff & Co. will stand firm when all others are crumbling to dust.

No. 3. The secretary thinks his personal effects amount to only $500 when Mr. Assessor swears him. Well, that is pretty low, but as number three tries to live in the church and lodge too, perhaps he is "splitting the difference" between the two and not going the whole Masonic dodge, as so many others do.

No. 4. The W. M., and past-master too, I am afraid, has forgotten how he promised, when he was installed, "to be a good man and true, strictly to obey the moral law, and to guard against intemperance and excess, for he still sells strong drink to his neighbors and brethren, and in violation of God's law and the statutes of Missouri, and is doing, perhaps, as much damage to the morals of the young as any other dram seller in the county.

No. 5, is a general example, but as usury is a common sin among our officers and money lenders, number five will apply to Masonic morals as well as the other examples.

Gov. Phelps in his message to our present legislature, Jan. 9, 1879, in speaking of the laws on interest says: "Violating the law relating to interest by exacting more than the law permits them to take, their next evasion or disregard of law is to screen their notes from taxation. There are counties in this State

where the recorder's office will show thousands of dollars loaned, and the payment secured by deeds of trust or mortgage deeds unsatisfied, whilst the assessment list will show only a small amount of money loaned." I I am afraid many Masons may be truthfully called "perjured." Let us examine their claims to morality, truth and patriotism, and see if their example is as good as some of their precepts are. JOHN V. BAKER.

Leesville, Mo.

On Army Reform—II.

BY GEN. J. W. PHELPS.

The same reasons that continued President Lincoln in office a second term, should have operated to continue Vice-president Hamlin in office. We had gone into the contest for liberty with Mr. Hamlin as one of our color-bearers, and the nobler, more manly, and more courageous course would have been to keep him as color-bearer through the conflict. But the secret counsels of the lodge determined otherwise.

If a change, however, was to be made, it is very evident what kind of a man was needed. A proper respect for our cause demanded a man from the free States, whose antecedents were unmistakably free and Republican, one whose early education had not been neglected, and above all a man who was not given to drink. But under the direction of Masonic politics the man chosen to be our Vice-president, viz., Andrew Johnson, possessed qualities right the reverse of these. Instead of being of the free States, he was a slave-holder; instead of being a Republican, he was a Democrat; and while his early education had been neglected, he was a hard drinker; so much so that he ought to have been impeached for an indecent exhibition of himself, if for nothing else. It is true, that as a citizen, Andrew Johnson was doubtless honest-intentioned and patriotic; but there were other men, in all quarters of the country, who possessed these qualities as well as he, and who had fewer bad qualities.

The great qualification, however, of Andrew Johnson, for the Vice-presidency with Mr. Lincoln in his second term, was doubtless that he, Johnson, was a great Freemason! Masonry had been appealed to as our god of battles, and it overrode all other considerations.

The consequences of this exceeding false policy of the lodge have been exceedingly disastrous. Probably its first and most immediate result was the assassination of Prest. Lincoln; for, with the lodge, assassination has become an established political force, the lives of many kings and rulers having been aimed at by its partisans during the last forty years.

Another ill consequence of this lodge-policy was a conflict between President Johnson and the commander of our armies, Gen. Grant. In this unfortunate conflict, the President, in the exercise of constitutional authority, gave the General an order, which order the General disobeyed. Not only did the General disobey the order, but he remained in the service too; thus sapping the very foundation of all authority and discipline in the army.

The Congress at that time, the creature of the Masonic lodge, was but little else than a Masonic lodge itself. How was it to remedy this conflict between the General whose name had become a pillar of strength, and a President whose chief merit consisted in his being a Freemason! Between a President at the head of all the powerful Masonic lodges of the country, and a General at the head of victorious armies, how was a Masonic Congress to decide?

Reader, please reflect upon what Congress actually did under the circumstances. Having lost the power, by its resort to Masonic counsels, to give a just, honest, constitutional decision to the question, and to sustain the President in the exercise of his undoubted constitutional authority, it settled the dilemma by virtually taking the command of the army, President, General and all, into its own hands! There could hardly be a greater violation of the constitution than this.

The obedience of the General commanding the army was to be rendered to the law, that is, to Congress, instead of the President, as directed by the Constitution; and military commissions henceforth were to be held subject to law, that is, to Congress, instead of the good pleasure of the constitutional commander of the chief of the army.

We are not aware that this action of Congress, so highly unconstitutional, yet so truly Masonic, has ever been repealed. Though the mere act, itself, might be rescinded, yet its disastrous consequences cannot be so readily overcome or remedied. The *morale* and discipline of the army and the vitality of the Constitution have been seriously impaired, not to say hopelessly paralyzed by it. There cannot possibly be a healthy tone of discipline and subordination in the army where a general disobeys the orders of the commander-in-chief of that army, and still remains in the service, and is sheltered there by Congress. The chief value of our army consists in its *morale* and its discipline. Take these away, and supply their place with Masonic jugglery and political subserviency, the army will become a leaven of danger to the Republic instead of a source of safety.

A Congress elected under Ku-klux and other Masonic auspices cannot effect a reform in any thing. The very first step necessary to a reform, is to rid the country of Freemasonry; and in order to do that, we must begin by getting rid of the present Congress.

Masonry and our Spiritual Doctors.

Rev. Mr. Medbury, in his essay before the Wisconsin Baptist Ministerial Conference, as quoted by Bro. Quick, says, "the anti-secret society specialist has always proved a greater hindrance to the cause of Christ than all the societies." Notwithstanding Mr. Medbury admits that the association of Christians in such societies is "never morally safe" and "should be discouraged by every Christ-like means." If he had studied Masonry by such lights as he might have commanded, he could have had a score of reasons the most stringent why the connection of Christians with such societies "should be discouraged," and, if by no other means, by the interposition of the church's discipline. He would have found the system not only "morally unsafe," but absolutely heathenish and abominably and unutterably wicked. The "specialist" he refers to knows this, and he knows that the secret combination against which he wars is fraught with imminent danger to our liberties and to pure Christianity. He labors to enlighten the public mind on this subject, to warn men of the danger, and, if possible, to destroy the power of this black engine of night. On what ground, then, is he charged with doing so much harm?

The statement of Mr. Medbury indicates the standard by which he, and those in our churches who think with him, judge of good and evil done. The statement quoted comes from those who are ever ready to sacrifice sentiment and principle to the idea of unity. Whatever may cause agitation, if it only lead to the sloughing off of a dead member, is by them to be deprecated. Pastors are ambitious to preserve and increase their membership, for obvious reasons, and are jealous of the application of "new tests." Their idea of good in a church is summed up in the duty of "dwelling together in unity;" their idea of evil in a church is embodied in the word *strife*, though it be a strife *against* evil.

But is this not a low standard by which to judge of what is desirable in a church, popular as it may be with many pastors and religious editors? They have a strong desire to preserve their organizations intact and numerically strong, but such a desire may be wholly secular and selfish, such as influences any worldly association. To overlook the moral and spiritual in such a body is at war with the very spirit of reform, and is to lose sight of the very end to be had in view in the organization. Such pastors seek the prosperity of their churches in the number of their members, in the wealth and standing of their members, and in the apparent harmony of the members. They overlook the fact that union is strength only when based on truth and holiness, cemented by the flowing together of hearts warmed by the love of God and consecrated to the doing of his will. They rejoice in the harmony of worldliness, pomp, pride, stupidity and self-sufficiency, and call such union prosperity. They ignore a system of evils hideous in its deformity—an instrument of darkness and malignity never excelled in any age of the world—and neglect to inform themselves of its dangerous character, lest their inquiries compel them to a warfare against it. They prefer the repose of the churches, even though it be the repose of the body when its vital powers are sinking under some mortal disease. They prefer harmony though it be the harmony of the grave-yard. Surely, this cannot be the true spirit of Christianity. Contentions and divisions in a congregation may be a great evil; but they are less such than indifference to moral character and standing, or the stagnation of spiritual insensibility. The former may be only incidental to a work of moral purification, and a condition of a church's true prosperity; but the peace and harmony that come of indifference to the truth and spirit of the gospel, bring fruitlessness, decay and death.

It is simply reckless to call opposition to such a system as Masonry a "hindrance" to the Gospel. Masonry itself is in entire antagonism with the Gospel, and utterly subversive of it. It is doing more than all other agencies to pervert the Word of God: it makes a blasphemous use of his name; it forbids the use of the name of his only begotten Son; it is guilty of the vilest profanation of sacred and holy things; it exercises its power of combination for the consummation of villainy and crime, and for the subversion of justice; it is known to the world as an abominable imposture, with perjury, blood and murder clinging to to its skirts. It is authoritatively revealed to the world in this character. As early as 1829 more than two thousand seceding Masons had so far absolved themselves from their oaths as to testify to the truth of the revelations that had been made. Acting on the light before them, our churches generally purged themselves of the unclean thing, and after that enjoyed prosperity. Again the monster has wormed itself into the sacred pale, and the churches are enthralled. And the worst of it is that our spiritual doctors (some of them) teach us that the best way to get along with that which is "morally unsafe" is to leave it undisturbed in our embrace.

G. W. H.

SAID the learned Salmasius, on his death-bed: "I have lost a world of time; if I had one year more, I would spend it in reading David's Psalms and Paul's Epistles." None read the Scriptures too much, but thousands upon thousands read them too little.

"*The Associated Churches.*"

We give Prof. Tobey's article given in the *Telescope, at our request.* As an outsider, his judgment has the more weight. Mark his words: "*We trust that there may be such an organization.*"—Ed. Cynosure.

Our esteemed friend, Bishop Milton Wright, is stongly connected with the movement of "the Associated Churches," and it is by his foresight that the word "United" was not used, so that serious conflictions of names and perplexing misunderstandings may be avoided. The object of this association is to bind together in a general co-operative work, and for aiding missions, all Christians who exclude those practicing abominations and vanities, especially those connected with secret societies. We are as much at sea as the editor of the *Cynosure* when we come to say what this movement shall and ought to be. Personally, we still expect to give the preference to our own church missionary work, and to push forward the enterprises of the United Brethren church. Except in a general way, we can not serve any other cause than our church as it is the channel in which we believe we are serving Christ, the great Head over all.

But at the same time, we desire to see every possible feature of genuine Christian union. The best union we can think of is that which results from the flowing together of those who speak the truth in love, thus growing up into the incorporation of God's people in their Head, even Christ. No attempt at a forced union in name, outward appearances, or attachment to an earthly head will succeed.

Our individual view about an associated movement of churches opposed to organized secrecy and other evils allowed in some churches is as follows:

1. Let the National Christian Association be the chief center of co-operation. This is an organization with some age, pestige, funds, literature, and agencies, and can accomplish much in creating public sentiment in church and state against the evils which it opposes.

2. Let the members of the various churches continue to support the missions and educational enterprises of their respective denominations, and redouble, if possible, their diligence in this direction. If they fail to do this they cannot be relied upon for much help anywhere outside of their churches.

3. Let there be an attempt made to establish more friendly relations between the anti-secrecy churches, by the sending of fraternal delegates from one to another; and let there be a comparison of their various ways of dealing with members who belong to secret organizations, so that a uniform basis of action in this respect may be adopted by all of these churches. One of the great drawbacks to the anti-secrecy movement among Christians is that the churches which have a testimony against secret orders do not agree as to how church members should walk respecting the orders, and how they should be dealt with for adhering to them.

4. It will be much better to strengthen and harmonize the churches which now bear testimony against the lodge than to attempt the formation of new organizations.

We have nothing to say about any union that churches which are purely congregational in their local capacity may form on the ground of opposition to popular evils, and thus come into the associated relation as a new and growing body. *We trust that there may be such an organization.* But Wesleyan, United Presbyterian and United Brethren local congregations can not afford to co-operate in an associated movement, except as the denominations at large do so. The reason is that these churches have been and will remain by God's help strongly opposed to all popular evils.

The Ohio assembly is averse to opening the Bible-in-the-schools question, even in so mild a form as the passage of a bill providing that in any district, on application of ten persons sending one or more persons to the common schools, the board of education shall permit the children of the persons so applying in writing to read the Bible in school, but children of parents other than those making such application shall not be compelled to read the Bible. After a deal of skirmishing, mostly for the purpose of avoiding the making of a record, the bill failed of passage, receiving but twenty-one votes.—*Times.*

Reform News.

New England Notes.

Cheshire, Conn., Jan. 27, 1879.

Dear Bro. K.—At Terryville I met a most kind reception from Bros. C. R. Williams, L. Barrett and the Congregational pastor, Rev. Mr. Griggs. I lectured in Academy Hall to a full house. From here I went to Bristol and stopped with our steadfast friend, Abner Tuttle. This is an important manufacturing place, and the lodge has always ruled. I spoke twice in Printer's Hall, which is rented by the Adventists, who, more than any other denomination in Connecticut, sympathize with our reform. The Masons were out in full force, and displayed their usual tactics. One Mason intimated that I did not know anything about it, and his wife responded that she knew that what I said was true. One Mason said that the Lord Jesus was a Mason. I told him that he had a *chance* to be, for their Grand Master took him up on to a high mountain and offered to initiate him, but he *never took the oath*, and then I told of the blasphemy of such a suggestion. Nearly all the Masons here are infidels or Spiritualists. Rev. Dr. Griggs, of this place, expressed his warm sympathy and subscribed for our paper, the first Congregational minister I have found in Connecticut who would do so.

From Bristol I went to Plainville, where the Congregational pastor, Rev. M. Hall, says he is a thorough Anti-mason, but who could give me no aid in my work. He said, however, that he should be glad to have me lecture and would be glad to hear me. He has a church of 300 to 400 members, and is under bonds to keep the peace.

At Plantsville I lectured in Good Templars' Hall to a full house, and with the best of attention. The subject was new but the people were candid and received the truth. On the next evening (Jan. 24) I lectured in Marion to a fair congregation. A good many Masons were present and they squirmed badly, but some heard and believed.

On the 25th I spoke in the Advent chapel in this place to a sympathetic and appreciative audience. I preached for them twice yesterday, and had excellent meetings. To-day I go to Meriden and expect to speak in West Hartford to-morrow night. Yours in the Lord,

H. H. Hinman.

From Past Master Ronayne—The Angola Meetings—The Forthcoming Book.

Editor Cynosure:—I have just returned from Angola, Indiana, where I have held three of the best, the largest and the most enthusiastic meetings I have had for a long time. The large town hall was densely packed each evening, but more especially in witnessing the total annihilation of Osiris, alias Baal, alias Hiram, on the third night; and considering the immense audiences and the closeness with which they packed together, putting it in the mild language of friend Hinman, we had most *excellent* order throughout.

The Masons also were present in large numbers, both from Angola lodge and the lodges in the neighboring towns, and as is customary with them at all my meetings, they behaved like men and like American gentlemen. This is, I believe, as it should be, and I am glad to be able to record the fact that disturbance and wild confusion at any of my Masonic exposures is now a thing of very rare occurrence, and the result always is that the Masonic philosophy can be better discussed and its innate wickedness and deep-rooted infidelity be more clearly and convincingly demonstrated than if we had scenes of rough, angry excitement. There is no necessity for Masons to get mad, and Anti-masonic lecturers have no business to make them mad if it can be avoided. The Masonic philosophy is a wicked conspiracy, a base swindle, a vicious counterfeit, and very many of these men are unwittingly *led* into it by the example of ministers who ought to be their guides in an opposite direction; and while they know and feel that it is a sham, a mockery and a fraud from beginning to end, yet they neither understand the meaning of its ceremonial jugglery, nor do they know how to safely extricate themselves from the galling fetters with which it binds them. We ought to discuss Masonry fearlessly and fully, and at the same time do it in such an attractive, instructive manner, avoiding all personal allusions and respecting the conscientious scruples of those opposed to us, as will convince both the Masons and the audiences who listen that our desire is not to provoke attack, but to convince the judgment.

One good brother Mason at Angola, James Butler, added very largely to the general feeling by not only attending himself, but urging all his friends and acquaintances to do the same; and especially to be sure and see Hiram demolished, telling them at the same time that they may rely confidently on the correctness of the work performed. A young Entered Apprentice also affirmed that my candidate, the "Rev. Dr. Jas. Mulcahy," was initiated just as he was himself.

On the whole, I believe these Angola meetings will not be forgotten during the present generation and the people of Steuben county owe a debt of gratitude (and fully acknowledge the obligation) to the friends—Father Ewing, Mr. Henry, Rev. Mr. Wiggins and others, for furnishing them such means of instruction.

Mr. Editor, I must stop right here. If I say much more about these Angola meetings I'll find myself sounding somebody's horn, and you know I seldom or never do that, and don't want it done by others if I can help it. I want to say to the friends, however, who are so liberally responding to my call for subscribers to the "Master's Carpet," that my visit to Indiana has put me back a week on my book. We are now on the eleventh chapter and have about 90 pages more to finish before going to press. We are getting out 50 pages a week so that it will not be many days before we reach the bindery. The 500 subscribers originally called for are very nearly made up, but if this whole first edition goes to the readers of the *Cynosure* at first cost it will hurt nothing.

In this connection also I would like just to add that in some cases I have received cash letters, which of course is always marked to the subscriber's credit, but I *did not* require the cash to be sent until the books are received. I shall make immediate arrangements for the completion of the work in paper, in press work and in binding; and should I come short of funds to pay all my bills, I shall ask my friends to advance what I need. So far every page is paid for, and that even in advance, and nothing shall be allowed to retard the appearance of the book in the near future. It would be impossible to thank each one individually, but I am glad of this opportunity to return hearty thanks to all for their kindness in so promptly responding to a call so unusual.

And now, one last word. I would suggest to all desiring Anti-masonic lectures and exposures to arrange in future, if possible, so that a small fee, say of ten cents, be charged each gentleman and boys over twelve years—ladies to be free—on the third evening. You will raise all or very nearly all your expenses in

that way, and the burden will not fall so heavily on a few, as heretofore. I believe the time has come when this course may be safely pursued; and I am led to this conclusion from looking back at last year's meetings and those held this week at Angola. I would also suggest that Bro. Callender, and other friends in Pennsylvania complete their campaign arrangements as soon as possible, and let me know, following my suggestion here as far as possible. In my next letter, Mr. Editor, I will talk about going to Ireland to work the degrees, for somehow I cannot get the feeling out of my mind that I must go there at no very distant day. May God direct and guide us all to his own glory. Yours,

EDMOND RONAYNE,
P. M. Keystone ☐ No. 639.

FROM SECRETARY STODDARD.

JONESBORO, Ind., Jan. 30, '79.

DEAR K:—I lectured in Friends' church here last evening. Have spoken at Fairmount four times this week, and have appointments each evening for the remainder of the week and two for next Sabbath.

The back-bone of secrecy is broken in these parts, but there are a few points where it still squirms, and Jonesboro is one of them. It has found a shelter in the Quaker church here, and the church is in a very unpromising state. A few of the old members are faithful in attending the means of grace but the body is smitten with "dry rot" and the individual Masonic members and their sympathizers stand in the church very much like last year's mullien stalks in a meadow, sapless and dead. At my last evening's meeting we were told by a member of the Masonic lodge and the Quaker church that Quakers visited and patronized saloons here, which if true would indicate that Masonry had nearly or quite strangled the Bride of Christ in this village.

Bro. Howell is a thorn in the side of the "beast" who with his faithful but now afflicted wife are standing firm and with colors at mast head. The pious ones now see and regret their mistake in admitting lodgists and will I hope right the wrong.

J. P. STODDARD.

THE MICHIGAN MEETING.

[The following from the Secretary of the Michigan State Association reached this office several weeks ago, but being partially devoted to business was lost to the editors until the present. Bro. Mathews will use separate sheets next time. It contains matters of importance though late. ED.]

Publish to the world that the friends of reform in Michigan responded to the call through your paper and assembled at Dean's Opera House, Adrian, but for good and sufficient reasons adjourned subject to the call of the Secretary and Executive Committee.

On Thursday we were made glad by the appearance of Bro. J. P. Stoddard. O what a blending! Now as we look back how his countenance and the effect illustrates the Scripture, "as iron sharpeneth iron so a man sharpeneth the countenance of his friend." I should fail in a pen picture of the scene. Ponder the text and you have it. Bro. Stoddard's heart was full of courage and we feel as we write the force of Prov. 27: 19. "As in water face answereth to face, so the heart of man to man." Our hearts were all right though our countenances were sad. His courage quickened and brought out ours, and in a few minutes might have been heard ringing out a clear voice of prayer to God for help, and yet fraught with thanksgiving for a knowledge of his being our helper. Glory to his name!

We now got out bills and some called on the people at their homes, so at 2 P. M. to a marked and attentive audience Bro. Stoddard lectured with force and ability far beyond everything I've heard from him before. The Abiffites were in and laughed some, but such an effort as it cost them to get up a laugh was very poorly paid. They were enlightened by the blazing torch of truth in the hand of our friend in need. In the evening a large audience greeted the same speaker, and though some of us thought the lecture of the day should have been reserved for night, we had to acknowledge at the close that "The excellence of the power is of God." How secretism was proven a destroyer of domestic peace by dividing what God hath joined is known to all who have listened to the same. God grant us help from more such men in every emergency, is my prayer. Bro. Ronayne was not with us to work the degrees and by some it was regretted. We hope at no distant day to have him or a seceding Knight Templar of Jackson, Michigan, who has taken all the parts in many regular lodges of A. F. and A. M. in Ohio, because of the officers' incapability. Friends of reform, write me.

E. MATHEWS.
Brooklyn, Mich., Box 36.

Correspondence.

MASONRY AND THE PRESS.

EDITOR CHRISTIAN CYNOSURE:—I endorse your remarks on Zell's Popular Encyclopedia. I was induced by false and fraudulent representations to subscribe for the above work, furnished to subscribers in Canada at fifty cents per forty pages, or $32 for sixty-four numbers at fifty cents a number, which is at least three times its value.

Then I find that in articles requiring moral honesty it scruples not to suppress the truth for the sake of popularity. On page 1273, second edition, under the caption "Husbandry, Patrons of," or "Grangers," the real nature of the dangerous institution is carefully concealed. All is made to seem very safe and reasonable.

The heathenish, anti-Christian, and enslaving tendency of the order can only be gathered from the letter of O. H. Kelly, Secretary of the National Grange, as published in the *Cynosure* Scrap-book, Tract No. 17:

ITASCA, Minn., Dec. 12, 1868.

Dear Sir:— * * * From the interest you evince in the work and from the tone of your letter I am prompted to place in your possession the form of obligation required in our order. As this matter was freely discussed, and many of our originators being Masons of the 32d and 33 degree, and prominent Oddfellows, it was decided that any oath not given in a court of law was extra-judicial and not binding any further than the moral honesty of the person giving the same, hence we adopted this form enclosed which will be carried out to the letter.

I remain yours fraternally,
[Signed] O. H. KELLY.

The efforts of the *Christian Cynosure*, and the other publications of the National Christian Association, are necessary to put the community on their guard against such frauds as these. They all work into each other's hands in the way of deceiving the ignorant and unwary.

Chambers' Encyclopedia, a work of four times the value of Zell's, may be had at half the price, and in ten volumes. But as comparisons are odious we will leave each one to judge for himself. Had I not been deceived by a Masonic agent I know that I could have had a much more eligible Encyclopedia for much less money and free from such moral blemishes as darken the pages of Zell.

CANADIENSIS.

ALL TOGETHER.

PEMBERTON, Mo., Jan. 17, 1879.

I am a poor man, but all I have or am, I trust is *wholly* the Lord's; and in carrying out my consecration I find the Master has claims upon me and mine of an especial character. I refer to the subject of Christian benevolence. Here I have studied, read and prayed. I want to do duty. As a result of my investigations upon this subject, I give the one-seventh of all my limited income in this direction. Shortly, now, I expect to have a little to bestow of the Lord's especial money. Have concluded at the present, peculiar epoch of the *Cynosure's* race and work, to expend a little of said fund in the farther spread and circulation of said powerful engine for truth and righteousness in the land. Hence my responsibility for the two new subscriptions just made.

Another thought. I was bred a farmer; have seen various farming implements used. Among others, the threshing machine. It is about to be used; the power is applied, and for some time there is no evidence, whatever, of anything being accomplished. And not unfrequently, just at this juncture, some of the power or team will give up. But this don't effect anything material. The rest faithfully hold on the harder, and the next thing perceptible is, the wheels are revolving the power is increasing and the entire machinery is in motion; the result is a complete separation of the grain from all impurities whatsoever. The fact is just as long as the power is applied and the machinery kept in proper order, the effect for good is incalculable and onward is the word, stopping for nothing until the work is done. Now for the application. The great Anti-secret Reform has had a nominal existence now, about ten years. In the meantime the power has been collecting and concentrating, the machinery proved, so that already, to the praise of God be it said, the most casual observer can see the wheels begin to move, the hum and din arise (demonstrations made by Masons when the lodge is turned inside out), and the inevitable result will be a complete separation of the wheat (God's true Israel) from the chaff (Baal worshipers). So mote be.

Now, my dear friends, it is as clear as a sunbeam to my mind, all that is necessary is for a "*strong* pull, a *long* pull, and a pull *altogether*," and victory will perch upon the outspread banners of this great and glorious reform. Ever remembering, however, that "it is not by might nor by power, but by my spirit saith the Lord," that our victory must come. For, as in the figure, so here, the extent of the power, the amount of work effected are in exact proportion to obedience and faithfulness on the part of the creatures employed. Just so in the work of reformation, if the entire outfit prove *faithful* the grand result will be reached just so much sooner. But come it must and will; sooner or later. Amen. Good Lord hasten the day.

Yours for the triumph of truth,
J. W. THOMPSON.

A WORD OF CHEER FROM BRO. ISAAC HYATT.

EAST HAMLIN, N. Y., Jan 27, 1879.

DEAR BRO. K.—I thank you for the kindly missives you have sent me from time to time. I have never seen your face; I would like right well to look upon it and assure you of my hearty good wishes.

From my quiet outlook I watch with great interest, by the help of your excellent paper, the noble warriors who are arrayed against secretism. It is a noble army, fighting in a good cause, and sure to win the victory.

With joy I behold their wise and onward march and feel stricken at heart at every unwise and ineffective attack. Gladly I send my word of cheer to every soldier. Brothers beloved, try to have your every act, word and thought inspired by goodwill and shaped by the hand of wisdom. I am confident the nearer we can keep within this compass the sooner our reform shall be triumphant.

It is a little more than a year since I sent you for publication in

the *Cynosure* my renunciation of Masonry. A year ago to-day I appeared before my church and congregation at Starksboro, Vermont, to relate my Masonic experience. It was *the* cross of my life. I have had time to think and test its effect upon my personal accountability to God. I do not regret the act. I think it has made me freer and enables me to look up with more confidence to my Heavenly Father. I am very sorry I ever entered the lodge and made it necessary for me to make the confession and give the warning I have. I give thanks to God in the name of Jesus that he gave me power to break the snare and receive pardon for my sin.

It came in answer to prayer. Well do I recollect twelve months ago how I read the 121st Psalm with an inward conviction that its precious assurances were for me. I am thankful they have been verified thus far. Yours very truly,

ISAAC HYATT.

THE LABORER WORTHY OF HIS HIRE.

EDITOR CYNOSURE:—It is evident to me that the men who have began the Anti-masonic reform are generally poor men. We are working in behalf of the American people; and it is no more than fair that they should help us bear the expenses.

Messrs. Stoddard and Ronayne are growing old. Their services are invaluable. We cannot pay them. I propose that, like other lecturers, they should charge an admission fee of twenty-five cents, or some remuneration for their labors. I believe that the American people would now gladly receive them, at least in most of the Northern States.

One of the most valuable works that we have seen of late days is Taine's French Revolution. The writer dissects and lays open the machinery of the Revolution and shows the detestable workings of secret club government—that kind of government under which we of the United States are now suffering. But Mr. Taine's dissection is neither more able nor more useful than that which Mr. Ronayne gives of our present vicious government, the Masonic lodge. I suggest that Mr. Stoddard should go round and prepare the way and Mr. Ronayne follow with his Worcester lectures. got up just as they were there.

ONE OF THE ASSOCIATION.

Jonathan Moss, of Cameron, W. Va., writes:

"A Masonic Presbyterian preacher boasted to me a short time ago that they had the United Presbyterian, published at Pittsburgh, and all the other so called Anti-masonic church papers so cowed that they did not dare to insert in any of their anti-lodge articles the grips, signs and passwords of the Masonic order; that they only attacked the lodge at a safe distance in the shape of general principles, and the lodge could smile at such opposition. Only the *Cynosure's* way of doing things gives the lodge devotees 'trouble.' It is the only hot coal which dropped on the tortoise's back makes him show signs of discomfort."

THE INDEPENDENT ORDER OF GOOD TEMPLARS.

A FULL ILLUSTRATED EXPOSITION OF THE ORDER.

(Copyright 1878 by EZRA A. COOK & Co.)

Marshal. Past Degree Templar, by direction of our Vice Templar, I present these friends for your explanation of duty.

Past Degree Templar. You have, my brothers and sisters, been told that our mission is *to save.* We have a few practical thoughts to inculcate. Be prepared to use them in carrying out the principles of a true, active, living charity.

A lodge of Good Templars which fails to protect the young and rescue the intemperate, leaving none outside the pale of its good influences, fails to do the work for which it was organized. Your lodge may and should do this work. You are to leave *none unsaved.*

A lodge in which *each* individual member is not interested and doing something within and without the lodge-room for the good of the order, has partially or wholly failed in duty. If you and every other member of this order do not exert a *ten*-fold more influence for good than before you became members, then you have not realized your individual power in our organization. If, at our meetings, our members are not being made better, stronger for the battle of life, more interested in others' welfare, growing less and less selfish, more wise in counsels and efficient in action, then are we deficient in that which constitutes a good working lodge and membership. Sacred should be our meetings to every hungry heart, and strong will then be every one of our members to live and to aid others in holy living.

We could not give you the key of success in securing and retaining the membership of him who has been so bitterly cursed by the drunkard's drink, if the lodge-room is to be anything less than a HOME to him and his family. Having made safe the fold, now go out to rescue victims from the fell destroyer.

And do you ask how you may do this work? How shall you proceed so as to insure success?

Our lesson is practical—it is not theory. Noble men have tried and never failed. Kind sisters have rescued very many and you may do likewise, trusting in the all-powerful arm of God to give you the promised blessing.

If, unhappily, you know the power of the drunkard's appetite by bitter personal experience, God pity you, and give you of his Almighty strength to continue the noblest, grandest warfare that ever enlisted a brave soldier—that of bringing his own appetites and passions to the subjection of his higher moral nature.

If, happily, you are free from this undying curse of appetite, you will require much of Christ in the heart before you can fully sympathize with the confirmed inebriate; for he who has allowed it to become his master, needs—*if any man on earth needs*—your trust and strong arm, God's helping hand and yours.

To such an one, go kindly; go in the full spirit of the gentle Nazarine. Let him feel your warm heart as you give him a brother's hand; let forgiveness beam from the eye, and give tenderness to the words you utter; let your soul envelop him, as you make him one with you. When you do this, his yearning heart will respond—the door will open—you, as Christ's messenger, may enter in, and in due season you will welcome him for the life-long obligation, in the keeping of which there is such great reward.

And when he comes, like the returning prodigal, to his father's house, let no elder brother say, "Why is this rejoicing over one who was lost," but now is found. Greet him as one for whom the Saviour died upon the cross; greet him as one over whose return angels in heaven rejoice. Give him a faithful brother's trust, a loving sister's welcome; and surround him with a wall of protecting influences, that no enemy may surprise and take him captive.

And remember that the victory is not yet complete. Study well the nature of this appetite; learn fearful truths from the experience of reformed men. Weeks, months, even years, may elapse, and in moments of illness, excitement, discouragement, and in seasons wholly unexpected, that appetite may be aroused in all its former fury. If that awful hour *should* come to thy reclaimed brother, by all the love of your Saviour, I beseech you to fly to his relief and give him of your strength. Never let it be said that one single soul, having tasted the sweets of charity and a redeemed manhood, has gone from this circle of safety because our sacred promise to him was not most faithfully kept.

The Good Templar is to do good everywhere, and to all men. Men may wrong you, they may traduce you; but you must not be their enemy. Remember that "to err is human, to forgive divine;" and that the Master would have you *do good unto all*, especially to such as are of the household of faith.

VIII. ODE.

AIR.—"Charity."

"Hoping ever, failing never,"
Though deceived, believing still;
Long abiding, all confiding
To thy Heavenly Father's will;
Never weary of well doing,
Never fearful of the end,
Treating all mankind as brothers,
Thou dost all alike befriend.

CHORUS.—Meek and lowly, pure and holy,
Chief among the blessed three,
Turning sadness into gladness,
Heaven-born art thou, Charity.

One more duty of vital importance toward the rescued victim is yours. He has a work to do to *save himself*, and is entitled to your experience and aid in this work of self-conquest. He must not only confess and forsake, but he must *go to work to save others.* To help himself he must help others. To grow strong himself, he must give strength to others.

Put, therefore, the harness of work on the man, that the first gratitude of his heart may be turned toward the reform of others. There is power in that man so powerless but yesterday. He can reach persons that you and I can not, and bring them as candidates to the lodge-room. By the relation of his experience, in language no matter how broken, he can melt hearts that no other can reach. Therefore, for the good of the common cause, as well as the personal salvation of him you would surely reclaim, let him WORK as God has given him ability.

Marshal, you will now conduct our friends to the desk of the Financial Secretary, where they will affix their names to the roll book; then to the Degree Templar for the closing instructions.

Degree Templar (three raps, all rise.)

IX. ODE.

AIR—"Greenville."

Pledged to honor, truth and duty,
Help us, Lord, our vows to keep,
Fit for self-denying labor,
Ample harvest we shall reap.

Never let the tempter win us
To forget, for e'en one hour,
In Thy strength we are secure,
Be our refuge, our strong tower.

Degree Templar (one rap, all but officers seated.)

Marshal. Degree Templar, by direction of the Past Degree Templar, I present these friends for instructions.

Degree Templar. This degree has a pass-word, a grip

a sign; also a distress sign and word in which I will now instruct you.

The pass-word or degree word of this degree is Samaritan, given same as in the preceding degree, thus:

Challenger. Are you a Good Templar?
Answer. I am.
Challenger. Have you taken the Degree of Charity?
Answer. I have.
Challenger. Give me the sign of that degree.
Answer. I prefer to be tested in the word.
Challenger. Give me the word.
Answer. I will letter it with you if you will begin.
Challenger. You begin.
Answer. S.
Challenger. A.
Answer. M.
Challenger. A.
Answer. R.
Challenger. I.
Answer. T.
Challenger. A.
Answer. N.

The grip of this degree is given as follows:



GRIP, THIRD DEGREE.

Grasp right hands and press third finger between knuckle and next joint with thumb and forefinger. See cut.

The distress sign is given as follows:



THE DISTRESS SIGN.

Close all but fore-finger of right hand over the thumb, and raise hand with fore-finger pointing to right temple, but not quite touching it; repeating it until observed.

DISTRESS WORD: Are we alone?



DEGREE SIGN OR SALUTATION.

A waive of the hand, as in ordinary friendly salutation.

Degree Templar. You will now give me the word of the second degree.

Candidate. I will letter it with you if you will begin.

Degree Templar. No, you begin.
Candidate. H.
Degree Templar. E.
Candidate. A.
Degree Templar. R.
Candidate. T.

Degree Templar. Give me the sign of the second degree.



SIGN OF SECOND DEGREE.

Place right hand on heart, thumb pointing upward.

Degree Templar. Give me the word and sign of the third degree.

Candidate. The word is: Are we alone? [Makes sign of distress as follows:]



Close all but fore-finger of right hand over the thumb and raise hand with fore-finger pointing to right temple.

Degree Templar. Officers and members! One and all! The salutation of the first degree? [All do so in concert.]



SALUTATION FIRST DEGREE.

Raise open right hand with palm outward and lay it on left breast over heart.

Degree Templar. (Answer.)



ANSWER.

First and second fingers of right hand over closed lips for a moment, then hand drops to side.

Degree Templar. As before—in concert: give the salutation of the second degree. [All give it.]

Degree Templar. The salutation of the third degree. [All give it.]

Degree Templar. Officers only! The distress sign. [Officers give it.]



DISTRESS SIGN.

Close all but fore-finger of right hand over thumb and raise hand with fore-finger pointing to right temple but not touchign it.

Degree Templar. The candidates will give us the salutation of this degree. [They do so.]



SALUTATION, THIRD DEGREE.

A waive of the hand as in friendly salutations. (See cut.)

Degree Templar. God rewardeth well such as love their fellow-men with a large-hearted, open-handed charity.

The emblematic color which you are now entitled to wear is purple, appropriate for these who are chief—not in place or power—but in usefulness. May the blending of our triple colors be significant of your whole-souled devotion to God and humanity.

[*To be Continued.*]

OUR MAIL.

D. B. Turney, Richview, Washington Co., Ill., writes:

"Circumstances for the present preclude my return to Grafton, West Virginia, but I war against Masonic meanness and in favor of Christian consistency, all the same."

Thos. B. Galloway, Pittsburgh, Ind., writes:

"We had an excellent lecture last night by the State agent, S. L. Cook. Expect another to-night (Dec. 9th)."

Jas. M. Henderson, Oakdale, Washington Co., Ill., writes:

"I have been opposed to secret lodges all my life, and regard them still as unmanly, immoral and un-Christian, out and out; or rather in and out. For I verily believe they originated in hell and will end there. Every man who joins them sells himself to work wickedness the very first step he takes, and swears to it. * * I think the language of Isaiah 28:5 is a fair representation of lodge members: 'We have made a covenant with death and with hell are we at agreement.'"

E. H. Wood, Rushford, N. Y., writes:

"Even church members say they wish Masonry was out of the church, but you must not say a word about it for fear of the disturbance it will make. I wish we could have some lectures here to open up the subject to them. Some times I almost despair of seeing the downfall of secret societies as I have once seen it in Morgan's time; but my hope is in God and I will still labor and pray on."

A. Overholt writes:

"Wadsworth, O., is asleep on the lodge question."

F. H. Waugh, East Monroe, Highland Co., O., writes:

"I live in the hot bed of secretism,—all orders. However a number are beginning to read the *Cynosure*. I hand my papers to the neighbors."

John C. King, Chase City, Mecklenburg Co., Va., writes:

"The Lord is evidently in the work. Bitter as Satan's assaults have been against that old veteran, Bro. Blanchard, and others, the work grows and strengthens."

Jas. Northway, Lisbon Center, St. Lawrence Co., N. Y., writes:

"I am in for the fight and pray daily that God will speed the right and that the powers of darkness may be overthrown."

Elisa Tuttle, Burn, Wis., writes:

"In a little village ten miles from here secretism has planted itself within the past year, and thrust out vital godliness."

Wm. Hargrave of Wis., who is visiting at Independence, Kan., writes:

"I took the liberty in a prayer meeting the other night, when the subject of temperance was introduced, to say that I was much pleased with the Murphy movement in this city. I stated that with us in Wisconsin we were too much divided among different orders. One called the Temple of Honor, which excludes the ladies, and will not allow the men to go in until they solemnly swear that they will not reveal the secrets. I said they could not get me into any such place, for just as soon as I found anything that would be of good to others I would tell it. The craft were well represented, and on coming out I offered my hand to one of them. It appeared as though he would rather not be troubled. We need the prayers of all God's people that we may be able to stand up for the right. My days may not be long to fight, so I wish to improve every opportunity I may have."

Enos Mitchell, Pittson, Me., writes:

"The Freemasons are numerous around here, and they are hoodwinking as many more as they can. One Methodist minister has been hoodwinked and led in by the cable-tow this winter. Why are there not more sinners converted? is asked by some professors of religion. After a sinner is hoodwinked and led into the lodge with a cable-tow by a hoodwinked minister, I think that minister will try in vain to convert him to Christianity. I think he has led him one step too far in the wrong direction. Killing the body is nothing in comparison to killing the soul. I fear these hoodwinked ministers kill more souls than they save. It seems Freemasonry is a concern that few dare to meddle with."

The Christian Cynosure.

CHICAGO, THURSDAY, FEB. 6, 1879.

THE GREAT WORK FOR FEBRUARY.—The claims of the *Cynosure* have been held back to allow the friends of our reform to concentrate their efforts on the Publishing House. *Now* the paper must have attention. TEN THOUSAND names for its list is the great work of the year. Let every friend of reform rally and never cease their efforts until that work is done. Send in your pledge for subscribers. Pray for them. Work for them. Get renewals. Get new names. Every man to his place and the work will be done.

IS THE UNITED STATES CONSTITUTION CHRISTIAN OR HEATHEN?—Read with care Dr. Milligan's article on the above question. Our readers will recognize it as involved in the first article of the platform of the American party. Next week I propose to review and reply to Dr. Milligan. I do not put the reply in the present number: first, because I have not had time to write it; and, second, because, in a matter of such importance, I like to give correspondents fair play; and again because the *Cynosure* cannot prolong the discussion beyond just limits; and more than all because there is no writer on this subject whom I love and respect as I do Dr. Milligan. In saying this I do not disparage others.

Yet, as I wrote the first article of the American platform which declares ours to be "A Christian and not a heathen nation;" and as the Constitution is Christian if the nation is, I think our platform must be vindicated or abandoned. I propose to vindicate it if the truth will afford the means.

WM. B. MILLER, Braceville, Ohio, writes us that we are wrong in opposing secret societies, but says he is open to conviction, and would like to read our books, etc., etc. Mr. Miller ought, by all means, to send $1.50 for the *Cynosure* before the first of March, when the old price, $2.00, will be resumed. He will, by reading the paper one year, get the ideas and reasonings of more than one thousand minds from all parts of the United States; and thus learn more than he could by corresponding with the publisher of the paper. We shall hope to hear from Mr. Miller after he has fully informed himself on the subject.

"ASTONISHING MIRACLE."—Under this head the *Catholic Review* gives above six close-printed columns to the statement of a Jesuit, named Leo Murin, who assures the world that the corpse of St. Francis Xavier is "found uncorrupted and unchanged" in the city of Goa, India, where it was buried in 1552, above three centuries ago. We are assured that the saint's tomb has been opened three times; and that in 1614, when by order of Paul V. his arm was cut off, "blood issued copiously from the body," etc., etc.

These ghastly and abominable lies show to what lengths human nature is capable of being carried by the father of lies.

I spent almost a day in the *College Seminaire* of Quebec over forty years ago; and coming suddenly athwart a skull and cross bones kept in a glass case on the wall of the chapel, I asked my gentlemanly conductor: "What are those bones for?" He naively replied: "Oh! they are kept there to impress the vulgar crowd." The grand-children of Protestants will worship relics in the United States if the lodge is not put down.

THE ASSOCIATED CHURCHES.

We request special attention of our readers to Prof. Tobey's article in this paper; and, indeed, to whatever shall be written on the above topic.

The secret orders in this world are plainly "*The Image of the Beast*" which John saw while an exile in Patmos for the witness of Jesus, (Rev. 13th chap.) exercising all the power of the two symbolic beasts preceding. All the anti-Christs of the last days, which means, simply, all the false religions of the last days are taking on the linaments and livery of the lodge. They are all travesties or counterfeits of the religion of Jesus Christ who came from the infinite and eternal God into this world to save sinful men. The scheme or programme of this religion is to unite Christians to Christ by the Holy Ghost; and as Christ is one with the Father, so Christians, in Christ, become one with the infinite and eternal God, and so infinitely and eternally safe.

Now, as counterfeits of the same bill or coin must necessarily resemble each other, all schemes of false religion resemble each other, and are animated by the same spirit, who is the usurping "god" or "prince" of this world. There are but the two religions. The head of one is Christ; of the other, Satan.

Now every receiver of the Bible as divine, receives the above as the truth, and if a Christian, has risked his eternal salvation on that truth, it follows that the offer of Satan when he met Christ and proposed a sort of partnership with him to give him "all the kingdoms of the world and the glory of them" if he might but receive the worship of Christ, which Christ rejected—yet this proposition of Satan is actually accepted and complied with by every church whose members practice both sorts of worship, viz., Christian and Gentile; and if this be so the worship of Christ must be divorced from that of Satan or the church still owns Satan as its god. This is plainly obvious. Where there are Christians and Masons in the same church, it is much more dangerous for the minister to speak against Masonry than for him to doubt or deny some fundamental truth, as the future punishment of the wicked. Satan will rule or ruin every church which attempts to cast his worships out of it. Now the mission of the Associated Churches of Christ is, to accomplish the divorce of Satan's worships from Christ's church. I see no objection to Wesleyans, United and Reformed Presbyterians, United Brethren and Free Methodists all associating together on this simple platform with the express understanding that each manage its own business as they do now. We still invite discussion on this grave topic.

IS THERE A MILLENNIUM FOR THE INDIANS.

We are indebted to the *Advance* for the following condensation of the Indian Commissioners Report. Gen. Howard thinks its facts can be relied on; that Gen. Whittlesey, who is the author of the report, is a true and careful officer. During the eight months in which I travelled among the Rocky Mountain Indians, I did not see a cow or a sheep among them all. Col. Chivington of Denver butchered eighty Indians, mostly old men, women and children, who were pensioners and peace Indians: and I saw nothing but utter extermination for that wild and wonderful people. My heart was continually heavy for their fate. This was some fourteen or fifteen years ago. And if the facts below are true and unexaggerated "a remnant shall be saved." There is abundant occasion for thanksgiving and encouragement for prayer.

ABSTRACT OF REPORT.

The Board of Indian Commissioners, in their tenth annual report make an astonishingly encouraging showing for the Indians. They compare the condition of the Indians in 1868 and 1878. From this statement it appears that one-half of the Indians have discarded the blanket and donned civilized garb; that about one-half have moved out of their lodges and wigwams into houses, the number of which has increased nearly three-fold in ten years; that the number of pupils in Indian schools has more than doubled, and that nearly one-sixth of our Indian population can read; that about one eighth are members of Christian churches; that the number of acres of land cultivated by the Indians is about five times as great as ten years ago; that the production of wheat has increased nearly five-fold, of corn seven-fold, of oats and barley nearly four-fold and of hay nearly nine-fold; and that the Indians own about three times as many horses and mules, six times as many cattle, seven times as many swine and about seventy-five times as many sheep as they did ten years ago. They now own more than two head of sheep for every Indian man, woman and child in the United States. The Board remarks: "This exhibit of results is certainly encouraging, and it presents a strong argument against any radical change of policy."

PRAYER ANSWERED,

"O woman, great is thy faith" Christ by the Holy Spirit has spoken in the heart of many a wife and mother, since in person he addressed the Syro-phœnician woman. Had all husbands such holy women at their sides the lodge would not be known a fortnight except in memory. May God bless the sister who writes below and give her yet more and greater blessings. Let her and all others whom God moves pray for the *Cynosure*, that it may be yet more and more a power for the truth in the earth:

EDITOR CYNOSURE:—From one who feels that a weak woman may by faith and prayer be equal to the power behind the throne.

I have long been a reader of the *Cynosure*, but have not been able to subscribe for it until now. My husband has been, not a Mason, but a firm believer in the grandeur and benevolence of the institution. But to-day I thank God with overflowing heart, that he has heard and answered my prayers. That he now sees Masonry in its true light, as antagonistic to Christ and his Gospel, though he still stands greatly in fear of the monster, for secretism is strong here.

He consented this morning that I might subscribe for the *Cynosure* one year, so in the future, instead of borrowing I shall be able to lend the *Cynosure*.

Yours in Christ, D.

—The *Christian Ensign*, Bedford, Ind., brings forward the name of General J. W. Phelps of Brattleboro, Vt., as the Presidential candidate for the American party in 1880. Bro. Hobson has probably pitched the keynote for us this time.

—Past Master Ronayne is engaged to address the Chicago Christian Association at their next monthly meeting, next Tuesday evening, February 11th, in Carpenter Hall. We are pleased to see that the friends in Ohio are arranging for work in Medina and Defiance counties. Let the watch-pile blaze at every lodge center in that vicinity.

—At every such meeting let our Ohio friends remember their approaching State Convention at Utica, Licking county, and pray for its success, appoint delegates, and make every preparation possible under the guidance of Divine Wisdom. Read the notice of the president, Dr. McClurkin and have it published in all the local papers so far as possible.

—In the midst of their revival work the College church at Wheaton does not forget its members now bearing the banner of Christ at the front. Brethren Hinman and Stoddard came up for remembrance last week and Dea. A. Austin was requested by the church to write in its behalf a letter to the former bearing a message of encouragement and remembrance.

—Seldom has a greater wretch expiated his crimes on the gallows than when, last week in Indianapolis, the drop fell under the feet of William Merrick. Last fall he murdered a young wife under circumstances of the greatest cruelty; and for this he was hung. But it is confidently stated that in 1861 when tried for the murder of a man from jealousy, he was acquitted by a jury packed by his attorneys with fellow-members of the "Knights of the Golden Circle." It is a question for doubters to answer, why the same may not now be done by the Freemasons, whose obligations require as much, certainly, as giving assistance to a member in trouble?

—Public opinion may not be where it should on the temperance reform, but no one who ever rode with a drunken conductor will hesitate to endorse the following terms on which the Chicago and Northwestern railroad company engages its men:

"I hereby agree and promise, that while I am in the employ of the Chicago and Northwestern railroad company, I will entirely abstain from the use of intoxicating liquors of every kind, including ale, beer and wine, and that I will not frequent dram shops, billiard saloons, or other places where such liquors are sold; and that I will refrain, from the use of profane, abusive and improper language, and will endeavor to treat everybody with all due respect and courtesy. Failing to keep these pledges, I shall expect to be discharged."

The superior management of this road is on every hand acknowledged, but to maintain this agreement must add lasting honor to the managers of the company and its employes. For the points reached by this road see the 16th page.

—Elder Freeman wishes to put a question to whomsoever it may concern. A good many of our readers can ask the same with nearly as good reasons. He asks: "Can it be expected that I, who have suffered persecution from Masonry for nearly fifty years, and known many others who have endured as much or more, and my father shot at for renouncing Masonry, and several others besides, should regard Masonry as not only harmless but benevolent and the handmaid of Christianity?"

—If our readers are wearied with the tedious homilies of the Good Templar ritual now appearing in our columns, let them blame the original compilers for it, and be warned at the same time to avoid the place where time is killed so unskillfully. But more than all, notice that these principles of morality are prepared for and recited to men without reference to the first principles of religion. Unregenerate persons are called upon to do such work as can be done only with the help of Christ, without reference to such Scriptures as "without me ye can do nothing." It treats the first principles of Christianity, as enforced by their great Author, as a matter of indifference, for whatever religious tenets the lodge holds must be acceptable to every one, saint or sinner. In brief, the temperance lodge undertakes to save men from a great sin by ignoring both the cause of sin and its only cure.

—The House last week passed a bill tending to oppose Chinese immigration. It is believed the bill can not be regarded as constitutional in the face of the Burlingame treaty, which must be modified before anything can be accomplished in restricting the influx of the Chinese. The bill has the appearance of a mere political trick, a document out of which to make political capital for the next general election. The California members of Congress were very active in the passage of the bill in the House.

MURDER!!

BIRMINGHAM, Iowa.

Enclosed find P. O. order of $4 50 for three new subscribers for one year each. I wish I could send you a hundred thousand. Masonry lives and fattens only on the popular ignorance of its principles. A muzzled pulpit and a muzzled press instead of being a blessing are an unmitigated curse. When will the citizens of this great nation come to see and appreciate the unwelcome fact that we are a lodge-ridden people and "govern themselves accordingly."

A prominent Mason here yesterday, in our house, said Ronayne ought to have been shot before he came here. He found fault with my family for "harboring" him as though he were a great criminal, and also said of a U. P. minister of this place (who is every way a high-toned, Christian gentleman, but an Anti-mason), "that he would rather see him die than any man he knew of." An institution that can thus imbue the hearts of its deluded devotees with the foul spirit of murder is unworthy of a place among civilized men, much less in a Christian church or in Christian pulpit.

Very truly yours,

J. N. NORRIS.

CORRECT.

The following important document though drawn up some time since is just as good as ever. It lately reached this office:

OAKLAND CITY, July 24, 1878.

We the undersigned citizens of Indiana certify to the public that we and each of us have been members of the Masonic fraternity, having been Master Masons. We have seen Mr. Edmond Ronayne exemplify the *work* of the three symbolic degrees and declare that he has given a correct exposition of Freemasonry as we received it in the lodges to which we severally belonged.

LEWIS WILSON.
EPHRAIM THOMAS.
T. R. MCCORMICK.

TO INDIANIANS.

To the Friends of the Anti-secret Cause in Indiana:

The executive committee hereby solicit invitations from different points to hold our next annual convention. Dear brethren, as we are engaged in the pulling down of the strongholds of the kingdom of Satan and the upbuilding of the kingdom of our dear Redeemer, go to work, consult together, and pray over the matter, and write to us at your earliest convenience. Give us all the particulars that would tend to make our meeting a grand success; give you access by rail, suitable hall or church house; whether or not you will furnish free entertainment; what you can do for us financially to defray the expenses of the convention and assist in State agent's salary, etc. We want to hold a meeting soon of the executive committee, and the above points will come up in determining the place for the next annual meeting. We have been invited to Spring Hill, Bartholomew Co., will Bro. Richie give us farther light on the above point? The State agent has suggested Delphi, will the friends there state what they will do to make the meeting a success? No doubt we will adopt Bro. Stoddard's time of holding the meeting if it does not conflict with some of our annual conferences or Friends yearly meetings. We want to commence in time and positively have Bros. Stoddard and Ronayne with us, Divine providence permitting. We want no more bad work in arranging with our speakers. We also want one or five hundred responses to my article a few weeks since in regard to the State agent's salary.

Fraternally yours in the good cause. GEO. W. CHAMP,
Ch'n Ex. Com.,
New Lisbon, Henry Co., Ind.

A Tammany leader said recently that the society is losing power because "the people are opposed to the rule of any secret society." This is not as true as it ought to be. The cost of membership is this secret society is great. The initiation fee is $25.00, and very many extra fees follow. Yet the rage for membership is great with young men, because they suppose it is the road to position and wealth. Mistaken souls! It is the road to the penitentiary and disgrace, as has been clearly proved. When will young men learn that they should shun such allurements as are offered by this political ring?

The history of Tammany is a good illustration of the tendency of secret societies. It was orignally chartered for benevolent purposes, as "for sick and indigent members and their widows and orphans." But what has been the great purpose of the society for years past but to foster fraud, crime, and misrule in the largest city in the nation? With such a warning before them, should not the American people look with suspicion upon all like societies, no matter what their charters may propose in the line of benevolence?—*Telescope.*

Vick's Monthly for February is the usual beautifully illustrated magazine of the flower and vegetable kingdom. Space is given to floral decorations, rockeries and garden houses, radishes, etc., all of value to those who seek either pleasure or profit in gardening. James Vick, Rochester, N. Y.

OBITUARY.

The press dispatches of last Tuesday told of the death of SAMUEL FRENCH of Chapin, Ill., who has for several years borne a prominent part in the reform in this State. He was a wealthy farmer, and through his influence the State Convention of two years ago was held at Jacksonville, near which city he resided. With the usual reticence of the press under the control of the lodge, nothing is said of Bro. French's character in this respect though his interest in temperance and other good works is noticed.

JOSEPH H. COLEMAN died at his home in Nemaha Co., Kansas, Dec. 20th, 1878, aged 63 years. He leaves a wife and five children to mourn his loss, but they do not mourn as those who have no hope. He was converted when quite young and remained faithful all through life. He was an old settler of Kansas, having settled there in 1859. Mr. Coleman was a subscriber to the *Christian Cynosure* and an advocate of its principles for a number of years, always saying with the Apostle, "other foundation can no man lay than that which is laid, which is Christ Jesus our Lord."

E. AVERY.

SAMUEL CARTTER, born in Westfield, Mass., Sept. 9, 1789, died in Rice Co., Kan., Dec. 17, 1878, aged 89 years, 3 months and 8 days.

Father Cartter left Massachusetts in early life, and spent some years in New York; then came to Ohio, where he spent the greater part of his life and reared his family. He spent his latter years with his children, after the death of his companion.

Father C. was converted when twenty-five years of age, and was a faithful Christian for sixty-five years. He first joined the M. E. church. Previous to this he had joined the Masonic order, but was so disgusted with it that he never returned. When the Morgan tragedy occurred he joined in the Anti-masonic movement with all his energy, and carried his principles to his grave; he was never afraid to speak his sentiments, and requested his name placed on the list of seceders. In the uprising of the Wesleyan Methodist church he joined it and became identified with all the movements against slavery and secrecy. He was a fast friend of his church, and read its organ till the last. He professed sanctification and was happy all the time. He was ready for the chariots of Israel for years. On Sabbath before his decease he sent for me to administer the Sacrament to him, wishing to remember his suffering Lord even when he was dying. He had previously requested me to preach at his funeral, and now he gave me the text, Rev. 14: 13. He was quoting Scripture most of the time. A few moments before his departure, he said, "Mark the perfect man and behold the upright, for the end of that man is peace," and then without a groan or struggle he passed quietly away. Thus another Christian warrior and old reformer has left us. The Lord bless his children and his church. G. W. KELLER.

Home Circle.

Church Rules for Ladies.

Dress hard all morning, such is fate,
Then enter church some minutes late.

All eyes will then be turned on you,
And will observe your bonnet new.

Let humble modesty wreathe your face,
And take your seat with faultless grace.

Let all your thoughts be turned on high,
And re-arrange your cardinal tie.

Put from your minds all thoughts of sin,
And re-adjust your diamond pin.

Catch well the precepts as they fall,
And smooth the wrinkles in your shawl.

Think of the sinner's awful fate,
And notice if your bonnet's straight.

Reflect on Christian graces dear,
And fix your curls beside your ear.

Think of the burdens Christians bear,
And notice those strange ladies there.

The last words hear with contrite heart,
And fix your pull-back when you start.

—Selected.

William De Farel.

[CONTINUED.]

[From the Christian Statesman.]

The town of Montbelliard, meanwhile, was in a state of extreme agitation, the priests trembled for the duration of their power, and the courtiers who surrounded the young duke were afraid that the partiality he evinced for the reformed doctrines would draw upon him the wrath of the Catholic emperor. Ecolampadius wrote anxiously from Basle to his friend. "Be cautious," he entreated—"be cautious, my good Farel, and avoid giving unnecessary offence; for the times are evil."

Farel tried to follow this advice; he put a strong constraint upon the natural impetuosity of his temperament, and was cautious for a time, until circumstances broke down his artificial guard, and hurried his ardent nature along with them. One day on the eve of the feast of St. Anthony, he left the translation with which he was busy, and was walking slowly along the banks of a stream which flowed through the town, reading as he walked, when he met a large procession headed by priests. These men were carrying an image of the saint, whose feast day they were celebrating with all the pomp of the most idolatrous pageantry, with waving of flags and banners and loud prayers and chanting of hymns. Farel, forced to stand aside to let the procession past, felt a violent struggle going on in his soul. Should he pass on unheeding and be guilty of the blood of the innocent, deluded multitude, or should he stand forward boldly and bear witness for God?

He chose the latter course. Advancing hastily, he snatched the image from the arms of the priests and threw it into the stream, which was deep and rapid. Then turning to the people, he said, "Poor idolators, will you never leave off your worship of these false idols, which are powerless to save you?"

This rash action was at first succeeded by silent dismay, which soon changed into a tumult of outcry and fury. "The saint is drowning," shrieked the priests, and the crowd responded with yells and groans and cries, "to lift the holy hermit out of the water."

It seemed almost a miracle that Farel should escape, and yet he did so, or was supposed to do so; for he disappeared for a time, alike from the quest of his enemies and the anxious inquiries of his followers. Let us do what Ecolampadius and his other friends could not do; let us follow him in his flight. On the banks of the swift-flowing Rhone, under the icy shadows of the glaciers of Diablerets, stands the quiet town of Aigle—a quaint little town, belonging, with its four parishes and scattered chalets to Berne. It is situated in the most southern part of the Romande, or French speaking portion of Switzerland. In this remote country-town, a short time after the memorable eve of St. Anthony, a foreign schoolmaster arrived one wet, stormy night. Drenched with rain and covered with the mud and slime of the marshes through which he had waded, he seemed to the host of the small inn, at which he stopped for the night, the most miserable wretch he had ever seen. Next morning Magister Ursinus, for such was his name, hired for himself a lodging and opened his school. He was a small, pale man, of mean presence, with sparkling dark eyes and shaggy hair and beard of a deep red. It was Farel.

At first he was all prudence; he seemed to have abjured his nature, and to have received a baptism of meekness on that bloody eve of St. Anthony. For a time he conjoined in his behavior the wisdom of the serpent and the harmlessness of the dove, humbly teaching the children sent to his school, and cautiously extending, by degrees, his instructions to their parents. Then, when school was over, he retired to his mean lodgings, and lost all consciousness of himself and his troubles in the absorbing pages of his Greek Bible.

After some months of quiet, useful labor, there came one day a packet from Berne for Magister Ursinus. He had collected a flock, he made many friends, the door seemed open; his natural impetuosity, repressed for so many months, revived in his breast; with all the fire of other days, flashing from his eyes, he tore off the mask he had worn so long, and proclaimed aloud, "I am William Farel, minister of the Word of God."

The schoolmaster, meek Magister Ursinus, was gone, to reappear no more. The packet which had been brought to Farel contained a license from the lords of Berne, authorizing him to teach and explain the Word of God. Armed with this authority, he ascended the pulpit, and preached with all his old fervor and eloquence. The magistrates and priests were filled with despair. Farel's was no unknown name. How were they to rid themselves and their town of this son of thunder?

"If this man continue preaching," cried the ecclesiastics in dismay, "it is all over with us and our benefices."

In their extremity they looked about for aid, and succeeded in inducing the baliff of the town and his inferior officers to espouse their cause. In defiance of the license of the lords of Berne, this officer and his subordinates, in order to do their priestly friends a pleasure, prohibited the minister from either preaching or teaching. Nothing daunted by this abuse of power, the standard bearer of the cross stood true to his colors, and continued at his post, until a second missive from the lords of Berne came to kindle the insubordinate little town into a blaze. This proclamation ordained that all the officers in the State should further the learned Farel in his attempts to propogate the Word of God. It was received with all the tokens of revolt; outcries and tumult filled the ordinarily peaceful town. Crowds from the four parishes, and from the isolated valleys of the Ormond, flocked into the marketplace, flourishing their swords and shouting, "Down with the lords of Berne! Down with Farel! Long live the priests!"

[*Continued next week.*]

In Disguise.

"Who was that stranger in the pew before us this morning? She appeared so peculiar."

"She was a lady of high rank, but in disguise because she has many enemies."

"She did not seem like a person of high culture, or used to fashionable society."

"No, yet she is the richest woman that belongs to St. Paul's church."

"You surprise me; I wondered why she was in brother Wilson's pew, but supposed they only tolerated her rather than refuse her a seat."

"Brother Wilson feels honored by her company, and is one of the few who knows how immensely rich she is."

"But why does she try to keep it a secret, or dress so far below her means?"

"Wasn't she dressed becomingly for the worship of God?"

"Yes, but so plain."

"Did you see her pearl?"

"No; was it on breast, or in a ring?"

"She wears it on her heart, and is never without it."

"If it is valuable, is she not in danger of her life?"

"Yes, she has many enemies who try to get it, and she has been offered paste jewelry and pure gold enough to buy a city, but she will not part with it."

"Does her wealth consist in this one jewel?"

"Yes, and it is more conspicuous because of her plainness. She glories in it."

"But what is her rank; is she a princess, duchess, or a president's daughter?"

"She is a court lady and from her conversation is heir to a crown; but she is not of this nation and country and I have not learned the name of her domain; but as a surety for what she claims, she wears this one pearl to distinguish her. Wherever she goes there are a few who know this signet or seal and delight to do her honor. Brother Wilson is one who will vouch for all she says."

"What is between her and the crown?"

"The death of the old man; but she has crucified him and he must soon die."

"She is cruel then?"

"No; she only delights in holy, upright living and to this end is laboring to bring her body under. She has nailed herself to the cross, resolved to remain there till the King shall say, 'It is enough—come up higher.'"

"Thank you, Aunt Lucy, I see her wealth now—that she is rich in faith. I wish I had the resolution to wear the one great pearl."

"Won't you sell all and buy it? No other ornament would become you so well."

"I know there is something sublime in being a true Christian, but oh; the dying on the cross, the crucifying of the flesh."

"After the cross, the crown. After death, the judgment."—*Selected.*

Church steeples did not get much sympathy in the heroic days of Methodism. Bishop Asbury pays his compliments to a prospective steeple in the following style: "They have built a neat house in Lynn; but I am afraid of a steeple; and if they put this foolish addition, it must not be by Methodist order, or with Methodist money—they may pay for their own pride and folly." The plain old bishop would be amazed if he could see the many costly and pretentious "foolish additions" that tower above the roofs of the churches of modern Methodism.

As all political evils derive their original from moral, these can never be removed until those are amended. He therefore who strictly adheres to virtue and sobriety in his conduct, and enforces them by his example, does more real service to a state than he who displaces a minister or dethrones a tyrant; this gives but a temporary relief, but that exterminates the cause of the disease. No immoral man then can possibly be a true patriot; and all those who profess outrageous zeal for liberty and prosperity of their country, and at the same time infringe her laws, affront her religion, and debauch her people, are but despicable quacks, by fraud or igno-

rance increasing the disorders they pretend to remedy.—*Soame Jenyns quoted by Dr. Johnson.*

If God dries up the water in the lake, it is to lead you to the unfailing fountain. If he sends the cross, it is to sweeten the crown. For no cross, no crown; no rain, no rainbow.—*Nottidge.*

If infidelity succeeds in teaching a man that he will die like a beast, it will soon succeed in leading him to live like one.

Childrens' Corner.

The Flannel Night-Gown.

Lucy's mother was cutting out a flannel night-gown for her. Lucy stood at the table watching her mother's movements.

"Mother," she said at last, "will you not cut out one for some poor child, and let me make it?"

Her mother said, "Yes;" for she was sure there was some poor child waiting for it.

"Who?" asked Lucy.

Her mother did not know the child's name, but she said God did.

"And will God tell us?" asked Lucy.

"Yes," said her mother, "and when it is done we shall know."

The warm night-gown was cut out and Lucy took her work-basket and sat down to sew on it beside her mother. Those were pleasant hours, when mother and child sat and sewed and talked together. Lucy thought much about the poor child she was working for. Was she very cold in the cold, dark nights? Where did she live? Had she a mother? Did God tell her about this night-gown? Lucy had many thoughts stirring in her bosom. By and by it was finished, folded up and put away into Lucy's drawer.

One afternoon, not long after this, a neighbor came in and told a pitiful story of a poor family who lived down by the water. The father could get no work; the mother and one of the children were very sick.

"It's an awful winter for the poor," said the neighbor; "do go and visit this family."

Lucy's mother promised she would and in the afternoon she put on her cloak and hood to go and find them. Lucy went also. The house was very old and occupied by two or three families. On one side, which seemed to have been once used as a shop, they found the family they were in search of. How forlorn was the scene! In one corner was a bed covered with scanty clothing.

There were also a couple of old chairs and a table with a few cups and dishes where some soup had been. It was very cold, with hardly a stick of wood in the old rickety stove. Two children were on the floor—one gnawing a bone and the other munching a potato. The sick mother was in bed, with her almost dying child beside her.

Lucy's mother went to the side of the bed and spoke to the poor woman. How grateful to her were those words of kindness!

"Here is my poor Effie," said the sick mother, laying her pale hand on her sick child's head; "won't your little girl come and speak to Effie?"

Lucy came to the bedside and put a sweetcake in her hand. It was one Aunt Mary gave her and which had remained untasted in her pocket. How glad Lucy was! Effie took the cake and nodded her head, as much as to say, "Thank you, miss."

Lucy's mother asked her what she most wanted.

"Oh," said the poor woman, with tears in her eyes, "if I only had something warm to wrap round this poor child!"

"Lucy, you have a flannel night-gown for Effie, have you not?" asked Lucy's mother.

"Oh, yes, I have," cried Lucy, her eyes sparkling. "May I run home and fetch it?"

Her mother gave her leave. She soon came back with it in her arms. Oh, how glad was the sick mother—how glad the sick child! How comfortable she looked in the nice, new warm, flannel garment?

"God sent you here," said the woman, "for I told *him* all our wants."

As mother and daughter went home, "Effie was the very girl I made it for; wasn't she, mother?" said Lucy. "God knew."

"Yes," answered her mother, "God knows all the wants of the poor, and he can put the thoughts into our hearts of that which he knows will be best for them. We must ask God to teach us to know their wants; and if we really wish to help and comfort them, God will put it into our hearts to supply the wants he knows they have."

"But, mother, how shall I always know what God wants me to do? Will he always tell us?" asked Lucy.

"Do you not often know what I want without my having to tell you?" asked her mother.

"Oh, yes, mother, because I live with you, and of course I know."

"Not of course," answered the mother. Many persons might live with me who would not find out the things I most want without asking. Is there no other reason?"

"Why, mother, I know what you want of me a great many times, just because I *love* you so," said the little girl.

"Ah, that is it," said Lucy's mother. "You love me, and therefore you find out my wishes as far as you can. If you love God, you will quickly find out how to do his holy will; and if you love the poor, you will surely discover their wants, and learn how to comfort them. Every thing depends upon having a *heart* in the work."

Lucy thought much of what had happened, and it filled her little soul with awe that God had chosen her to make and carry a garment to one of his poor.—*London Tract.*

A Young Hero.

Nearly thirty years ago a boy who had given his heart to Christ joined the church and partook of the Lord's Supper with the older people.

The next day he went to school and at recess, some of those boys who carry the blood of old Cain in them formed a ring round him and cried out:

"O, here is a boy Christian!"

What did this boy do? Get mad, kick, strike, or say angry words? Not at all. He quietly looked the mocking boys in the face and said:

"Yes, boys, I am trying to be a Christian boy. Isn't that right?"

His tempters knew he was right and felt ashamed. They broke up the persecuting ring and went to play with the brave young Christian. I call him brave because there are many men who could easier storm a battery than stand to be mocked by the enemies of Jesus as meekly as that little boy did.

Where is that young hero of thirty years ago to-day? He is president of a college and preacher of the Gospel.

A Motherless Boy.

When I was a little child, said a good man, my mother used to bid me kneel beside her, and place her hand upon my head, while she prayed. Before I was old enough to know her worth she died, and I was left much to my own guidance. Like others, I was inclined to evil passions, but often felt myself checked, and as it were, drawn back by the hand of my mother upon my head. When I was a young man I traveled in foreign lands, and was exposed to many temptations; but when I would have yielded, the same hand seemed to be upon my head, and I was saved. I appeared to feel its pressure as in the days of my infancy, and sometimes there came a voice in my heart, a voice that must be obeyed, "O do not this wickedness, my son, nor sin against God!"

It is useless to talk about beginning to do better to-morrow; either begin to-day or say nothing about it.

Puzzle Corner.

MISCELLANEOUS ENIGMA.

I am composed of 69 letters.

My 4, 43, 54, 7, 15, 19, 3, 28, 47, 60, 45, 53, 36, 41 was a statesman who discharged his duties faithfully.

My 17 22, 26 27, 32, 57, 10, 33, 21, 29, 30, 31, 28, 44, 48 was a great statesman.

My 62, 68, 20, 14, 67, 50, 8, 26, 13, 12, 24, 56, 57, 48, 25, 16, 27 was a patriot's dying injunction

My 49, 7, 9, 55, 6 is essential to salvation.

My 46, 40, 5, 11, 58, 59, 51, 19, 2 is a city in Asia.

My 23, 1, 51, 37, 34, 44, 42, 63, 10 is a town on Lake Superior

My 61, 38, 65, 69 is an adjective,

My 64, 30, 52, 66, 36, 26, 35 means almost inaudible.

My whole is part of a verse in the New Testament. T. A. Funk.

Sabbath School.

LESSON VII —February 16, 1879— THE WAY OF THE RIGHTEOUS.

SCRIPTURE.—Psalms 1:1-6.

Blessed is the man that walketh not in
counsel of the ungodly,
Nor standeth in the way of sinners,
Nor sitteth in the seat of the scornful.
But his delight is in the law of the Lord;
And in his law doth he meditate day and
night.
And he shall be like a tree planted by the
rivers of water,
That bringeth forth his fruit in his season;
His leaf also shall not wither;
And whatsoever he doeth shall prosper.

The ungodly are not so;
But are like the chaff which the wind
driveth away.
Therefore the ungodly shall not stand in
the judgment,
Nor sinners be in the congregation of the
righteous.
For the Lord knoweth the way of the
righteous:
But the way of the ungodly shall perish.

BIBLE READINGS.

Ps. 91:1-16——Ps. 119 97-120——Deut. 28:1-14——Rom. 3:10-23——Job 24:1-24——Mat. 25:24-46——Prov. 10:1-32.

STEPS TO THE LESSON.

[From Scholar's Handbook.]

This first Psalm is usually regarded as a preface, or introduction, to the book of the Psalms. It has no title and no hint as to author or date. It has been commonly assigned to David. Book of Psalms is the "Psalter" or book of praise for the world. The Hebrew name of the book is Tehillim or Sepher Tehillim, "Book of Praises;" the Greek name is Psaltirion or "Psalter," and Psalmoi, or Psalms. The Hebrews anciently divided them into five books: the first book had 41 Psalms; the second, 31; the third, 17; the fourth, 17; and the fifth, 44. An old tradition of the Hebrews holds that 73 Psalms were written by David, 2 by Solomon, 12 by Asaph, 12 by the sons of Korah, 1 by Ethan, 1 by Moses, and that 49 were anonymous. Fifty of the Psalms are without a title or heading, and some comparatively later writers suppose that these Psalms were composed or compiled by Ezra or Nehemiah. The composition of the book extends through 1000 years of Hebrew national life. The subjects of the Psalms have been divided into six groups: 1. Prayers; 2. Thanksgiving; 3. Praise and Adoration; 4. Instructive Psalms; 5. Prophetical; 6. Historical. The greatest number of Psalms are in groups 1 and 3. A large number of the Psalms are called Messianic, because they refer to the coming and reign of Christ.

NOTES.

"Rivers of water." In Palestine, during several months of summer, rain does not fall. Many of the streams dry up. There are a few perennial streams which always flow. Along these the trees flourish, even in the worst of drought. And the waters from the rivers were diverted into small channels for the irrigation of orchards and gardens, which were thus kept fresh, as they are about Damascus to this day. "Chaff." Eastern threshing floors are put upon an exposed point where the wind has wide sweep. The threshed wheat is tossed into the air, and the grain falls to the floor, while the chaff is driven away by the wind.

[From S. S. Union Advanced Paper.]

POINTS FOR SPECIAL STUDY.

1. The several authors and divisions of the Book of the Psalms. 2. The poetry of the Psalms. 3. The theology of the Psalms. 4. Their special fitness for use in sacred song. 5. The longest and shortest Psalms. 6. Prophetical Psalms. 7. Historical Psalms. 8. Penitential Psalms. 9 Psalms specially adapted for comforting the sorrowful. 10. The rivers and vegetation of the Holy Land. 11. Chaff as a symbol of worthlessness. 12. The Bible Readings.

PRACTICAL LESSONS.

1. The godly man is the happy man.

2. Negative goodness is not enough. "I do not walk, stand, sit," etc. (v. 1), one may say. "But is your delight," etc. (v. 2). Are you a tree planted, rightly planted, fruitful? (v. 3).

3. There is symmetry in a good character. A saint is in a good place (Ps. 92:13), of a good stock (John 15:1, 2), with a good name—"a professing Christian"—and with more than profession, "fruit in season."

4. The righteous and the wicked are confounded here, because some deceive and man cannot "know" (v. 6) as God does, but the day will declare the difference.

5. There is a judgment day in the Old as truly as in the New Testament.

6. To be truly happy, we must begin with God, receive his word, trust him in Christ, so receive a new nature and walk with him. Good works come from a nature made good, as fruit from the tree.

7. The love of God implies the hatred of sin.

8. "Trees of righteousness" need the rivers of water; they bear fruit, not of themselves, but because they are nouriished by the word, sacraments, and prayers, through the grace of the Holy Ghost.

Religious Intelligence.

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational church, Hamilton, Miss., August 25th, 1878.

Pleasant Ridge Congregational church, Sanford Co., Ala., September, 1878.

New Hope Methodist church, Lowndes Co., Miss., October, 1878.

Congregational church, College Springs, Iowa, Dec. 7. 1878.

College Church of Christ, Wheaton, Ill., Jan. 4. 1879.

In noticing the vote of the College Springs church to place itself with the Associated Churches of Christ, the *American Freeman* takes occasion to say:

"Why do not all churches opposed to secretism send in their names as members of this alliance for work against the lodge and for missions which do not perpetuate paganism with one hand while working against it with the other? The new alliance seems perfectly Scriptural, and when a little further advanced can systematize church work against the lodge so as to make it a strong power, both by its direct effort and its indirect influence on other churches and missionary societies.

"That the lodge is a direct and deadly antagonist to the church none will deny who have given the matter candid thought or have passed through battles like those mentioned in our 'Reform Notes' of this and the preceding issues. It is almost startling to notice how the main features of these church difficulties (we have in mind three in as many States,) are always the same. They can but have the same author — the common foe of Christ and his church. Against it we must present a UNITED front. Churches and individuals must co-operate against the one enemy of all. The present plan seems the best that can be devised, and we again commend it to the careful consideration of every church member, with the hope and belief that the day is not far distant when the church will stand against the lodge as she now does against the grog-shop, and when the Masonic missionary will be with the saloonist under the ban of public opinion, if not of civil law."

FREE MISSIONS

—The ladies of the College Church, Wheaton, sent a well packed barrel to Bro. Tapley of Columbus, Miss, last week. The letter from Mrs. T. acknowledging the box from the Chicago Christian Association, will be of great interest. We give extracts:

"MY VERY DEAR SISTER C.:—With a happy heart I seat myself to acknowledge your kindness. The box is received. Accept and present our warmest thanks to all who contributed, or in any way assisted in sending it. Every article was highly prized, not only for the real value, but as coming from those who sympathize with us in the work here and love the same cause. A place will be found for all. My husband was very much pleased with the clothing sent to him and the books and papers. He had been long wanting some supplements. My dress is the exact article. Thank you for your thoughtful consideration in particulars and suggestions. The home knit gloves were highly appreciated. I had only $1 45 with which to arrange New Year's gifts for the children (we never pay any attention to Christmas) and neither flour nor sugar to make them cakes, but the box supplied the deficiency, and they were very happy; and when the usual excitement of the morning had somewhat subsided, while we knelt around the family altar and Mr. T. remembered those who had aided us, his voice faltered with deep emotion. I can assure you these things will add greatly to our comfort. The overcoat and supplements were in immediate requisition. In the list of contributors we recognized names already held in regard on account of their gifts and labors in the cause of reform as seen in the *Cynosure*. Sister Isabella has had great success with her school. Fairs and plays are having a very injurious influence among the colored people, and she is endeavoring to make some profitable substitute. She is very happy in her work."

WESLEYAN.

—Editor Stratton of the *Wesleyan*, Syracuse, was permitted by his physician to visit his office last Wednesday after about a fortnight's sickness.

—Bro. C. F. Hawley is assisting Rev. O. White in revival meetings in Western New York.

—Rev. A. D. Carter of Deersville, Ohio, is giving aid to Rev. L. W. Krahl at Ontario, in the same State, during a revival.

—Revivals are reported at Armenia, Hess Road, Stockholm, and Eagle Harbor, N. Y.; Alexandria, Ohio; Harmon, Ill.; and Ironton, Wis.

BAPTIST.

—Elder Joel H. Austin, pastor of the Spring Creek Baptist church near Burlington, has resigned. The resignation has been accepted by the church to take effect on the last Lord's day in March next.

Elder Austin's pastorate has been a successful one and the work and increase of the church while under his watch-care will compare favorably with its work under any former pastor. His resignation was presented in the most kindly Christian spirit and so accepted by the church. A committee has been appointed to take measures looking toward securing a successor to Bro. Austin.

The recorded testimony of the church is very positive in regard to secretism, as follows.

"WHEREAS, Christians are children of the light and of the day, and

"WHEREAS, The command of Christ is 'Let your light so shine before men that they may see your good works and glorify your Father which is in heaven.' Therefore

"*Resolved*, That we hold it to be inconsistent with the Christian profession to have any connection with secret associations.

"*Resolved*, That we hold it to be the duty of every Christian to lift up the voice of testimony against all forms of secret oath-bound societies and orders, as ensnaring in their nature, pernicious in their tendency and perilous to the liberties of both church and state."

Any Baptist minister in good standing, who can heartily subscribe to the above resolutions and who desires any further information in regard to the Spring Creek Baptist church with a view to becoming its pastor can be accommodated by addressing P. O. Box 528, Burlington, Iowa.

—Rev. A. R. Medbury, whose essay before the Wisconsin Baptist Union in October last, has aroused some attention, has lately resigned his pastorate over a Milwaukee church.

—Rev. Justin D. Fulton, D.D., has been suspended by the New York Baptist conference in a moment of personal spite. The particulars are carefully suppressed, but this is not the first nor the second time that Dr. Fulton has been made to suffer by the action of his brethren. He may deserve it; but his positive character and strong opposition to ministerial trimmers, as well as his position against the lodge incline us to the opinion that his case may be less desperate than represented.

—A correspondent informs us that several of the members of the *ex-parte* council which reported so slanderously upon the character of Elder Joel H. Austin, of Burlington, Iowa, have since that time left the churches to which they were ministering. Dr. Whiting, the moderator of the council, has resigned at Quincy; Rev. R. King has left Danville and Rev. John Davies, Riverton, Iowa. The former personally disclaims any connection with the lodge, nor do we know that either has had any closer relation to the order than to assist Freemasons in blackening the character of an innocent man, so far as the evidence presented is concerned.

—Rev. Samuel Baker, Jr., who has ministered to the church at Wheaton, Ill., for some two years has resigned to accept a call to Austin, nearer Chicago. He preached his farewell sermon last Sabbath.

ADVENT.

—At the late meeting of the *Bible Banner* publishing association at Providence, R. I., the proposition was discussed to remove that paper from Philadelphia to Chicago, and the change will be accomplished if the supporters of the paper raise a small fund. Rev. A. A. Phelps, the evangelist, is editor, and rendered good service on committees at the late National Convention at Worcester.

FREE METHODIST.

—The church in Cincinnati has long worshiped in an inconvenient hall, but recently Mrs. E. Hathaway has purchased a substantial brick church building the use of which she has given to the church, and may give the deed. The building cost $3,300 and is 32 by 60 feet, located on Plumb street, between Second and Front.

—A call is made for a Free Methodist church at Long Branch, the fashionable New Jersey summer resort. A number of Christians who have received a baptism of the Holy Spirit reside there, who have to endure persecution because of their testimony.

—Revivals are reported at Waverly, Neb., Waterloo and Osage, Iowa, and Atkinson, Ill.

—Rev. C. G. Coffee of Plymouth, Iowa, writes to the *Free Methodist* of the work in Dakota. At Scotland, Dak., during revival meetings the following incident occurred: "The work is going well; the light is shining on the sins of the people; and the sin of Freemasonry does not escape. At the sacramental service at Scotland, I invited Freemasons to come to the altar, if by so doing they wished it understood that they renounce the lodge. One, who had gone high in the sublime things of Masonry, came to the table, and after service said to me, "Now I am through," meaning, I suppose, that he had broke his "cable tow." He has since joined the F. M. church. Thus the work goes in Dakota. To God be all the glory."

GENERAL.

—According to the London *World* the observance of Christmas is falling into neglect in England, as theologians have discovered that there is nothing distinctively Christian about it.

—The *Illustrated Christian Weekly* says: "An Italian medical society has requested the papers to cease reporting suicides, convinced that the publicity tends to increase the number of self-murderers. We have little doubt that it is also true in this country."

—Travel on the Lord's day, says the *Baptist Weekly*, has always been opposed by the Presbyterians of Scotland, with great unanimity and earnestness, but at length a break has been made on this point. A report has been submitted to the Glasgow Established Presbytery declaring that in the altered condition of modern society it is expedient, for works of necessity and mercy or for persons coming from the suburbs into town for Divine worship, that tram cars within assignable limits should be run. It is pointed out that there should not be one law for the rich and another for the poor, so that the former should use private carriages and cabs while the latter are debarred from cheaper conveyances. The Presbytery, by a majority of nine votes, adopted the report. This is the first time, in any Scotch Ecclesiastical Court, that a motion favorable to the use of conveyances on Sunday has been passed. It is claimed to indicate a growing latitudinarianism in the state church of Scotland.

—Prof. D. W. Simon of Birmingham, England, refers in a letter from the Continent to some of the more hopeful features of the present religious condition of Germany. "One of these," he says is a growing and deepening conviction, on the part of even free-thinkers and unbelievers, that some sort of religion is absolutely necessary, if the nation is to retain its moral standard and character, and its interest in the higher forms of human life. The journals and newspapers that are most ready to rail at the various churches and orthodoxies, express a sense of dismay at the increasing materialism of the day, and declare a revival of religion to be the only thing that can idealize and ennoble the life. But when it comes to defining what religion is, all are at sea....Of the supernatural they will hear nothing; a prayer hearing and answering God is a stumbling block; a crucified Redeemer is a folly as great as ever it was to the Greeks, and when one asks, as I have done, 'What then is to act on the minds of the people? There must surely be something outside themselves that can be brought to bear on them. What is it?' The reply is: 'Religion, religion.'" The most encouraging feature, however, is the progress of Sabbath-schools and kindred institutions, and what is connected with them. According to the most recent statistics, there are at present in Germany, 1,977 Sabbath-schools, with 8,325 Sabbath school teachers and 162,251 Sabbath scholars. To those who witnessed the beginning of this movement fifteen years ago, and who were acquainted with the difficulties to be overcome, its progress seems very noteworthy.

TEN THOUSAND SUBSCRIBERS.—Read cheering news on page 16.

News of the Week.

—The investigation of Major Reno's conduct at the battle in which Custer was massacred is yet dragging slowly along. The testimony is quite favorable to that officer. The Congressional committee on the case of Judge Blodgett of the United States district court, began here last week. The prosecution is bringing forward strong testimony, but it is yet too early to judge of the case. Judge Blodgett is assisted by four able lawyers, among them Judge Trumbull, ex-Senator.

—The produce trade of Chicago for 1878 amounted to $219,700 000; the wholesale trade to $280 000.000; the manufactures to $230,000,000. The entire export trade of France amounts to about $700,000,000 annually, and that of England (home products) to $1,000,000,000. Americans growled because we had to pay England $5,500.000 on the award of the Fishery Commission. Chicago sold fruit enough last year to pay the whole bill. Our fish trade amounted to $1,400.000, and our oyster trade to $4,500,000. The two together would have paid the fisheries award bill, with nearly half a million dollars to spare. The trade in breadstuffs amounted to $71,620,-000, that in live stock to $98,300,-000, and that in butter and cheese to $18,000,000. Included in these three items is money enough to buy all the outstanding 4 per cent bonds. —*Inter-ocean.*

—The oyster schooner Adamantine has been found near Baltimore sunk in the bay. Her captain, Horace Parker, of Philadelphia, was lashed to the topmast, and the bodies of nine men, composing the crew, were lashed to the deck, which was several feet under water. The inhabitants of Smith island saw the wreck on the morning of January 2, but owing to the rough weather were unable to get out to it, although the captain was seen signalling from the topmast, where was lashed.

—The train which left South Bethlehem on the North Pennsylvania railroad Friday evening was wrecked at Iron Hill station. The entire train, which was well filled with passengers, returning from Dr. Linderman's funeral, was thrown from the track, but no one was killed.

—The Louisville almshouse, situated five miles south of the city, was entirely destroyed by fire, the origin of which is unknown, last Friday. Three hundred and forty persons were in the place at the time, nearly all of whom escaped. The scene is described as horrible in the extreme, but the most marvellous feature is the small loss of life attending it. Four persons perished and two severely injured. Nearly all the inmates were aged invalids, imbeciles and cripples. There were more colored persons than any other class, yet, strange to say, none were seriously injured. Their ages ranged from 108 years to 50.

—Last Thursday morning a terrible boiler explosion occurred at Secor, Woodford county, Ill. The saw and grist mill of L. Gassner, which has long done a good business, was almost totally destroyed instantaneously, timbers and boards being thrown a quarter of a mile by the explosion of the boiler. Four persons were instantly killed, their bodies being horribly mutilated, and one thrown three hundred feet through the air.

—An Iuka, Miss., special says: At seven o'clock Tuesday evening this place was visited by a terrible storm. It came from the southwest and took a northeasterly course, striking the southeastern part of the town on a hill mostly occupied by colored people, instantly killing one colored woman and her child, and four other colored children, two of whom were not found until yesterday and then a quarter of a mile from home. The head of one was severed from his body. Eight other colored persons were wounded, one of whom died last Wednesday morning.

—The New York *Tribune* says, that "Senator Platt, of Connecticut, about thirty years ago, was principal of an academy in Pennsylvania. His predecessor in that position was Mr. Henry M. Hoyt. Curiously enough on Tuesday Mr. Hoyt was inaugurated as Governor of Pennsylvania, and Mr. Platt was elected Senator of the United States."

—The new capitol building at Albany is a vast pile. The other night, when a fire occurred in some part of it, the firemen lost their way in its labyrinthine turns and could neither find the fire nor their way out. Millions of dollars have been expended in bringing the building to its present state of completion, making it suitable for the occupation of the legislature; and, it is said, it will require over $4,000,000 to finish it.

—As showing the state of poverty at present existing in Berlin, M. Zimmerman, a member of the German Parliament, has pointed out, that in the course of one year two hundred thousand persons have been prosecuted for non-payment of income tax; and that in the great majority of cases, seizure of the effects of the defaulters yielded nothing. More than one hundred and twenty thousand persons were prosecuted for having failed to pay their rent.

—Gen. T. L. Rosser, assistant engineer of the Northern Pacific, has arrived at Bismarck, Dak., to resume the construction of that road. The contractors, Walker, Beliens & Co., are expected this week, and work on the extension will be inaugurated at once. The railroad company will erect a temporary bridge over the Missouri for the immediate transportation of ties and iron. Nearly 500 tons of iron were purchased in Springfield, Ill., by Rosser, deliverable in Minneapolis on the cars, at $39 per ton. Shipments of this iron will begin this week. Ten pile bridges over the circuitous Heart river will be put in this winter, which will be the principal work of the contractors before spring. The company have purchased 9,000 tons of steel rails for the Minnesota division, from Sauk Rapids to Fargo. They will be put down early in the season, making one of the finest roads in America. The division west of Bismarck will be named Missouri.

—If a Russian steamer has made its way up the river Oxus, beyond the Afghan frontier, the stories as to the return of that river to the old channel to the Caspian may be considered as having a basis of truth. The Oxus flows through Afghan Turkestan, or that part of Afghanistan north of the Hindoo Koosh mountains, which English writers concede must ultimately become Russian. If the Oxus has been turned into the old Caspian channel and Russian vessels are already on the upper river, there is water communication between the commercial towns of the Oxus Valley and the towns on the Volga and Ural, in European Russia.—*Inter-Ocean.*

LONDON, Jan. 23—A dispatch from Copenhagen says: "It is feared that a general commercial collapse is imminent in Sweden. Further failures are daily expected, and thousands of persons have been thrown out of employment."

Rev. Lyman Abbott is writing Notes on the Gospel of John, which will form the fourth volume of his popular Commentary on the New Testament, for Christian workers and families. Abbott's Notes on Matthew, Mark and Luke, and the Acts, form the preceding three volumes of this series, the whole of which is in process of publication by the house of A. S. Barnes & Co., New York.

Illinois Year Book and Almanac for 1879 is a useful compendium of political and other information, comprising election returns, court calendars, names of judges, synopsis of laws, national and State officials, and many interesting statistics relative to the city governments, etc., not forgetting the lodges. The National Christian Association is mentioned in the local history for 1878, thanks to Mr. Gassette, the editor, who is a leading Mason of this city. Published by Donnelly, Gassette and Loyd, Chicago; price 25cts.

The February number of the "North American Review" opens with an article by Senator Hoar on "The Conduct of Business in Congress," which calls attention to defects in the present system of transacting business in the national legislature and suggests improved methods. This is followed by a paper on "The Mysteries of American Railroad Accounting," by "An Accountant," showing how the most popular railway enterprises are conducted and urging an immediate revision of the laws bearing upon railway management. "A Statesman of the Colonial Era," by Gen. Richard Taylor, describes the career of George Mason, of Virginia, and attributes to that gentleman many saying and writings that have hitherto been credited to other men. Hon. D. H. Chamberlain writes on "Reconstruction and the Negro," and presents the results of his experiences and observations while occupying the gubernatorial chair in South Carolina. "The Empire of the Discontented," by a "Russian Nihilist," is a revelation of the abuses of the Russian rule, and of the influences at work to overthrow the government. The author is a prominent leader of the insurrectionists. "The Scientific Work of the Howgate Expedition," by O. T. Sherman, of the scientific corps, gives a very full statement, and the only one that has been presented to the public, of the scientific results of the recent government preparatory expedition to the polar seas. "Sensationalism in the Pulpit," by Rev. Dr. Taylor of the Broadway Tabernacle, New York, is a pungent criticism of the theatrical tendencies of certain preachers. The number closes with an article by Prof. T. F. Crane on "Mediaeval French Literature," reviewing a class of books known to but few readers in this country.

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MARKET REPORTS.

CHICAGO, Feb. 3, 1879.

GRAIN—Wheat—No. 2		85¼
No. 3	70½	71
Rejected		53
Winter	85	90
Corn—No. 2	30¾	31
Rejected		27½
Oats—No. 2		20
Rejected		17¼
Rye—No. 2		43½
Bran per ton		7 75
Flour—Winter	4 00	5 25
Spring	1 75	5 00
Hay—Timothy	7 50	8 50
Prairie	5 50	6 00
Mess Beef	8 00	9 00
Tallow	6½	6¾
Lard per cwt		6 35
Mess pork, per bbl	7 00	9 50
Dressed hogs	3 75	4 00
Butter medium to best	15	30
Cheese	3	8
Beans	1 00	1 35
Eggs	20	24
Potatoes per bu	60	85
Apples	1 50	2 00
Seeds—Timothy	1 10	1 26
Clover	3 10	4 00
Flax	1 16	1 30
Broom corn	1¼	4¼
Hides green to dry flint	6	10¾
Lumber—Clear	27 00	34 00
Common	10 00	12 00
Shingles	1 00	2 40
WOOL—Washed	26	34
Unwashed	15	24
LIVESTOCK Cattle Choice	4 90	5 25
Good	4 25	4 50
Medium	3 50	4 00
Common	2 20	3 25
Hogs	3 50	3 80
Sheep	2 50	4 50

New York Market.

Flour	$3 25	8 00
Wheat—Spring	75	1 00
Winter	95	1 10
Corn	43	43
Oats	30	33¼
Rye	58	60
Lard		6½
Mess pork	8 40	10 37
Butter	16	32
Cheese	6	8½
Eggs		29
Wool	10	40

Home and Farm.

Feeding Roots to Stock.

Intelligent farmers, without an exception, admit the great value of roots of various kinds for feeding stock in winter. That all farmers do not provide a full supply of this this kind of food is also very probable, owing to negligence or ignorance respecting the best methods of cultivation. In Europe the feeding of roots is far more general than in the United States; which is in part due to necessity, owing to the limited supplies of hay and grain, but mainly to a long acquaintance and general appreciation of the value of such crops. The quantity of food that can be produced on an acre of land in beets, carrots, turnips and similar roots is vastly greater than is possible with any of the ordinary forage plants. Even were it possible to produce dry fodder in as large quantities and at less than it costs to raise roots, it would not in the least detract from the value of the latter or render them any less important additions to the general food supply, for that which is the cheapest or the most nutritious may not always be the most healthful.

The constant and long continued feeding of dry fodder to stock often produces constipation and a general debility of the digestive organs, followed by various diseases common to domestic animals. And the prevalence of such diseases during the winter months among cattle fed wholly upon dry food is one of the strongest arguments that could be offered in favor of a mixed diet of roots and dry fodder. Sudden changes from soft, succulent food to dry, or the reverse, are also injurious to the digestive organs; and cattle taken in from the pasture should receive rations of roots for a few weeks, or until they become accustomed by gradual dimunition of the green food to live upon the dry alone. The same course should be pursued in spring, by supplying some kind of green or soft food for several weeks, before turning out to pasture. The better system is to have roots enough to give rations of them daily throughout the entire winter, feeding more freely to cows giving milk than to those that are dry. Sheep may be wintered almost entirely roots and straw, and come out in the spring healthy and fat. But a little care is sometimes necessary in feeding turnips; for, if given too freely to ewes with lamb, the large amount of water in this root will sometimes produce scours and even cause abortion.

The quantity of roots to be fed daily to stock must vary in accordance with their nutritive properties. For instance, the amount of nutritive matter in 1,000 pounds of the common white turnip is only about forty-two pounds, or a little over four per cent. In the Swedish turnip it is about sixty-four, while in the mangel-wurzel beet it is one hundred and thirty-six, according to an analysis by Sir Humphrey Davy. The sugar beet contains considerably more nutritive matter than the mangel, but the yield per acre is somewhat less; consequently, what is gained in quality is lost in quantity. Carrots and parsnips are still more abundant in nutritive properties; but more expensive, as they require richer soil and greater care in cultivation. But, being worth more for feeding than the larger kinds, they may be considered equally profitable to the farmer. Turnips are the easiest to raise and the least in value of all the ordinary roots generally cultivated upon the farm; but as they are far better than no roots, we cannot urge too strongly their cultivation to farmers who think they have little time to devote to the production of such crops.

Every paper in the United States ought occasionally to keep the fact before its readers, that burnt corn is a sure and speedy cure for hog cholera. The best way is to make a pile of corn on the cob, effectually scorch it, and then give the hogs free access to it. This remedy was discovered by E. E. Locke, Esq., at the time his distillery was burnt in this county, together with a large quantity of store corn, which was so much injured as to be unfit for use, and was hauled out, and greedily eaten by the hogs, several of which were dying daily. After the second day not a single hog was lost, and the disease entirely disappeared. The remedy has been tried in a number of cases since, and never failed.—*Lewistown Gazette.*

A correspondent in the *Country Gentleman* sends this formula of a cement for invisible patches which he says may be relied on: Gutta percha, half ounce; bi-sulphuret of carbon, two ounces. In a wide mouth bottle put the two together, and shake occasionally until the gutta percha is dissolved and it is ready for use. When the patch is to be applied scrape the boot or shoe until the blacking is off and the leather is a little rough. On this dust with fine rosin, minutest quantity; serve the patch the same way. Then spread a little of the cement on both the shoe and the patch, first having shaved the edges of the patch. Apply like court plaster, and smooth with a warm spoon or iron and the shoe will soon be ready to wear. A few hours will harden the cement. When properly done the patch will be invisible and will last as long as the shoe. This cement is waterproof. The gutta percha shaved to thin slices, is kept in India rubber stores for the above purposes. Ten cents' worth will do the work of a family for a long time. The bi-sulphuret of carbon is sold by druggists, and will cost five or ten cents an ounce. The smell, which is offensive soon passes off.

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Whole No. *Cynosure* subscribers Feb. 1st.....3,851
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Whole number renewals received during week ending Jan. 29th, 101. New subscriptions for same time, 107. Discontinuances keep down the subscription list somewhat; however all must be encouraged at the decided gain in our subscription list last week.

On for the Ten Thousand!

J H Hanna, Pittsburgh, Pa., sends twelve subscriptions for one year each. He writes: "There should be at least fifty from this vicinity and I think you would secure even more, if the work of canvassing was in the hands of one who could and would exert himself judiciously." Mr. Hanna's active business life prevents his doing all that he could wish in this work. Let us pray that God will qualify some one to supplement Mr. Hanna's efforts and extend the list of subscribers in Pittsburgh and Allegheny.

J H Wilcox, Howell, Mich., sends for seven copies of the *Cynosure* for one year each and writes: "I hope I may be able to send you more." He closes, "Hoping you may succeed in raising the ten thousand and that the CAUSE may prosper."

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Jas. Craig, Lima, Ind., sends for two copies for sixteen months each.

Joel H. Austin, Burlington, Iowa, sends two for one year each and one for four months.

Eighteen persons send two subscriptions for a year each, and eleven send two or three for shorter periods.

Do you Expect to Secure the 10,000?

This is the question a friend occasionally asks us. And now we ask it of every reader of the *Cynosure*—DO YOU EXPECT TO SECURE THE 10,000 SUBSCRIBERS?

What sane person would start for his field or barn, if a farmer; his office or store, if a commercial man; who would start for the post-office or church or the house of a friend, and expect to stop half way? God in his Providence might stop such an one; but sensible people starting for any point expect to reach it. The *Cynosure* passed its tenth anniversary the 3d of last October. Will the friends who, more than ten years ago, longed to have a paper "ably edited and widely circulated," making opposition to secret societies a speciality, rest contented to have the subscription list continue to vibrate between three and five thousand? Will those whose righteous souls are daily vexed with the idolatry, blasphemy and immorality of the secret orders, with their anti-social, selfish, un-American principles; will those who are now refreshed weekly with the purifying, life-promoting utterances of the *Cynosure*, allow this year of the circulation of the *Cynosure* to close without a subscription list of at least ten thousand? From a thousand voices we imagine we hear trembling along the cords of an invisible telephone, *no!* NO! NO!

One or two friends, a few weeks ago, when attention was called to the question at the head of this article, responded, rubbing up their drowsy ideas on the subject, "Oh, no, but I think it is a good thing to aim at 10,000." Your list will probably be larger than it would be if you asked for a smaller number." Banish such thoughts. Abandon the style of canvassing which is the index of such thoughts. Let us not say 10,000 and think, act and breathe five thousand. If we mean ten thousands subscribers before the *Cynosure* is eleven years old, let us say it, act it, breathe it. The enlarged circulation of the *Cynosure* is not a need whose importance is urged simply because the publishers want money to pay the *Cynosure's* bills, although this is an important fact which average common sense can appreciate.

The general and alarming inroads which secret societies are making in the executive, judicial and legislative departments of government call loudly, imperatively upon patriots to circulate the *Cynosure*.

The persecution of patriots and Christians who with heart, hand and voice attempt to benefit their country and bless their fellow-men by protecting them from the subtle and deadly operations of the secret lodge, these persecutors of patriots and Christians put upon you the necessity of circulating the *Cynosure*.

The secret lodges, by their bold corruption and increasing impiety, force upon us the importance of it. Persecutors of those who use the right of free speech urge it. Enlightened patriotism and Christianity demand it. But beneath and above these agencies, which should force activity upon all who see the foul institution of Masonry, by means of its advocates, blighting truth, purity and justice, preaching damnable heresies to immortal men (advocates who neither enter heaven themselves nor allow those who would do so to enter), beneath and above all these agencies we seem to hear the voice of God saying, "Cry aloud, spare not; * * show my people their transgression." (Is. 58: 1.)

In what more effective way can this command be obeyed than by enlarging the circulation of the *Cynosure?* Friends who pray, still continue to ask God to increase the number of those who read the *Cynosure*. Friends who work, labor for TEN THOUSAND.

Stephen Waite, New Bedford, Mass., sends one new subscription and writes: "I believe this is the fourth or fifth subscription I have secured within ten days. I tell some persons that I will take the price of the paper out of their stores, so as to get them interested in the paper."

M. Liscomb, Flint, Mich., writes: "I have been so engaged in building a new house this fall that I have not had time to work for the reform as I intended to do. But I am now about through so that I intend to work for the *Cynosure* in the month of February."

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CHICAGO, THURSDAY, FEBRUARY 13, 1879.

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Notices.

MICHIGAN STATE MEETING.

The time and place for the Michigan State meeting is now definitely arranged. The time is February 25th, 26th and 27th and the place the Opera House, Adrian, Mich. Mr. Stoddard and Mr. Ronayne will attend without fail and a Masonic degree shall be worked each evening. We want all friends throughout the State to be sure and attend, and it is suggested that in each locality a subscription be opened to defray expenses of hall rent, advertising and other expenses of the convention, and the same forwarded as soon as possible to the treasurer, Nelson Perkins, Hudson, Mich., or which is better bring it to the Adrian meeting.

Friends desiring bills to be sent them will send at once to this office stating how many they want.

J. P. STODDARD.
E. RONAYNE.

OHIO.

FRIENDS OF ANTI-SECRECY IN THE STATE OF OHIO: You are called to meet in convention in the Reformed Presbyterian church, Utica, Licking county, on the 4th of March, 1879, at 7 o'clock P. M., to take counsel in regard to our duty as citizens of this great and growing commonwealth, ruled by the lodge, what we can and ought to do to free our State from this bondage. Christ was manifested to destroy the works of Satan; all works of darkness are the devil's. Let us come together in the light of God's countenance and look each other in the face, and thus sharpen one another in the work of our Master who is the true Light of our fallen world.

☞ We will meet, D. V., Tuesday evening, March 4th, at 6:30; hold three sessions on Wednesday and probably two on Thursday. Rev. J. P. Stoddard will be with us all through our meetings; and will speak at every session by the help of God. Able men, representing the different anti-secret churches in the State will speak. Free entertainment will be given to all delegates. Do not be afraid of burdening the good people of Utica. An old friend there says, they have plenty of "hog and hominy," and will give them cheerfully to all the friends who may come.

Welcome addresses will be given Tuesday evening by Revs. Dysart and Boyd of Utica.

Utica is located on the Lake Erie division of the Baltimore and Ohio railroad, twelve miles north of Newark and twelve south of Mt. Vernon. At these points other railroads are struck. Two trains each way pass Utica stopping there every day.

Come, friends, to this convention in the name of Him who is strong and mighty in battle. H. P. MCCLUSKIN, Pres.

New Concord, O., Jan. 18, 1879.

All delegates to the Ohio Convention are requested to forward their names by card to James M. Kirkpatrick of Utica, a few days before the meeting, and entertainment will be provided.

Papers friendly to the reform in Ohio are requested to copy the above notices.

ELDER D. P. RATHBUN is announced to lecture and work the degrees of Freemasonry at Birmingham, Iowa next week Tuesday, Wednesday and Thursday, Feb. 18th to 20th.

DR. S. L. COOK, of Indiana, during March and April wishes to visit the counties south and west of Indianapolis. He requests friends in that part of the State to write him immediately and arrange for lectures.

Topics of the Time.

Ex-Senator Tipton, of Nebraska, is lecturing on: "Bob Ingersoll's Government without a God." His lecture is said by a correspondent to be very able, a perfect Ingersoll-killer, and convincing in its proofs that this government is and always has been Christian and not heathen. Some of our treaties with foreign powers begin with, "In the name of the Trinity" and "in the name of the undivided Trinity," which unmistakably points to the Christian's God. In our last treaty with China we require the Chinese government not only to protect our missionaries in China, but also any of its *own subjects* who may become Christian. While our government claims no allegiance of a Chinaman in China, yet if he becomes a Christian there, the United States extends over him her protecting hand, because she is a *Christian nation*, and hence has a peculiar interest in Christians, even of other lands.

While the committee from Congress which concluded their review of Judge Blodgett's case in this city last week, found little on which to bring charges against him, another committee in New York was questioning Samuel J. Tilden, his nephew Pelton and his esquire Marble on the celebrated cypher dispatches which were given to the world through the New York *Tribune*. The examination of Pelton, who was also Mr. Tilden's confidential secretary and secretary of the Democratic National Committee brought out evidence proving these dispatches, which the party managers have denied from every quarter of the heavens. Pelton offers himself as the scape goat for this whole infamous business of buying the office of President for Tilden; but the ruse is not successful in the face of all the proof of his friendly relations with Tilden during all the transaction of this business, which was part of the time conducted from Tilden's own residence. The nation has looked on while politicians have mounted to office by means that only fell short of open bribery and was thrilled when a Freemason attempted to draw a bribe from a Senator in Kansas. But with what dread and horror should we view this attempt to bribe the electoral commission and buy the office of President with money! We are not too far gone to demand severe punishment for such crimes, but are powerless to enforce it.

Knight Templar Conkling has been unhorsed at last. For six years he has ruled New York politics and imagined there was nothing beyond worth fighting for but the Presidency. His defeat in the nominating convention at Cincinnati in 1876 embittered him against Blaine, his strongest rival; and Hayes, the successful candidate. Toward the latter his hostility has passed into the chronic and incurable stages, and every supposed interference in New York affairs arouses every element of his nature. The present administration had not long been in office before the gross abuses of the New York Custom House were urged upon its attention. Here more than two-thirds of the customs revenues of the government are collected, and with its hundreds of employes and far-reaching commercial influence this office became a great political machine. Its officers were removed, but Conkling resented the interference, rallied the Senate and Pres. Hayes' nominations were not confirmed. Last summer they were removed again, and every effort has been made to defeat the government again; but last week the Senate voted reasonably to agree to the change in spite of Conkling and the efforts of the Democrats who have sustained him to divide the Republicans. Without their aid this matter would long ago have been settled, as a Congressional investigation long ago brought out such facts as demanded an immediate change. This victory for the government really belongs to Secretary Sherman, and pushes him equally with the resumption of January 1st toward a Presidential nomination.

The consequences of the desperate financial condition of England and a considerable part of the European continent are easier predicted, than are its causes discovered. In England the superintendent of a large government contract found that all the locks being put on the great hospital at Walsall were of American manufacture, though within a short distance were factories that might have furnished the building. He learned, however, that the contractor had been driven to our market because of the inferiority and high price of the English work and the unwillingness to accept and use improvements in their manufacture. In a letter to the London *Times* this superintendent says that the distress now prevailing in manufacturing districts is due largely "to the injurious action of trades-unions, the drunkenness and improvidence of the men, their antipathy to the use of machinery, the existence of low wages and short hours, and the obtuseness of masters who are content to reproduce the same class of goods from generation to generation instead of adapting themselves to suit the requirements of the age. Foreign competition would not be possible if the trades-unions would employ their funds in educating their members instead of fighting their masters." Accepting his judgment, the matter is simple. Foreign competition is confessedly the immediate cause of England's distress; but this would be impossible but for the depressing influence of the secret trade-unions. We may take another step on the opinion of Grand Master Pettit of the Kentucky Freemasons that "Masonry is the parent of all philanthropic secret societies," so-called. If any doubt of this could exist with us there could be none in respect to England where Freemasonry originated. This is, moreover, but one line of argument by which national misfortune may be traced to the mis-conceived product of a London ale-house.

The Ancient and Honorable.

BY ALEXANDER THOMPSON.

I.

The brethren all had gathered once within the lodge at night,
And he, the mighty Solomon, sat in his oaken chair,
And Saul of Cis and Benjamin stood grandly on the right,
For never witch of Endor was permitted to be there.

And there was mighty Pharaoh and Potiphar was there,
No cerecloth muffled mummies, only skeleton and skin,
But bland and portly gentlemen with faces round and fair
And fat in any quantity suspended from the chin.

And there stood great Goliah as captain of the door,
His spear a sturdy hickory and his shirt of heavy mail;
While Jonah stood half petulant upon the temple floor,
But looking none the older for his frolic with the whale.

And there Ahasuerus too in regal wrath was seen,
But Mordecai cautioned him and told him to beware,
And not to kick a rumpus up about his absent queen,
For not even mighty Solomon could take his ladies there.

In that most ancient company was seen the Wandering Jew,
And Hiram in his purple and Hiram at his task,
And Sinbad and Sennacherib and holy Allah too—
And a cloven-footed gentleman who loves to wear a mask.

II.

Now while they all were busy with ineffable degrees,
And Hiram in a corner lay attempting not to sneeze,
"MA-HA-BONE," cries a stranger voice, with such unearthly din
That murdered Hiram started up and shouted, "Let him in."

You should have seen the tumult of the brethren and their dread,
When again that voice was shouted near the ceiling overhead;
"There's a traitor in the temple!" cried the master, and his hair
Stood rigid on his caput like the legs upon his chair.

"Let the lights be all extinguished; let Goliah keep the door,
There was never such a treason in Masonic lodge before;
We must find the hardy traitor and the darkness must conceal
The vengeance he has merited, the vengeance he must feel."

Then they groped around in darkness, and they seized each other's throats,
And some there got a battered nose and some got damaged coats;
Till the master in distraction cried, "I give the matter up!
From labor to refreshment; bring the brandy and the cup."

Then lighting up the hall again in fear and wonder still;
They saw a hardy parrot sitting on the window sill;
They made a jump to catch it, but it vanished in the night,
While "Ma-ha-bone, ye foolish men," was the language of its flight.

The Grand Necessity for New England.

The first great necessity for our reform in New England is churches that "have no fellowship with the unfruitful works of darkness but rather reprove them." Except two or three Reformed Presbyterian churches in Vermont, and perhaps one in Boston, there are no such churches; and the result is, that while the great mass of earnest Christians of New England are truly Anti-masonic, their convictions and testimony are restrained and neutralized by association with and dependence on Freemasons in the churches. Neither churches nor individuals can have spiritual prosperity while they disobey God and the command "to withdraw from every brother that walketh disorderly," leaves no excuse for the toleration of so-called Christian Masons: for no one can admit that the obligations and ceremonies of Masonry are in accordance with an orderly Christian walk.

But aside from this there are several other reasons for adopting the principle of non-fellowship with this form of evil.

1st. The common course of silent consent to Freemasonry in the church, as an evil that must be endured because too strong to be overthrown, tends greatly to impair the spirituality of those who are thus silent. It is a law of spiritual life that it must be aggressive in its opposition to sin, that silence becomes first indifference, then complacency, and then endorsement.

"Vice is a monster of such frightful mein
That to be hated needs but to be seen;
But seen too oft, familiar with its face,
We first endure, next pity, next embrace."

This is especially true of the "vice" of the dance, the saloon and the lodge.

This malign power is especially apparent in its influence over the ministry. The Congregational ministry all know (substantially) what Freemasonry is. The great majority of them will say it is wrong, and yet scarcely one of them bears any testimony against it. If asked why they are thus silent, they give many reasons, but they all resolve themselves into this: "Freemasonry is too strong to be successfully assailed." The practical effect of this passive consent to sin in the church is a weakening of faith, growing laxity of doctrine, tolerance of other forms of sin and continued dimunition of moral energy.

2d. The faithful few who, amidst prevailing evil, give true testimony, do so at the cost of brotherly kindness on the part of those with whom they are associated; and at the expense of much self-denial. This faithful adherence to duty under reproach is sometimes, and ought always to be a means of grace; but not unfrequently it is a source of temptation either to let down the strictness of a true Christian protest or to maintain it in querulous, fault-finding and uncharitable spirit. When Isaiah was told to "lift up his voice like a trumpet, and show the Lord's people their transgressions, and the house of Israel their sins," he had a hard task assigned him; a task altogether too hard for many church members to do faithfully and in love; and it is not strange that there are so few who, amidst abounding opposition, speak the whole truth. All men have not the natural courage to stand alone. They must have the sympathy and moral support of others or they fail. For this reason church organizations are needful to most Christians, and especially in this reform they need the aid and support of each other. There are thousands in New England who, if they belonged to a church that was Anti-masonic, would be glad to be known as Anti-masons, but whose testimony is now neutralized, or suppressed. There are multitudes who would find in such a church a sphere of usefulness that is now denied them by disheartening entanglements.

3d. Concentration of effort is one of the most effective methods of success. New England Anti-masonry largely fails of accomplishing its work for the want of it. The salt diffused through the sea is very great in amount, but a single barrel of salt is worth more to preserve food than all the water of all the oceans. So one live Anti-masonic church will accomplish more than the same persons would ever accomplish if diffused through all the churches.

4th. The history of the anti-slavery reform shows that the churches and the ministry need just such a protest, in order to see the truth. When the ministry see their spiritually-minded members leaving them and forming other churches, they will see many excellent reasons why the occasion of their change of church relations should be removed. Let the Anti-masons of New England insist that either *Masonry* must go out of the churches or *they* will, and the ministry would at once begin to investigate and interest themselves in this matter.

5th. The greater progress of the Anti-masonic reform in the West is owing largely to the fact that there have been churches and a ministry whose duty it was to bear testimony against this iniquity. Fidelity to "denominations" ought to be an influence for good instead of evil, but unless such denominations are free from complicity with sin, fidelity to the "church" binds its ministers and members to call evil good and good evil; put light for darkness and darkness for light. Hence the need of a *pure church* in order to teaching a *pure doctrine.*

Yours for the truth,
H. H. HINMAN.

Personal Recollections of Odd-fellowship.

WORCESTER, Mass., Jan. 28, 1879.

Friend Blanchard:

DEAR SIR:—While your co-laborers were holding their annual meeting in this city recently, I attended the same for the purpose of learning what had been (if they are not now) the oaths and obligations of the Masonic institutions of America.

In my younger days I was once persuaded to join the Odd-fellows, and did so. I was invited to do so by at least three clergymen. I demurred, as I well remembered the excitement caused by the supposed murder of Morgan, and though but a boy, I had learned to distrust Masonry. I informed those clergymen that if I found anything which conflicted with my rights as a citizen, or a believer in religion, I should peremptorily refuse to remain with the order. They assured me that I was at liberty to recede whenever I desired to do so, and in April, 1845, I joined the order of Odd-fellows.

Without delineating the ceremonies of an initiation which must mortify any sensitive mind, I pass to the obligations, as they were then termed, to show the deception which was perpetrated upon me at that time, and which I saw perpetrated upon all others I saw initiated during the three months I was an active member. In the perambulations around the hall I was halted and was told that I was in imminent danger, as there was fire on the right, water on the left, and behind me a deep and yawning gulf, and before me sharp pointed instruments of death. The lodge with one accord cried out, "Mercy show!" Whereupon the chaplain of the lodge invoked the mercy of the Supreme Being to rescue me from the perilous position I was in (as I supposed), and as his amen was announced, all with one accord said, Amen! and I joined in the chorus, Amen! and amen! If this was the fix I had got into "Amen" that I have got out as easy as I have. Further on in these ceremonies I was instructed that I must not wrong a brother nor see him wronged, whether it be through his own imprudence, the evil designs of others, or some accidental cause. Such was the confusion my mind had got into by such unexpected ceremonies that I did not comprehend the nature of these obligations; had I done so I would have broken up the ceremonies instantly.

The third initiation I attended I determined never to see any more such sacrilegious ceremonies gone through with again. I demanded my card of clearance and gave my reasons, which were: That the institution had not proved to me what it had been represented, that in my judgment it ran counter to the best interests of a republican form of government, and also with the Word of God, wherein we are commanded to do good and communicate, and to resist evil as well. I felt I could not have that liberty which God and a free government had guaranteed to me—the right to speak, and tell the truth; which as a free moral agent, I felt I could not do with these obligations resting upon me, which I had repeated in an unguarded hour (an hour never to be forgotten by any one who has reflected upon the sacredness the order holds their members to, which they have forced upon a person, in the intense strain upon his nerves) for, be it remembered, up to this time no expose of the order had ever been given, and it came upon my mind like the vivid flash of lightning at the midnight hour. I made up my mind I could not belong to the order and bear

witness to the truth, because its obligations forbade my doing so.

It says: "You shall not divulge the secrets of this order to any person or persons under the high canopy heaven." Here I desire to notice that I had a "Noble Grand" of this order on the witness stand to testify in a case where I was the defendant, and the Judge asked the question which was pertinent to the case, and the witness stated to the court that he had taken an obligation to the order of Odd-fellows that would not admit of his answering the question. Said the judge, "You have taken an oath before this court and Almighty God that you will tell the truth, the whole truth, and nothing but the truth, and the question I have asked you is germain to the case now pending; and you answer the question asked you by the defendant's council, and by the court, which is one you must answer, or stand convicted for contempt of court." Here was a dilemma for a genuine believer in extra-judicial oaths, because they considered their obligation more binding than any which can be given or taken, and the question with this man was, which was the greatest. He refused to answer, as he considered himself amenable to the Grand Lodge of Odd-fellows, and not to Almighty God, or the commonwealth of Massachusetts. The district attorney, himself an Odd-fellow, refused to prosecute the case further. He was informed by the court he must prosecute the case or *nolle prosequi* it. He informed the court he should not do either, and did not; hence the defendants were discharged from the court and their bond for further appearance cancelled. For the first time in my life I had a practical demonstration of the workings of secret societies in court. Hence my belief that they run counter to the best interests of a republican form of government.

What I have related to you thus far are facts which came under my personal observation. The question asked the witness was, whether he was blindfolded when he was initiated into the order of Odd-fellows? Had the judge asked further questions of far greater import, what must have been the contempt he would have subjected himself to, if he could get no answer to so simple a question as, "Was you blindfolded?" The truth of the matter was, he dare not say yes, which he knew, and I knew, was true; and he dare not say no, because of perjuring himself. To see that man, a deacon in the Baptist church, practicing deception, which is equivalent to a lie, was the most degrading spectacle a man of honesty, uprightness and integrity of character cares to behold.

These secret institutions have been a curse to our country in the manner men are holden by their obligations. A man demeans himself when he so far forgets the duty he owes to his God, his country and himself, when he goes beyond the word of Holy Writ for example to guide his actions among men. In this is found in the fewest words an axiom suitable for any person in any grade of life, as a standard for all coming time, *to cease from doing evil and learn to do good, and do it*, for upon this hangs all that is demanded in the life that now is and that which is to come. Strike for the right and take the consequences, is my motto.

The more societies a person belongs to, the less of liberty he enjoys. Let every person stand in the individual capacity of the citizen as far as he can, compromising only so much of his opinion as is for the best good of the position he is in, or the community in which he dwells, and that only for the welfare of all in interest. We have here in Massachusetts seemingly an endless variety of secret societies, and still increasing. I have been a silent looker-on since 1845, for the outgrowth of these societies and my calm conclusions are that there has no ultimate good come from them all that would not have come to them all, by following the precepts and example of the meek and lowly Jesus. The tendency of all these institutions is to weaken the average individual in the faith he should have in the government under which he lives, as being of the people and for the people. It also weakens his faith in the supreme power of an omnipotent God, who doeth all things well, and more especially to those who put their trust in him and not in the man-made orders of the various secret societies, which are not for the good of any one save those high up in their ritual, who are up there for no other purpose but self-aggrandizement. Again I say: Strike for the right and put your trust in the God of all grace for a reward.

LUCIAN PRINCE.

WHO ARE THE BLESSED— THE TRULY HAPPY?

BY REV. WARREN TAYLOR.

Come, gentle reader, and take a walk with me. Let us go into the gardens of flowers, into the orchards of rich and mellow fruit, into the green valley and beside the river with its crystal waters ever and forever flowing. Who has not read the Sermon on the Mount? And who, having read it, has not reflected that as the life of our Lord, in its lowliness, its ineffable purity and its absolute self-sacrifice for the good of others, was different from the life of any worldly monarch or worldly man, so his maxims are entirely different from the maxims of the world. Thus, in describing in the seven beatitudes that character from which alone true happiness can spring—for happiness arises from character as the fruit from the tree—he begins with, Blessed are—not the rich, the prosperous, the powerful, the self-important and self-satisfied, but, *Blessed are the poor in spirit.* Blessed are they who, unsatisfied with themselves, with the world and all that the world has to offer, have within them a deep consciousness of a want that the world can not fill. Here let it be observed that character is a thing of growth. As the tree, by a regular process of development, rises from the germ to fruition, so a perfect or holy character rises by degrees from the first kindlings of the new life, the first implantation of holy principles, to the stature of a perfect man, the full fruition.

Our Saviour, as I conceive, in these seven beatitudes traces the development of the various elements composing that character in their common historic order; though doubtless whoever possesses one of these elements has all the rest in their incipiency.

The beginning then of that character out of which happiness arises by the very laws of our being, is to be poor in spirit. The poor soul, like the prodigal mentioned by Luke, has come to itself. It begins to see things as they are. It wants a knowledge of God that it does not possess. What kind of a being is he? How does he feel toward me? and what will he do with me when I shake off this tabernacle and drop immediately into his hands? These are great questions, and so long as they are unanswered the soul is poor. It wants also some token of God's favor which it does not possess, and deeply feels that it does not deserve. It wants a peace that it does not possess, a purity that it has not, and a hope of rest hereafter of which it is not at all assured. And with this deep felt want of knowledge and peace and purity and hope, it is already looking around and stretching out its arms after God—crying out with the patriarch of old, "O that I knew where I might find him." Or perhaps with a kindling gratitude for benefits received from One as yet unseen, it is ready to say with him in the temple court, "Who is the Lord that I might believe on him?"

Reader, do you understand this? Have you ever known this sense of inward poverty—this want of a knowledge and a peace and hope that the world cannot give? Have you ever looked around for that God who alone can pardon, and for that Saviour Jesus who alone can help? Have you ever felt that his presence and his favor would be to your soul as life from the dead? Then let me entreat you to take heart. Do not despair, but take heart. 1st. Because these feelings are right feelings. They are such as become us, in the circumstances and condition in which we find ourselves. They are the beginning of a better character, the dawn of a better life.

2d. Take heart because the mere fact that we begin to see ourselves as we are and our condition as it is, is proof that some measure of the divine light has shone on us. The least longing for God and his favor, is proof that the divine Spirit has touched our hearts. And this light and longing which Christ by his own spirit has enkindled, "he will not quench;" "the bruised reed he will not break." Let us take heart. Let us trust and love and serve him who has shown any compassion to our poor, guilty souls. The work which he has begun he will not leave unfinished. The life of the lowly shall be crowned with glory and honor.

New Birmingham, O.

EXEMPT THE LODGES!

TO WHOM IT MAY CONCERN, BUT ESPECIALLY TO THE TAX PAYERS OF INDIANA.

In the *Indianapolis Sun* of January 18, 1879, is a synopsis of the doings of the 51st regular session of the General Assembly of Indiana, on the 9th instant, in which is the following: "Mr. Reed, H. B. 10: To exempt claims and interest of the wives, children and dependents of members of Masonic, Odd-fellows, and other charitable societies." From what they are to be exempt is not stated or what "other charitable societies" are to enjoy a like privilege is not specified, but the bill is classed with the *more important*, for in the next paragraph but one it is said: "House bills 12, 13, 14 and 15 were also introduced with a number of resolutions of *minor* importance," etc.

The inference is that those here specified and others of like character or connection are to be exempt from some burden which is "important" and which will give the recipients of this favor an advantage not enjoyed by the ordinary citizen. In the absence of specifications we are justified in drawing our own conclusions, and in doing so we should be governed by known facts pertinent to the case.

1st. The questions of finance, rate of interest, and per cent. of tax are leading questions in the present session. Nine of the twelve bills mentioned at this meeting are upon finance directly.

2d. The well known fact that the property of lodges is generally exempt on the plea that they are "charitable societies," and that the government is deprived of an immense sum which has to be supplied by increasing the tax on other property points in the direction of still further exemption from bearing a just and equal proportion of the expenses of the government. Having secured exemption from taxation for lodge property, the next and most natural step would be to secure the same privilege for the individual members in their personal estates, which

they enjoy in a corporate capacity; and there can be little doubt but that Mr. Reed's bill is a move in that direction.

In Ann Arbor, Michigan, is a Masonic building which I was told cost $50,000, and is exempt from taxation by a "perpetual injunction" granted by the court; which is a fraud and outrage on the tax payers of that city, county, and State. The men who are guilty of such villainy would not scruple to use the Legislature or any other means which would secure to them still further exemption at the expense of honest men or even poor widows and orphans, whose relatives were not connected with "Masonic, Odd-fellows, or other charitable societies." Whatever exemption is intended by this bill it is evidently intended to give it extended application. "Other charitable societies" is rather indefinite, but we may safely conclude that all those "societies" which are kindred in organization, profession and practice with Masonry and Odd-fellowship are the organizations intended. They are so connected in the report of this bill as to make such a conclusion inevitable.

It is, moreover, perfectly natural for these parent "charities" to provide for and look after the interests of their children. The state cares for her charitable trusts; the church of Christ has her agencies of benevolence which she sustains,—and the secret brotherhood must not neglect the interests of its hopeful progeny.

The simple enumeration of societies performing "charities" such as are in the line of Masonic benevolence would require more space than would be proper in this article, but I will mention a few that are in *every essential* feature identical with the two mentioned by name in Mr. Reed's bill. The Knights of Pythias may properly head the list, and afterward Knights of Honor, Knights of Labor, Junior Sons of 76, Red Men, Druids, Hibernians, Printers Unions, Knights of the Golden Circle, Ku-Klux and the White League follow in their appropriate order. All these and many "other" societies are organized on the same plan, bound by similar obligations and sworn to the performance of the same "charitable" deeds for *their* members as are the Masons and Odd-fellows and hence they must be included in Mr. Reed's bill of "exemption." If this bill is correctly reported and should become a law, it would under the operation of this act only be necessary for an individual to show that he or she was "wife, child, or dependent of members" of these "charitable societies" to be "exempt" from whatever "claims or interest" are contemplated by this act. The practical working of this law would be to simply legalize an existing privileged class, which is already by indirect methods evading justice and burdening the uninitiated "cowans" with oppressive taxation that is becoming well nigh intolerable.

I hope Mr. Reed will press his bill. It is just what is needed. It will do more to open the eyes and enlighten the tax-payers and lodge-ridden victims of secret societies in Indiana than any thing else. Push on, you are on the right track, Mr. Reed. The people are suffering for just such information as your bill and its discussion will give them. You have got by "management" your millions invested in lodge property "exempt" already, now let the "wives," (not widows) "children," (not orphans) and DEPENDENTS of Masons, Odd-fellows and *other* like "charitable societies" be "exempt" by law, and then "exempt" all members of "charitable societies" from "claims" and taxation, and give them all the offices and you may then announce the "rogues' millennium," and the days of ruthless and legalized robbery,—but remember that for all this thou shalt, with all thine associates, be brought into judgment. There is approaching a day of reckoning and no exemption act of patrons, though passed by a body of Masonic statesmen will stand before the righteous retribution of an outraged people. Your bill will hasten the day.

J. P. STODDARD.

"*As Others See It.*"

[Under this title the *Times* of this city published the following tribute to the editor of this paper from the pen of Father Preston, of Lockport, Ill. Our readers would hardly excuse us should we fail to present it to them also.—ASS'T ED.]

PRESIDENT JONATHAN BLANCHARD.

The Jews stirred up the devout and honorable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.—Acts 13:50.

The ways and means resorted to for the ruin of President Blanchard's character and usefulness, and that, too, in numerous instances, by men who profess better things, if half written out would fill a volume. In my own experience of the last fifty-two years I cannot recall a case where in my judgment the overshadowing influence of the Masonic fraternity on fair, credible, Christian men and ministers has been more clearly seen and unequivocally demonstrated than in the late proceedings against the president and the Wheaton College church, and every Masonic lodge in this section of the great West, has, doubtless, long since held its ratification meeting and jubilee over the results of those proceedings. But the old veteran will outride the storm and will live to see the counsel of those sage Ahithopels brought to foolishness.

Less than forty years ago President Finney was as unpopular with nine-tenths of all the Presbyterians and Congregationalists, clergy and laity, in the Northern and Western States as President Blanchard is now with one-half of them. But now the doctrines, principles, preaching and practice then denounced and ridiculed by that generation of Christians and Christian ministers have come to be the foundation of Congregational theology, and President Finney is now honored and revered as the author and founder of their present Christian faith and practice.

Even now there are a few survivors of that old generation of orthodox Christians and Christian ministers, personally known to the writer, who are among the loudest in praise of the new theology of the "New Departure" of the great innovator and reformer, President Finney.

No friend of President Blanchard will pretend that he does not share the disadvantage as well as the benefit of an ardent temperament. But who ever knew a cautious, timorous, time-serving thinker to accomplish a pennyworth for the cure of any public evil? It requires men of action as well as of thought to move the world.

The church and the country owe President Blanchard a debt of gratitude to-day for his life-long efforts and effective energy in opposing and exposing the fraud, falsehood and infidelity of Freemasonry that they never will pay. Through his indomitable efforts, the light and truth on the subject of secret societies has been spread out before the public in nearly all the States north of Mason and Dixon's line within the last thirty-five years.

Truly there are now, and have been for the last ten or twenty years, a host of able and faithful men engaged in this arduous work; but I think all, or nearly all, of them have learned their first principles and received their first inspiration on this subject directly or indirectly from the original note of his bugle. Thirty to thirty-five years ago when he was besieging the tract society, the missionary boards, the presidents and faculties of various colleges, whose voice but President Blanchard's was heard on this subject from Boston to the Mississippi river? And it is to his unwavering faith and untiring efforts that we owe the organization of State Associations in thirteen of the United States and of innumerable county, city, town and district organizations for the spread of the light and truth in furtherance of this great work.

Were it not for our experience in the rise and progress of the temperance and anti-slavery causes, we might feel a degree of discouragement. But when we remember that our cautious, calculating, conservative Christian friends have all joined our ranks as soon as they saw the popular crowd were falling in, we need not falter; but we may well thank the Lord for past success and take courage. In less than forty years to come the few survivors of the present generation of Christian ministers who sympathize with and endorse the acts and decisions of the majority of the late *ex-parte* council and Elgin association, will be found proclaiming President Blanchard's name among the greatest. They will enroll him among the most efficient reformers of the age and generation in which he lived; and sing pæans of triumph for his unwavering faith, his untiring zeal, his total disregard of persecution, and his ultimate glorious success. And when Decoration Day comes round they will be seen garnishing the sepulchre of old Jonathan Blanchard with flowers.

ISAAC PRESTON.

10,000 SUBSCRIBERS.—Work! *Work!!* WORK!!! *Renew!* RENEW!! RENEW!!!

Reform News.

The Craft in Confusion.

RENO, Ind., Feb. 1, 1879.

DEAR BRO. K.—Dr. Cook, State lecturer, reached this place Dec. 27th. There being no appointments out for lectures, he rested from the labors of the previous two weeks, while appointments were made at Reno for Jan. 1st, and at Coatsville the two evenings following. The congregation at Reno was not large but was very attentive and deeply interested and a good impression was made. At Coatsville the temple-builders are in great dismay and confusion. Their grand master, the widow's son, having been slain and no designs on the trestle-board they know not what to do, and are almost at the point of crying out in their anguish, "O Lord, my God, is there no help for the widow's son!"

The doctor is master of his business being armed with standard Masonic books, and proves all points by their own authority convincing non-Masons of the truth of the revelations and shutting the mouths of all honest, intelligent Masons. At Reno the craft carefully stayed away except one Odd-fellow, the railroad boss, and he soon took a leave of absence and did not return. At Coatsville the craft was pretty well represented, among whom was the Senior Deacon. This titled brother, finding more truth than novelty in the thing, concluded that an early retreat was better than final defeat. He with another brother quietly withdrew to return no more during the series of lectures. Those of the craft who remained to the close gave respectful attention and were manifestly interested, doubtless having received a deeper insight into the theology of Masonry than they had hitherto got.

On the second evening at Coatsville was the crowning lecture of the series; the subject was discussed both from a political and a religious standpoint. The despotic character of the order was proved by all the Masonic authorities of any note and some of their most prominent periodicals. The religious phase of the subject was a masterpiece of indisputable proof from Masonic authority of the highest standing that Freemasonry was a religion that promised to save its votaries eternally in heaven by the use of the common gavel, trowel and other Masonic implements rites and ceremonies. That the religion of Freemasonry is ancient paganism revived; that its oaths are extra-judicial and blasphemous and forbidden by the Word of God; those who have taken them are recognized as being guilty and required to confess their sin. As Dr. Cook will send up a report of his labor here which will be much more interesting, I will close, begging pardon for this intrusion on the time and patience of your readers. Perhaps you may hear from me again if God will.

Yours fraternally,

WM. H. FIGG

Illinois—Second Report from Elder Browne.

Morrison, Ill., Jan. 31, 1879.

Dear Friends of Truth:—The following is my report as Illinois State Agent for the month of January:

No. of lectures delivered....	15
No. of sermons.....	11
Cash from collections.....	$5 48
Donations.....	54.00
Traveling expenses.....	14.30
Postage.....	11
Services as Agent.....	54.00

The donations have been made by Peter Howe of Wenona, $50; and by Orin Sholes of Morrison, $4. Have delivered in Whiteside county twenty-three lectures and nineteen sermons. The total cash receipts from the county have been seven dollars and forty-eight cents. A large number of tracts have been distributed and some books sold. The people have shown me much kindness and on some occasions much interest has been manifested in our reform work. Two meetings have been held this week, on the evenings of the 28th and 30th at the Crouch school-house, town of Ustick. On both occasions the house was packed and much interest shown. On Tuesday evening, the 28th, quite an animated discussion was held after the lecture between certain craftsmen, Masons and Odd-fellows and myself. An Odd-fellow read from the published statistics of the order the statement that about $1,500,000 had been paid out during the past year in the United States in "charity." Being asked to read all the report, he handed me the paper, saying, that I might read it, whereupon I called attention to the fact that according to the same report the receipts were about $4,000,000, thus showing that more than $2.50 was received for $1 paid out. This was a settler on the "charity" argument. Before the meeting closed I challenged the secret brethren to debate with me in the same house on the following Thursday evening.

The evening came and the house was packed again. After worship the craftsmen were invited by the chairman to defend their cause, but no one was found willing to stand up for the "widow's son," so I proceeded to deliver a lecture on the religious character and teachings of Freemasonry. After the lecture the usual opportunity was given for questions and explanations. Mr. John Hayes declared himself to be a strong Mason, whereupon I read to him from the Master Mason's oath and challenged him to deny that he had taken the oaths read, and putting five dollars in the chairman's hands told him he might have it for his affidavit that I had not correctly revealed Masonry. Mr. H. was exceedingly nervous, but declined to make any denial. I also held up a picture showing how he was "duly and truly prepared," as a beautiful illustration of the "peaceful hours he once enjoyed." "Sold very cheap," is the verdict of Mr. Hayes' neighbors concerning him. Verily they laughed at him unmercifully. Let us do all we can in God's name to bring those whom Satan has blinded to the Lord Jesus, the "Light of the world." Dear brethren, pray for me that I may not only be instrumental in pulling down error, but also successful through God in building up truth.

J. F. Browne.

Let there be Light.

Caro, Mich.

I am neither dead nor silenced, and have a few encouraging things to say to my fellow reformers.

I am near the place where I first renounced Freemasonry. I have have had to contend with difficulties almost insurmountable, but the Lord has been with me. The struggle has been fearful, but I am a conqueror through grace. A short time ago I delivered two addresses on Masonry. The first night I spoke two hours and three-quarters. The second evening I spoke three hours. It caused the usual talk of insanity, perjury and the like. The usual Masonic warnings and threats are often heard.

But the effect of the lectures on the community is very gratifying. C. G. Slayton was District Deputy Grand Master of the Caro Odd-fellow lodge. His commission is signed by D. B. Tracy, Most Worthy Grand Master of the Grand Lodge of Michigan. Mr. Tracy is an M. E. minister of the Detroit Conference. Bro. Slayton has fully renounced. Bro. J. A. Adams, another prominent Odd-fellow, has fully renounced. While in a shop yesterday the proprietor said that he had taken one degree in Masonry. I questioned him some and he freely told me all about it in presence of several men.

There is a man in Caro by the name of A. Cowles. He formerly belonged to St. Louis Lodge, No. 188, Mich. He has been Most Worthy Grand Lecturer for Michigan. He is what they call a bright Mason. He has fully renounced Masonry. I spent last evening with him. He says that Masonry is rascality from top to bottom. So you see the work is moving some up here. Mr. Cowles was paid $1500 a year and his expenses for keeping this Michigan Masonic rascality in running order.

Many other things of deep interest I must mention at another time.

A. H. Springstein.

Correspondence.

Ready to be Marshaled into Line.

Canal Dover, O., Feb. 3, 1879.

Bro. K.:—I rejoice to see the cause of anti-secrecy prospering so finely. God is surely blessing our efforts and we ought to take courage. I have been unable to anything for sometime on account of sickness. My dear wife is suffering from consumption. She is under medical treatment at the Sanitarium, Battle Creek, Mich. I took her there five weeks ago. Her case is regarded as a very serious one. I ask the prayers of all the good people connected with this noble cause.

Secrecy reigns almost supremely in this place. But I am glad to know that quite a number here are beginning to take a stand against it. The harvest seems to be ripening and we need a captain, such as Bro. Stoddard, to lead in gathering the sheaves. A Freemason here has offered to help support Stoddard if he comes and lectures and truthfully exposes the order. This Mason says if I ever find out just what Masonry is, I will discover that the Anti-masons have only been "fighting a musquito." Well, let Stoddard or Ronayne drop in here and they will soon convince the entire community that it is more than a "musquito." The Methodists have a protracted meeting, but on Saturday evening the class-leader, although very zealous in the cause of Christ, let church go by the board and went to the lodge. On Sabbath this same man testified that he was "growing in grace." Whether his Baalistic worship on the evening preceding contributed to this or not, he did not say. O that God may awaken our people—ministers and laity—on this question and purge the church of its iniquity! Yours for the truth.

C. W. Kohr.

Glorious Record against Masonry at Zanesville, Ind.

Editor Cynosure:—My last article in your excellent paper has aroused the brotherhood of lambskins at this place to something more than fever heat. One of their number, whose avoirdupois is somewhat greater than that of Zacheus of old, has recently turned himself upside down in an article to the Fort Wayne *Journal*, in which, in a choleric manner, he belches forth a stream of mis-quotations, such as one might expect from the "widow's son" about to perish. He uses against us *real* Masonic arguments, such as "it's a lie," etc. And the spirit, too, which he manifests in that article reminds me very much of the spirits whose name was legion. They said, "hast thou come here to torment us before the time?" I am here to torment sin and sinners of all sorts until they turn from their evil doings.

CHEERING!

But the lie argument is going back on Masons, especially here at Zanesville, for when Rev. J. Levington was here two years ago lecturing, I am informed that the fraternity used the argument quite frequently in denouncing him as an impostor and a liar. But a few days ago one of their own number embraced Christ by faith, and without any one asking him for it, got up in our love-feast and publicly acknowledged that he, with others of the order, had misrepresented Mr. Levington, saying at the same time that the same good spirit that told him to repent told him to repent of the sin of Masonry. Now will the members of Zanesville lodge brand this man as a liar? If so, did Freemasonry make him such, or did his recent turning away from it? Is he a worse man than he was or better? This man of whom I speak is now a member of the M. E. church and will be a valuable help to us in the future in our operations against the lodge. I am glad that honest, faithful efforts will result in such good.

A few weeks ago while holding a meeting a very fine young man, about twenty-six years of age, came forward and sought the blessing of salvation, and when I invited him with others to unite with the church he refused on the ground that he was an Odd-fellow. I soon learned that he had only sent in his name, but was not initiated; so I went home with him and faithfully preached to him the doctrines of anti-secrecy, and to my joy about midnight he promised me never to unite with the order, but he united with the church; and I am led to believe that he will never regret it.

I would gladly labor each night of my life to save a soul from the meshes of the net of secrecy. I am set for this work; I have counted the cost, and I now reconsecrate myself to the good work. My life may be a thorny path, beset with opposition and bitter hate by those whom I seek to bless. Slanders I know will be invented, but I want to be possessed with such a love and zeal for the cause as will enable me to smile at all these. My language will be distorted and misrepresented; my best deeds are villified by the persons for whom I labor. If I were single-handed in this work, I should go on trusting in God to do justice to my reputation; but I have friends who stand with me in this work shoulder to shoulder. I am looking beyond the river for our glory and an eternal victory.

SOME MASONIC LIES NAILED.

Under this caption I wish to notice some of the untruthful statements made by Masons of this community.

The first lie I will mention comes from a Rev. member of the order: That the Anti-masons of this community have destroyed his influence. The truth is, that Masonry, founded and fed on lies and deception and fraud, has done the business for him.

The next I shall notice is the contradictory statements of another Rev. demitted Mason. He stated to others that he left the order because it was wrong; to me he stated that there is nothing wrong in it. Now one of these statements are untrue.

The third lie I charge to the Mason or Masons, who promised Rev. J. Levington a copy of a letter written to Michigan concerning his character. Again, I charge them with a lie when they reported him insane. And they lie when they say they want him returned to this

The Christian Cynosure.

CHICAGO, THURSDAY, FEB. 13, 1879.

EFFECT OF THE ANTI-POLYGAMY DECISION.—"The Supreme Court of the United States is made, by the Constitution, the tribunal of final resort in all cases arising under the Constitution, to determine what is the law of the land."—*Kent (abridged) p. 43.* The effect of the anti-polygamy decision then is pledged to protect Christian "public morals" while that decision stands. And when Dr. Milligan says "that (anti-polygamy) decision is unconstitutional," it is equivalent to saying that the Constitution itself is unconstitutional. The Supreme Court is the supreme interpreter of the Constitution, and what that Court says is Constitution *is* Constitution until reversed by a future decision of the same Court. And as the decision in question declares the *morals* of the Constitution to be those which require monogamy and not polygamy, that is to say, *Christian* and not heathen morals, while that decision stands the Constitution is Christian and not heathen.

MR. PRESTON'S ARTICLE. — I have allowed my associate, Mr. Kellogg, to insert Mr. Preston's article from the *Times* concerning myself, because, excepting the commendations of myself of which I am not to judge, I believe the doctrine of the article true, that the persecutions I am suffering are "not for my sins," but caused by the rancor of the lodges, whose spirit, from their very organization and worships, are secret malignity acted out through other agents and agencies than itself. I do not think the persons who have been used as instruments in the war on me were in all cases conscious that they were instruments of the lodge-rancor; but that the malignant treatment I am suffering is fairly and justly accounted for by Mr. Preston, as the "overshadowing" of the lodge influence. Sometime before I die, or cease to write, I have been urged to write something like an autobiography of myself for my children and friends. I have seen no time as yet when I thought such writing would be appropriate; perhaps never shall. But touching the casting me out of the Congregational associations, by persons who are indebted to me, and from whom I have deserved nothing but brotherly kindness; the persistent attempts, led by lodgemen of other denominations and men of no denomination, to crush Wheaton College or drive me out of it; the rending of the Wheaton church, and the unparallelled falsehood, error and malignity of the *ex-parte* council,—these things ought to be explained, and perhaps, will be when time shall have cooled passion and I can be heard without a suspicion by the Christian public that I am writing to carry some selfish personal end. Some of those engaged in hounding me have been and are good men and women who verily thought they were 'doing God service' according to the words of Christ. Some, the mass of them, have been ignorant of facts, and misled by lodge falsehoods. Others were misled by their sympathies for Mr. Webster, whom they supposed I had injured. The ministers could not face the lodge issue in their own churches, and wished to be rid of the man who was pressing it. And, as in all such cases, bad men, haters of God and goodness under their mistress, the lodge, joined in and directed and swelled the movement.

THE AMERICAN FREEMAN.—This paper was started several years ago by the indomitable Geo. W. Needles, who has edited and supported it under the disadvantage of living six miles away from his office, and sustaining his paper at arms length. He has lately associated with him Mr. John D. Nutting, of Wheaton, Ill., who will, if any body can, make the paper a success. Mr. Nutting comes to his work just as the novelty and excitement of the movement in Missouri are wearing off, and to keep up a reform paper under such circumstances requires no ordinary share of patience, and good temper, faith and energy almost superhuman. Thus far Mr. Nutting has shown himself equal to the situation. He has shown versatility, tact and business energy and good humor, which must eventually win success; and make the *Freeman* a Star in the West of large magnitude.

MAY CHRISTIANS VOTE? REPLY TO DR. MILLIGAN.

"You say that Garrison and others took the ground that the (U. S) Constitution was 'a covenant with death and an agreement with hell.' So it was."—*Dr. Milligan.*

"And until the Constitution owns the authority of my Saviour, I, as a loyal subject of my King, cannot acknowledge the rightfulness of its authority, or hold office or vote."—*Idem.*

Let us clear this question. And

1. Errors and imperfections in a constitution or government, do not exonerate citizens from allegiance to it. If only perfect constitutions and perfect governments are to be obeyed, few children would be morally obliged to regard the family constitution, or obey parents under it. The United States Constitution is no exception.

2. Nations are not churches, nor are constitutions religious creeds. They are leagues uniting all sorts of people for legitimate objects.

3. The United States Constitution is not even an ordinary government, but a restricted league, formed by people under different State governments, for specified ends; as, "To form a more perfect union; establish justice; insure domestic tranquility; provide for the common defence; promote the general welfare," etc., etc. And it means by religion, what its framers meant by it; and they meant, Jefferson included, the religion of the Bible. And, if so, Jefferson, cited by Dr. Milligan (Vol. 4, p. 103), where he says the government of the United States is "interdicted by the Constitution from intermeddling with religious institutions," did not mean interdicted from intermeddling with polygamy, human sacrifices, widow-burning, or assassination by Mormon Danites of the enemies of Mormonism. The proof of this is that the Constitution means what its framers, and States accepting meant by it. And all those persons and States regarded, treated and punished all those things as crimes. This is too well known to need anything but to state the fact, and in the face of this fact to call such things religion is to take sin to cover crime, hypocrisy to screen villainy and murder.

Hence, the first amendment, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof," no more forbids Congress to prohibit the free exercise of polygamy and assassination, and affords no shelter for those any more than it shelters any other crimes of the calendar.

So the Supreme Court has recently decided that polygamy is not religion, but crime; and cites the fact that all the States accepting the Constitution then, and until now, punished and still punish it as crime. And the Court is correct. For if the Constitution does not mean what its framers meant, and its receivers understood by it, then it has no ascertainable meaning whatever.

The United States Supreme Court goes farther. It rests its decision sustaining the anti-polygamy law of July, 1862 on the constitutional right of Congress to "legislate for the protection of public morals." What morals? Not Mormon or heathen morals, but the morals of the men and States which framed and adopted that instrument,—morals requiring marriage to be between one man and one woman; morals as taught by Christ. "They twain," not they twenty, "shall be of one flesh;" morals as they existed "from the beginning" when one woman was wedded to one man. "*And wherefore one? That he might seek a godly seed.*" (Mal. 2:15.) For plural marriages evermore produce an ungodly seed as the history of heathendom shows, and for reasons manifold and manifest. The "morals" then which the Supreme Court declares Congress may protect, are *Christian* and not heathen; and if the Constitution protects Christian against heathen morals, it is, *quoad hoc*, a *Christian* instrument; and Christians may vote under it without sin.

It was an error for Mr. Garrison to say "The Constitution was a covenant with death and an agreement with hell." This Dr. Milligan shows when he says the anti-slavery amendments abolished that "covenant" and agreement." For certainly they did not abolish the Constitution in abolishing the "fugitive clause" and and "three-fifths" rule. The Constitution stands though slavery is gone out of it.

So I trust the same Constitution will stand, when the verbal recognition of the true God is put into it, by the proposed amendment for which we labor. This doctrine Dr. Milligan himself admits, when he says there is "another covenant with death" in the Constitution which he hopes "the nation may soon disannul." There was much more reason to say the slavery clauses were a "covenant with death," than to give that title to an omission—the deplorable omission of the name of God. I hope with Dr. Milligan that defect will be supplied, and I am ready to vote for it. But I think it is as wrong to call the Constitution an infidel or heathen document because it has defects, as to call a mansion a rats' den because those vermin have holes in it. And since Dr. M. holds that the slavery covenant has been abolished by the three amendments; and that the infidel-omission-covenant has been broken "by the President, Congress and the Supreme Court," wanting only the sanction of the people by a religious amendment, let us take courage, stand by the Constitution, and pray and vote that this last link missing may be supplied.

THE MORMONS.

The Washington *Post* contains an interview with two Mormon women who are visiting the press and members of Congress to make capital against the decision of the Supreme Court. One, a young, good-looking woman, said she was the thirtieth or fortieth daughter of Brigham Young.

The modesty of this pair of women may be judged of by the reply, when asked if she had but half of her husband: "That is a good deal more than most women have of their husbands, if the truth was known!" Such are the vile slanderers of their sex and species sent to Washington to debauch the members of Congress as the daughters of Moab debauched Israelites in the matter of Baal Peor. As long as this sort of vile women had access to our offices in Washington during the early months of the war, the enemy had the secrets of our army movements and the service suffered.

But the thing most noticeable is contained in the following extract:

"Well, we find strong friends everywhere. Senators and members whom we expected the least from have shown themselves ready to listen, quick to understand, and disposed to act. Mrs. Spencer has

helped us amazingly. She has been with us almost constantly, and I have great hopes that a law will be passed before Congress adjourns that will give us the required relief."

Let the voters of the United States look to their members at Washington. And, especially, let the wives and daughters, aye and sons, of those members see to it that their homes are not made desolate by the stray vixens of the Endowment House. If that house of abominations stood in any civilized city, the police would abate it as a house of infamy.

Mr. Pentecost Speaks.

The Evangelist Pentecost is holding Bible readings in Union Park Congregational church at 3 P. M. from Tuesday to Friday. On the 5th inst. his subject was the wheat and tares, during which he gave very hearty testimony to the contrast between Christianity and false worships. The one was daylight, the other darkness. The one full of candor, the other full of cunning. The one open, the other secret. The rites of the one were free, exposed and publicly observed, those of the other were hedged, hidden and guarded by pretended mystery. He alluded to the esoteric rites of some societies and laid it down as a safe rule for his hearers, to avoid everything that could not bear daylight and publicity. There was nothing secret in Christianity. He named the Spiritualists as an illustration of the love of darkness in their ceremonies. He said he was constitutionally afraid of all secret objects. The Gospel had nothing of subterfuge in it.

The tares of Israel resembled the wheat when growing. Satan transformed himself into an angel of light. Error tries to appear like truth. There are but two masters, Christ and the devil. It is the devil's object to corrupt Christ's teaching. Wheat bowed its head when ripening—and so Christianity taught humility. Darnel was always light and straight. It resembled pride and arrogance. The wafer had been substituted for the bread and wine. "Buried with Christ in baptism and rising to newness of life," had been corrupted into the doctrine of baptismal regeneration; and salvation in Christ was declared unnecessary by Universalism, to be for all whether they believed in Christ or not.

He warned his hearers against believing every teacher, but to search their Bibles and judge for themselves. To take heed *how* they heard as well as *what* they heard. To follow Christ who would judge them all at last and the wheat would then be separated from the tares.

—Bro. Hinman has held some very important meetings since his last report, in West Hartford, Hebron and Glastonbury, Connecticut. He thinks that Anti masonry has a large majority in Hartford county if the city of Hartford is left out.

—Dr. Cook writes hopefully of the Indiana work. He has just fulfilled engagements for about thirty lectures in Carroll, Park and Hendricks counties, everywhere facing good audiences and receiving the kindest attention from friends.

—Past Master Ronayne spoke on Tuesday evening in Carpenter Hall at the monthly meeting of the Chicago Christian Association.

—We are preparing a rare treat for our young readers. With the first paper in March we expect to begin an excellent English story, entitled, "The Fisherman's Daughters," which will be continued through ten or twelve numbers. We want every one to read this narrative and wait a few weeks to encourage our young readers to get others to join them in subscribing for the *Cynosure*.

—Bro. John Dorcas wishes a word with the friends in Cedar county, Iowa, in respect to their county meeting. By the constitution of the county society its officers are an executive committee at whose call all meetiugs are to be held. Bro. Dorcas suggests to this committee that the court-house at Tipton is the best place and the 20th of March the time. He desires to correspond with the friends in his locality on the subject. Address him at Shiloh, Iowa.

—Secretary Stoddard returned last Friday from Indiana much encouraged after meeting the friends in Grant county. Several deaths have occurred among them during the past year. At Jonesboro he especially missed Bro. T. Baldwin. The collections on Publishing House obligations were on the whole promptly paid. Meetings which he addressed were well attended and much interest was shown. He found an attempt at swindling had been made upon a number of the friends, which it should be the busiuess of the N. C. A. directors to attend to, that the interests of all concerned may be protected.

—Rev. C. C. Foote, of Detroit, Mich., who surprised and delighted the late Illinois State Convention with his remarks on the resolutions, was nominated with Gerritt Smith on a national ticket in the Presidential election of 1848 (we believe that was the year). The ticket was nominated by the uncompromising abolitionists, and but for a single circumstance would have been elected. The same difficulty interfered with the election of Walker and Kirkpatrick. Let Anti-masons resolve that it shall be overcome, and that no lack of votes shall keep the best principles and men in the background.

—The contributions for the Illinois State work in response to the appeal of the financial committee are very encouraging. A report of donations will be published by the treasurer on the 1st of March. The last letter of Saturday contained $15 from Father Ebenezer Kent, of Wethersfield, who wrote that now in his eighty-fifth year he had been an Anti-mason twenty-five years, "and never more decidedly so than now." "I feel," he adds, "that the perpetuity of our republican government depends on the success of this reform."

—Philo Eleza writes under date of Feb. 3, that he had given six lectures since his last report in our columns: once in Osgood's Hall, Lostant, three times in Mt. Palatine, Ill., and twice in a school-house near the latter place. He also visited Tonica on his way to Mendota.

—Rev. E. Mathews of Brooklyn, Mich., writes that he is ready to respond to calls for work in Wisconsin and Minnesota. We learn that Rev. W. W. Ames of Menomonie, is also debating the question of entering the lecture field for a time. Both these brethren will render valuable aid as lecturers and their offers should not long lie on the table.

—Bro. Drury of Western College notes an error in the appeal for aid to that institution of the 30th ult. Notes and *bequests* should be sent to him as treasurer. That institution is under the management of men well known in Iowa and the West for their firmness in upholding the principlse of the Gospel against false worship, and their enterprise deserves ample support.

—The Boston *Herald* of the 2nd inst. contained the very encouraging news that Freemasonry is going down in Kentucky at such a rate as to alarm its abettors. The *Herald* says:

"Grand Master Pettit, of the Grand Lodge of Freemasons for the State of Kentucky, has addressed a circular letter to the various Masonic lodges in that State, calling their attention to the fact that there is an alarming decrease in the membership of the order there, as represented in the lodges, and a corresponding falling off in the revenues. These results he attributes to the general depression of the times, which affects unfavorably all philanthropic interests; the withdrawal by demit of great numbers of members; the indiscriminate and irregular manner in which lodges have been suspending for non-payment of dues, and the prevalance and constaut introduction of new societies. He urges the membership to reform in all these particulars, reminding them that Masonry is the parent of all philanthropic secret societies, and in itself sufficient for every brother of the order. Non-affiliation the grand master looks upon as the practice of the miserly, the half-hearted and the indifferent, and he especially exhorts all brethren to hold their grip upon the lodge. The letter shows a disheartening state of Masonic affairs in Kentucky, which may be duplicated in many other States."

The special rate for the Cynosure till March 1st next is $1.50. *The regular price is* $2 00, *which will be resumed after that date. Remember,* $1.50 *till March 1st for old or new subscribers.*

Michigan State Meeting.

Friends in Michigan who are in earnest now have a fair chance to show to each other and to the craft that they mean business. God willing Bro. Ronayne, and myself will be on hand as per notice, and we expect and shall be greatly disappointed if the friends fail on their part. The hall will cost $60 as as arranged by your treasurer, Bro. Perkins. A goodly number will be entertained free by friends in Adrian, but not all who should be there. Let those who come come prepared to meet a just proportion of the necessary expenses and if there are any who cannot come they are the ones who should send money to aid in the work. Don't forget the treasurer's address, Nelson Perkins, Adrian, Mich. D. V. I shall be at work in your State before this reaches you. Onward to victory in the name of King Jesus.

J. P. Stoddard.

Hammond, the Evangelist, Dancing Attendance to the Lodge.

Allegheny, Pa., Jan. 31, 1879.

Ed. Cynosure:—An evangelist of the name of Hammond is in our midst endeavoring to cast out devils by Belzebub, and of course has ignominiously failed. The writer visited one of his initiatory services of a protracted meeting, held in the North Avenue M. E. church of this city, on which occasion he stated to his auditors the remarkable news of his converting power, as manifested in the numbers now rejoicing in eastern and western cities and in the old country, all which he could prove by referring us to the names of some who had witnessed his wonderful works.

As for the sake of our dear city which he came to convert, I was more interested in what he was about to do than in what he had done, I made no inquiry. How unlike Christ who said, "For I have not spoken of myself; but my Father which sent me, he gave me commandment, what I should say, and what I should speak."

Mr. Hammond's meetings dwindled to a sharp point ere he took his leave of the city. He spoke of being unable to do any mighty works in "*Little Allegheny.*" How unlike Christ again, who said, "If any man hear my words, and believe not I judge him not: for I came not to judge the world, but to save the world." He failed "because of unbelief." Where is the faithlessness? Perhaps the following notice will explain:

MR. HAMMOND AND THE MASONS.

"This evangelist will speak tonight in the First Presbyterian church on the South Side, corner Twentieth and Sarah streets, to the Masonic fraternity, and will give an account of his visit to the caverns underneath Solomon's Temple, and will speak of Jesus as the 'Head stone of the corner,' or the keystone of the arch."

What need have we of further witness. Joseph McKee.

Home Circle.

Out and Into.

"He brought us out..... that He might bring us in." Deut. 6:23.

Out of the distance and darkness so deep,
Out of the settled and perilous sleep,
Out of the region and shadow of death,
Out of its foul and pestilent breath;
Out of the bondage and wearing of chains,
Out of companionship ever with stains,
  Into the light and glory of God,
  Into the holiest cleansed by the blood,
  Into his arms, the embrace and the kiss,
  Into the scene of ineffable bliss,
  Into the quiet and infinite calm,
  Into the place of the song and psalm.
Wonderful love, that has wrought all for me!
Wonderful work that has thus set me free!
Wonderful ground, upon which I have come!
Wonderful tenderness, welcoming home!

Out of disaster and ruin complete,
Out of the struggle and dreary defeat,
Out of my sorrow, and bondage, and shame,
Out of the evils to fearful too name,
Out of my guilt and the criminal's doom,
Out of the dreading, and terror, and gloom.
  Into the sense of forgiveness and rest,
  Into inheritance with all the blest,
  Into a righteous and permanent peace,
  Into the grandest and fullest release,
  Into the comfort without an alloy,
  Into a perfect and confident joy.
Wonderful holiness, bringing to light!
Wonderful grace, putting all out of sight!
Wonderful lowliness, drinking my cup!
Wonderful purpose, that ne'er gave me up!

Out of the horror of being alone,
Out and forever of being my own,
Out of the bitterness, madness, and strife,
Out of myself and all I called life;
Out of the hardness of heart and of will,
Out of the longings that nothing could fill;
  Into communion with Father and Son,
  Into the sharing of all that Christ won,
  Into the ecstacies full to the brim,
  Into the bearing of all things with him,
  Into Christ Jesus there ever to dwell,
  Into more blessings than words can e'er tell,
Wonderful Person, whose face I'll behold;
Wonderful story, there all to be told!
Wonderful all the dread way that he trod!
Wonderful end—that he brought me to God!

—Selected.

William De Farel.

[CONCLUDED.]

[From the Christian Statesman.]

The reformed meanwhile gathered around their threatened pastor; the two parties met face to face; blood was on the point of flowing, when the half-drawn sword was replaced in the scabbard. Swiss blood was indeed to flow like water in that hallowed cause; but the hour was not yet come; the dark shadows of the future still enshrouded with their mysterious gloom the disastrous field of Cappel. The crowd who filled the market place of Aigle, soothed by the wise words of an old magistrate, dispersed without bloodshed, and the pastor, leaving the town for a short time, bent his steps to Lausanne. He had often beheld its towers from afar, and yearned in spirit over this stately city of the Lake. Perhaps God had ordained that his should be the hand that should withdraw so bright a jewel from the Papal diadem. With his ardent, impetuous nature, to hope was to endeavor to fulfil. He left Aigle, and reached the confines of Lausanne, which he hoped to enter through the influence of a theologian at the bishop's court, one Natalis Galeottis, whom he had known in Paris. To this man, who was, like himself, learned and of noble birth, he addressed a letter, penned with all his natural fire and eloquence.

"Help me, my friend," he wrote, "for religion has degenerated into a mere mockery; help me to reform it."

No answer came. and he wrote a second time, yet more urgently, imploring his friend to redouble his entreaties to the bishop, that he might be brought to take steps to remedy the evil.

Still there was no answer. Geleottis loved his revenues and his ease better than the truth, and was, with all his learning, devoted to the cause of the Roman hierachy.

A third time Farel returned to the charge, and then, full of grief, retraced his steps up the beautiful valley of the Leman, re-entered Aigle and after a short stay left it for Morat and Neufchatel.

To them succeeded Berne. This warlike canton, the nurse of armies, the treasury from which the sovereigns of the world drew their famous bands of Swiss mercenaries, might have been supposed peculiarly inimical to the Reformation; but it was not so. Berthold Haller, a pious and modest man, had labored in it acceptably, and Farel found in it a fruitful field for his powerful eloquence and uncompromising zeal. Ecolampadius, Kolb, and others came with him, and their labors were crowned with such great success, that it became a common saying in the cantons, "God has become a citizen of Berne."

After this signal victory, Farel made another attempt to gain access to Lausanne, but was repulsed as before by the bishop and his party. Repulsed but not defeated, he returned to Berne, and soon presented himself again at the gates of Lausanne, with a letter of recommendation from the Bernese lords.

This time his presence could not be ignored; the Council of Sixty was convoked, and these dignitaries, finding themselves between two fires —the bishop and the lords of Berne —pondered long and anxiously upon their future course. What should they do—should they rid themselves of the hierarchy with its scandals, and welcome austerity and reform? Should they bid to long trains of wealth-bringing pilgrims, to crosiers and vestments, pomp and power, luxury and disorder a long farewell? They were not disinclined to do so; but then, it seemed to them that poverty and hardship must come in their place. They were in much in the same position as the craftsmen who made silver shrines for Diana, and they made virtually the same choice. They were not equal to the self-sacrifice which it seemed to them that a reformation in religion would demand; and so they elected to retain Rome and her gold, and Rome remains with them still. The door was closed for the second time in the reformer's face and he never knocked at it again. He was now bearing upon seventy years of age and his race was almost run; a gleam, not of earth, flashed in his sunken eye, and his sunburnt cheek was hollow and worn; but although the flesh was weak, the spirit was as indefatigable as ever. Ergneil, Tabannes and Falangin were yet to win; and they were won and he returned to Neufchatel.

This town was, like Aigle, in the throes of a violent struggle. The magistrates and the majority of the citizens were on the side of the Reformation, but the priests and the minority adhering to them, were resolute and strong. They had determined to preserve the cathedral from what they counted desecration, and the magistrates were equally resolved to use it as a reformed church. This struggle was at its height and it seemed uncertain which party would triumph, when Farel entered the town. His arrival turned the wavering scale, the citizens seized him with shouts of triumph, placed him on their shoulders and so conducting him with loud acclamations to the cathedral, routed the canons by sheer force of numbers, and placed him triumphantly in the pulpit. Here he preached one of his noblest and most impressive sermons, and the multitude who listened to him, swayed by an irresistible impulse, rose like one man and cried out, "We have chosen. God is our witness; we will follow the reformed religion; we will live and die in it, we and our children."

Not many weeks afterward, in a humble lodging looking out on the north to the dark valley of the Seyon, with its crags and firs, and on the south to the placid waters of Lake Leman, lay a dying man, a conqueror about to pass away in the very hour of victory. No wealth of riven banners, no pomp of flashing battle-spears surrounded his dying head, yet a smile of triumph lit up the wasted face, and kindled the glazing eye, that looked across the smiling lake, across the vine-clad vale, across the dazzling peaks of the snowy Alps, across the beautiful world passing so fast away, to God's beautiful, glorious heaven opening beyond.

Blessed, O Jesus! are the dead who die in thee; yea, blessed, although on earth they may have known much tribulation.

Farel died in 1565, on the 13th of September, leaving behind him one child named Jean—the fruit of a marriage contracted five years before, somewhat to the scorn of Calvin, who thought his tardy matrimonial venture unsuitable in all respects, and who, in notifying the marriage to a mutual friend, sarcastically spoke of Farel as "our poor brother."

Works of Necessity.

When Mr. Hartshorn began in business he determined that his works, as well as his family and himself should rest upon the Lord's day.

It was not long before the foreman came to say that there was something wrong about the machinery, and that it would be necessary to have it repaired upon the coming Sabbath. Mr. Hartshorn asked if work could not be done after hours, or if a night couldn't be taken for it.

"No, that would be impossible," replied the foreman.

"Then we must use a day. We will have no Sabbath work here," said Mr. Hartshorn.

The foreman looked astonished "Take a day for it!" he gasped. "Stop the works! and with such a press of orders as we have on hand?"

"Certainly, if there is no other way," said Mr. Hartshorn decidedly.

The foreman went off, and somehow another way was found. The works were not stopped, and the repairing was not done on the Sabbath.

In connection with his bleachery, Mr. Hartshorn had something like a mile of shed-room where the cloth was spread to dry; and when it was not ready to take down on Saturday. several men were needed to look after it during the Sabbath.

"This will not do," said Mr. Hartshorn. "Everybody and everything belonging to me shall have rest upon the Lord's day."

"It can't be helped said the men. "Thousands of yards of cloth will be mildewed and spoiled if they are not looked after. Any one can see that it is a work of necessity. There is not one week in four when the cloth is all fit to be taken down on Saturday night. And look at the Globe bleacheries over here. Isn't Deacon Green one of your Sabbath men? Deacon of the Baptist church; should think he ought to be as particular as anybody; and *he'll* tell you it is impossible to carry on the bleaching business and not have some looking after it done on a Sabbath now and then."

"We will try it, however," said Mr. Hartshorn. "We won't have any cloth put out later than Thursday if the weather seems doubtful."

It is twenty years since Mr. Hartshorn began to work on this plan. His bleachery has prospered, and he is a rich man, and to-day stands at the head of his business. And in all these years he has never found Sabbath work to be a work of necessity, nor, as I have from his own lips, that his business has suffered in the end from resting on the Lord's day.—*Congregationalist.*

Talk at Home.

Endeavor always to talk your best before your children. They will learn with pleasure from the lips of parents what they will deem it drudgery to study in books; and even if they have the misfortune to be deprived of many educational advantages, they will grow up intelligent if they enjoy in childhood the privilege of listening daily to the conversation of intelligent people. We sometimes see parents, who are the life of every company which they enter, dull, silent and uninteresting at home among their children. If they have not mental activity and mental stores sufficient for both, let

them first use what they have for their own households. A silent home is a dull place for young people, a place from which they will escape if they can.

Childrens' Corner.

"*Help the Lame Dog Over the Stile.*"

In one of the interior towns in the province of Nova Scotia there was once an old tavern, such as could be seen in some parts of this country years ago. But the era of stage-coaching has gone by with us, and the railway and steamboats convey passengers so rapidly from one point to another that way-side inns are no longer a necessity. This old tavern of which I speak was a favorite resort of all classes of men. You could see there every day, when the mail-coach drove up, old men with gray hair, and spectacles on their noses, pouring over the weekly newspaper of the county, or discussing with the younger men different topics of the day. Hostlers, in their green jackets and high red-top boots, rushed about busy with the horses, putting up the newly arrived ones, and bringing out a fresh relay for the coach; coachmen cracking their long whips in their haste to be attended to; bar-maids bringing out beer and eatables to the passengers in the coach; "Boots," that adjunct of every public house (the familiar name of the errand boy), brushing the coats and hats of the riders—all these made a jolly sight to the lookers on from the coach windows. In the winter's evening the large fireplace, wherein blazed the great logs, never wanted for a dozen or score of visitors around its cheerful hearth.

This old tavern was three stories high, with gable windows in the roof, partly overgrown with vines, and hidden from the public road by tall trees. But the peculiarlity of the house was its sign. I can see it now, as it creaks on its rusty hinges, swung to and fro in the breeze: a large square sign, suspended on a pole set at the junction of the highway and the road which led up to the house. On one side of the sign was painted the picture of a fence, with a stile, and beside it a dog, with one of his legs bound up in a sling, and beneath was the inscription, "Help the lame dog over the stile."

It was a curious old sign, fitly associated with the curious old house. But the sign had a meaning, and its lesson was not forgotten by the patrons of the inn. Then, too, as the old sign swung on its rusty hinges, in storm and sunshine, its lesson was read by every one who drove by on the road. The passengers in the coach that daily passed by read it, and spoke to one another of the old dog and the curious motto, "Help the lame dog over the stile." That picture often came up in their minds during the day as they rumbled along on their journey. The children of the village saw it as they trudged along to school. It seemed quite like an old familiar friend to them, and the old dog was many a time drawn on the slates in school, and referred to in their noon-day talks and play. Indeed, that old sign was the great moral instructor of the village people, and from the pedagogue to the preacher, every one, at times, had the motto on his lips.

The sign hangs there no longer, for the old tavern has passed away; but the picture of the poor dog is not easily removed from memory. For the children of this generation, the picture here given is all that remains to recall the story of the tavern and its sign.

What did it mean?

I will tell you a story. In the pleasant village there lived three little girls who were great friends. They always played together, they went to the same school, and they were about the same age, though Lillie looked to be at least three years older than either Kitty or Bessie. The other two looked up to Lillie as their leader, and whatever she advised was sure to be followed. I cannot tell you of all the nice lunches they had together at school, the impromptu picnics they organized, the games they played, or the lessons they studied. They were pretty much like any little girls of their age who go to school to-day in our village school-houses. Now, because these little girls were always together, I would not have you think they did not play with the others, and love to share their good things with the rest of the children. By no means! Lillie was the favorite with many older girls, and Bessie and Kitty always had other little friends around them.

One day, as these three children came into school together and went to their seats, they noticed a new scholar on one of the front benches. She was evidently a shy little girl, for she kept herself hidden behind the tall post at the end of the room and never once looked around when the other girls came in. When she was put into a class she kept her head down so that no one could look in her eyes, and her long curls hid the blushes on her cheeks. She stood next to Kitty, and Kitty told the other girls at recess that she saw two big tear-drops on her cheeks when the lesson was over. Poor little thing! It was her first day at school. She was the only child of a washerwoman who lived half a mile from the school-house. Yet her white sunbonnet and neat calico dress, and her tidy shoes and stockings, showed that she had been taught to take proper care of her person.

Of course, just as soon as recess came, all the girls began to talk about the new comer. "Isn't she shy?" "Did you hear her little squeaky voice when the teacher asked her questions?" "Wonder who she is!" "Oh! Belle knows; she says her mother is a washerwoman who lives under the hill." Such were the questions which occupied the children during recess. The day passed and the little newcomer went home with the feelings of a deer escaped from the hunters. No one had spoken to her; she had eaten her lunch of brown bread and apples by herself in a corner of the school-room, and had cried over her arithmetic sums until school was out.

The next day at recess Lillie went into the school-room for her ball, and there in the corner she saw the little "new girl," with her head on the desk crying.

"Won't you come and play ball with us?" asked Lillie, pitying the little bashful child.

"No; thank you," was the response, broken by a sob.

So Lillie bounded out of the room, throwing up her ball and catching it as she ran. But in a moment she came back again. No one was in the school-room but the new scholar. Lillie went up to her and said, "May I sit by you?" The little head was raised from the desk and two little blue eyes filled with tears looked up at Lillie. It was the first offer of acquaintance which had been made to her. Her eyes were red with weeping and her hair tumbled about her face, yet Lillie thought nothing of the swollen eyes, nor of the little freckled face as she looked down at the child.

"There; never mind, don't cry, let me sit down here and talk with you," continued Lillie; and in five minutes the two had learned each other's name and broken the ice of friendship.

"Never mind that," said Lillie, as the little Margie told her how hard it was to get the sums right. "I'll show you." And so, taking her pencil and slate, Lillie wrote down the figures and showed her how to add and subtract and multiply. Fifteen minutes had passed before they knew it, and the little girls talked and worked together as if they had known each other a year.

"Lillie! Lillie! where is Lillie?" was shouted and echoed by half a dozen girls from the play-ground. Lillie heard their voices as she was deep in a multiplication example, but did not heed them. She was happy in her new task of helping the newcomer. And the tears had been dried up, and the heart of little Margie had been cheered by the kindly offices of friendship.

"Oh! here she is," said Kitty, as she bounded into the school-house and saw Lillie at the desk of the new scholar. "Why didn't you answer when we called you, Lillie?"

"Never mind me, Kitty, go and play without me; I'm busy now;" and Kitty went off to tell the other girls what she had seen, Lillie and the new girl actually eating their lunch together, and Lillie doing sums with her.

After that the little bashful Margie found other friends among the girls, for where Lillie led the way others were sure to follow.

But neither Margie nor Lillie ever forgot the day when Lillie came to her and spent her recess doing her sums. Their friendship continued during their school days, and Margie was always grateful for her friend's sympathy and aid, and I am sure Lillie never forgot the day in which she "helped the lame dog over the stile."—*Illustrated Christian Weekly.*

Sabbath School.

LESSON VIII—February 23, 1879.—THE KING IN ZION.

SCRIPTURE.—Psalms 2:1-12.

1 Why do the heathen rage,
And the people imagine a vain thing?
2 The kings of the earth set themselves,
And the rulers take counsel together,
Against the Lord, and against his Anointed, saying,
3 Let us break their bands asunder,
And cast away their cords from us.
4 He that sitteth in the heavens shall laugh:
The Lord shall have them in derision.
5 Then shall he speak unto them in his wrath,
And vex them in his sore displeasure.
6 Yet have I set my king
Upon my holy hill of Zion.
7 I will declare the decree:
The Lord hath said unto me, Thou art my Son;
This day have I begotten thee.
8 Ask of me,
And I shall give thee the heathen for thine inheritance,
And the uttermost parts of the earth for thy possession.
9 Thou shalt break them with a rod of iron;
Thou shalt dash them in pieces like a potter's vessel.
10 Be wise now therefore, O ye kings:
Be instructed, ye judges of the earth.
11 Serve the Lord with fear, and rejoice with trembling.
12 Kiss the Son, lest he be angry,
And ye perish from the way,
When his wrath is kindled but a little.
Blessed are all they that put their trust in him.

V. 3. Ps. 46:6. 2. Acts 4:25-27. 3. Luke 19:14; Jer. 5:5. 4. Prov. 1:26; Ps. 37:13; 59:8. 5 Ezra 8:22; Ps. 79:6; Ezek. 32:9. 6 2 Sam. 5:7. 7. Acts 13:33; Heb. 1:5. 8 Ps. 22:27; 72:8; 89:27; John 18:37; Dan. 7:13, 14; Jer. 16:19; Isa. 45:22. 9. Rev. 2:27; 12:5. 10. Dan. 2:21; Isa. 24:21; 49:7; Job 12:17. 11. Heb. 12:28; Phil. 2:12. 12. 1 Sam. 10:1; Rev. 6:16, 17; Prov. 16:20; Rom. 9:33.

GOLDEN TEXT.—God hath made that same Jesus whom ye have crucified, both Lord and Christ.—Acts 2:36.

BIBLE READINGS.

Acts 4:13-31.——Prov. 1:20-33.——Phil. 2:1-13.——Isa. 11:1-16.——Acts 12:1-25.——Acts 2:22-39 ——Acts 3:12-26.——John 5:19-29.——Heb. 2:5-15.——2 Cor. 5:14-21.——Ps. 110:1-7.

[From the Scholar's Hand-Book.]

NOTES.

"Anointed. "It was customary in Old Testament times to consecrate a king, priest, or prophet, by pouring oil upon his head. David was thrice anointed king: (1.) Privately by Samuel, 1 Sam. 16 1-13; (2.) over Judah, 2 Sam. 2:4; (3) over all Israel, 2 Sam. 5:3. "The Lord's anointed" was a designation of the king chosen by God, 1 Sam. 12:3, 5; 2 Sam. 1:14, 16; 19 21; Isa. 45:1. The "Anointed" of this Psalm equals the Messiah (Heb.) and the Christ (Greek). Comp. Luke 4:18.

'Zion," the name of the southeastern hill of Jerusalem; captured by David, 2 Sam. 5:7, and made his residence and stronghold. Afterwards the general name for the holy mountain, the place of the special Divine presence; now often poetically applied to the church.

What does this lesson teach as to—

1. The opposition of the world to Christ?
2. The certainty of Christ's triumph?
3 The folly and danger of opposing him?
4. The place of fear in religion?
5. The blessedness of trust in God?

ILLUSTRATION.

"Christ a King." Kings are high-born, so was Christ; kings are anointed, so was Christ; kings are proclaimed on taking the throne, Christ was proclaimed by angels; kings have powerful attendants, Christ had legions of heavenly hosts in waiting for him; kings have rebels, though they rule by love, so has Christ many who rebel against him; kings have dominions, Christ has the universe for his dominion; kings wear crowns, and hold a sceptre, Christ has many crowns, and bears the sceptre of righteousness.

[From the S. S. Times Quarterly.]

MARGINAL REFERENCES.

[From the National Quarterly.]

1. When, and under what circumstances was this Psalm referred to? Acts 4:18-26. Why is it a vain thing to plot against God? Prov. 21:30.

2. Who was one of these kings? Mat. 2:16. Who were some of the rulers? Mat. 26:59. Who was the Anointed, and with what was he anointed? Acts 10:38.

3. When was this attempted? Luke 19:14. What sort of a "band" or restraint does Christ want to put upon us?

4. The sinner who mocks at God—what must he expect? Prov. 1:26.

5. What did Christ say God would do to his enemies? Luke 19:27.

6. Upon whose throne was he to sit? Isa. 9:7. Where was he to sit? Ps. 110:1, 2.

7. How was he declared to be the So Rom. 1:4.

8. How shall the heathen be given him? Ps. 22:27.

11. Why should we fear? Heb. 4:1.

12. Why do homage to the Son? John 5:23. Why are they blessed who trust in Christ? John 6:47.

Religious Intelligence.

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational church, Hamilton, Miss., August 25th, 1878.

Pleasant Ridge Congregational church, Sanford Co., Ala., September, 1878.

New Hope Methodist church, Lowndes Co., Miss., October, 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

—A sister in Iowa writes commending the letter of Miss Frow of the Elichpoor free mission, India, on fairs for raising money, and inquiring how letters and funds may be sent her. Bro. O. M. Brown of Oberlin, Ohio, forwards gratuitously any funds that may be designed to aid the Elichpoor mission or Mrs. Mumford's work in Bulgaria.

REFORMED PRESBYTERIAN.

—Rev. N. R Johnston, Reformed Presbyterian missionary to the Chinese in San Francisco, received into communion and administered the sacraments of baptism and the Lord's Supper to ten Chinese young men, just before the Chinese New Year, Sabbath the 19th of January. Their New Year commenced this year on the 22d. The time of their New Year changes like the Jewish pascha acording to the lunar computation of time. Brother Johnston and his fellow communicants had a joyful occasion. It was the first Covenanter communion west of the Rocky Mountains.

—The First Reformed Presbyterian church of Philadelphia was organized Sabbath, January 28th, 1798. Stephen Young and Thomas Thompson were the first ruling elders. The late Rev. Samuel B. Wylie, D.D., ordained January 25th, 1800, was the first pastor, and continued to preach over the congregation until his death, October 13th, 1852. Rev. T. W. J. Wylie, D D., was ordained Oct. 27th, 1843, and installed the same day as assistant and successor to his father. He is still in office. No less than twelve of the Presbyterian churches of Philadelphia have sprung from this, including those of Rev. Dr. Stevenson, Rev. Dr. S. O. Wiley, and Revs. Drs. Steele, Sterrett, and McAuley.

FREE METHODIST.

—It is noticeable that in a considerable proportion of the accessions to the F. M. churches the rite of baptism is performed by immersion, the wish of the candidates being followed in this as in many other denominations.

—Revivals are reported from Dansville, Rochester, Gibson, N. Y., and Evansville, Ind.

—A new church was dedicated at Cochran, Ind., on the 26th ult. The same roof covers the church and a neat parsonage.

CONGREGATIONAL.

—The pastor of the church at Menomonie, Wis., some time ago took three degrees in Masonry. He has been led to see how greatly opposed is Freemasonry to Christ and expresses himself to that effect, while endorsing the expositions that have been made of the order.

—At a recent ordaining council held by the Congregational church at Wheaton, one of the members was an old and prominent Freemason of Aurora, who used his influence in the lodge to break down the New England church of that city because of its rule excluding Freemasons.

—A Congregational pastor in Oregon, whose work would, under the usual rule, be assisted by the American Home Missionary Society, was repudiated by that organization when he first began to oppose the lodge in Portland, Oregon, twenty years ago.

—Rev. G. W. Bainum of Bunker Hill, Ill., has resigned his pastorate to take effect April 1st. He has been seven years there, and leaves a church of 174 members.

BAPTIST.

—Rev. W. W. Ames, of Menomonie, Wis., writes to the *Standard* of this city, noticing his twelve years ministry in that place, and the recent settlement of Elder J. L. Barlow, and adds a strong testimony for the truth in the following:

"Now, since you have treated us to a very interesting article on secret societies, allow me to say that while it is no mere pastime nor a matter of supreme popularity to rear and train a church in opposition to all organized secretism, yet, by the grace of God, it can be done. The ex-pastor, and his wife, who has performed an immense amount of labor for the church and cause in many ways, have deemed it an honor to suffer even the bitterest persecution to maintain the principle that Christ made no mistake when he committed the reformation of the world to the church, panoplied with the mighty armor of the Gospel, and charged with the duty of separateness from the world. Bro. Barlow is of the same mind, as many of your readers well know, and has suffered the loss of nearly everything for loyalty to his convictions. But we sincerely rejoice in seeing the promises of God fulfilled to him in providing for him this field of labor, with so many desirable appointments, and so much to inspire the hope of success by the blessing of God upon faithful labor.

"*We* can trust a faithful God for the future and we do most earnestly exhort all ministers and churches to "have no fellowship with the unfruitful works of darkness," and the false worshipers of the lodge, "but rather reprove them;" knowing that He who sent the ravens to feed Elijah, has said to the faithful, "Thy bread and water shall be sure." Generally, we have even had good butter, and plenty of it, with tea, coffee, and other good things. Bro. Henderson truly says that 'the attitude of the church toward the lodges is a subject of vast and increasing importance;' and those who are watching the signs of the times can easily see that the number of churches that desire and *will have* pastors who will not fraternize with such organizations is rapidly increasing."

—Elder Barlow has had the drawback of a severe cold since settling in Menomonie, but we have the assurance that his ministrations are well received and able. Bro. Ames has not yet undertaken a new field.

—It is announced by the *Examiner and Chronicle* that the Rev. Dr. W. W. Everts, late of the First Baptist church of this city, has been called to the Bergen Heights church, N. J., with the understanding that the acceptance was sure.

—Dr. Everts' pulpit here is for the present supplied by Dr. Anderson, president of Chicago University. An encouraging effort was made a week ago to remove the most pressing part of the debt. Dr. Custis of the Michigan Avenue church has also lately resigned, a principal reason being the great debt of the church.

UNITED BRETHREN IN CHRIST.

—A Chambersburg, Pa., paper of late date speaks thus of Rev. J. M. Bishop's congregation in that city: "The series of revival meetings at the King street United Brethren church, are still in progress. Last Sabbath morning Rev. J. M. Bishop, pastor, administered the ordinance of baptism and received twenty-one persons into church fellowship, others still applying for membership. This young congregation is growing in spirituality and number. Their Sabbath school last Sabbath afternoon numbered one hundred and seventy-three."

—The *Telescope* says of the continued sickness of Bro. J. W. Hott, its editor-in-chief: "He is not regarded by his physician as in danger, but he will require quiet and rest for a while till he regains what he has lost by sickness. There is no marked disease in the case, and the difficulty seems to be general prostration. Let the brethren offer prayer for his recovery."

—Rev. F. A. Ramsey, pastor of the United Brethren congregation of Greensburg, Pa., has just received ten dollars' worth of books from the house of Scribner & Co., New York, as a prize given by them on the award of the faculty of Western Theological Seminary, Pittsburgh, for Hebrew scholarship. He is in the middle year of the course in that seminary.

—Bro. A. J Turner writes that at the quarterly conference at Canning, Ontario, held on the first inst., it was unanimously voted that the meeting was in favor of a convention in Canada to unite and encourage the friends of reform, at whatever time and place might be thought best.

WESLEYAN.

—Rev. N. E. Jenkins has received the unanimous vote of the church at Syracuse, N. Y., to remain their pastor another year.

Bro. C. A. Hawley, whose labors to promote holiness, as well as his services as reform lecturer, have recommended him widely to the Christian public in several States, removed last week from New York State to Wheaton. The Wesleyan church at Wheaton will rejoice to gain such help now that Elder J. M. Snyder is soon to leave them.

—Rev. H. W. Hampe, formerly of the Evangelical Association, but who several years ago left that body for the Wesleyans on account of Masonic persecution, purposes removing to Kansas this month to take charge of a preaching circuit. Brethren Kiggins, Richards, Keller and others will find in him a worthy co-worker.

—Revivals are reported at Forestville, Hess Road and Eagle Harbor, N. Y.; Clarence, Iowa, (under the care of Elder Rathbun and wife); Ripley, O., and Oaks, Wis.

—C. Benner of Larwill, Ind., writes to the *Wesleyan* that because of the dissatisfaction of a number of members of the Methodist Episcopal church with its formality and connection with the lodge, ten of them have withdrawn and started a prayer meeting weekly. They have sent for assistance and are resolved to maintain a pure worship to the true God, having no fellowship "with the unfruitful works of darkness."

UNITED PRESBYTERIAN.

—At their last communion twelve members were added to Rev. Wm. H. McFarland's church in Cambridge, Ohio.

—Since the meeting of the General Assembly in May last the Board conducting the Freedmen's Missions has been obliged to borrow $3,000 or discontinue some of its schools. An earnest appeal is made to aid this branch of the church's efforts.

—Rev. Dr. R. A. McAyeal, president of the Iowa State Christian Associatian, was installed by the Boston Presbytery over the U. P. church, Lawrence, Mass., Jan. 22.

—Ex-President D. A. Wallace, now preaching at Wooster, Ohio, has been elected trustee of Muskingum College, New Concord, Ohio.

—There are 41 students attending the Theological Seminary at Allegheny City, Pa.

—President McMichael, of Monmouth College reports that over 60 per cent. of the students in that institution are professing Christians; or in 207 students there are 139 Christians. In the four college classes proper 97 of the 114 students are Christians. It is reported that of 60,000 students in this country and Canada but 25,000 are professing Christians.

GENERAL.

The following is the report of the General Secretary of the Chicago Y. M. C. A., for the quarter ending Dec. 31:

Total meetings	77	
" attendance		12,640
Meetings addressed by Mr. Moody	8	
Attendance		6,200
Total evening meetings at our rooms	62	
Attendance		6,605
Bible readings by Dr. Gibson	10	
Attendance		10,800
Bible readings by Dr. Mackay of Hull, England	3	
Attendance		3,000
Medical lectures to young men	9	
Attendance		735
" " at Reading Room (since Nov. 9		4,100
Average No. visited each Sabbath at Co. Jail		210
Visits by hospital committee to County Hospital	27	
Services at Bridewell	8	
Attendance		2,500
No. meetings held for R. R. men	38	
Attendance		1,963
Employment found for men and boys by Employment Bureau		1,038
Total No. reached		50,089
Total No, engines and cabooses supplied with tracts and papers	89	
Flag and switch houses supplied	84	
Round houses and shops "	22	
Depots and offices supplied	44	
		239
Total tracts, magazines and papers distributed		7,606
Invitations to prayer meetings distributed to yoke-fellows		72,500
Invitations to medical lectures		7,100
Bulletins printed and distributed		21,500
Total printed matter distributed		108,806

—It is a startling fact that in a single year fifty American preachers should have been found guilty of crimes or misdemeanor by the secular courts. The list of these reverend offenders, printed by the Cincinnati *Commercial*, is an interesting contribution to the statistics of 1878, and deserves the serious attention of the class chiefly concerned. Naturally the larger denominations furnish more black sheep than the smaller ones; thirteen of the fifty were Methodists, and eleven Baptists.

—The youngest child of the Russian Czarowitch was baptized recently with much gorgeous ceremony and great discomfort to himself. The Czar bore him to the front, where his little highness was taken out and plunged into the water, head first, three times. The priest closed his eyes and nose with his fingers, but the "august new-born," as he is styled in large capitals in the programme for the day, screamed like any ordinary baby, and evidently did not like it. He was then given to the godmother, wrapped up in blankets, and he dozed quietly while another prayer was said. He was only left in peace for a few mo-

ments. The priest annointed his ears, eyes, mouth hands, and feet with holy oil, that none of these members should do any harm in life. When the little fellow had recovered from this interruption and just begun to quiet down, he was again disturbed, and all his hair cut off.

—The Rev. Prof. Hitchcock wants the rich churches of New York and Brooklyn to throw their doors open in the afternoons to the masses, as the Roman Catholic cathedrals and churches do; to avoid ushers and let every man sit where he pleases. Until this is done, or something like it, the problem of bringing the Gospel to the masses will remain unsolved and Communism will increase.

—During the last year the American Bible Society has circulated about 1,000,000 copies of the Bible, the British and Foreign Bible Society about 3,000,000, the National Bible Society of Scotland 36,000, and other societies more than 1,000,000. The total circulation since the formation of these Bible societies has been 82,000,000 by the British and Foreign, 35,000,000 by the American, 5,000,000 by the National Bible Society of Scotland, and by the German societies 8,500,000, while the circulation of other societies has raised the total to about 160,000,000 copies of the Scriptures circulated in various tongues by Bible societies during the last twenty-five years.

OBITUARY.

Rev. Amos Finch, of Michigan, a life-long reformer, and a friend of the crushed millions of our country, a younger associate of Rufus Lumry [father of Prof. O. F. Lumry of Wheaton College] and of William W. Crane, a missionary in Kansas in the early struggles of that State between freedom and slavery, has gone to his final rest. He died of pleurisy and lung fever, at his home in Michigan, January 16th. 1879, in the 59th year of his age.—*Wesleyan.*

News of the Week.

—The quantity of grain in Chicago elevators Feb. 4th, was 2,016,771 bushels, and that afloat in vessels in the harbor 669.102 bushels. This is a much larger quantity than was ever before in store at one time in Chicago, and every station along the railroads from the west has grain ready to ship for Chicago so soon as the railroads will take it. The quantity in store here at this time last year was only 3,216,386 bushels. At Milwaukee the quantity at present in store is 4,330,970 bushels, besides a considerable quantity afloat in harbor.

—Senator Windom made an able speech last week on his plan for colonizing negroes from the Southern States in the Western Territories, where they can have protection and exercise their constitutional rights without interference. He particularly favored the introduction of negroes into Utah, which, he thought, would neutralize, if it did not entirely suppress, the Mormons. Mr. Windom was listened to with careful attention, particularly by the Democratic Senators, and it is undertsood that Ben Hill will reply to him.

—An important circular has been prepared at the Agricultural Department, and will be issued in a few days, reviewing the condition of the crops and live stock for last year. The report states that the crop of winter wheat shows a slight increase in the New England States, Gulf States and north of the Ohio river. In Illinois the increase is especially large, there being an extensive change from spring to fall sowing. West of the Mississippi the average of winter wheat has been reduced from that of last season. The condition of the crop on the 1st of January was not promising. The area of winter rye has fallen off about 1 per cent. The crop of corn for 1878 was 1,000,000,371 bushels, an increase of 29,000,000 bushels from 1877, but the average per cent at which it was sold was five cents cheaper than in 1877, thus reducing the aggregate market value of the crop about $44,000,000. The crop of wheat in 1878 was greater than that of 1877 by 57,000,000 bushels, but the average price at which it was sold was 30 cents per bushel lower, so that the aggregate market value of the crop was less than that of 1877 by about $60,000,000. The high price of wheat in 1877 was owing to the war in Europe. In 1878 92,000,000 bushels, or one-fourth of the entire crop of wheat was exported.

—The cattle trade with England is at a stand-still. The decision of the British government as to scheduling the United States as an infected country is looked for with anxiety. Should the decision be favorable to the States, the Canadian government will have to undo what they have done in prohibiting, for the space of three months, the importation of American cattle into Canada or their passage through any part of the Dominion. If this is not done the effect will be to send all the trade to United States ports during that period. Dr. McEachrane, a veterinary surgeon of Montreal, who recently visited the United States on behalf of the Canadian government in connection with the cattle plague, in an interview, says that the pleuro-pneumonia is rampant in the Eastern and Middle States, more particularly in the vicinity of Brooklyn. He failed to find the disease in Philadelphia. He adds that in Brooklyn every obstruction was placed in his way, and says these people milk cattle as long as they can get milk from them, and when the cattle reach an advanced stage of disease, they kill them, dressing and sending the meat to the New York market. McEachrane says the disease does not exist either in Canada or the Western States to any extent. It is understood that through the prohibition of American cattle in Canada considerable difficulty is experienced at Detroit in shipping stock to New York.

—It is estimated that from 30,000 to 35,000 men are now on a strike at Liverpool, England. The demeanor of the crowd was most threatening, in consequence of the sailors joining the strikers. At Waterloo dock the mob broke up the staging and did much damage. After their expulsion by the police they endeavored to storm the gates. At Princess dock the mob boarded the bark Cora, from Wilmington, N. C., which was unloading her cargo of resin, and extinguished the fires in the donkey engines and cut the hoisting gear. This mob numbered about 3,000. Smaller mobs terrorized the laborers at Queen's, Nelson's and Bramleynor docks. A number of laborers sent to Liverpool, from Wolverhampton, were compelled to return by threats of murder.

—A Paris dispatch says the Cabinet has been constituted, and the following are the changes:

M. Waddington, President of the Council and Minister of Foreign Affairs.

Senator Leroyer, Minister of Justice.

M. De Marcere, Interior, and also Public Worship ad iuterim.

M. Jules Ferry, Public Instruction and Fine Arts.

M. Lepere, Agriculture.

Admiral Jaurequiberry, Marine.

Jules Ferry was appointed Minister of Public Instruction, instead of Minister of Commerce, as was first intended, because he manifested protectionist tendencies.

—A correspondent of the *Civil and Military Gazette* of Lahore, telegraphs from Afghanistan that supplies are obtained with great difficulty. The arrangements of the commissariat in the rear of the army are in a deplorable state. The commissary officers appear to be unable to forward stores to the front. Cavalry and artillery men, and horses are suffering from want of clothing and food. The people of the country are sulky and inclined to be insolent. All natives suspected of bearing arms in Candahar have been searched, the concealment of arms being punished. Four elephants and 108 bullocks have died from cold and starvation.

—The panic in Russia on account of the plague is almost incredible. Every class and station in life have petitioned for the entire cessation of all intercourse, even postal communication, between the rest of Russia and the Volga. Letters sent from Astrachan and Zaritzin are not received by the persons to whom they are addressed. Some people even refuse to take paper money, fearing the germ of infection might be communicated through it. It is almost impossible to describe the terror which has taken possession of the people. The Russian sanitary commission has proposed to shut off the Volga line from all intercourse with western Russia, and permit communication only under quarantine. Russian railway cars are not admitted to German territory. The export of grain from Poland will suffer severely from this restriction. The Roumanian government is discussing the expediency of prohibiting transit of Russian provisions sent to victual the Balkan army.

—A Vienna correspondent says the German ambassador at St. Petersburg has advised his government that the plague is spreading rapidly. It has passed the limits where, according to official accounts, the last cases were reported. He urges Germany to take immediate and energetic measures to repel it.

—The *Presse* says Austria is about to issue an order forbidding travelers from Russia to cross the frontier unless provided with passes from the sanitary authorities.

—A dispatch from Vienna states that from fifteen to twenty fresh cases of disease resembling the plague occur daily near Xanthi, Thessaly, and there is great mortality from the same cause at Raslog. It is believed that the infection was introduced by Kurd redifs. A Berlin dispatch says a case of plague is reported at Uyssokoye, near Moscow. This is possibly a revival of an old report.

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Home and Farm.

Bees in Winter—Bee Hives.

It may be possible that, as the present winter has started in quite severe and cold, you may not have a few readers who would like to avail themselves of a simple method of feeding weak stocks of bees that may have been put away with short rations. If so, I will here say, take of good clean sugar and make a sirup of about the same we sometimes make for breakfast to use on buckwheat cakes; bring to a boil, and when cool fill up glass tumblers and tie a cotton cloth over the same, and turn upside down over a two-inch hole in the top of the hive, and, to your surprise, the bees will take it all through the cloth and store it in their combs for future use. I would recommend setting the hives you feed in a good warm and dry cellar while feeding; also you may save many stocks of bees with a very small expense in this way that will pay you from three to five hundred per cent the coming season.

Let me say to all your readers that now is the proper time to make and prepare all hives needed for 1879, but I would first advise all who have not already done so, to get a good movable frame hive, a sample hive, well made, and then make all the hives needed just as the sample hives; I mean inside measure, for here is where so many make a mistake. In the selection of the hive you may wish to use much depends, for there are many humbugs being palmed off as good moveable frame bee-hives, and not one in five hundred as patented of late date are worth the lumber it takes to build them. You may be inquisitive enough to ask, why all this, to which let me answer, that not one in a thousand who gets up a new hive ever had any knowledge of practical bee-keeping. They know nothing of the natural laws that govern the little bee in its labors in the hive, hence so many failures. I would further advise all who contemplate going into bee-keeping to make a judicious and careful selection of a hive of the most approved style of the movable frames, one in which there is no honey-board or other loose pieces to misplace before you can handle your bees, but rather select a hive that you can handle 25,000 bees in in turee minutes.—*Interocean.*

Roots for Cattle.

The Jerusalem artichoke is perhaps the next best root crop to raise in place of turnip, and the tubers are far superior to the very best varieties of Swedish turnips, as they contain a much larger percentage of nutritive matter, and when fed to cows do not impart any bad flavor to the milk. These are strong points in favor of this old and greatly neglected plant, which of late years is rapidly gaining favor among dairymen and stock-raisers generally. The artichoke being perfectly hardy, the tubers need not be dug unless wanted, and the crop left undisturbed one, two or more years forms a magazine of rich and valuable food to be drawn upon whenever desired. Every farmer should have a plantation of artichokes, if for no other purpose than a reserve crop to fall back on when other roots fail, as is frequently the case in unfavorable seasons. The artichokes may be fed advantageously to all kinds of live stock; and there are few roots that have so wide a range of adaptation, oxen, cows, sheep, horses and hogs eating them greedily and with unmistakably beneficial results. With the exception of carrots, we do not know of any root which has a better effect upon the digestive organs of horses than the artichoke; and one feed a day of these in winter may be given in place of oats or other grain, greatly to the benefit of the animal's health, even if his pleasure and comfort are not considered worthy of attention.

Boussingault, in his "Rural Economy," published many years since, said: "Of all the plants that engage the husbandman, the Jerusalem artichoke is that which produces the most at least expense of manure and manual labor." Kade states that "a square patch of this artichoke in his garden was still in full productive vigor after thirty-three years, throwing out stems seven to ten feet in height, although for a long time the plants had neither received any care nor manure." In the south of France, where the Jerusalem artichoke has been longest and most extensively cultivated, about ten tons of tubers are the average yield per acre; but fifteen have been produced under very favorable conditions. We may add here that, although this plant has received the name of Jerusalem artichoke and South America is generally credited as its native country, it has never been found either about Jerusalem or in South America; but the wild species from which our cultivated varieties doubtless originated, is found quite abundantly in many places in North America and especially in the Northwestern States. —*Weekly Sun.*

Economy in Fuel.

Our present modes of using fuel are generally understood to be exceedingly wasteful. In making steam for manufacturing and other purposes, where a powerful draft is required, less than one-tenth of the heat generated by the burning of coal is utilized. In cooking, the draft required is less, and so there is less waste; but there is no doubt that under ordinary circumstances four or five times as much heat goes up in the chimney as is used. A great saving can be made with ordinary appliances, if the cook will keep careful watch of the damper. Many times, "the oven will not bake" is that the draft is too strong. After the fire is going well, the damper may be turned as to delay the escape of the heated gases, and thus much heat may be saved.

Count Rumford declared that a dinner for 1,000 persons could be cooked with ten cents' worth of fuel, a statement which people were slow in believing, but a Frenchman has recently invented a cooking apparatus by which five cents' worth of coke can be made to cook a meal for 1,500 persons.

Illustrated Supplements.

A large number of these supplements, containing the signs, grips, pass-words etc., of Freemasonry Odd-fellowship, Knights of Pythias and the Grange, have been printed, and deserve a general circulation. They are sent post paid at two cents each, and by express (charges not paid) at 75 cents per hundred, and 1000 for $6.50.

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To carry on this work contributions are solicited from every friend of the reform, All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of it Treasurer for the time being shall be a sufficient discharge.

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G F Webb, W H Sheneman, C J Fartna, G C Huddleson, E E Earll, L M Turrill, J L Cordon, Mrs A E Jenks, J C King, R M Work, A M Peterson, J Gipple, D Wood, M F Carrethers, W J Witt, K H Mather, Pedgitt Bros, J F Lewis, P P Green, J H Fray, A C Bundy, S G Hodges, H F Loomis, Rev A Musselman, S Sarry, J T Michael, A R Havner, J W Allison, Rev P B Williams, G A Ogden, G Elsberg, C C Farrou, F A Newell, Mrs Elvira York, W F Davis, L Earnshaw, S Clark, S Waite, A H Allen, J S McConnell, L Kellogg, L G Truesdell, F Flosser, J J Cauliffe, I G Wilson, S Phillips, N B Briggs Z D Barnhard, C H Swarthout, L Anderson, C C Stone, J L Fitzgibbon, C Feldinan, H F Stock, P G Keith, A J Harrington, L Miller, A K Ordway, H A Summers, J S Hinch, L G Loomis, C W Dibble, S F Young.

Donations to the Tract Fund.

N Madsen, $1.00; A C Bundy, 40c.

MARKET REPORTS.

CHICAGO, Feb. 10, 1879.

GRAIN—Wheat—No. 2		87½
No. 3		74
Rejected		60
Winter		88
Corn—No. 2		31¾
Rejected	29	30¾
Oats—No. 2		20¾
Rejected		17½
Rye—No. 2		48½
Bran per ton		7 75
Flour—Winter	4 00	5 25
Spring	1 75	5 00
Hay—Timothy	7 50	8 50
Prairie	5 50	6 00
Mess Beef	8 00	9 00
Tallow	5	6½
Lard per cwt		6 65
Mess pork, per brl	8 00	9 80
Dressed hogs	4 25	4 87
Butter medium to best	15	30
Cheese	8	8
Beans	1 00	1 85
Eggs	15	18
Potatoes per bu	45	80
Apples	1 50	2 50
Seeds—Timothy	1 10	1 26
Clover	3 10	4 00
Flax	1 16	1 30
Broom corn	1¼	4¼
Hidesgreen to dry flint	5¾	14
Lumber—Clear	27 00	34 00
Common	10 00	12 00
Shingles	1 00	3 40
WOOL—Washed	26	34
Unwashed	15	24
LIVESTOCK Cattle Choice	4 90	5 15
Good	4 25	4 50
Medium	3 50	4 00
Common	2 20	3 25
Hogs	3 10	4 00
Sheep	2 50	4 80

New York Market.

Flour	$3 25	8 00
Wheat—Spring	76	1 04
Winter	95	1 10
Corn	41½	47½
Oats	30	33
Rye	60	69
Lard		6½
Mess pork	9 00	10 50
Butter	16	32
Cheese	6	8½
Eggs	24	25
Wool	10	40

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"In Secret Have I Said Nothing."—*Jesus Christ.*

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CHICAGO, THURSDAY, FEBRUARY 20, 1879.

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H. L. KELLOGG, ASSOCIATE EDITOR.

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Notices.

MICHIGAN STATE MEETING.

The time and place for the Michigan State meeting is now definitely arranged. The time is February 25th, 26th and 27th and the place the Opera House, Adrian, Mich. Mr. Stoddard and Mr. Ronayne will attend without fail and a Masonic degree shall be worked each evening. We want all friends throughout the State to be sure and attend, and it is suggested that in each locality a subscription be opened to defray expenses of hall rent, advertising and other expenses of the convention, and the same forwarded as soon as possible to the treasurer, Nelson Perkins, Hudson, Mich., or which is better bring it to the Adrian meeting.

Friends desiring bills to be sent them will send at once to this office stating how many they want.

J. P. STODDARD.
E. RONAYNE.

OHIO.

FRIENDS OF ANTI-SECRECY IN THE STATE OF OHIO: You are called to meet in convention in the Reformed Presbyterian church, Utica, Licking county, on the 4th of March, 1879, at 7 o'clock P. M., to take counsel in regard to our duty as citizens of this great and growing commonwealth, ruled by the lodge, what we can and ought to do to free our State from this bondage. Christ was manifested to destroy the works of Satan; all works of darkness are the devil's. Let us come together in the light of God's countenance and look each other in the face, and thus sharpen one another in the work of our Master who is the true Light of our fallen world.

☞ We will meet, D. V., Tuesday evening, March 4th, at 6:30; hold three sessions on Wednesday and probably two on Thursday. Rev. J. P. Stoddard will be with us all through our meetings; and will speak at every session by the help of God. Able men, representing the different anti-secret churches in the State will speak. Free entertainment will be given to all delegates. Do not be afraid of burdening the good people of Utica. An old friend there says, they have plenty of "hog and hominy," and will give them cheerfully to all the friends who may come.

Welcome addresses will be given Tuesday evening by Revs. Dysart and Boyd of Utica.

Utica is located on the Lake Erie division of the Baltimore and Ohio railroad, twelve miles north of Newark and twelve south of Mt. Vernon. At these points other railroads are struck. Two trains each way pass Utica stopping there every day.

Come, friends, to this convention in the name of Him who is strong and mighty in battle. H. P. MCCLURKIN, Pres.

New Concord, O., Jan. 13, 1879.

All delegates to the Ohio Convention are requested to forward their names by card to James M. Kirkpatrick of Utica, a few days before the meeting, and entertainment will be provided.

Papers friendly to the reform in Ohio are requested to copy the above notices.

Topics of the Time.

Many supporters of the American party platform will learn with surprise that the great principles embodied in that document were thirty years ago largely incorporated in a national political platform and candidates nominated and supported at the polls. The story of that movement, briefly told by Rev. C. C. Foote of Detroit appears on another page. It need not slacken our ardor to know that the work of the American party was thus anticipated, the work begun must be accomplished. Already eminent authorities are demanding that political battles be fought no longer over traditions, and when the nation turns to live issues we must be ready to present some that will be accepted as urgent.

On Saturday the Senate took up and passed the House bill for the restriction of Chinese emigration, after adding a few inconsiderable amendments and rejecting others of more importance. The main features of the bill have been discussed by the press and President Hayes understands the temper of the people. If he signs the bill he will know that it is against the protest of the country. The Kearneyites of California accept the measure as a partial accession to their monstrous demands, and the politicians of that State flatter themselves that by throwing this sop to Cerberus they will stop his baying. But Mr. Hayes will hardly care to permit a plain violation of a solemn treaty, for the sake of gratifying such a sentiment. The Burlingame treaty was negotiated almost by force; and by it the country secured important advantages in turn permiting unrestricted emigration. Of course the honorable way to proceed would be to negotiate for the modification of the treaty, and the judgment of the President must be relied on to maintain national integrity.

The most important business now before Congress before its adjournment will be to meet the appropriation of $25,000,000 for the next fiscal year. This sum includes funds for the payment of arrearages of pensions during the year. The estimates first made of the immense sums needed to meet the demand for pensions under the new law, have been cut down to $26,800,000 by the sub-committee. To meet these claims new bonds must be issued, or the revenue increased, or a new issue of currency made. The last method has some able advocates and will probably be adopted. Some members must abate their prejudices against increasing the volume of currency if it is done, and after all this may be the most serious obstacle. Large amounts of currency are being invested in the popular four per cent bonds, for which the dmand is so great that the Bureau of Printing and Engraving is running night and day and four relays of clerks working six hours a day are required in the Register's office to supply the call. What is thus withdrawn from circulation can hardly be supplied through the usual sources. The country will therefore look favorably on the suggestion that Congress increase the coinage of silver for a definite amount to cover the expenses of this year and next, and provide thereafter for such amounts as may be necessary to pay the arrearages of pensions. Neither the bonded nor the non-interest bearing debt of the government would be increased by this measure.

Rare commercial or other intercourse with northern Brazil has shut out from the world largely the frightful scenes now passing in that remote region. Our missionaries in India and China, beside relieving the miseries of these nations have reported them to the world; Brazil, nearly given up to Romanism, has been less fortunate. A year ago drought and failure of crops drove the wretched inhabitants from the interior to the cities and the coast, where the scanty means for their relief being exhausted they have perished miserably by hundreds of thousands. A letter from that country to the New York *Herald* says that this is believed to be the greatest calamity in two hundred years. Five hundred thousand people have been swept away by starvation and disease. The small pox and black plague carried off victims in appalling numbers, and thousands of bodies are rotting on the open trenches at Lagoa, Funda. Thousands of other corpses are torn and devoured by wild animals. The starving peasants eat up their own offspring. Some places, including the city of Cerea, are depopulated. There are terrible struggles for life. The children are abandoned, and the young souls sold for bread. Thousands of living skeletons were to be seen. Government aid is tardy. The letter presents a picture of woe such as can hardly be parelleled in history except by the siege of Jerusalem and the black death which desolated Europe in the fourteenth century.

A final treaty has been signed between Russia and Turkey which declares peace and cordial relations to be re-established between the two nations. Let us hope not again to be violently disturbed by war. Russia has yet a speck of war in that part of her horizon, but it is with Roumania, which has seized an important fortress, ejecting the Russian garrison. The new treaty re-affirms that part of the San Stefano agreement not modified by the Berlin Congress. The payment of war indemnity is left for future agreement. Servia, Montinegro, and Roumania are now independent, and Russia leaves them to negotiate for themselves with the Porte relative to their claims for war indemnity. Russian troops have already begun their final movement homeward and the evacuation of Adrianople and other important points is progressing rapidly.

Edison, the electrician and inventor, has been surpassed by a woman. Last summer the Metropolitan Elevated railway company of New York applied to him for a device to deaden the noise of passing trains, which had become almost unbearable and threatened to seriously interfere with the success of the road. He gave them no relief, but Mrs. Mary A. Walton, remembering her father's blacksmith shop with its anvil set in a box of sand, experimented in her cellar until she had perfected a simple arrangement which promises to meet the case.

The Liberty League and the Platform of 1848.

BY REV. C. C. FOOTE.

In 1846 a national convention was convened at Port Byron, N. Y., the design of which was to induce the Liberty party to declare itself a permanent national party for the securing of all the political interests of the country. But the convention was not then ripe for such declaration. In 1847 a second convention with similar design, was called to meet at Macedon, N. Y., and, although progress towards the end sought had been made, the object was not attained. A discussion of overwhelming interest was carried on for two days between the *pros* and *cons*, which resulted in a wide spread conviction in favor of a universal reform party. But the time had not yet come for the final action.

In 1848 a third convention of "All persons in favor of a righteous civil government," was convened in the city of Rochester, which resulted in a new organization called "The Liberty League," or "The Righteous Civil Government Party." Its platform of principles included all the legitimate duties of civil government, as: the immediate abolition of slavery, substitution of arbitration for national wars, the abolition of tariffs, land monopoly, the liquor traffic, oath-bound secret societies, and all political distinctions on account of sex or color. In a word to carry out the principles of equal rights in all their applications and consequences, and to support such measures as shall be most conducive to political, social and personal freedom.

It was at this convention that Gerrit Smith received his first nomination for President of the United States; and as Charles C. Foote had been for years advocating these principles in speeches, in conventions, in by places and in high places, he received the nomination for Vice-president.

In the same year the old "Liberty Party" convened in national convention at the city of Buffalo, adopted in the main our platform, and nominated our candidates. During the same year the National Reformers, or Land Reformers, as they were familiarly called, placed at the head of their national ticket the name of Gerrit Smith. The first choice of that party for the Vice-presidency refused to run, and the name of C. C. Foote was again in nomination. The number of votes by these three parties I have forgotten. They were too far in advance of their age to be in the majority.

A noble band of men were the pioneers in those reforms: the Smiths, the Goodells, the Greens, the Chaplains, the Wrights, the Bradburns, the Plumbs, the Tappans, the Hudsons, the Curtisses, the Clarks, the Jacksons, the Glenns, the Shepherds, and a whole army equally true to the great law of eternal equity. We who were in our prime then are now in the sere and yellow leaf, while our seniors have accomplished their mission and rest from their labors, and their works do follow them. But the *principles* for which they consecrated their lives "have their home in the bosom of God" and can never die.

Detroit, Mich.

The Apocalypse Fulfilled.

BY D. B. TURNEY.

The church of God was warned. Freemasonry was foretold; its character clearly delineated; and the magnitude of the danger flowing from it made known. In the sublime language of Revelation, this artificial institution is called "the Image of the Beast," from the fact that it imitates the Latin kingdom. The Greek expression for that kingdom was *hee Latinee basileia*, and the modern Greek title of the Masonic order is *Preimasonri*. According to the numerical value of the Greek letters contained in these names, the Latin kingdom denotes 666, which is the number also signified by Freemasonry, the image or artificial imitation of that corrupt government.

The image was to be distinguished by the possession and enforcement of a death-penalty, which is the distinguishing fact in Freemasonry. Its entire framework is murderous. Frightful references to death-penalties are used as signs of recognition between Freemasons; and it delights in devoting its enemies to destruction, and it has helped to swell the numbers of the murdered dead with multitudes of victims. An image characteristically speaks falsely concerning its own age; for the image of an old man must look as old as the man it represents, and be really younger than he is. So Freemasonry makes false claims to a great antiquity. It tries to pass itself off as an "ancient institution." And it finds some fools who really give some credit to its awful lies about its age and origin; but the vast age claimed does not inhere in the craft, but in the Latin kingdom which it imitates, or the bloody old beast of which it is the speaking image. That beast as seen by John, arising in the fullness of its divided power with crowns or dazzling diadems on all its horns, his imperial head vigorous and its deadly wound made well,—which healing took place A. D. 800, when Charlemagne restored the empire and was crowned accordingly by Pope Leo III.,—and to whom the dragon surrendered his power, seat and great authority, had the real age which his abominable image pretends to possess. And the image of this beast which had the wound that was healed, as if fated in its very history to resemble the beast, has also received a deadly wound in the exposure of Freemasonry by members of the fraternity. The revelation of Morgan was followed by those of Bernard, Allyn and others, till Masonic signs, grips, oaths and death-penalties, with all the inside workings of the order, were all laid bare, and multitudes of renouncing Masons testified that the disclosures were true.

The protection of Morgan's murderers by the fraternity aroused popular indignation to such a pitch, that 2,000 Masonic lodges surrendered their charters and suspended, and "out of a little more than 50,000 Masons, 45,000 of them turned their backs upon the lodge to enter it no more." Yet the base-born institution, convicted of murders, criminality and falsehood, defeated at the polls, pursued by law, and scorned by the honest citizens of the nation, meeting argument with injury and silent scorn, trying to laugh down every exposition, and planning assassination for betrayal, managed to recover from its wound, to establish in the very heart of our Republic a monopoly of unpunishable murder and crime; and now, men continue to wonder after the image, the artificial beast whose "deadly wound was healed."

When the Goths were driven across the Danube before the host of the Huns, and the stroke of the northern sword deeply smote the imperial head of the terrible beast, he seemed to have yielded up his power and his life; but when he recovered, men were ready to do homage to the beast whose "deadly wound was healed." The same fact held true of Freemasonry after its survival of the great wound from which so many thought it could never recover. Here we certainly see the unmistakable image of the beast clearly revealed. There are murderous vows, oaths of murderous intent, connected with every degree in every rite of the Masonic system. In its chosen mode of existence and organic structure, it bears the brand of Cain in its forehead. Bloody, bloody, bloody image of a thrice bloody beast! As the beast had power "to make war with the saints, and to overcome them," so the image had power to "speak and cause that as many as would not worship it should be killed." Miller, Abbott, Morgan, Prichard, Priest, Noah Smith, Captain Ariel Murdock, Richie, Gavitt, Hunt, and hundreds of others have fallen victims to Masonic murder, and the lives of Ronayne, Rathbun, and other brave-hearted men who are exposing the affairs of the foul fraternity, are preserved only by great care and vigilance. Masonic murders are more numerous than many people think. * * *

The great beast had "a mouth speaking great things and blasphemies," and his image has much to say of the great things of the order, and its very songs sing of Masonry, "Thou art divine!" The lodge is full of self-laudations, and lowers its God himself into a "Grand Architect." I say, "its God," for the God of the Bible differs essentially from the Masonic deity. The titles which men assume in the lodge are certainly incompatible with Christianity, as incompatible as those received by the leading monarchs and emperors of the great Latin kingdom.

Two Sermons.

Dear Cynosure:—About a month ago I read the report of a speech by a Masonic chaplain on St. John's Day to the white-aproned brotherhood, and was struck with the same sentiments in a sermon of the Rev. Dr. Thomas, of Chicago, published in the papers of February 3d. I give you an extract from each. As Dr. T. is a Knight Templar we need not wonder much, but he is still professedly a good Methodist. I may say that while the sermon may be quite acceptable to any Masonic ear there is a great defect in it to the Christian ear, for the name "Christ" does not occur in his whole sermon. He does say, however, that "God comes to man as a Saviour, as a Vine, as the Truth, that man may be in him; and he appoints prayer and repentance and all holy living as ways over which the mind and heart may move to that great end."

The Masonic chaplain comes out better. In his sermon to Masons he does venture to mention the name of Christ. Thus, "Supreme sympathy with God requires Christ for its foundation and I can build up no true character without him" (Christ). This, however, is not sound Masonry, and is in contrast with his text which was "Other foundation can no man lay," and Masonically left out the rest of it in these words "*than that is laid which is Jesus Christ.*"

Admitting that both extracts may pass when in good company, I would now show how both these divines, in their respective sermons the one to Masons on St. John's Day, the other to a public Christian audience on a Sunday in a Methodist church, agree to send men to heaven without Christ provided they try to build their character up according to their own ideas of goodness. The chaplain says:

"A good character is every thing to the brother.... Without a good character you can scarcely be a good Mason.... This character building shall all be tried.... God shall one day try character. St. Paul says, 'The day shall declare it.... If any man's work abide.... he shall receive a reward. Then shall the King say.... Come, ye blessed,'" etc.

And so he concludes, leaving Masons in comfortable hope when they do their best, for he had said, "It cannot be denied that the roll of its members contains the names of many whose religious opinions are confessedly inimical to Christianity. .... Masonry is for man as a citizen of the universe.... It is not within its province to teach systematic theology." In other words Christ and

Mohammed are on an equal footing.

Dr. Thomas says: "Character is the final cause, the end, the explanation of our being....It is something that must go with us wherever we go—must last as long as we last....Life is the loom, time the weaver. O, immortal soul! fill every flying shuttle with golden threads. This is the treasure that moth and rust cannot destroy....Be rich in lofty resolves and noble deeds—in beautiful memories and bright hopes and loves of the heart....Value more....everything that leads the heart in the right way. Avoid evil thoughts. Think right and you will do right." And so concludes the report of his sermon.

THOS. HODGE.

POPULAR EDUCATION.

Napoleon, who spoke, not irreverently, of Christ as *Le grand democrat*, had undoubtedly convictions similar to those of Disraeli, Burke and De Tocqueville, mentioned in this plea for the elevation of the masses by Joseph Cook. The extract is the conclusion of a late lecture on Socialism:

Universal suffrage is not likely to be limited very much in our time. I would have the reading test applied; I think that would do good, but it would not free us from the power of demagogues to lead the discontent between labor and capital into such riot as to bring at times perils upon trade. We certainly have nothing to depend upon here but public sentiment and the national will. I read in the *Atlantic Monthly* an article of high merit on certain dangerous tendencies in American life, but in the next number I find a criticism upon it, to the effect that the only way to keep the United States in order is to reduce instruction for the masses to reading, writing and arithmetic. We never shall do that. "Preach the gospel to every creature;" that is the command—[applause]—obedience to which has brought into the world most of our present political difficulties, and obedience to which, if continued, will drive them out. [Applause.] A continent of humanity is rising from under the sea, and for a while it is a pestilential swamp; but the remedy is not to stop its rising and crush it back into chaos. The remedy is to keep lifting it, lifting it, until all its morasses are firm, sweet land. [Applause.]

Let us fasten your attention upon the great outlines of our means of safety. They are the prevention of the formation of an impecunious class, of an unemployed class, and of an ignorant and unprincipled class. I hold that in a republic neither of these classes can be allowed to exist with safety to the institutions of the land.

If we are to attack the evils which lead to the formation of these four classes, we may as well strike first at the tap-root—the unprincipled class, the morally uneducated class. There must cease to be an unprincipled class, or there will be an ignorant class, and then an unemployed class, and then an impecunious class, and then an explosive class, lying under the sparks of the oratory of demagogues. There is nothing attracting more attention throughout the world to-day than the methods of preventing the formation of these four classes in Christendom, and there is nothing but Christian endeavor that can prevent the formation of an unprincipled class. [Applause.] We shall not call on writers of cipher dispatches to enter into that business. [Laughter and applause.]

Lord Beaconsfied stands now in the eye of the world, and when he was younger by some thirty years he wrote a book called "Tancred," in which many of the ideas he is now carrying out were expressed. You remember that he sends a young English lord from the Thames to the Jordan in search of remedies for the social and political evils of Europe. "We have had a diffusion of liberty," Lord Beaconsfield says, "and, to some extent, of intelligence and property; but the people are not happy." Here is the man whom Carlyle calls the Hebrew sorcerer, leading English lords and British interests as by some charm of superior blood; and this aristocrat, this guide of the privileged classes, makes his English lord finally kneel down in the Holy Sepulcher, and at Bethany, and in Bethlehem, to obtain from the Unseen Powers a response to his prayer for guidance as to the healing of nations. He passes through the jaws of death at Petra, and, at last, in the midnight of Sinai, Tancred, as you remember, goes alone to the spot where the law was delivered, kneels down there under the brightness of the Eastern stars, offers prayer in agony, falls at last into a trance, and, looking up, he beholds the genius of Christianity with her hands spread over the continents, and the response his petition received from her was in these words, Lord Beaconsfield's own, the summit of his wisdom as a man of affairs:

"The equality of man can only be accomplished by the sovereignty of God. The longing for fraternity can never be satisfied but under the sway of a common Father. Announce the sublime and solacing doctrine of theocratic equality."—(*Tancred*, book iv, chap. viii.)

What does this message mean? It signifies that in a just organization of society men will encourage what God encourages, and repress what God represses. It means that in a perfect organization of society the bad man is not the equal of the good man, but that whoever is loyal to God, him God and all good men shall help. In short, the idea of democratic equality and of theocratic equality conflict now in the world, and America going back to the ideas of our fathers, would be going back only to the ideas of Beaconsfield; only to the ideas of De Tocqueville and Burke, who tells us that men never so much need to be theocratic as when they are most democratic; only to the ideas of Christianity from its first age to the present hour. Let us lift high above all clouds of class animosity and political intrigue the great ensign, bearing for its motto "theocratic equality." Whenever the church does that in America, she will see in the heavens above the banner a cross appearing, and above that the words: "By this sign we conquer." [Applause.]

We referred to the fact that a man had been called down, who rose in a prayer-meeting in New York city to say that he believed Freemasonry to be an enemy to the Gospel, and expressed pleasure that there was one man with courage enough to give such healthy testimony. The *Observer* replies by saying: "There is no accounting for tastes, certainly; but if all things are done decently and in order, men who do not know what is decent should be told so when they are out of order." It would be affectation in us, of course, to claim "taste" equal to that of our contemporary, but the point is this: Is a man "indecent" and "out of order," who rises in a public religious meeting and says that an order which ignores and denies the Savious is an enemy to Gospel?—*United Presbyterian.*

PAPAL INTOLERANCE.

That the Papacy never changes in its feelings toward Protestants, but continues to hate and wherever it has the power, to persecute and maltreat them, is now so well known and is capable of such abundant proof that it is needless to deny it. Liberal Papists are nowhere found but in Protestant countries. Wherever they are dominant and have the civil law to uphold and back them up, they soon show that they are as intolerant as ever in their opposition to Protestants and their determined hostility to Protestantism. Sometimes we hear individvals, whose acquaintance with the history and character of the Papacy is very superficial, telling us that amidst the changes which, in the course of ages, have passed over all religions, Popery has participated in and been influenced by these changes; it has been ameliorated and liberalized by them, so that the cruelties which, in the dark ages, some of the Popes inflicted on the Protestants, could not be repeated now, but are regretted and denounced by the great body of the present adherents of the Church of Rome. But such talk only shows the ignorance of those who indulge in it. They forget that the Romish church never changes, especially in her treatment of and intolerance regarding Protestant heretics. A most striking proof of this we have in the late utterances of Pope Leo XIII., regarding the permission of the Italian government to establish Protestant schools in Rome. A deputation had waited on him of high-flying, intolerant Ultramontanes, who regard all such innovations with alarm and dread. His holiness, in reply, said that "he received with joy the intimation that the people of the Trans-Tiberine districts view with loathing these unholy schools in which faith and innocence ran the risk of being lost. He deplored also that in Rome, the center of Christianity, permission had been given to heretical sects to erect places of worship, to open schools, and to disseminate among the people injurious publications, and that he, the Sovereign Pontiff, was not permitted, as he desired to do, to oppose a remedy to the impiety which invaded the city." He further said that "the enemies of the Catholic faith were scattering gold in profusion in order to fill their schools and conventicles," and that bread "bought at such a price killed the soul and brought down the malediction of the Almighty." Now these, be it observed, are the words of Leo XIII., who, we are told, was to be a very different person from his predecessor, Pio Nono. He was, it was said, to introduce a new and much more liberal policy—a policy that would accommodate itself to the changed condition of the church and the world, and by ignoring the intolerance and bigotry of bygone ages would introduce a new era of liberality and kindliness toward Protestants and others who do not belong to the church of which he was the chief. But these expectations the Pope himself, by such intolerant utterances, has not only disappointed, but utterly falsified. Accomplished as Pio Nono was in slandering, denouncing and cursing all that dared to differ from him, Leo XIII. is quite equal to him. Between the two there is not a pin's difference to choose upon, and the worst feature in the Pope's denunciation of the Protestant schools is its utter falsehood and untruthfulness. We cannot allow ourselves to suppose that the Pope is ignorant of the character of the instruction given in those Protestant schools which he denounces. He must know it, and if he does so, and yet can call it impious "and immoral," his slanderous perversion of what is truth is not only lamentable, but appalling. He laments also his inability to put down all such institutions, inasmuch as he has been deprived of the temporal sovereignty, whereby he would have been at full liberty to stamp out all Protestant institutions and subject their abettors and upholders to the tender discipline of the Roman church. Nothing can be plainer to any one than that if Leo XIII. had the power he would like his predecessors, be a persecutor in deed as well as in spirit; and yet with marvellous inconsistency, he has actually appealed to the British Government to throw the mantle of their civil protection over his missionaries whom he is sending to Cyprus, and whom he wishes to be protected in their proselyting efforts among the Cypriot Greeks and Turks. Did it never strike him that he was wanting from the British government a privilege which which he denounces the Italian government from according to Protestant teachers in Rome? But this is a specimen of Popish fair play. They take all they can get and more; but they give nothing in return, save when compelled to do it. The reciprocity of Popery is ever one-sided. It reminds one of a loaded, unjust balance, which, while professing to give those with whom it deals just weight, always aims at securing the biggest half for itself. —*Christian Instructor.*

FROM FATHER PRESTON.

THINGS LEFT UNSAID AT THE LATE ILLINOIS CONVENTION.

EDITOR CYNOSURE:—I have just looked over the proceedings of the State Convention as reported in the paper of Nov. 28th, and the thought occurs to me now that did then, that, as is often the case, some of the most important business is left till the last and then hurried through like the omnibus bills at the closing hours of Congress.

It was so with some of the resolutions brought forward by the committee, especially those on the administration of justice and the right to challenge Masonic jurors. I did want to say a few words on those resolutions, but there was no time.

The influence of the lodge on the courts and in the jury box and on the grand jury is hardly less pernicious than it is on the Christian church. A judge of the circuit court in Kane county said not ten years ago that "the grand hailing sign of distress" had been given him

by parties at the bar on trial, and I have myself witnessed the powerful influence of the lodge in the traverse jury room and on the grand jury, and I think there are few intelligent men fifty years old who have not.

The great question now is, How can this overshadowing influence best be counteracted? I think by improving every opportunity to challenge in every case where the parties are Masonic and Anti-masonic. Brother Masons who respect their oaths and adhere to their obligations are under a ten-fold obligation to favor and aid each other than natural brothers are, and if we have a right to challenge a Mason because he is a Mason, we have an undoubted right to ask every candidate if he is a Mason and to make a witness of himself to prove the fact, and in order to exclude the Masonic candidate we should have the right to prove what Masonry is, especially the full letter of the oaths and to compel the witness to testify as to the truth or falsity of the oaths, and it would be well in every case where it is possible, to have a seceding Mason on hand for a witness.

Now, sir, let this method be faithfully tried and a respectable Mason rejected by the court and it would do more to open the eyes of the community than half a dozen lectures. It would be the topic of conversation at the breakfast table the next morning in every intelligent family in the neighborhood of the court. Let the oaths, obligations and penalties taken and assumed by the candidates and the ineffable fooleries of the initiation and ridiculous indecencies be fully exposed before the court and the bar and the spectators and it would be an eye-opener to the whole crowd.

There can be no question but every man who chooses to do so would have a perfect right to go thoroughly into this method of testing the qualifications of the men who are to try his case.

Let the experiment be fairly tried by every "cowan" who has a suit at law with a Mason and the results reported to the *Cynosure* for publication.

A letter from an American resident of Costa Rica states that in July a number of Jesuits who had been expelled from Guatemala arrived in Costa Rica, but were ordered when within ten miles of the capital to stop. Congress met the same day, and two thousand Masons appeared in the hall of Congress in a body and petitioned for the expulsion of the Jesuits, on the ground that they were "mischievous members of society." The President, who is a Mason, and several prominent members, spoke against the Jesuits, and the result was that Congress voted $1500 for their immediate wants and ordered them to leave the country.—*Christian Instructor.*

What We Need.

BY ELD. S. C. KIMBALL.

As Christian reformers we need the *Cynosure*. We have many good papers like the New York *Witness* and *Bible Banner*, that occasionally speak out against the wicked rule of lodgeism; but these papers are supported by subscribers who are, to a great degree, indifferent to secret lodges, and it would appear from the course pursued that their existence depends upon not prominently discussing the question of Masonic rule. These moderate papers are doing a good work, but rather follow than lead public opinion. We must have a paper like the *Cynosure*, which is national, unsectarian, Christian, and which is neither directly nor indirectly dependent upon lodge power. The conductors of the *Cynosure* have been wise in not tying it to any side issue. There is no objection to allowing any conscientious Christian to debate the millenium, the advent, church government, the character of the U. S. Constitution, the advantages of instrumental music in public worship, etc., but we must not divide the anti-lodge hosts, the purified church, on such issues. The main question is not when will Christ come, is he recognized in our Constitution, or is he pleased with instrumental music: but, shall pure religion be banished from the earth, shall Jesus Christ be driven out of his own church, and a corrupt system of paganism take the place of Christianity? We may argue minor questions but let us not wrangle or divide over them.

One thing more we need here in the East: a tract carefully written, stating that Blue Lodge Masonry is thoroughly and completely exposed by Edmond Ronayne, and signed by as many seceding Masons as will sign it. Let every signer state his residence and occupation, and perhaps it would be well to certify character of the signers by the most convenient and convincing testimony. I know it may be truly answered, that the proof that Masonry is correctly revealed is already abundant and within the reach of every one. But it is still true that of the 40,000,000 of people in the United States, 39,000,000 do not know that Edmond Ronayne has correctly revealed Masonry. What we need is a two or four-page tract with proof so conclusive as to carry conviction to every honest reader. Masonry is dead the moment we can conclusively prove to the Christian public that Edmond Ronayne has revealed it. We want a document that will overbear the testimony of local liars when put against the truthful witness of honest strangers. In my view, swearing adds nothing to the word of a Christian. Let 10 or 20 or 50 or 100, the more the better, ministers, deacons, and other honest men, signs uch a paper and it would wonderfully supplement the work of Bro. Ronayne. Print such tract and then pour it into the churches, conferences and ministers meetings, and Baal worship would fall like Dagon's image in the presence of the ark.

Meanwhile, let us extend the circulation of the *Cynosure* and the many excellent Anti-masonic tracts we already have, and above all look to the God of heaven to vindicate the Gospel of his Son when assailed by the deism and infidelity of the secret lodge.

Reform News.

Proposals for Indiana.

DELPHI, Ind., Feb. 7, 1879.

DEAR CYNOSURE:—I am well after passing through the hardest campaign of this year, viz., about thirty lectures; and I can truly say I have been well used. I found plenty of friends in every neighborhood where I have been and think I am safe in saying some good has been done. I must rest and get home.

I want to hear immediately from counties west and south of Indianapolis for March and April. I have found these months about as favorable for lecturing as any in the year. If the friends in western Ohio between Ft. Wayne and Utica will send me word I would be glad to attend the Ohio meeting, March 4th, and give some lectures on the way to pay my expenses.

The tried and true friends in Indiana are not discouraged. They are still strong in the faith. On this trip I have found a host of them in Hendricks county. I found Wm. H. Figg still at his post, a deliberate, faithful and clear-headed sentinel. He should have the sympathy of all our friends; his family for ten consecutive weeks has been sick with typho-malarial fever and yet he aided me much by his advice and financially. His aged father is also a firm defender of truth under whatever circumstances it presents itself. I shall long remember Reno, Coatsville and Hadley people. Samuel Phillips also must never be forgotten.

In all this hard battle of five weeks I had not a hard word said to me until the moment of starting. The cars were in sight, when a Mason came on the platform and among other offensive expressions said I had the evening before uttered the "infernalest lot of lies." I replied that I agreed with him, for that is what Masonry is and I had given pure Masonry. A number of seceding Masons in that vicinity confirmed my lecture and told the Masons that I had given more and better Masonry than they had ever learned before.

I am now arranging for March and April in the west and south counties. Now, dear friends, let me hear from you and let us, trusting in God, pull all together.

Yours truly, S. L. COOK.

The Iowa Lecture Work.

MARSHALLTOWN, Iowa, Feb. 10, 1879.

DEAR CYNOSURE:—I wish to call the attention of the friends of reform in Iowa to the following action of the last State Convention:

"The Committee on State Agent reported that D. P. Rathbun be and hereby is invited to act as State agent and lecturer, for the State of Iowa the ensuing year; and in addition to the support as salary which he may collect from friends where he may lecture, this Convention pledges $200; provided, however, that the collections taken by himself be an insufficient salary as agreed upon between himself and the Executive Committee."

This report was adopted by the Convention as the minutes will show. In accordance with this action the Committee on State Agency invited Bro. Rathbun here, and he came, believing this action was taken in good faith. But you will remember there was no provision made to raise this money. Now it seems clear to some of us that the Executive Committee are under obligations to provide immediately for the payment of at least a portion of this money, or call a convention that the people may have a chance to act. There is abundance of work for the Agent to do but he cannot live without something more than his expenses. What shall we do? No time to lose. Yours for reform.

JOSEPH MCCLEERY.

New England Notes.

DEAR BRO. KELLOGG:—I know of no better field for the discussion of this great question than Connecticut. If the city of Hartford is left out, Hartford county has to-day a majority of Anti-masons. All it wants is that this Anti-masonic sentiment should be developed and organized and it is a mighty power. There are many old men who participated in the discussions of forty years ago in whose hearts the old fire still burns; and we have a few young men who are earnest and devoted to this reform. The timidity of the ministry is the saddest feature of all.

Our good brother Philip Bacon had visited West Hartford and engaged the Town Hall of the proper authorities, and my lecture was announced for January 28th; but another meeting which had been appointed for the 30th was changed to that time and we were shut out. Bills were posted for a meeting on the 30th and the authorities saw that our rights were maintained. The large hall was *full*. The Masons, who have a large lodge here, were out in full force and occupied the front seats. They seemed astonished, but were quiet. Four-fifths all that large audience were manifestly Anti-masonic. They voted by a large majority to have a lecture on the next evening; but the Masons were full of wrath. There were all kinds of lying reports and threats

of violence. The janitor next evening cleaned his lamps and went out, locking the hall. Fifteen minutes afterward he returned and found all the burners *removed and carried away*. The hall filled up with people and one or two lanterns sufficed until the lamps were brought from the Congregational church and the hall was well lighted. Then Rev. Mr. Hatch, Congregational pastor, made a ringing speech in favor of *free discussion* and the lecture went on. There was no disturbance except from one Mason, a preacher who professed sanctification, who said I lied, and *hissed*. The point he denied was that the Masonic candidate took off his shoes. Poor man! The devil cheated him badly. He gained nothing and lost much by his folly and sin.

My next point was Glastonbury. Here in a large fine hall I met about 150 people, many of them Masons, who were very bitter in their feelings and words. The devil here was not of the dumb sort, and sought to put me down with a flood of words. Those who did the talking were nearly all infidels and showed their opposition to Christianity most manifestly. The result was a triumph of truth. The gentleman who owns the hall said I could have it *free* for another lecture, which I accordingly appointed for the 7th inst.

Last night I spoke to a large quiet audience in the Town Hall in Hebron. I enjoyed the hospitality of Rev. Mr. Mack, formerly of Peoria, Ill., and am now stopping with Rev. A. Sharpe, a faithful friend of our reform, who has spent his ministry mostly in the West. My next point is East Hampton, Connecticut.

WILLIMANTIC, Conn., Feb. 12.

From Hebron I went to East Hampton where the lecture-room of the Congregational church had been engaged and bills posted for a lecture. Anti-masonry here is somewhat passive, while Masonry is earnest and aggressive. The result was that the Congregational minisister, who says that Masonry is wicked, having more of the fear of the lodge than of the Lord, told me that he was very sorry that I had come there; thought all such lectures to be evil, and even charged my good brother Bacon with fraud in obtaining consent for the use of their house of worship. It is perfectly notorious that they rent their lecture-room for all sorts of shows, and no objection would have been raised to the discussion of any other subject.

The result was that a pressure was brought to bear on the church committee which induced them to go back on their agreement and shut me out. I paid my bill, shook the snow off my feet and left.

At Middletown I found some warm friends and got some material aid, but could make no arrangement for lectures. At Durham I met a fair congregation in a hall furnished gratuitously by a Mason, and think a good impression was produced. This beautiful farming district is cursed with the tobacco culture.

I asked an old man who said that he had been many years a church member what he thought of tobacco raising. He said that it was a subject that he had never investigated. He admitted that it was a matter of serious inquiry, but he had not found time to consider it. He is an extensive *tobacco grower*. I was reminded of the two fellows who were stealing chickens. The one in the tree became conscience smitten and cried out, "Sam, don't you think this is pretty mean business?" The other replied, "O never mind, *that* is a great moral question. We haven't time to discuss that *now*. You just hand down another pullet." How many Freemasons and tobacco growers are waiting for another pullet before they stop to discuss. I was kindly entertained by brother and sister Camp who are faithful witnesses amidst abounding worldliness.

Back to Middletown and thence down the Connecticut river to Chester, where I met brother Bacon, who had arranged for a lecture in a hall. We met a good congregation of attentive, sharp and critical listeners. Many of them were Masons and felt called upon to rescue their darling institution. I spoke about two and one-half hours and debated on hour longer. The results will appear in the final day. Among those present was Capt. Wm. A. Pratt, of Deep River, Ct., a seceding Mason. He had been a Mason about nineteen years, and had renounced it because he felt that it was utterly wrong. He testified to the correctness of what I said of the order. Bro. Bacon and I called at his place next day and found them a most earnest and excellent Christian family.

Capt. Geo. D. Morrisson also of Deep River attended our meeting and is an earnest Anti-mason though our work was new to him. He and his wife are most devoted Christian workers. They have frequently had an entire ship's crew converted during a single voyage. They had seen the influence of Masonry as opposed to Christianity and destructive of discipline on ship board.

At Killingworth I spoke in the town hall to a fair audience of interested listeners. The place where I stayed is about 600 feet above the Sound which is seven miles distant. It can be plainly seen and Long Island dimly appears in the distance.

From there I came on to New Haven and thence to Willimantic, where I am arranging with Bro. Conant our plans for the future.

Yours in the Lord,

H. H. HINMAN.

10,000 SUBSCRIBERS. — Work! *Work!!* WORK!!! *Renew!* RENEW!! RENEW!!!

Correspondence.

FROM A VETERAN IN REFORM.

LELAND, Mich., Feb. 6, 1879.

J. BLANCHARD—*Dear Sir:* I am sorry to know that the American Home Missionary Society support any Masons. Perhaps they do not *know* the fact. Some years ago I learned that we had one in our (Grand Traverse) conference. I immediately sent notice of the fact to G. Whipple, (he was a minister among the Indians, receiving support from the Am. Miss. Association), and the Mason was dropped from their support after remonstrance, and he refusing to leave the Masons. The family have ever laid it up against me for "taking away their salary." I can bear it. My next step was to to come before our "ministers' meeting" (this Mason was one) with an essay against Masonry. When called on for his criticism, he said, "It is all a lie" and began to read from "Beauties of Masonry," when the moderator broke out, "Bro. Smith, do you believe any such nonsense as that?"

Next, I came before our conference with a long essay, drawn from Bernard's work. Conference appointed a committee to report on the subject. They did so at Traverse City and strong resolutions were adopted, none voting against them, though the Mason was there to hear all. It was too hot; so he requested to be dismissed to join Grand Rapids Presbytery, and so left us. And thus our conference was purged. I do not know of any Mason minister now among us. There are Masons in Traverse City church, but they are all in a muss and I expect will divide or break up the church. If we have any other Masonic members in our churches I do not know it.

I let off shots every little while, and am now the only minister that speaks on the subject. I have lectured on Masonry here, also in Northport, Glen Arbor, Homestead, Pleasanton, etc., and stand ready to *fire* when occasion offers. My answer to inquirers is "always loaded." But my circumstances forbid my going forth to lecture as a business.

There is but one other acting Congregational minister in the county—and I have more work than I can do; am breaking down under continued hard work. You may safely put down this weak church with "The Associated Churches of Christ," as opposed to Masonry and all secret societies. I have preached plainly against them, as one of Satan's most effectual ways of damning souls. And we get no help from any missionary society.

The course of many ministers is exemplified in the statement of one in our conference (he has now left us) two years or so ago. I had said in an essay on "The higher Christian life," "No Mason can ever enjoy it because living in plain violation of so many of the principles of the Gospel, and in complicity with wickedness and wicked men." This minister said, "Bro. Thompson is one of the best men God ever made, but he is always in hot water; because he keeps pitching into these evil things. I do not do so. I said to Masons in my church, 'Do you attend to your matters and I will attend to mine,' and we had no trouble."

In our last conference it was decided that *particular* sins should be preached against, but because *I* have done so, and still do so, many are set against me; call me a "personal preacher," etc., and try to crush me, but I know of but one way to deal with open and bold wickedness, and that is, *to rebuke it* so that all shall understand *what is meant*. Nathan did so, and all ministers should also. The "bread and butter" question is not to come into the account, but "What does the *Lord* require from his watchman?"

I have lectured nearly forty times on temperance here, and have given many concerts, etc., but the interest has declined, and we meet this evening to organize a "Red Ribbon club"—something new to awaken a new life in the cause. I have lectured on temperance also in Northport (3 times), Traverse City, Good Harbor (4 times) Glen Haven, Frankfort, Benzonia and Manistee, and in Berea, Ky. You see I am busy. I am not a "one idea" man, but sweep the board. I have preached and written much on Sabbath-breaking, dancing, card-playing, "chivareeing," fashions, etc. I have facts enough collected by correspondence, to make a small volume on "Iron Furnaces and the Sabbath," demonstrating that they can be run successfully and keep the Sabbath, and more profitably than to run on Sabbath. And because I have shown up and rebuked this wickedness, iron men have tried to crush me. But, blessed be God, by his help "I hold the fort" while iron furnaces stand still and are sold at bankrupt sale. So here, so in Frankfort. As Luther said, "Here I stand, so help me God." Pray for me.

But few realize my surroundings and the hard battle I have had to fight. And in the midst of all, the American Home Missionary Society left me because I "worked with my hands," to support a large family, my own and orphans; and because "the people gave me so little." (The two reasons assigned for refusing aid!!)

Never mind "The Lord has stood by me," and in him will I trust and on him wait.

Your brother in Christ,

GEO. THOMPSON.

WINONA, Iowa, Feb. 7, 1879.

DEAR EDITORS: — Masonry has had a terrible blow through Bro. Mathew's lecture and Ronayne's exposition in this part of sin-cursed Iowa. Indeed, I think that their blows crippled the old handmaid more than ever happened to her since I have been a resident here. I believe there should be the spirit of love manifested in the lectures towards those who belong to the institution, as Bro. Ronayne says, Anti-masonic lecturers have no business to make Masons mad if it can be avoided. There is no necessity of their getting mad, he says, yet they will get mad if you touch their

idols, and I am sure Bro. Ronayne found this out on the last night of his exposition and lecture here, and had he remained here long enough after his exposition he would find that he had inflamed many of them. It is a hard matter to stir people up in their sins without getting them angry, especially if you touch their idols.

One thing I am sure of: Masonry has done more towards sapping the spiritual life out of the different churches than any other evil, intemperance not excepted; and Christianity is at a lower ebb in this part of the country than I ever knew it. Now what is the cause of it? Infidelity. And what does more to create infidelity than secretism? Nothing under God's heaven.

Now to give you an idea of how matters stand, I will just mention some things that have come under my observation lately. The Methodist Episcopals of Winfield and vicinity (whose minister I learn is a seven-degree Mason) have tried hard to get up a revival of religion for over two years past, and some weeks ago they tried the matter over again, holding meetings for over two weeks' duration, with no success whatever, as usual; and when called upon for testimonies for Jesus, not one of the whole membership could be induced to take the witness stand. Now I have wondered what was the matter with Methodism in Winfield, but yesterday as I rode through the place I learned that the M. E. church in that town had opened its doors for a traveling troupe to hold theatrical performances. Subject: "Ten Nights in a Bar-room." Now think of this, and remember that we as a people of Free Methodists were refused the use of their church to hold our religious meetings in, giving as their reasons that they had learned that wherever the Free Methodists held meetings, *where they existed*, they caused division amongst them, (i. e., they were afraid some of their members would be reclaimed from the world and leave them for better company). I learn that the church building would not hold all that attended, and that to-night they were going to have a second exhibition. The Lord help such professors of religion, as it is a stench in the nostrils of God Almighty.

Now such is the state of religious matters in this part of Iowa. I learn that the same minister expects to start a series of meetings north of us in another place where the old handmaid has some children. But how can he expect that God will honor his labors while he keeps contaminated with uncleanness. May God help him to obey the command, "Come out from amongst them, and be ye separate, and touch not the unclean thing." Hoping to do what I can for reform, having been redeemed from Masonry, Odd-fellowship, Good Templars, etc.

I am yours in Jesus,

JOHN W. HOUGH.

THE INDEPENDENT ORDER OF GOOD TEMPLARS.

A FULL ILLUSTRATED EXPOSITION OF THE ORDER.

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[The Worthy Commander kneels, places his right hand on those of the candidate, holding his book in his left.]

Worthy Commander. You will now give your assent to the Knight Templars' vow and obligation.

OBLIGATION.

You do hereby on the holy Evangelists, in the presence of Almighty God, and surrounded by this cordon of living, throbbing hearts, without any reservation whatever, most solemnly promise and covenant, that you will faithfully adhere to, and perform all previously assumed vows and obligations of abstinence from intoxicating drinks WHILE LIFE SHALL LAST.

You furthermore promise that you will sacredly keep and never improperly reveal to *any one*, not a member of this degree, and not to him or them until after due trial you have proved them to be such, anything pertaining to this degree, any business transacted, any edict, order or communication received from superiors. You also promise that you will yield due and cheerful obedience to, and aid to the utmost of your ability in carrying out all lawful requirements of your superiors in office.

You furthermore promise and covenant, that you will never propose, or knowingly vote for any person to become a member of this order, whose previous life does not afford satisfactory evidence that he will conform to our rules and usages, and whose daily actions shall not strengthen our hands and commend our order to public favor.

You also promise, that you will attend all meetings, unless the demands of your business, or duties to your family prevent.

You also promise, that you will aid and assist all needy and distressed Knights, they applying to you as such and you finding them worthy, when you can do so without material injury to yourself or family.

Finally you promise, that all your conduct towards members of this order shall be characterized by fraternal regard and courtesy; your intercourse with the world conform to those noble principles of integrity, virtue and truth, which are a sure passport to the esteem and regard of your fellow-men. To all of which without the slightest reservation, and with a deliberate purpose to perform, you most solemnly promise and covenant.

Knights. God bless our brother and keep him steadfast, to do and perform the same.

Worthy Commander. Sir Knights! a hearty welcome to our new comrade. Rise, brother, and receive the congratulations of the brotherhood.

[A few moments are spent in congratulation, during which time officers and members, with the exception of the Herald and candidate, resume their seats.]

Worthy Commander. Brother Secretary, let our new recruit affix his name on the roll of honor, (signs the constitution.) Our Past Worthy Commander has a few words of advice for the novitiate.

Herald. Our new brother seeks such counsel and advice as your age and experience well qualify you to impart.

Past Worthy Commander. Sir Knight: You have taken the solemn and binding obligation of a Knight Templar. You have been admitted a member of a fraternity whose watchwords are honor, labor, brotherly love. A most hearty welcome I bid you, to our confidence and regard, to duties and dangers, toils and trials, and to the sweet rewards of fortitude and fidelity.

It is expected that your sympathies will ever gush out towards the sufferers from the wine cup, and that your labors will be abundant for their salvation.

I charge you, my brother, that while mingling in the conflict, and exposed to trials and temptations, your escutcheon never be stained, your honor never tarnished by an unworthy action.

The age and occasion which gave rise to the order whose honored name we bear, have passed away, but the moral and beneficent principle still remains, bright in all its primitive beauty and loveliness, to excite, as in the days of its greatest glory, that spirit of refined and moral chivalry which prompts us to labor in behalf of the needy and distressed—to wield every influence, and exert every power to bless and save our fellow men.

In ancient times, important truths were taught by signs and symbols. In the sacred volume, the most glorious promises, as well as the highest practical duties, are couched in types and figures; and parables are often employed to illustrate principles and convey reproof. We, too, would use them to impress on your mind some of the cardinal virtues on which this order is based.

Scattered up and down through our fair State, are a band of tried and faithful hearts, inspired with sympathy for the unfortunate and tempted, who are associated to accomplish what cannot be effected by individual effort. We find in this combination of sympathy and labor, the best security for ourselves individually.

You see this bundle of rods—how successfully it resists our most determined efforts to break it. Let us sever one from its connection with, and reliance upon its fellows. How easily it yields. You, my brother, are the single rod. Unaided, you can accomplish but little, and are exposed to danger. Secure the protection of the brotherhood by an active and faithful life.

Our Worthy Chaplain desires your acquaintance Give good heed to his counsels.

CHAPLAIN'S CHARGE.

Worthy Chaplain. My dear brother, I, too, bid you a hearty welcome. Your name is inscribed on the roll of honor. Let that name descend to posterity, unsullied by a single broken vow, a single unworthy action.

Remember, my brother, that the character and reputation of our order and measurably that of its individual members, is committed to your guardianship and keeping. The acts of each, affect all. I charge you, my brother, that you guard that reputation with the most unremitting care and vigilance.

This glass of water is composed of a thousand minute particles, each independent of the other, but having a common affinity. As you see, a single drop of an impure substance discolors the whole.

Our order is made up of individual particles, a single unworthy member, a single dishonorable action, would mar the beauty, the symmetry and harmony of the whole.

Our lives, too, are made up of individual acts. A single false step can never be fully recovered—a single stain on your conscience can never be eradicated in this life. Ponder often and deeply this lesson.

The duties required of us are laborious—often trying, but the rewards are sweet and refreshing. You may be called upon for aid in carrying out our plans. And whether your contributions, if according to your ability and with an honest heart, be little or much, your reward will be the same. The giver of "two mites which make a farthing" received a warm commendation from the Great Teacher, while Pharisaic abundance called forth a scathing rebuke.

May your whole life be so conformed to the orders of the Supreme Commander, that, clad in the vestments of his righteousness, when present service is over, your name be found enrolled in the Army of Life, where Angelic Heralds will conduct you through the realms of glory, and introduce you to glorified spirits, where labor

is worship, and a smile of Divine approval your highest reward.

Introduce the brother to the Worthy Commander.

Herald. Our brother waits on our Worthy Commander for the closing exercises of his induction.

Worthy Commander. My brother, the congratulations and welcomes addressed to you, fall from sincere lips. In the name of the whole fraternity, I welcome you. May the actions and lessons of this night long be remembered with pleasure and be fraught with profit to all.

Behold our emblem! A triangle composed of the lance, the battle axe and the sword.

The lance teaches us fearlessly to enter the lists against the enemy of all mankind; to wage an uncompromising warfare, and neither give nor ask quarter.

The battle axe is an emblem of truth, which, with a powerful arm, we are to wield in the great contest between right and wrong.

The sword teaches us to execute strict justice between man and man, and to remain faithful while we have strength to strike, or skill to parry a blow.

The words image to our minds the deeds of worthy Knights in ancient days, when in the lists of the tournament, on the field of battle, whilst on errantry far from home, they pointed the lance, wielded the battle axe, or drew the sword, in love for the fair, in compassion for the weak, in justice to the wronged.

To understand fully some of these allusions, I advise a perusal of the history of the middle ages, wherein you will learn that knighthood, in days of yore, occupied a most prominent and honorable position. It was a bright star in that night of ignorance and superstition; but by reason of the contaminating influences which surrounded it, its eyes were dimmed and its energies slumbered. But the wails of the widow and orphan—made thus by intemperance—aroused it. It comes forth redeemed and purified, still retaining all its former virtues, and now stands as the champion of the oppressed; the deadly, uncompromising foe of the rum traffic and its minions. It will evermore be found where the battle wages hottest, gathering up and directing the social, moral and political influences at command, and will not fly the field, while there is a drunkard to save, or while youth and beauty need protection.

It only remains for me to give the secret work of the order. (Descends from his seat.)

To gain admission to a Council while in session, give one rap at the outer door. Sentinel opens the wicket and you give him the subordinate password.

At the inner door you give two raps; Guard opens the wicket and you give him the Council password.

He answers, password is correct, when you give the countersign.

Worthy Commander. The Herald will seat the brother.

CLOSING.

Worthy Commander. Brother Secretary, what are the receipts, and from whom received?

[Secretary reports.]

Worthy Commander. Sir Knights, we are about to leave this sacred retreat consecrated to friendship and fraternity, to mingle again with the world. Amidst its cares and its duties, forget not your vows. Be faithful and diligent, and may the Great Commander delight to dwell with and bless you.

Sing our parting song.

ODE.

AIR—"The Watcher."

Our Council now is ended,
And duty calls away—
Our love and friendship blended,
Turns darkness into day—

The knight who wears our armor,
Ne'er dreads the coward foe.
He's proof against the charmer;
Where duty calls he'll go.

Where'er the conflict rages,
There will the knight be found;
When right with wrong engages,
His clarion notes will sound.

Though thick the blows may rattle
Against the shield of truth,
Still for the right he'll battle,
For beauty, age and youth.

Worthy Commander. The Chaplain will invoke a parting blessing.

CLOSING PRAYER.

Chaplain. O, God! our Creator, Preserver and Benefactor, unto whom all hearts are open, all desires known. We heartily thank thee for the fraternal communion which we have this evening enjoyed. Pardon all thine Holy Eye has seen amiss in us.

Bless our humble labors in promoting the cause of sobriety and virtue. Smile upon our institution and make it an instrument of great good.

Dismiss us with thy blessing. Sustain us when tried and tempted. Guide us evermore by thy divine presence, and finally re-unite us at thy right hand, in that world of light and life where thou forever reignest. Amen.

Council respond, So mote it be.

Worthy Commander. Attend to the signs, as on opening.

Sir Herald, you will now declare this Council closed until our next meeting.

Herald. By order of the Worthy Commander I declare this Council closed until ——— at — o'clock.

CONSTITUTION.

ARTICLE I.—MEMBERSHIP.

Degree members in good standing in a subordinate lodge, in possession of the quarterly password, over seventeen years of age, who have held office in a subordinate lodge, and have been members for one year, are eligible to membership in the Council. By a unanimous vote, the two latter requirements may be waived.

ART. II.—DUES.

The initiation fee shall not be less than twenty-five cents, which shall be set apart as a fund for procuring the *Good Templar* for the use of the members of the Council. Assessments to meet incidental expenses may be made on male members, by vote of the Council.

ART. III.—OFFICERS.

The officers of the Council shall be Worthy Commander, Past Worthy Commander, Senior Warden, Junior Warden, Chaplain, Herald, Secretary, who shall be *ex-officio* Treasurer, Sentinel and Guard. These officers shall be elected on the first meeting in March and September, and shall hold their offices for six months or until others are duly elected.

ART. IV.—MEETINGS.

This Council shall meet at least once in each month; but may meet on its own adjournment or on call of the Worthy Commander.

ART. V.—PASSWORDS.

No person shall be allowed to sit in Council unless in possession of the quarterly and term password, and suspension or expulsion in a subordinate lodge shall disqualify a member from a seat in the Council.

ART. VI.—PROPOSITIONS.

Under the head of Propositions, the Secretary shall read applications for membership, which shall be referred to a committee of three appointed by the Chair, who shall report at the next meeting of the Council, but the committee may by a vote of three-fourths of the members present, be instructed to vote forthwith, which vote shall be equivalent to a dispensation, and the Council may proceed to ballot and initiation, the same meeting. If no more than one black ballot is cast, the candidate shall be declared elected. Should there be two black balls, the Worthy Commander shall without remark order a second ballot, and if, with the same result, he shall order the case postponed till the next regular meeting. If the same result be found at the regular meeting, the candidate shall be declared rejected. *Three* black balls shall always reject.

[*To be Continued.*]

OUR MAIL.

Elvin Jones, Lenawee, Mich., writes:

"The lectures that we had in Adrian woke the people up there. There is nothing but Masonry talked of there now."

Hugh Nash, Monmouth, Ill., writes:

"We expect soon to have a debate on secret societies at our school house."

Daniel Leggett, Allegan, Mich., writes:

"Allegan is a hot house of secretism, from Masonry, the old handmaid, down. I live six miles from Allegan. There are seven churches there. I have never yet been able to get one to have a public lecture in."

Hiram Whitney, Plano, Ill., sends the *Cynosure* to a lusty, stout man who is very weak in the back on the subject of Anti-masonry. He writes:

"O that the good Lord would wake him up to a sense of his duty and responsibility."

Josiah Shaw, Eau Claire, Wis., writes:

"The whole city is given up to idolatry. Hardly a man but what belongs to one or more of the lodges; and recently we were greeted by over 200 of the most noble grands from all parts of the State, tarrying with us four days. We need thorough work here and think we shall get it some day, and are praying the Lord to hasten the time and that he will sustain all our *Cynosure* laborers with health and prosperity."

Sanford Ward, Adams, N. Y., writes:

"I am connected with the Baptist church, but do not commune with them, for we are commanded to 'withdraw from every brother that walketh disorderly, and not after the tradition he received of us.' The great apostle probably referred here to the sin of idleness which was considered a vice. And if we are commanded to withdraw from communion on account of one sin, why not for every sin. The churches here have held meetings every evening for two weeks without any marked interest. I cannot see how God can consistently work by his Spirit in a church that is so mixed up with the world as the church here is. Many of the leading members and some of the deacons are Masons. I am eighty-seven years old. I enlisted against Masonry in 1826, and have always stood in the front ranks. With the help of God I shall stand until he shall call me home. The Bible has always been my guide, the Holy Spirit my instructor. My heart and soul are in sympathy with this great work. My prayer is that the kingdom of darkness may be overthrown and Christ's kingdom built up."

Wm. O. Bancroft, Harpersville, N. Y., sends Mrs. Marsh's renewal, and writes:

"Mrs. Marsh, who is nearly eighty years old, but able to walk the streets yet, wishes to say that she is a well-wisher to the cause of breaking down the stronghold of Satan, and hopes that prosperity and blessing may attend you."

S. A. Reynolds, Waverly, Pa., writes:

"I am still a strong anti-secret man, and expect to battle for the right as long as I live."

Josiah Divoll, East Topsham, Vt., writes:

"Our little town is deep in debt, and worse than that many of our citizens love the filthy weed called tobacco. And that, you know, must be paid for. It was estimated five years ago that there was between four and five thousand dollars' worth of the filthy stuff sold in our little town in one year. I hope all editors will do all they can to rid our land from this curse. It would be a great blessing to the community at large, and perhaps extend the circulation of their papers. Would it not be wise for government to take measures to stop the manufacture and sale of tobacco as well as of strong drink?"

We think it would.

A. J. Cook, Lime Springs, Ia., writes:

"I feel the importance of extending the circulation of the *Cynosure*, and shall always do all I can for the reform."

Mrs. Eliza Bradbury, Owego, N. Y., writes:

"There seems to be great blindness upon the people generally in regard to the vast importance of this work. I am praying daily for your prosperity."

Jesse Stubbs, Vermillion, Ill., writes:

"It is with the greatest pleasure that I read of the success of our reform in other localities. It is at a standstill at this place."

The Christian Cynosure.

CHICAGO, THURSDAY, FEB. 20, 1879.

THE MASONIC PRESS.—We call special attention to our extracts and notices from the *Voice of Masonry* this week. The lodge no more relies on argument than other vices do, but the paper of this city is entitled to our candor and commiseration. Many of the writers are evidently believers in Christ. Like Aaron they worship other gods, attempting to reconcile the false worships with the true; and, like him, are sad at the disgraceful failure which begins to loom up before them. Their best writers condemn French atheistic Masonry; call for reform; and are sad as a lodge of sorrow.

REV. GEO. THOMPSON.—This gentleman, whose letter appears on another page, was one of the three who were imprisoned in the Missouri Penitentiary for assisting slaves on their way to Canada when the United States was a slave country. Mr. Burr, another of the trio, lies buried in the Campus of Wheaton College, and his monument, when the spring flowers come out, is decorated by the students with wreaths, and his memory kept "green in our souls." I wish Mr. Thompson would send us some notice of the other member of the trio, Mr. Work. Perhaps Mr. Thompson would give a commemorative discourse of the three worthies on Sabbath evening preceding commencement at Wheaton in the College chapel to keep the fires burning which have forged out our national liberties. I make the suggestion to "all whom it may concern."

IT IS ALL IN THE BIBLE.—The great danger of lecturers against secret societies is that they go on their own ground to fight them, and fight with their own weapons. When Mr. Ronayne, as he did most convincingly in Carpenter Hall, Feb. 12th, evening, shows from Masonic authorities that Freemasonry is simply a modern rehash of old idolatries and opposition worships; impenitent men and even intelligent Christians, see little harm in all that. "The sun is a glorious object" say they; and "no man by searching can find out God;" so sun-worship, if the man knows no better, may be a very good thing. Such is the feeling of multitudes of tolerably fair-minded men. Whereas, a Hebrew prophet, when he met one of these worships, made language groan to express his horror and detestation of it, as an attempt to cut loose this globe from its God, and lose its inhabitants eternally among devils' baubles mistaken for religions. Amid his country's desolations, the patriot prophet cried: "When ye shall say, Wherefore doeth the Lord our God all these things unto us? then shalt thou answer them, Like as ye have forsaken me and served strange gods in your land; so shall ye serve strangers in a land that is not yours." Every jackall that howls over the wastes of Palestine to-day proclaims the truth of Jeremiah's utterance above; and when the saint-gods of popery, and the tool-gods and sun-worship of the lodge have so weaned the United States from God that one religion is as good as another to our people, this land will just as surely be desolate as are Judea's hills. What can Americans do, when they know not or cannot agree what to swear a witness by, or what is truth, or religion? A cage of hyenas could keep up a nation as well as they. Without Christ *we can do nothing*. Moreover, all through the Bible, full length portraits of Masonry and its lodges are given. Take this example: "For among my people are found wicked men; they lay wait, as he that setteth snares; they set a trap; they catch men." (Jer. 5:26.) An old Scotch Presbyterian minister used to call the lodges "man-traps of Satan;" and so they are. And they can only be broken by Christ who is mightier than Satan; stronger than the "*strong man armed.*"

THE CHARACTER OF THE CYNOSURE.

We have letters often which treat of the *Cynosure*, extracts from which go into "Our Mail." We have just received two which deserve special notice. One good brother was some thirty years ago chief founder of an "Oberlin church" in Ohio, as Oberlin was then. After Mr. Finney and Mr. Morgan carried resolutions against the lodge in the First Church at Oberlin, this brother offered the same for adoption in his church; but in a membership of two hundred and eighty he could not get a second to Mr. Finney's resolution! So there was neither discussion nor vote, and yet this dear friend thinks, though he likes the *Cynosure* and will not give it up, that perhaps he could get subscribers for it if I would be more mild and gentle; he thinks that those who would not even second Mr. Finney's resolution would possibly take the *Cynosure* and aid the reform. We think this brother entirely mistaken.

I give below an extract from a letter by the same mail, from Alexander Small, Esq., of Aurora, who has steadily paid above $100 a year through all the hard times in support of the First Congregational church of that city. I should not venture to print the extract without the writer's leave, but that Mr. Small is a clear-thinking, careful and charitable man, who writes nothing which he would hesitate to say to the world. He says:

"I take no religious paper but the *Cynosure*. I think it one of the best papers that I take. And the reason why I take it is, its bold and independent course on all questions.

"The religious papers of the day, most of them, are like many of the ministers, much afraid they will say something which will hurt some one; very careful to keep with the current. I wish we had more such papers as the *Cynosure* and more ministers who had the courage to preach against the evils of the times."

We confess that Mr. Small's testimony, and that of a multitude of calm, upright people who have no earthly motive to bias their judgment, soothes and strengthens us in the task which God has assigned us, and like Bunyan's Pilgrim we see the "Delectable mountains" ahead of us.

"PARASITE DEGREES."

The *Voice of Masonry* for the month of February comes to us on time, with its usual fair exterior, and neat execution. The more we read the writers who fill this monthly, the more we are forcibly reminded of the Scripture: "In whom the god of this world hath blinded the mind of them that believe not."

The aged Cornelius Moore, an able writer and former editor of the *Masonic Review*, under the above caption, pleads pathetically for the abandonment of all of Masonry but "Its three degrees with the Royal Arch as its completion." He says: "More than twenty years ago I urged, in the *Review*, this very course; but I was 'ahead of the times,' and could get no favorable response from any one. *Now* my suggestion finds advocates everywhere." He brands all the additions as "Parasite Degrees," and says: "The Grand Lodge of England, the mother Grand Lodge of the world, declared, many years ago, that ancient Masonry consists of three degrees only, including the Royal Arch," and asks: "Was that Grand Lodge good authority?" He then adds, with grief and bitterness which he takes no pains to conceal, that one Barker, forty or fifty years ago, "suddenly" came with pretended authority from some dignitary in Baltimore, to confer the degrees of Royal and Select Master. He condescended to confer these degrees at $5 00 per head, and he did *a large business.*" Barker then proceeded to establish councils in two other towns in Ohio, "and," Mr. Moore adds, "three councils thus organized in Ohio, met together and organized a Grand Council for the State." Mr. Moore speaks of Barker's "converts" as his "dupes," and says that the Ohio Grand Council, thus organized by Barker's "dupes," is, he thinks, "the senior body of that kind in the United States; and the parent of the degrees in other States." And the writer repeats with emphasis, "These council degrees were an innovation," and proceeds to demand their annihilation.

Now if Mr. Cornelius Moore, long Masonic editor, with Masonic titles, and now an aged man, older than myself, and nearer perhaps to eternity, shall receive and read this writing, I respectfully beg his attention to the following remarks on his article on the "Parasite Degrees:"

1st. My dear aged friend, the Royal Arch degree is precisely as much an "innovation" as the council degrees first given to Barker's "dupes" in Cincinnati, Ohio, since, you very well know, it was not invented and added till many years after the birth of Speculative Masonry in 1717; Oliver says, "about the middle of the 18th century." If Barker swindled, the Royal Arch degree is "a swindling innovation" also.

2d. By the same rule of judging, the three blue lodge degrees of 1717, were a swindle upon the lodges of operative Masons which existed before that date.

3d. As the "council degrees" all over the United States control, overtop, and rule the original three with the Royal Arch added, by your own showing the system of Masonry in this country is controlled by "Parasite Degrees" only forty or fifty years old, first given to Barker's "dupes" at "$5.00 per head" in Cinnati, Ohio.

Suffer me, dear sir, to entreat you, before you go to meet that Saviour who spake nothing in secret, to flee from that accursed system of imposture which your candor and reason condemn in the *Voice of Masonry*, for February, 1879.

FLAT CONTRADICTIONS.

Daniel Webster said, "Every truth in the universe is consistent with every other truth." But error is self-conflicting: and Freemasonry is little else than a mass of contradictions. We give here two specimens:

"Masonry is a body whose essence is love; whose existence is the exercise of universal charity; whose religion is without sect; whose patriotism is without party; whose creed is the Bible; whose aim is the establishment of peace on earth and good will toward mankind; *whose embodiment is liberty, and whose only enemy is* DESPOTISM.—*Grand Orator Gilfry, Grand Lodge, Oregon.*

CONTRADICTION.—"The governernment of Grand Lodges is, therefore, completely DESPOTIC. While a Grand Lodge exists, its edicts must be respected and obeyed *without examination* by its subordinate lodges. * * * And to its decrees *unlimited obedience must be paid* by every lodge and every Mason within its control."—*Mackey's Lexicon, Art. Grand Lodges.*

"The Holy Bible, 'the rule and guide of faith,' has been declaimed against as being immoral and wanting in Divine authenticity, yet Masonry and the Bible have triumphed over every foe," etc., etc. And the same Grand Orator says in the preceding quotation, "whose creed is the Bible;" and this is published as Masonic doctrine in the *Voice of Masonry*, Feb. 1879, pp. 108–110.

CONTRADICTION. — "Blue Lodge Masonry has nothing whatever to do with the Bible. It is not founded on the Bible; if it was it would not be Masonry; it would be something else."—*Chase's Digest of Masonic Law, 12th Ed. 1877, p. 208.*

It were easy to fill a small volume with similar contradictions. The authorities given above are fresh, current, Masonic literature, and the contradictions are not trivial but fundamental to man for time and eternity, in government and religion. And they stamp the system as identical with that of which the Bible says, "Thou hast a whore's forehead." Jer. 3:3. "Neither could they blush." Jer. 6:15.

RESIDENCES IN WHEATON.

In common with the great majority of cities, towns and villages, Wheaton felt the universal shrinkage of property and prices as thousands and tens of thousands of people have moved West and turned their faces to farming. If there are parents who read the *Cynosure* who wish to buy a small or large town property, and let their children or tenants run their farms; or if there are parents who wish to educate their children and have them under the wings of their mothers—the best of all possible wings—I know of no place in the whole country where prettier residences or more advantages can be bought with less money than at Wheaton.

The College, though not a machine which can turn bad or neglected children into angels in a single term, is yet (though I am its President) a charming institution, with a capable, conscientious and devoted faculty, and a rare set of students both male and female. As now situated, no college in the country gives better promise of permanency and enlargement in the future. The near proximity of Chicago, affords an outlet for surplus labor, energy and produce of every kind. Every spare chicken, calf or shoat about a place, can be sold for cash in the yard where it stands, at some price; and milk and fruit, and whatever men use from the farm or garden travels daily to the city. I would answer letters from persons *who are opposed to the lodge*, who may be interested in this writing.

GOOD TEMPLARISM ILSUSTRATED. —The exposition of Good Templarism which has been running through the columns of the *Cynosure* the past two months will be published in pamphlet form during the month of March.

Price of single copy, postpaid, 25 cts.
" per dozen. " $ 2 00
" per hundred by express, charges not paid, 10 00

—The *Christian Statesman* says, "The National Reform Association has ordered the *Christian Statesman* to be sent for the present year to one hundred and thirty-three reading rooms of the Young Men's Christian Associations, and to one hundred and fifty colleges and fifty theological seminaries, during the remainder of their current terms." It would not be a misuse of $500 for some friend to apply it in sending the *Cynosure* abroad in the same way.

—Bro. J. P. Stoddard started Monday evening for Michigan and the East. Urgent business called him to New Jersey and New York, but he expects to return to Adrian by Saturday and give his best aid aid to the brethren in the State Convention. He also expects to attend the Ohio State meeting at Utica, Licking county, on the week following, and may be gone from his headquarters until April.

—Since we last went to press th treasurer of Wheaton College has received in cash $400 and a notice of a gift of $1,150 more. The latter is from N. W. Myers, an aged but sterling friend of reform. In the same letter he designates the same amount for the publishing interests of the National Christian Association.

—In the article by Isaac Preston on President Blanchard, reprinted from the Chicago *Times* last week, an introductory note was omitted, in which Father Preston states that the article was written for the religious press and was offered to the *Advance*, but refused. On this refusal, the writer, believing that justice demanded that the public should know his views, took the article to the *Times*. It is good evidence of the truth of the opinions expressed, that men who have been hostile to the *Cynosure* and its editor are uneasy because of the publication.

—The Chicago Christian Association was addressed at its last regular monthly meeting by Past Master Edmond Ronayne, on the subject Freemasonry an Idolatrous Worship. The address was listened to with interest by an audience of about one hundred people. The heathenish character of Masonry was clearly set forth in a light which would lead patriots and Christians to shun it and seek its overthrow. A collection was taken up. President Blanchard followed with a few forcible remarks and the meeting adjourned till the second Tuesday in March.

—The *Christian Instructor*, our Chicago U. P. neighbor, notices the remark of a Masonic preacher reported by one of our correspondents, to the effect that the lodge was indifferent to opposition conducted on general principles as by the *United Presbyterian* of Pittsburgh, and offers its aid if the *Cynosure* is to be disciplined. Perchance if that were attempted, Bro. McCoy would find us in some very important particulars more United Presbyterian than the *Instructor* itself. The Freemason mentioned was speaking mainly for effect and not for truth's sake, for the lodge dislikes the calm criticisms of Dr. Kerr as much as it is a pleasure to us to read and reprint them. Only we are constrained to believe that if that was all the opposition it had, the Christian church would ere long become a Masonic bedlam, as truly as was the old temple under Manasseh "who built altars in the house of the Lord" to Baal. We believe God would be pleased if both the *United Presbyterian* and the *Instructor* would "cry aloud and spare not" so long as this same Baal worship threatens to supersed the worship of the true God in our own communities.

—John Motter, Lyons, Kansas, writes: "We must have the 10,000. In faith we can ask God to help and expect the blessing. Oh for a looking up to Him, brethren!"

THE ILLINOIS LECTURE WORK.

I have recently met and conferred with Bro. Browne respecting his work as State Agent for Illinois. His work has hitherto been mainly in the western part of the State, as the way opened and Providence seemed to indicate that his services were needed in Whiteside county. He desires to extend his labors to such parts of the State as are open or may be opened for the introduction of the anti-secrecy reform. Friends should bear it in mind that Bro. Browne is a young man in the prime of life and both capable and willing to speak fifteen times each week during the lecture season, if properly aided in arranging his programme. The way to get at this thing properly, so far as friends are concerned, is for each one who wants lectures in his locality as soon as he reads this to put his paper down and take up his pen and write a card or letter to Elder J. F. Browne, Morrison, Illinois, making his wants known, and he will receive a prompt reply. In this way you can greatly aid in the work, encourage your lecturer, lighten his burdens and strengthen his heart. Lecturers as well as pastors need the co-operation of their constituency and many a good man has been lost to the Gospel ministry for the want of it. Brethren in Illinois, let your lecturer understand that he has a *live* constituency who will work and keep their leader at work, and results will very soon justify your course.

J. P. STODDARD.

Chicago, Feb. 15, 1879.

—The *Cynosure* is doing a good work in the publication of a "Full Illustrated Exposition of the Order of Good Templars." It will be issued in book form, and should have a large sale. All secret orders should be so fully exposed that they cannot truthfully be called secret. If they are wrong, let in the light; if right, let out the light. In either case society will be the gainer.—*Free Methodist.*

10,000 SUBSCRIBERS.—*Read the sixteenth page.*

THE MICHIGAN CONVENTION.

DEAR K. — Please say to our friends, and say it with an emphasis, that the Michigan State meeting opposed to secret societies will meet in Adrian, Lenawee county, February, 25th, 26th and 27th. Tuesday evening will be occupied by Bro. Ronayne in conferring the first degree of Freemasonry. Wednesday at 9:30 A. M. prayer and conference meeting for an hour. Then business, and there's much of it. Come to work! Second degree conferred at night. Thursday will be as former days, a day of labor. In the evening the sublime degree of Master Mason will be conferred in true Masonic style by Past Master Ronayne.

There will be an admission fee of 10 cents on the last night. We have secured the Opera House at a cost of sixty dollars, and other expenses will amount to near a hundred dollars more. Let local societies and friends in different parts of the State immediately elect delegates to Adrian meeting and send by them money to help forward this work. We have free entertainment for fifty, and think as people see that our meeting is a certainty, they will give homes to all.

Let all who believe in effectual, fervent prayer remember our coming gathering at their devotions. Ask God to give success. Yours in earnest, E. MATHEWS, Sec.

Brooklyn, Jackson Co., Mich., Box 36.

The editor of *Harper's Weekly*, who is no mean authority in the political world, says that the two great political parties at present mainly represent traditions. "The Republican party is unquestionably very strong; but there is not one question upon which there are not many Democrats in cordial accord with it, while there are most inconsistent opinions held within its own pale. The same thing is no less true of the Democratic party. Both parties maintain themselves by refusing to have a positive policy, and by clinging to their traditions." Personal politics have assumed great prominence, in view of the negative state of the parties. There is a call and room for new issues, and they must come to the surface. The only real questions for parties are those involving moral principles. Money-questions are not strong enough to divide men into real opponents. Names as grounds of opposition cannot last very long. That is all we have now. The temperance question, which concerns the real welfare of the people, is able to make parties. This will be settled, and then others which are now peeping over the horizon will enter the field of view and rise quickly to the zenith. The little day of personal politics, as now seen, will soon sink into night, party names will lose their magic, and real issues now rumbling with terrible meaning will soon fill the heavens. Let us not have deceitful peace.—*Telescope.*

10,000 SUBSCRIBERS.—*Fulfill all pledges before March first at* $1.50.

Home Circle.

SUPPLICATION.

Light of the world when gloomy fears oppress,
  When darkness shrouds us here.
Shine, and the desolate with comfort bless,
  The sad in spirit cheer.
Break through the clouds, thy smile on earth shall be
  As heaven on earth begun—
Arise, thy beams of mercy let us see,
  O God, our sun!

Fort of defence, whereto in ages past
  Thy saints for safety fled,
Be thou a shelter from the stormy blast,
  From snares around us spread.
Be still a refuge for the weary feet
  Of this, thy praying flock;
Be unto us a shadow from the heat,
  O God, our Rock!

—Jean Ingelow.

"MARTHY."

"Marthy! Marthy!"

It was a peevish, querulous tone. Martha Faxon was crying—her head on the little table by which she sat, her miserable tears falling on the coarse gingham apron she was making for brother Bob.

"Marthy! Marthy! Mar-*thy!*"

"What do you want?" was called back crossly.

"Come right down and peel the pertaters. My hands are in the dough. And you'll have to see to Tony. He'll get into some mischief if he's left in the wood-shed."

Martha went down to the kitchen. Potatoes and Tony were duly attended to, the latter being severely tied into a high chair in the midst of a vigorous remonstrance.

"You might as well make the starch in that tin dish, Martha. Your father must have a collar to wear to town-meetin' to-night, and them currants hain't been picked over, and if you could just stir up some of that mountain cake for tea, and"—

"Oh, mother! mother!"

The words came in a great sob. Her mother, rubbing the dough off her hands, looked up in surprise. Even Tony, who had succeeded in emptying a pitcher of milk over himself, gave his undivided attention for half a minute to his big sister.

An instant later Martha disappeared, banging the buttery door behind her, and in its tin-pan solitude was doing her best to keep down another flood of tears.

"Where's Martha?" It was a very sweet voice this time that asked for the girl. Miss Livermore, the minister's daughter, had "just run in," as she often did, to have a little chat with worried Mrs. Faxon, who afforded a constant illustration of the fact that "women's work is never done"—at least some women's. This time she had come to invite Martha for a ride in the little phaeton that waited at the door. The mountain cake was indefinitely postponed, and the two set off together.

"You look tired, Martha," was Miss Livermore's remark after they had gone in silence for a little way. She made no comment on the tear-stained cheeks, and Martha believed she had scrubbed away all traces of her "crying spell."

"Yes, I am tired," she replied, her lip even then quivering a little. "I wonder if there's never to be any way out of it."

"Then it's the same old story, is it?" Miss Livermore looked with keen interest at the gloomy face.

"Yes, only worse. It seems to me sometimes as if I could not stand it any longer. I wish Uncle Crosby had kept his money instead of spending it to unfit me for everything—that is everything I can have here."

"He did not mean to do that, of course."

"Oh, I know it, Miss Livermore, and I am ungrateful, I suppose; but if you only knew what a hideous change it is to come from Orient Seminary and the society of that beautiful town into this desolate little village and our poky old farmhouse where there's nothing but cooking, dirty dishes, washing days, and —and—mother and father don't care anything about books"—she did not refer to the sore trial of their ungrammatical speech—"and I'm just discouraged."

She was sobbing again in good earnest. Miss Livermore waited until she grew quieter, and then asked, "Has anything new happened, Martha?"

"No—only—that is I had a letter from Chrissy Paine this morning. She is going to Europe this fall to stay two years and study the languages. She wrote me that May Baxter had been offered a position in the Museum of Natural History in Philadelphia; she always wanted just that sort of work. All the girls are doing something—all my class—except me."

"You told me once you didn't care for the languages."

"No. I don't, very much."

"Nor geology, nor zoology,"—

"No. I have no particular liking for any of those branches."

"Then I would not be unhappy because I was not going to study one or work in the others."

"O, Miss Livermore, you know its not that! And I can't teach either. I broke down miserably enough when I tried it last spring. It is because—well, because I don't seem to fit anywhere, or be wanted anywhere, or find anything to do."

"Anything to do!" repeated Miss Livermore.

"Well, anything I want to do—anything that is of any use, you know."

Miss Livermore made no response. She had her own views of the case, but this was not the "convenient season" for speaking of them. She had never yet succeeded in making much impression on the discontented girl; seventeen and thirty-seven see things with such different eyes!

"What would you like to do, Martha?" she asked instead, "if you could have your choice, I mean?"

The answer came hesitatingly.

"You will laugh at me, but if you only knew how I have longed to go down South—to go with the nurses and help take care of the yellow fever patients. That would be something worth while—and I think I could do it," she added after a little pause."

"Do you mean that you have a special gift in that line of work?"

"No, nothing 'special;' but the nurses are all told what to do; they have experienced people to direct them, of course. I'm not afraid of the fever, and"—in a more excited tone—"it wouldn't be a bit worse to die in Memphis than to live in Brownville—there! You see how wicked I am, and she laughed hysterically.

Miss Livermore was busily thinking.

"There is a poor sewing-woman," she said at last, "living with an infirm mother in one of the little cottages down there,"—she pointed with the whip—"who is sick with gastric fever, brought on by overwork and insufficient food. I have been wondering what could be done for them, for the mother is too lame to walk about. Now, if you could begin there, just to find out what talent you have for taking care of sick people—right here in Brownville—don't you think it would be a wise sort of preparation for a Southern campaign—wiser than to go so far from home?"

Martha was silent: the prospect did not seem attractive. She began dimly to realize that her desire to escape from Brownville was almost as strong as her ambition to be of some use in the world.

"I suppose I might try it," she said at last reluctantly, "if father and mother are willing." And so it came about that within a day after this talk Martha Faxon was installed as nurse in the poor little tumble-down cottage. Miss Livermore's few private words to the girl's parents were sufficient to obtain their consent.

Poor Martha! She would have been glad to listen even to the obnoxious pronunciation of her own name, to hear it again from familiar lips. "Gastric fever was no joke," the doctor said, and Martha quite agreed with him. In fact she found no suggestion of a joke anywhere. It was all the hardest work of her whole life. The poor woman was very sick, her mother quite helpless, and Martha struggled to do her self-imposed duty by both of them. It was cooking, washing, and dirty dishes over again with the added items of sick-room care; worse than Bob's dirty face or Ned's torn apron, she was obliged to confess. Nothing was handy in the cottage; it was even worse than the "poky farmhouse" kitchen. And oh, how sleepy she was, and how she longed for liberty! She held out for nearly two weeks, then the physical failed her. Her will was strong, else she would have broken down before—unaccustomed as she was to the work. Dr. Biden took her home in his buggy, got another nurse in her place, and gave her a little of his care for several days.

It was on one of these that Miss Livermore called again. She had been absent in the city while Martha was serving her severe apprenticeship.

"I did more hard thinking in that sick room nights, than I ever did before in all my life," the young girl was saying, "and I've made up my mind to stop longing to be something that I can't, and try to do something that I can. 'Tisn't very much and 'tisn't very interesting, but I can do it."

But the tremulous voice told that the prospect looked as dark as ever.

"I've never had a happy or contented week since I left school," she went on. "Now I'll try and fish a little comfort out of the iron pot or wring it out of the dish-cloth. I won't wince, either, when folks call me 'Marthy.'"

She put her head and her heart, as well as her hands, into the work. It was surprising to see the difference it made! It was "brains applied to bread, broom and buttons," she said, that showed her what a field for usefulness had been waiting for her, "all the time that I've been looking over the fences into other folks' lots."

Mrs. Faxon's face already began to look as if some of the wrinkles were ironed out of it, and the minister and his daughter dined with them one day.

"Uncle Crosby didn't 'unfit' me after all," Martha said to her friend as she bade her good-by that night. "I'm teaching Bob and Ned two hours a day. It's real fun, they learn so fast. And Dr. Belden is helping me get up that reading club we talked about, and do you know this has been the very happiest time of all my life."—*Christian Intelligencer.*

SCEPTICISM IN JAPAN.

A Japanese correspondent of the Scotch *Free Church Record* writes: "There are now scattered over all the parts of Japan, schools and academies and even colleges, where both general and professional education is given. But do they promise anything to the real interests of Japan? What is, for instance, the character of that 'Imperial University,' as they love to call the chief of them all? Let me speak to you freely. I have been in that institution for two years, and speak only what I have seen with my own eyes or heard with my own ears. Here are gathered, under the government's patronage, some eight hundred students, sons of the rich, the high and the powerful of Japan. It has about twenty-five foreign professors, and gives education in medicine, chemistry, law, engineering, literature and natural history. But the students learn other things. They learn to smoke tobacco, to drink intoxicating liquors, and to do

even worse things; and so they learn to despise all moral and religious precepts.

"It is the student's unhappy lot to be educated in all the arts of an intellectual man without morality and without religion. In a library of thirty-five thousand volumes, I could not find a single copy of the Scriptures; and Draper's 'Conflict between Science and Religion,' is used as a regular textbook. Indeed, Japanese Confucianism is so nearly allied with the modern scepticism, that those portions of the samurai who are now ruling Japan, and who are intelligent enough to read a page of Mill or Spencer, are fast becoming sceptics, and are ready to go any length in that direction. Yes, Mills and Spencers, Darwins and Comtes, are going to make more trouble in Japan than the nebulous mythology of Sintoism, or the shadowy superstition of Buddhism. How are we to oppose them? How are we to protect the rising generation from their poisonous shafts? There is at present no hope in those educational institution under the government's absolute control. The reforming remedy must come from without. Christians have to establish an educational institution where Christian spirit is thoroughly developed, and where a scientific education could be given, of as good and as high a character as any 'Tokio University' gives."

Childrens' Corner.

THE CHILDREN'S HOUR.

Between the dark and the daylight,
When night is beginning to lower,
Comes a pause in the day's occupations
That is known as the children's hour.

I hear in the chamber above me
The patter of little feet,
The sound of a door that is opened,
And voices soft and sweet.

From my study I see in the lamplight,
Descending the broad hall stair,
Brave Alice and laughing Allegra,
And Edith with golden hair.

A whisper and then a silence;
Yet I know by their merry eyes
They are plotting and planning together.
To take me by surprise.

A sudden rush from the stairway,
A sudden raid from the hall,
By three doors left unguarded
They enter my castle wall.

They climb up into my turret,
O'er the arms and back of my chair;
If I try to escape, they surround me:
They seem to be everywhere.

They almost devour me with kisses,
Their arms about me entwine,
Till I think of the Bishop of Bingen
In his Mouse-Tower on the Rhine.

Do you think, O blue-eyed banditti,
Because you have scaled the wall,
Such an old mustache as I am
Is not a match for you all?

I have you fast in my fortress,
And will not let you depart,
But put you into the dungeon
In the round-tower of my heart.

And there will I keep you forever,
Yes, forever, and a day,
Till the walls shall crumble to ruin,
And moulder in dust away.

—H. W. Longfellow.

THE STORY for our little folks which will begin in the first number for March, is of the best that could have been selected. It will be worth ten times the price of the paper to have children interested in such literature, and more than a mine of silver and gold to have them love and practice the precepts which are taught in "The Fisherman's Daughters." Little friends, be sure that your father renews his subscription so that you may not fail to read this narrative of English life; and get all your young friends interested, so that they will want the *Cynosure* also.

THE AFRICAN BOY, KONG.

On the north bank of the Yaltucher river, about two miles from its mouth, in the midst of the thick bush, is the little village of Mosam. There are snakes and leopards in that bush, and when the little boys and girls from the village go there in search of wild fruit, they have to keep a sharp lookout that they are not bitten by the snakes.

It was in this village that the hero of this story was born, about the year 1866. I say about, because the people do not keep dates there as we do here; but when they want to know how old a child is they count on their fingers how many farms they have made since the child was born.

Well, the boy was born, and they called him Kong, because that was his name. It is the custom in that country to call every first boy that name, and every first girl is called Bwoy. Kong looked and acted like all other African boys, as far as I know. Whenever and wherever his mother went, to the farm or to the other villages, Kong went, for he was tied to his mother's back, this being the custom of the country.

One day when little Kong was large enough to run about and get into mischief, his father took him to the Purrow-bush and gave him to the Purrow-devil. Now, the Purrow-devil is not that cloven-footed evil spirit that you children dread so much, but a man, one of the chief officers of the society. He took little Kong and annointed him all over with oil, and rubbed him with what they call "lacah," a kind of white clay, and he said that his name must be Contam. He now returned to his mother with his new name.

Shortly after this, Kong's parents heard that some missionaries had come to Shengay, about one day's walk from their place. These missionaries were from America, and had come to teach children to read books and to *sabba* (know) God. The parents thought they would like little Kong, or Contam, to learn to read books and to know God, for you must know that they were both heathen at this time, and knew nothing about God. The mother had visited Shengay and attended the meetings held by the missionaries, so she urged that little Kong, or Contam, should be given to the missionaries altogether. The father brought him and gave him to them, and, knowing that missionaries are not Purrow-men, he supposed that a Purrow name would not do, so he asked the king's son what name he must call the boy, and it was agreed that he be called David Cassamboe, as the father's name was Cassamboe.

Little David commenced at once to attend school, and learned very fast to speak English and to read. After he had got so he could read in the Bible he attended the boys' Bible class, taught by Thomas Caulker, Tuesday nights. On our way home from the class one night, in answer to my question as to what their lesson was about, he said they "been read 'bout where dem people keep meetin' dey get one gate name Beautiful, an' dem carry one man what no hable for walker, an' lay him dere to beg dem people for copper. (They call all money copper.) An' when Peter an' John want for go in, he say, 'Come, gie me copper, now.' Peter say, 'I no get, but dat ting what I get I go gie you; get up walk, now.' So he begin for walker."
—*Joseph Gomer in The Visitor.*

NO GOOD FROM PASSION.

"Will putting one's self in a passion mend the matter?" said an old man to a boy, who had picked up a stone to throw at a dog. The dog only barked at him in play.

"Yes, it will mend the matter," said the passionate boy, and quickly dashed the stone at the dog.

The animal, thus enraged, sprang at the boy and bit his leg, while the stone bounded against a shop window and broke a pane of glass.

Out ran the shop-keeper, and seized the boy, and made him pay for the broken pane.

He had mended the matter finely, indeed!

Take my word for it, it never did and it never will mend the matter to get in a passion about it. If the thing be hard to bear when you are calm, it will be harder when you are in anger.

If you have met with a loss you will only increase it by losing your temper.

There is something which is very little-minded and silly in giving way to sudden passion. Do set yourself against it with all your heart.

Try, then, to be calm, especially in trifling troubles; and when greater ones come try to bear them bravely.—*Ex.*

Sabbath School.

LESSON IX.—March 2, 1879.—THE PRAYER OF THE PENITENT.

SCRIPTURE.—Psalms 51:1-13.

GOLDEN TEXT.—Wash me thoroughly from mine iniquity, and cleanse me from my sin.—Ps. 51:2.

1 Have mercy upon me, O God,
According to thy lovingkindness:
According unto the multitude of thy tender mercies
Blot out my transgressions.
2 Wash me thoroughly from mine iniquity,
And cleanse me from my sin.
3 For I acknowledge my transgressions:
And my sin is ever before me.
4 Against thee, thee only, have I sinned.
And done this evil in thy sight:
That thou mightest be justified when thou speakest,
And be clear when thou judgest.
5 Behold, I was shapen in iniquity;
And in sin did my mother conceive me.
6 Behold, thou desirest truth in the inward parts:
And in the hidden part thou shalt shalt make me to know wisdom.
7 Purge me with hyssop, and I shall be clean:
Wash me and I shall be whiter than snow.
8 Make me to hear joy and gladness;
That the bones which thou hast broken may rejoice.
9 Hide thy face from my sins,
And blot out all my iniquities.
10 Create in me a clean heart, O God;
And renew a right spirit within me.
11 Cast me not away from thy presence;
And take not thy Holy Spirit from me.
12 Restore unto me the joy of thy salvation;
And uphold me with thy free spirit.
13 Then will I teach transgressors thy ways;
And sinners shall be converted unto thee.

V. 1. Isa. 43:25; Dan. 9:9; Isa. 44:22; Acts 3:19. 2. 1 Cor. 6:11; Heb. 9:14; Rev. 7:14. 3. Ps. 32:5; 1 John 1:9; Prov. 28:13. 4. Luke 15:21; Rom. 3:4; Acts 17:31. 5. John 3:6; Eph. 2:3 6. Jas. 4:8; Ps. 26:2; Luke 11:39 7. Lev. 14:6; Num. 19:18; Tit. 3:5, 6; Rev. 7:14. 8. Mat. 5:6; Ps. 6:2. 9. Isa. 38:17; Mic. 7:18. 10. Ez. 36:25-27; 2 Cor. 5:17. 11. 1 Sam. 16:14; Eph 4:30. 12. Isa. 61:10; Gal. 4:6, 7. 13. Luke 22:32; Jas. 5:19, 20; Mk. 5:19.

[From the Scholar's Hand-Book.]

INTRODUCTORY.

This Psalm was written by David after his great sin, as is indicated in its title. Luther says it "has been used by the church in song and prayer oftener than any other in the Psalter."

TO THE SCHOLAR.

Learn from this Psalm how a true penitent feels in view of sin; and be encouraged to confess to God, and seek his grace, whenever you have done anything wrong.

NOTES.

"Hyssop." This was used to sprinkle the doorposts of the Israelites in Egypt with the blood of the paschal lamb, Ex. 12:22; in the purifying of lepers, Lev. 14:4, 6, 51; in the sin-offering of the red heifer; and in purification from cermonial defilement caused by touching a corpse, etc, Num. 19:6, 18. Hence it is applied, typically, to the purification of the soul from guilt, Ps. 51:7; comp. Heb. 9:13, 14. Some botanists identify the hyssop with the majoram; others with the caper which grows plentifully in Egypt, the Sinaitic desert, and the Holy Land. It has a stem from three to four feet long; glossy green oval leaves; white blossoms; and a fruit in a pod, about the size and shape of a walnut. Still others identify the hyssop with the maru plant

How does this lesson teach us that—

1. Although sins may be great, God's grace is greater?

2. Confession is necessary to forgiveness?

3. Actual sins have their root in a sinful nature?

4. Cleansing must be sought through Christ's atonement?

5. Restored penitents should strive to reclaim others?

[From the S. S. Times Quarterly.]

PROMPTINGS TO FURTHER STUDY.

In what passage does God's promise teach us to forget as well as forgive sin? From what could the blood of sacrifices never purge the conscience? What passages show that the blood that cleansed from sin in David's time was the same as that which now so cleanses? What unfinished thing did the Holy Ghost signify by the sacrifices and ceremonies of the Jewish law? What Bible example is there of a man beginning to teach God's ways immediately upon his conversion? What did Christians once mention as a sign that a former persecutor was truly converted? What other Scripture phrases appear to be equivalent to a "clean heart?"

[From the National Quarterly.]

For the understanding of this Psalm the scholar should read the 11th and 12th chapters of 2 Samuel. In the 11th chapter is recorded David's great sin. Good and great as David was, in this one thing he showed himself to be capable of lust, of hypocrisy, and of murder. This black spot in the life of that wonderfully good man seems to be shown to us in order to caution each one to have no confidence in himself. After one has lived a long life of uprightness, without the Lord's help he is sure to fall. For a time David was not leaning upon the arm of the Lord as he had been wont to do. He was living luxuriously at home when he should have been at the head of his troops. If he had been doing his duty he would not have fallen into temptation. Those who are busy doing what they know to be right,

the devil never approaches. In the 12th chapter is told the story of David's detection and repentance. The prophet went to him and told him a parable which the king thought was a real occurrence. It was about a poor man who had only one little ewe lamb, which grew up with his children, the pet of the household. His rich neighbor, when a traveler came to his house, spared to take of his own large flocks, but took the poor man's lamb, and dressed that, and served it before his guest. Now the poor man was Uriah, whom David had caused to be slain, and the lamb was Uriah's wife, whom David had taken for himself. But he did not know what the parable meant, and grew very indignant that the rich man should have done such mean a thing, and he declared that the man that had done that should surely die. After he had thus condemned himself, Nathan turns upon him with the declaration: "Thou art the man!" and, for the evil that he had done, the sword should never depart from his house, and that his own wives should be taken and given to his neighbor. David then saw the enormity of his sin, and was deeply repentant. He said to Nathan: "I have sinned against the Lord." And Nathan immediately replied: "The Lord hath put away thy sin: thou shalt not die." How quickly a repentant sinner can be forgiven! But though he was forgiven, still he had to suffer the punishments which Nathan had told to him. First, his child died. Next his son Ammon was slain by his brother, and then came the rebellion of Absalom, during which Absalom took the ways of his father as Nathan had predicted, and made them his own. He was forgiven for his sins, but oh how he had to suffer for having done them! He never fully recovered the standing which he lost. The bad results of sin do not cease immediately after it is committed nor even after it is forgiven. No one can tell how long they will follow one. Our lesson tells how thoroughly David repented, and how deeply he abhorred his guilt.

Sound Words.

—Rev. Mr. Talmage is credited by a New York paper as saying in a recent discourse on popular sins: "There are one million men and women in the United States to-day, reading themselves into hell."

—Mr. Whittier, Mr Garrison and Rev. Dr. Peabody wrote to the Massachusetts Teachers' Association, at its last meeting, letters opposing military drill in schools. Mr. Whittier's letter was as follows: "I earnestly hope that the decision of the association may be decidedly against this useless, and to a very large class of the community, highly objectionable feature. We are still suffering from the effects of the development of the war spirit, in the cheapening of human life and the reckless use of deadly weapons. God forbid that we should continue to foster it."

No doubt religion is—let scientists prate as they may—a state necessity, even if we go no further with it. The whole frame of our civil law is built up upon it, as a foundation-stone. You cannot have a court which deserves the name that does not recognize oaths; and what is an oath worth that is not religiously binding? And so the New York *Times* was quite right the other day in charging home upon philosophers the mischief of socialism and communism. It said that they taught the common people not to believe in a Deity who overrules men in this world and will judge them in the next. And their listeners have begun to say: "Well, if there is no such Being, and no future reckoning, then let us get the best of this world, and as fast as we can. Let us care for nothing and nobody, and do our uttermost for our own present convenience and that alone. Property is a fiction, and life a short dream; let us have the best of both, without regard to the (so-called) rights of others." That is philosophy run to seed. And if they who insanely uphold it could but open their eyes, and discover that even the heathen deemed divinities indispensable; if they could go as far as Voltaire, who said (with Romanism before his eyes) that a bad religion was better than none at all; they might at least become as pious as Cicero. And from his standpoint they might by and by rise to a higher one.—*Churchman.*

Religious Intelligence.

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational church, Hamilton, Miss., August 25th, 1878.

Pleasant Ridge Congregational church, Sanford Co., Ala., September, 1878.

New Hope Methodist church, Lowndes Co., Miss., October, 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

First Congregational Church, Leland, Mich.

A Donation—Thanks.

Belmont, Wis., Feb. 10, '79.

Wednesday Feb. 5th was a memorable day at the parsonage at Bashford, Wis. About eleven o'clock A. M., the people of the parish began to gather at the parsonage in wagons, buggies and on horseback, and continued to do so at intervals until 8 o'clock P. M. They came well loaded with oats, wood, beef, pork, butter, sugar, chickens, turkey—with a great variety of cakes, pies, bread, biscuits, etc. Then came a large supply of paper, silver and nickel currency. The above were gifts from loving hearts, to their pastor and wife. They were from all classes and ages, from the little girls and boys of five or six years of age, to the older ladies and gentlemen of fifty or sixty years old.

Mr. Editor, please allow us, through the columns of your paper, to express our heartfelt thanks to all who by their *presence* and *presents* contributed so much to make the occasion so pleasant and profitable to all.

Isaac Bancroft, Pastor.
Mrs. M. B Bancroft.

United Presbyterian.

—A new church was dedicated lately at East Salem, N. Y., Rev. R. J. Cunningham, pastor. The sermon was preached by Rev. T. H. Hanna of Xenia, O. The building is a commodious one and cost complete with manse, over $12,000.

—An effort is to be made by the Xenia presbytery to revive the congregation in Columbus, Ohio.

—D. M. Ure, agent of Monmouth College, has raised $3,000 for that institution in two congregations in Argyle presbytery of New York.

—Lieut. Governor Andrew Shuman of this State is announced as having been invited by the students at Monmouth to give the anniversary address next Commencement. As Mr. Shuman is an eminent Mason he may enlighten them on the principles of the U. P. church.

Free Baptist.

—A very precious revival of religion is in progress at Center Strafford, N. H., in the parish of which Eld. S. C. Kimball is pastor. So extensive a reformation has not been known in the place for many years. More than sixty persons have become new witnesses for the Lord and many more are deeply interested. Elds. Stoddard and Browne have lectured there on Masonry, and the pastor has for four years been subject to much annoyance for his fidelity to truth, but the Lord has made bare his mighty arm for the help of his saints and the confusion of his enemies. Praise his name!

Baptist.

—As a result of the firm stand taken by the Baptist church of Menomonie, Wis., of which Bro. Ames was for twelve years pastor, aided by lectures from brethren Hinman, Stoddard and Ronayne, it is said that infidels of the place openly declare that from the Bible standpoint Freemasonry is totally inconsistent with Christianity. The Temple of Honor could get but 35 members in Menomonie, while at Eau Claire, just east, their lodges gathered in 500 to 600 members. But for the information on secretism they would no doubt have gathered 200 or more.

United Brethren in Christ.

—Bro. Hott of the *Telescope*, is so far recovered as to promise to be at work as usual in a short time.

—A very interesting revival has just closed at Westfield College.

—Rev. N. R. Luce, an earnest Christian and reformer of western New York, proposes to establish an academy and commercial school at Union City, Erie county, Pa., in company with Rev. E. A. Starkey who is soon to graduate at Otterbein University, Westerville, O.

—The Otterbein U. B. church of Chambersburg, Pa., Rev. J. M. Bishop, pastor, has been experiencing a gracious revival which still continues; between thirty and forty conversions are reported and thirty-one have united with the church. This church has passed through the fire for the truth and stood the test. Now the blessing follows. The following from its constitution shows its faith:

Whereas, The loyal part of the congregation of the church of the U. B. in Christ in Chambersburgh, Franklin Co., Pa., have purchased of the 2nd Methodist Episcopal church their church edifice, situated at the N. E. corner of King and 2nd streets, Chambersburg, Pa., have resolved that the above named and described property be deeded to and held and controlled by a board of (5) five trustees elected by the official body of said church and their successors in office, who are members of the U. B. church, who endorse and respect the constitution of said church as it now is, and also the law as it is as a whole.

1st. They are to have full control of said property for the use and benefit of the congregation of the U. B. church who are truly loyal to the principles of said church and worship in said church statedly.

2nd. It shall be their duty to see to it that good order is kept in said church, and that the discipline is carried out to the letter, and its advice in not allowing instrumental music, or choir, or festival, or any worldly amusement in said church.

3rd. They shall not allow a man to preach in said church as a stationed (or otherwise) preacher that does not endorse in full the constitution and laws of said church; nor a person that holds a doctrine that conflicts with the doctrines of said church.

4th. The sitting of male and female to be separate or apart as directed in Zachariah 12:12. Any or every trustee neglecting to see to it that the above rules are carried out, shall forfeit his office as trustee for said church, and the vacancy be filled by a majority of the remaining trustees.

—Bro. J. K. Alwood makes an appeal for aid to be sent to the church at Stryker, Ohio, which through a combination of circumstances is likely to lose its house of worship by mortgage sale. Donations to assist this worthy church may be sent to Rev. Geo. O. Dinius, the pastor, at Bryan, Ohio.

—Bishops Wright and Weaver begin their conference visitations about the first of April and continue until the last of October.

—The *Telescope* for last week notices revivals in forty-four different places under the charge of United Brethren preachers. As a partial result there are noted in the same paper 533 additions to the U. B. church.

Wesleyan.

—Rev. H. H. Hinman is contributing a series of articles on sanctification to the *American Wesleyan.*

—At a holiness convention near Parma, Mich., a good work was done in cleansing some of the brethren from filthiness of the flesh in the shape of tobacco.

Rev. G. L. Paine is conducting revival meetings at Vought Hollow, Pa., near Herrickville.

—The North Carolina mission of this church has eight church buildings and sites for five more which will soon be erected.

—As an example of a pioneer missionary one Wesleyan preacher in Tennessee has five churches in his charge, requiring 170 miles travel to reach them all. During the past three months he preached sixteen times and made thirty pastoral visits and his salary was $25.10.

—Rev. R. E. Johnson, of Waupun, Wis., has been lately laboring among the colored people in Paulding county, Ohio, where his labors were rewarded with a blessed revival.

Church of God.

—The *Herald of Gospel Freedom*, the organ of the anti-lodge portion of this church, has removed to Rome City, Noble county, Ind., a beautiful location presenting some special advantages for the paper. The *Herald* has a holiness department, and it is cheering to note the good work being done in this direction among the churches which it represents. J. F. Kinsey, a musical author of some reputation, conducts a valuable department for music in the *Herald.* The churches that stand for Christ against lodgery will rejoice to know of the favor of God upon the northern Indiana Eldership.

—Elder B. F. Bear held a protracted meeting at Yellow Lake Bethel, Ind., during the month of January. The Lord did a great work, and a good number of conversions and eleven accessions to the church followed.

—Bro. Benj. Ulsh of Silver Lake, Ind., a most indefatigable worker for Christ against the lodge worships, has offended some of his church dignitaries through his god-

ly valor for truth. A committee was appointed to try his case. Like the persecuted Christians of old he held to the Word of God and was willing to be judged by it, but that would not do for his examiners, who have not yet reported what shall be done to silence his conscience-troubling voice.

FREE METHODIST.

—The church in Brooklyn, N. Y., Rev. W. Gould, pastor, is experiencing an interesting revival.

—At Freeport, Ill., some twenty-five have been received into the church, and about twice as many were converted or received the baptism of the Holy Spirit. Rev. W. F. Manley is assisting the pastor. The lodge, tobacco and worldly attire are severely dealt with in these meetings.

CONGREGATIONAL.

—Rev. Daniel Bailey of Wheaton, brother of Prof. E. D. Bailey of the College, has received a call to the church at Union, Ill., and has removed his family to that place. Rev. N. D. Fanning of Marengo, who has for some time supplied the Union church while preaching to his own people, was obliged to give up his outside appointment because of ill health.

—A union revival meeting has been progressing in Oberlin for several weeks. Ninety per cent. of the four college classes are now confessing Christ and a daily business men's prayer meeting is held.

—The Puritan church, Brooklyn, N. Y., called a council last week to install Rev. R. D. Field as their pastor. At his request only members of the Manhattan (anti-Beecher) Association were invited.

—Dr. R. S. Storrs of this Association, has lately seen his people, the Church of the Pilgrims, Brooklyn, finish the payment of a $23,000 debt on their chapel.

—The Congregational churches of Worcester have formed a city missionary society, the Board of Managers to consist of the pastor and one delegate from each church. Rev. Calvin Cutler is employed as missionary. The Mission Chapel church of that city, received five persons Jan. 26.

MISSIONARY.

—Thirty families at Tasso in Corsica, have embraced Protestantism and have secured an Italian pastor from Geneva.

—The wane of idolatry in the Oriental countries appears from what we see noted as an ascertained fact, that 33,000 Hindoos abjured their idols to embrace Christianity during the year 1878.

—There are about 400,000 persons connected with the Christian churches in India, China and Japan, besides 200,000 children receiving a Christian education.

—In Calcutta the Hindoos have 199 temples; the Mohammedans 117 mosques; the Christians 31 churches; the Jews 2 synagogues; the Chinese a few Buddhist temples.

—It was more than eighteen hundred years ago that Christ commanded us to go into all the world preaching his Gospel and bringing the nations to his feet. After all this time what report can we make. Rev. Dr. Wilson, presiding at one of the sessions of the Missionary Conference in England, said that of every three persons walking on the earth two have never heard the name of Christ nor seen a Bible.

—The American Missionary Association makes the following report of its work:

Churches: In the South—In Va., 1; N. C., 5; S. C., 2; Ga., 12; Ky., 7; Tenn., 4; Ala., 13; La., 12; Miss., 1; Kansas, 2; Texas, 5. Africa, 1. Among the Indians, 1. Total 66.

Institutions founded, fostered or sustained in the South:—Hampton, Va.; Berea, Ky.; Talladega, Ala.; Atlanta, Ga.; Nashville, Tenn.; Tougaloo, Miss.; New Orleans, La.; and Austin, Texas, 8. Graded or Normal Schools: at Wilmington, Raleigh, N. C.; Charleston, Greenwood, S. C.; Macon, Atlanta, Ga.; Montgomery, Mobile, Athens, Selma, Ala.; Memphis, Tenn., 11. Other schools, 18. Total 37.

Teachers, missionaries and assistants.—Among the freedmen, 231; among the Chinese, 17; among the Indians, 17; in Africa, 14. Total, 279. Students—in theology, 88; law, 17; in college course, 106; in other studies, 7,018. Total, 7,229. Scholars, taught by former pupils of our schools, estimated at 100,000. Indians under the care of the association, 13,000.

News of the Week.

—Senator Bruce (colored) was called to the chair of the U. S. Senate last Friday and presided a portion of the afternoon. This is the first time in the history of the government that a colored man has occupied the chair.

—The committee on Ways and Means of the House is trying to frame some provision to supply the deficit of $27,000,000 in the revenue which is threatened. A dozen different plans are suggested in an informal way, but the issuance of more bonds has the most backing, yet this proposition has active opposition among Southern and Western members. There is great repugnance to increasing the bonded debt to meet current expenses. Members of the committee confess that they have a difficult problem to deal with.

—The bill to restrict Chinese immigration passed the Senate on Saturday, and now goes to the President for his approval.

—The President has received a large number of letters from distinguished women in all parts of the country thanking him in the name of their sex for approving the act admitting women to practice in the Supreme Court and thus extending the sphere of women's usefulness. The Justices of the Supreme Court once decided unanimously that women were not qualified to practice at their bar, and one of them at the White House reception Saturday, remarked to some ladies who were quizzing him about it, that they intended to change their consultation room into a nursery, where women who wanted to argue cases before them could leave their babies.

—At 7 o'clock Sunday morning fire was discovered in the basement of the Administration building at the Soldiers' Orphans' Home, near Xenia. Owing to the poor facilities for extinguishing fire, and the distance of the buildings from town, the fire got under full headway before an engine arrived. The six hundred children at the Home had just finished breakfast, in the main building, and returned to their cottages, when the fire made its appearance in the first story. Several members of the Legislature, visiting the institution, narrowly escaped with their lives. In two hours the entire building and contents were destroyed, including the personal effects of teachers and officials, which were considerable. No lives were lost, and no serious accidents are reported. The loss to the State by this fire will be about $75,000, upon which there is no insurance. The origin of the fire is unknown.

—A dispatch from Tashkend, Turkistan, dated Feb. 13, says: "The Afghan embassy, which will arrive at Samarcand on the 17th and Tashkend on the 20th, is furnished by the Ameer with full powers to treat. Shere Ali has declared to General Rasgonoff that he will follow implicitly the advice of the Czar, and will refuse absolutely to negotiate with the English invaders of his territory."

—The *Official Journal*, of Paris, says the latest reports of the plague are reassuring. It has not increased, and energetic measures have been adopted for its suppression. The French Government has dispatched a physician to investigate the disease. The reports that the plague has appeared in Turkey are unfounded. There is no ground for a panic, and no danger for the present from arrivals from the Black Sea or the Sea of Azov. Nevertheless, the Minister of Commerce has ordered a quarantine of two days at the French ports on the Mediterranean and in Algeria, including the arrivals from the Black Sea and the Sea of Azov, even when provided with a clean bill of health.

—Lord Beaconsfield reports to the British Parliament that the object of the government in inaugurating the war in Afghanistan has been completely accomplished. The object of the war was, as he states it, to secure control of the great highways connecting Afghanistan with India, and announced the purpose of the government to retain them. The resenting of an insult offered by the Ameer was a mere pretense then. Beaconsfield invited war to secure more territory.

—Advices from Cape Town, Africa, say that on the 21st of January a British column, consisting of a portion of the twenty-fourth regiment, a battery of artillery, and 600 native auxiliaries was utterly annihilated near Tugela river by 20,000 Zulus, who captured a valuable convoy of 102 wagons, 1,000 oxen, two cannon, 400 shot and shell, 1,000 rifles, 250 000 rounds of ammunition, 60 000 pounds weight of provisions, and the colors of the twenty-fourth regiment. It is estimated that 5,000 Zulus were killed and wounded in the battle. Lord Chelmsford, commander of the expedition, has been forced to retire in consequence of defeat. It is estimated that 500 soldiers were killed.

—It is feared that before next year half of the inhabitants of the southern provinces of Morocco, Africa, will have perished by starvation and disease, on account of the scarcity caused by last year's drought.

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Home and Farm.

The Orchard in February.

If one is to set out small fruits, whether for home use or market, the sooner the preliminary work of selecting the kinds, and ordering the plants is done, the better. The present is one of those periods, that every now and then occur in fruit culture. There are a number of new varieties of great promise, but that have not been sufficiently tested to warrant planting them largely. The grower for market feels much like the hunter who wished to so aim at an animal, that he would miss it if a calf, but hit it if a deer. The safe way for those who grow fruit for sale, is to plant out trial beds of the promising kinds, and thus test their adaptability to the soil, and if the result is satisfactory you have a stock of plants for setting out a plantation.

The market and the neighborhood have both to be considered. If the market is a distant one, the fruit, whatever other quality it may have, must be firm enough to reach its destination in good order. If there is a local or neighborhood trade—a matter quite too often overlooked by growers—then a very different class of fruit may be grown.

Pruning omitted last fall should be attended to now as soon as the weather will allow. Grape-vines need the first care, and should be pruned long before the buds begin to swell. Currants and gooseberries start early, and should be pruned early.

Prepartory work in the way of trellises and other supports may be attended to and the materials got ready. In the family garden, the best support for raspberries is a single wire strained between posts at the ends of the rows, and we think that the best grape-vine trellis is that with horizontal slats four feet apart, with upright wires where needed.—*American Agriculturist.*

Heat and Light in the Sick-Room.

A recent writer gives the following sensible suggestions on this subject:

Each person in a room should be supplied with 3,000 cubic feet of air per hour; and this should be done, where possible, without creating a perceptible dratt, for the nervous irritation induced by drafts is liable to produce internal inflammation.

The temperature of the sick-room should be kept at a uniform height, the best average being from sixty-five to seventy degrees F., except for infants or very old people, who require a temperature from seventy-five to eighty degrees F.; and for these it is especially important to guard against changes, and to keep it as uniform as possible. All cases of fever require a temperature lower than the average, as from fifty to sixty degrees F., to assist in reducing the high temperature of the body; but when the fever subsides, and there is much debility remaining, the temperature should be raised somewhat above the average.

As a patient can bear a greater degree of cold when in bed than when out of it, convalescents from severe diseases, fever especially, should have the temperature of their rooms higher than that maintained during the height of the attack. Diseases of the air passages, as croup and diphtheria, require a higher temperature (eighty to ninety-five degrees Fahrenheit) and a moist atmosphere. The best method of heating the sickroom is by the open grate fire. The sickroom should not be darkened by blinds, except where there is a disease of the eyes, with photophobia, or when the patient is very restless and cannot sleep; then strong light must be excluded. Otherwise the sunlight should be allowed to enter and act chemically by decomposing the noxious gases, and purifying the air. Of course it is not advisable to place the patient under a strong uncomfortable glare of sunlight, nor in summer to allow the sun's rays to shine into the room and raise the temperature too high. Artificial light has no useful effect, but does harm by burning up oxygen.

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Eggs.....	15	16
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Seeds—Timothy.....	1 10	1 25
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Flax.....	1 25	1 60
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A large number of these supplements, containing the signs, grips, pass-words etc., of Freemasonry Odd-fellowship, Knights of Pythias and the Grange, have been printed, and deserve a general circulation. They are sent post paid at two cents each, and by express (charges not paid) at 75 cents per hundred, and 1000 for $6.50.

THE CHRISTIAN CYNOSURE.

"In Secret Have I Said Nothing."—*Jesus Christ.*

EZRA A. COOK & CO., PUBLISHERS, NO. 13 WABASH AVENUE.

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J. BLANCHARD EDITOR.
H. L. KELLOGG, ASSOCIATE EDITOR.

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Notices.

OHIO.

FRIENDS OF ANTI-SECRECY IN THE STATE OF OHIO: You are called to meet in convention in the Reformed Presbyterian church, Utica, Licking county, on the 4th of March, 1879, at 7 o'clock P. M., to take counsel in regard to our duty as citizens of this great and growing commonwealth, ruled by the lodge, what we can and ought to do to free our State from this bondage. Christ was manifested to destroy the works of Satan; all works of darkness are the devil's. Let us come together in the light of God's countenance and look each other in the face, and thus sharpen one another in the work of our Master who is the true Light of our fallen world.

☞ We will meet, D. V., Tuesday evening, March 4th, at 6:30; hold three sessions on Wednesday and probably two on Thursday. Rev. J. P. Stoddard will be with us all through our meetings; and will speak at every session by the help of God. Able men, representing the different anti-secret churches in the State will speak. Free entertainment will be given to all delegates. Do not be afraid of burdening the good people of Utica. An old friend there says, they have plenty of "hog and hominy," and will give them cheerfully to all the friends who may come.

Welcome addresses will be given Tuesday evening by Revs. Dysart and Boyd of Utica.

Utica is located on the Lake Erie division of the Baltimore and Ohio railroad, twelve miles north of Newark and twelve south of Mt. Vernon. At these points other railroads are struck. Two trains each way pass Utica stopping there every day.

Come, friends, to this convention in the name of Him who is strong and mighty in battle. H. P. MCCLURKIN, Pres.

New Concord, O., Jan. 13, 1879.

All delegates to the Ohio Convention are requested to forward their names by card to James M. Kirkpatrick of Utica, a few days before the meeting, and entertainment will be provided.

IOWA.

The State Christian Association of Iowa is called to meet at West Branch, Cedar county, Iowa, Tuesday, at 2 P. M., March 18, 1879. There will be a prayer and business meeting Tuesday afternoon. At 7 P. M. a lecture will be delivered. Wednesday will be devoted to counsel until 1 1-2 and 7 P. M, when lectures and expositions will be given by Bros. J. P. Stoddard and D. P. Rathbun. Let all the friends give publicity to this notice and be on hand the first day and contribute to the success of the anti-secret reform movement. West Branch is on the Burlington, Cedar Rapids and Northern railroad, between West Liberty and Cedar Rapids. Free entertainment will be given to all the friends who may come. We therefore invite with pleasure a large number of men and women from all the Christian churches in this and other States, with other friends of humanity, to be present. The Convention will be short but deeply interesting.

M. S. DRURY, Cor. Sec.

Friendly papers please copy.

—THE NORTH-EAST PENNSYLVANIA ASSOCIATION will hold its next quarterly meeting at Clifford, Pa., on the 28th of March.

NOTICE.—I desire to give notice that all letters asking for information about working the Masonic degrees must be addressed to myself personally as below.

EDMOND RONAYNE,
104 Bremer street,
Chicago, Ill.

NEW ENGLAND.

It is very probable that I am going back to New England in a few weeks. In the event of my doing so I desire to say that every city and village in the Eastern States ought to be made to see that the worship of the Masonic temples of America to-day is the self-same worship that used to be practiced in the temples of Baal or Osiris. New England friends therefore are requested to write to Bro. Hinman at once, addressing him care of S. A. Pratt, Worcester, Mass., and make all necessary arrangements for a successful expose of the Masonic philosophy. I shall start for the East by March 15th, or immediately after shipping my new book and if friends in Indiana, Ohio, Pennsylvania and New York will write me at once I can visit them as I move along.

EDMOND RONAYNE.
Past Master Keystone ▱ No. 639.

Topics of the Time.

A friend calling on his return last week from England referred to the gloomy commercials prospects of the United Kingdom and the want and the suffering experienced by thousands in the humbler walks of life. On every hand he was reminded of America by the tools and articles of common use manufactured here. The supplanting of English manufacture by the superiority and cheapness of American products though probably the chief direct cause of the destitution now experienced there is not the only one. European economists are wisely turning their attention to the immense standing armies maintained largely through the influence of Germany. It is estimated that there are now under arms in Europe 7,500,000 men. This multitude are not only non-producers, but they represent so much deducted from the able-bodied, working class, and their cost per man is $200 per annum, or about four million dollars each day, or a total of fifteen hundred millions of dollars per annum, expended for the services of men who do not add one penny to the productions of the country. To the practical men on this side of the ocean such an outlay is supreme folly, and the day hastens when the crowned heads of Europe will themselves begin a thorough reform on the principle of national arbitration, or their over-borne people will undertake it for themselves.

The depositors of the defunct Chicago savings banks are becoming restive with long delay and little returns from the settlement of the broken institutions. In one case they are taking hold of the business, which should have been attended to by the courts, and investigating the receiver. Of nearly $400,000 gathered up by this functionary depositors have been paid only $127,000, while $200,000 have been paid for "expenses" In pushing the bank into insolvency they have fallen into evils which they knew not of, into the hands of greater thieves than even bank officers. It is truly pitiable that such rapacity should be practiced upon the class of people who patronize the savings bank, and, though too late to save much from the wreck, our courts should have integrity enough to see that no further stealing is allowed.

The Romish Bishop of Chicago died last week and his body was sent East for burial. What were his personal merits or faults; what were his public or private efforts for elevation of his fellow-men, or their relief in suffering, few outside the Catholic hierachy ever knew. Chicago has ministers who have ever been abundant in labors of this kind, of which the public has not been indifferent. Yet no Protestant clergyman, or score of them, exerts political influence equal to that of the Catholic priest or Jesuit it may be who is at the head of that church in a great city. This can be the only reason for the overflowing of the daily political press, giving pages to lavish descriptions of the elaborate ceremonies attending the funeral. It was a political index that could not be misunderstood.

The peculiar and political character of the Chinese bill comes out more clearly since it passed the House finally on Saturday and went to the President. Some California papers threaten to drive that State into secession, and the Republicans of the coast declare that a veto will give the democratic party "Eternal sway" west of the mountains and utterly annihilate them. They forget that every one will say that a party which rests on so frail a basis does not deserve to live. East of the mountains the voice of the party is nearly unanimous for a veto; this, joined with the general opposition of the religious press, and the known hostile opinion of every member of the Cabinet, is a fair indication of the President's decision.

ENCOURAGEMENT FROM THE GRAND LODGE.

It is certainly light springing from the darkness, and hope arising from very unusual surroundings to read the record of Freemasonry in Illinois. If there is complaint that the progress of reform is too slow, that the army of light does not rapidly enlarge, that men unconnected with the lodge are not joining us by the thousands, we must remember that while upon the right we gain the attention and support of candid men, on the left the efforts of the *Cynosure* and the lecturers is breaking off a large section from the lodge, reclaiming districts overspread with the deluge of secretism. The reform enlarges on either hand. While we are occupied with one wing we must not forget the other. Dr. Marsh of Elmwood, Ill., sends us a most instructive table which explains itself, taken from the Masonic Grand Lodge reports for this State for several years:

	1864.	1872.	1876.	1877.	1878.
Initiated	3754	2887	2458	1800	1607
Passed	329	2622	2428	1755	1535
Raised	3094	2605	2464	1813	1550
Admitted	554	841	910	686	725
Reinstated	82	227	191	193	209
Died	264	348	443	417	473
Demitted	743	1584	1409	1335	1483
Suspended	251	731	1168	1498	1443
Expelled	38	78	98	65	64
Increase	2434	1636	380	....	....
Decrease	....	....	....	578	770
No. of Lodges	408	697	694	693	693

Kilwinning Lodge No. 311, Chicago, killed poor Hiram 73 times in 1864, while in 1878 they killed him but 12 times, and report a decrease of membership for the year of 9 Is there no help for the widow's son?

Where is the Wrong?

BY GEN. J. W. PHELPS.

If we judge by the Masonic standard, wherein has Mr. Tilden or his coparceners done any wrong? They have acted up to that "standard of sublimated morals" called Freemasonry, in every respect. They have colluded together in secret; have acted on the sly; have showed their *charitable* intentions in "fifty of the United States' best documents"; have modestly secured their acts from exposure as far as possible, by "ancient and honorable" pretensions and by an intricate system of signs, and ciphers, and symbols; and finally, not forgetting the virtues of the oath, they have appealed to heaven for the purity of their motives and the propriety of their proceedings.

Now as Freemasonry teaches all this, and more of the same sort, under the claims of being "the most moral institution that ever subsisted," and as Freemasonry has become the "true inwardness" of both political parties, both Republican and Democrat, so that whichever party is in power Freemasonry is the ruling force that is to control us, wherein have Mr. Tilden and his co-parceners been guilty of any remarkable wrong? When their actions are measured by the standard that controls the political sentiment of the country, and no little of the religious sentiment too, what crime or fault have they committed? Have they not been entirely governed by the same secret counsels that have ruled the Republican party ever since it came in power?

The double part played by the uncle and nephew, one claiming high and honorable motives of action, while the other was dealing underhandedly in the "best United States documents"; the uncle showing indignation and scorn at the "inchoate" rascality of the nephew, but still allowing the nephew to go on, and the entire knownothingness concerning all criminating acts that were done among them—all this is as perfect Freemasonry as if the actors had learned their lesson in the lodge, and had practiced it all their lives. Nothing is more common than this double action practiced by Freemasons in all the affairs of life, one of the coparceners playing the honest, the civil, the proper, while the other plays the knave, the churl, the blackguard.

If we were to judge the coparceners by any other moral standard than that of Freemasonry; if we compare their actions with the common standard prevailing among honest, open, fair-dealing men who conceive that truth, sincerity and plain dealing are the proper attributes for republican citizens, without which republican government is impossible, and who are never guilty of trifling with the oath and with religious subjects as Freemasons do;—if we look upon the coparceners from this point of view, what must be our feelings to think that such men came so near attaining supreme power in these United States! Think of the character of our earlier Presidents, and then think what a President we should now have if the assassination and intimidation practiced by the Ku-Klux lodge had only succeeded in adding one or two votes more to the some thirty, more or less, which they gave him! Think how near fifty "documents" came to buying those one or two votes, thus making bribery the crowning grace of what murder and outrage had failed to accomplish!

"I declare before God and my country," says Gov. Tilden, the especial head and front of the Democratic party, "that it is my earnest belief that the votes and certificates of Florida, South Carolina and Louisiana were *bought;* and that the Presidency was controlled by their purchase." And as a consequence of this state of things so earnestly believed in, his coparceners had advised to "Let forces be got together *immediately*, in readiness for contingencies." Now was this solemn appeal to heaven that the Republicans had placed a man in the Presidential chair by bribery, and the suggestion to have forces got together immediately, a real, earnest step towards the use of force and imperial power, or was it a mere Masonic trifling, according to the prevailing custom among the politicians of the present day?

Reader, if you value the present institutions under which you live; if you value personal independence, freedom, and civil liberty, there are some things that you must not permit to be trifled with, as they are by the Masonic lodge; and among these are the oath and our republican form of goverment. You must resent the action of a Republican Congress of April, 1864, in covertly and slyly chartering a "Masonic Hall Association," as you would resent an immediate grievous wrong done to your personal rights. You must reject the Masonic standard of morals, and never vote for those men who sustain it. Though it is possible that some Freemasons may pass for good men; and though even Mr. Tilden and his coparceners may be thought to he good and true men by some, yet life is too short to be spent in hunting through Masonic chaff in the hope of finding substantial good. It does not pan out well.

Who are the Blessed—The Truly Happy? II.

BY REV. WARREN TAYLOR.

Reader, on our previous walk we saw, or at least it was mentioned, that happiness springs not from any circumstance or condition, but from character; that is, not from what we have, but from what we are. And it was also remarked for substance, that when one begins to see himself as he is, when he awakes to a sense and realization that he wants, or is in want of a clear knowledge of God and an evidence of his favor, and in want of a holy character and a well-founded hope, so that he looks around and reaches out or sighs for these things, then the foundations of a pure and strong character are being laid, and on him has fallen the benediction, "Blessed are the poor in spirit." But this sense of inward poverty will not be unattended, or at least it will be followed by a sense of one's own unworthiness. How did I come to be thus destitute of the knowledge and favor of God? How came I to be thus poor and wretched and miserable and blind and naked? Oh! I have sinned against the great and good God. Sit down, my soul, in the dust; lay thy hand upon thy mouth and let tears flow; for I have sinned against God. And now, the soul, weeping over not only its evil deeds, but its inward corruptions, is prepared for a second benediction, "Blessed are they that mourn."

Let us dwell for a moment on this thought. If anything is a proper occasion for mourning, sin is. For in the first place, sin dishonors God. He is our Father and the Giver of every good gift, the Lord of angels and of all. The highest service we can render and the supreme affection of our hearts are due to him for what he is and what he has done. But what reproach have we brought on his holy name by breaking away from his government and rebelling against him! And how must his holy nature be displeased with us!

2nd. The sin in which you and I have had a share has filled the world with all its untold miseries. Look in upon the scenes of wretchedness and woe in all our large cities. Read over again the history of the late campaign in the Balkans. Walk awhile in the track of the pestilences; the wars and oppressions with which sin has cursed and filled the world, and remember that the sole cause of all is that sin in which we, alas! have walked and lived; and then weep and cry out and ask God to forgive and to save if in justice to himself he can.

3rd. Sin has not only filled this world with misery, but it has peopled another world with a race far more wretched—and hopelessly so. For unending misery is unending sin.

4th. It was sin, yours and mine my brother, that forced that bloody sweat from the body of our Lord in the garden, and wrung from his lips the cry, "Eloi! Eloi!"

> "Yes, our sins have done the deed,
> Drove the nails that fixed him there,
> Crowned with thorns his sacred head,
> Pierced him with a soldier's spear
> Made his soul a sacrifice
> For a sinful world he dies."

We might proceed thus to count up the evils of sin without limit and without end. But whatever view of the subject we take, we find cause for mourning and lamentation.

But this mourning has a comforting side. For 1st. It begins in love for God. Were there no love for him there would be no grief for having dishonored his name or marred the interests of his empire. And 2nd. In this love for God and hatred of sin, and sorrow on account of it, there is the promise and the dawn of a better life. The spirit is doing its work in the soul, enlightening and subduing it to Christ and to God. And what he has undertaken he will not leave unfinished. "Blessed are they that mourn, for they shall be comforted." "Weeping may endure for a night, but joy cometh in the morning."

Reader, you and I have long desired to be numbered with the blessed; and long sought to be happy. Let us begin by looking at things as they are, and striving by the help of God to feel as we ought to feel. And these right views and right feelings will develop into the flower of a better life and the peaceable fruits of righteousness in the end. With the inward poverty and grief that we feel, we are ready to come to him who 'taketh away the sin of the world;' to him who is mighty to save. They that are whole have no need of a physician, but they that are sick. And how precious those words, "I came not call the righteous, but sinners to repentance."

The blessed are not the rich and prosperous, nor the gay and thoughtless, nor those who fret and chafe against circumstances and the providence of God, but the poor in spirit and they that mourn. And let the old saint, the Christian worker and minister of Christ remember, "He that goeth forth and weepeth bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

New Birmingham, O.

Grangerism Probed.

Editor Cynosure:—The grangers of our neighborhood have been holding a sort of revival meeting lately. On January 29th, they held a public meeting that was addressed by their National lecturer. Having a desire to hear great men, on great themes, I attended. The meeting was held in the Methodist Episcopal church about five miles northeast of West Unity,—and just here let me state, I am happy to testify to the growing liberality of the officers of that church. Less than three years ago I tried to get the church for Rev. John Levington to lecture in *against* secret societies, but no appeal that I could make had any effect on the stubborn bolt to the door of that sanctuary. "You can't come in," was the dignified answer. Hope we shall succeed better next time,—or are the members of that church only anxious to hear one side?

But to the lecture. The speaker began with the declaration that the whole organization was founded on the Bible; but before he got through he told us that any thing could be

proved by the Bible by twisting it, which I think he proved to the satisfaction of every one present before he got through. If it is founded on the Bible, will some granger account for the fact that so many Bible haters are in it?

To prove the benefit of organization he referred to the bridge across the Ohio river at Cincinnati, and said the main cables were over a foot in diameter, but made up of wires not larger than a knitting needle; and, says he, "there is a notice on that bridge that all processions and military companies must break step while crossing." This was his strongest argument in favor of the grange; but what did this notice to "break step" prove? Why, that concert of action can destroy just as well, if not better than it can build up, and that the owners of the bridge were aware of the fact if the grange lecturer was not. He informed us that the grange benefitted us mentally, morally, socially and financially. One would suppose from his speech that we were a very ignorant people before the grange came. His description of our situation reminded me of Rev. Harris Barham's description of the inhabitants of London, before the opening of the University of that city:

> "What precious fools the people grew,
> Their alma mater not in town,
> The useful classes hardly knew,
> Four was composed of two and two.
> Until they learned it at the U-
> Niversity we've got in town."

As to the moral benefits derived from the order, I think that as no man would hide his morality if he could, and could not if he would, we are just as capable of judging of the moral tendencies of the grange as the national lecturer himself.

I think he spent four-fifths of his time trying to prove that the grange has been a success financially. He mentioned a great many instances where men had made money by being connected with the order; and so I might, by telling only of my successes in life, make the impression (where I was not known) that I was very wealthy; and so might almost any pauper. If he wished to prove that the grange was a success why did he not give the number of granges in Ohio, the initiation fees, the amount paid as monthly dues, cost of regalia, value of time spent, expenses of picnics, dinners, hall rent, etc., (he told us they were great on dinners) in fine, all the necessary and unnecessary expenses usually paid by the members, and then turning his meeting into an experience meeting, we might have formed a tolerably fair estimate of its value financially.

In enumerating its advantages he dealt largely in the millions, seldom if ever come below thousands except in individual cases, all of which may have been true and yet the grange be a miserable failure. The sewing machine seemed to be his favorite hobby; yet he admitted that the price was not materially affected till within the last eighteen months, while the grange had existed eleven years. To account for this long delay, we were informed that the machine patents did not expire till about then—a very good reason! He told how coal oil was brought down from forty to twenty-five cents by a granger hauling a barrel of it through the streets of a certain town. He told of the grangers of a neighboring county driving their hogs to the railroad all at once intending to ship them themselves, and how the hog buyers got frightened and paid them thirty cents per hundred extra; but how he could credit all this to the grange, when men outside of the order could—yes, have done quite as well with large lots, I fail to see. If it paid so well, why did they not sell in that way last fall?

We see grangers hauling their wheat, oats, corn, clover seed and other farm products to the same warehouse with us, and selling to the same men and for the same price, selling their hogs to the same middle man that we do, going to the same store for groceries, calicoes, etc., and then when we hear such men prate of the advantages of being a granger, we take it with a considerable degree of allowance. The lecturer even admitted that the old law of supply and demand regulated the price of everything, and he might have added, for everybody.

In answering the objections to secret societies he mentioned the Morgan murder once or twice, but failed to raise much of a laugh. It was plain, however, to see that he enjoyed it if his audience did not; and if he enjoyed that murder what reason have we for believing that he would not enjoy another, or a thousand more if committed under the same circumstances. He claimed the family as a secret society; and he might have added, and the meaner the family the greater the need of secrecy. He mentioned the Lord's supper in an upper room as a secret society, and quoted quite a number of passages of Scripture to prove that secret societies were right; such as, "the door being shut," "and when thou hast shut the door," etc.; but he made no attempt to clear up the passages that plainly condemn them. He told us that the Christians used to meet in secret, and were a thousand times more secret than the grange, and he gave this very good reason for it: "If they had been found out they would have been thrown to the wild beasts." Can the grangers give as good a reason for their secrecy? He told us that the grange is helping on the cause of religion and temperance, and that the better the granger the better the Christian. He mentioned a church that had grown up through the instrumentality of the grange, and of persons actually being brought into the church by the grange, and of the grange uniting the different churches in a certain place. He spoke of the preachers who preached against it, but said it was on account of their ignorance. The probability is that some of our preachers know about as much about the grange as the lecturer does, and preach against it for a good deal less money than he is paid for preaching for it.

But suppose this to be all true, what does it prove? Why his spending so much time to prove its benefits financially, and so little to prove its benefits morally, proved that in his estimation, at least, the grangers set a much higher estimate on their money than they do on their souls; at least it seemed so to me.

As to the social tendencies of the order, we are free to admit, and we admit, too, that licentious France is more social than staid old Scotland. That there is more sociability of its kind in the ball-room than in the prayer meeting. And we often hear of the social *glass*. I would like to mention a great many other things that were said, but this article is already long enough.

J. G. MATTOON.

EMBARGO ON TRADE.

BY O. S. O.

While competition is the life of trade, yet exposure of deceit and extortion in a rival may prove ruinous to his entire stock in trinkets and capsize the business.

A lengthy article in the Chicago *Times* whines and winces at the *Cynosure* for radiating light to those in darkness pertinent to the expose of Good Templars, alleging that secrecy is desirable to gain a select class. The fact is the vampires, impostors and jugglers cannot successfully ply their art if exposed. A secretist deems it right to corrupt and deceive the simple and deprive them of their honest earnings. The *Cynosure* deems it right to enlighten, assist, instruct and elevate all mankind free of cost; and to rescue the simple and unwary from the snares and pitfalls of designing adversaries. The *Cynosure* is applying the lash and the cords felt on the backs of the sneaks and money-changers, peddling out their wares in the temple.

O, most noble *Cynosure*, flash forth thy glorious light on the Cimmerian darkness now holding sway, and reveal to public gaze the deceitful swindlers and their pitiable dupes. Every honest man to the rescue and work while the day lasts. To falter is arrant moral cowardice. To fall is immortal glory. A reform determined on must prevail, and can know no backward steps. The bridges in the rear are burned and there is no retreat. The prayers and blessings of every honest man are with you. When the gathering wrath is ready to burst on the church for tolerating in her midst the idolatry and blasphemy of Masonry, the least contemptible of these clans of night and money sorcerers, will quickly effect their escape and be found to act in unison with their head.

The communistic head of Masonry will assume the attitude of antagonism to the church the moment the latter refuses to be used or corrupted. This stands certain without argument. The church, on its mission to victory, cannot be established in righteousness until the Masonic leper has been carried out, placed on an ambulance and hauled off to other quarters to be put in quarantine, where the sycophant and craven miscreant in the church or at the press can palliate, excuse and adorn it with gentle soothings while trembling at its powerful vengeance. It is a lamentable role for a Christian to play second class puppet to a "Most Worshipful Supreme Master Mason," who at every step and strut pours contempt on our pure, all-sufficient and inestimable Christianity. Cowardice and knavery is depicted in every lineament of the countenance of the secretist in the church when asked to array himself on the side of truth. Right ever comes to the light and wrong ever shuns the light. What difference is there in the result, if Christianity is sold for thirty pieces of silver or Masonic favor? All the visitations to recreant humanity are but a re-echo that "God is not mocked; that man and the church and a nation reap what they sow. "He that gathers not with me scatters abroad." "Other foundation can no man lay." "I am the way." "He that is not with me is against me."

Members of the Mollie Maguire order (a whelp born of and nurtured into being by the Masonic monster) are paying the death penalty on the scaffold, but the Masonic beast arrayed against God and humanity cheats the gallows of its due and chuckles in its brazen egotism that it can compel church and state to do it homage and proclaim to it loud hosannas, while it tosses aloft its fantastic plumed head and prowls throughout the realm, bidding defiance to shame, law and death-dealing consequences. When a government allows itself so far to sink in infamy as to lend its aid to tolerate or legalize a secret, irresponsible corporation to force down the throats of its citizens a fiendish, false, blasphemous vow, and with the most horrid profanity asking to have their throats cut if they do not follow the customs and usages of Masonry, it may well be questioned, Has it the right to deprive these Mollie Maguires of their lives at the gallows for murder, when they were only carrying out the teachings of a government that stands convicted in the minds of all honest men as accessory to their crimes and as accessory before the fact to the murders. Remove the mask from the nation's guilt as well as the lodge and the sneak secreted in it, and hold it up to the execra-

tions of the Hottentot and the savage. Not because love for the nation less, but right more.

It is a truth the nations are slow to learn that socialism, communism, nihilism, could not exist but for the Masonic beast that breeds them. The throes and struggles of the nations are but begun, and the Masonic work for the reaper of death will continue to grow and spread and shock humanity. Educate a nation to swallow and approve of Masonic vows, styled obligations, oaths, to intimidate their dupes, and its gates of war would never be closed. These Mollie Maguires knew that corrupt secretists were organized throughout this fair country, arrayed in gay attirement and costume that lunatics would refuse to strut in, who held them in contempt; and they retaliated by adopting their teachings.

Who is it says to the citizen, if you bow down and blaspheme, you shall be a citizen in and outside and above the government, receive undue favors and partiality, and advantages in a communistic order of conspirators, and be protected in crime and corrupted in heart? The government.

Who chartered a corporation to vow all its members to the foulest murders and heaven-daring blasphemies, and authorized and set the example and taught these misguided, miserable, pitiable, benighted men to become inveigled into crime and lured to their doom? The government.

Who has been entreated by the purest, ablest, noblest men of this nation (while being hounded down and their influence crushed and their names blackened) to discourage and stamp out organized secrecy; and to which a deaf ear has ever been turned? The government!

Whe are in the pulpits of the land, who refuse to inform and warn the people against these monsters, stalking at noonday to drum up, and trumpet up recruits, and plotting at night for the souls and money of men, and on whose skirts are the indelible stains and blood of these Mollie Maguires and their victims? Clergymen!

Who are digging cisterns that hold no water—and are fitting out and manning pirate vessels to run down and strand and despoil the church, and wreck hearts and human souls. And who are arrayed against the counsel and testimony of the wise and good in the past—who re-echo the shout of the multitude, "Away with Him," and are fostering in the church a scorpion that will outrage and sting the living church with demoniacal rage and malignity? Professing Protestant clergymen!

A host of socialistic and communistic Masonic conspirators hold this government by the throat and the church in its iron grasp (implacable, and tolerating no rival) and yet, neither seems willing to enter the conflict and, under the aid of Divine favor and guidance, throw off the yoke of the oppressor, and maintain their loyalty as a nation of freemen, rid of the most hideous and deceptive tyrant that ever insulted or enslaved mankind.

Strength as the Day Shall Be.

AN OPEN LETTER.

PAXTON, Ill.

Mr. Wm. C. Bissell:

DEAR BROTHER:—Yours of the 18th just received. Your example comes to me like an inspiration. At your age, riding ten miles per diem, out and in, putting in a day's work at teaching, through one of the coldest winters of this zone, is a marvel indeed. You certainly must have more than human help. It is good to have the Divine presence gloriously manifested in dying moments. It is vastly better to realize the Divine presence and help in earthly struggles, in the discharge of ordinary duties calling for the exertion of every power of body and mind to take up crosses of unusual weight, often imposed upon us in the service of the Master. We turn from Luther's dying bed as a small matter compared with the wonderful exhibition of the Divine power that protected him from his enemies, and sustained soul and body, giving him strength, deliberation and impressiveness in his testimony for Christ in the Diet at Worms.

What God is doing by his struggling, praying children, in the great work of purifying the church and nation from the fearful, threatening corruptions that are sapping their life blood, wholly eclipses the dying scenes. God is doing wonders indeed. The enemy is fearfully mighty; the friends of God like a little flock of kids; their implements but a sling and small stones from the brook. Yet the Goliath trembles before them. Should we have God's manifestation while living, acting with others, to see one monster Goliath iniquity slain, it would fill a dying hour with floods of ineffable glory, and heaven itself with hallelujahs of praise.

Brother Bissell, I think Christians should value more and toil and pray and believe more for the wonderful displays of God's power, here and now, in this earth made terrible by sin, in mighty works of triumphant grace, in victories over huge systems of heaven-defying iniquity, than for the triumphs of the dying hour. The one implies the other and more. It is a living power that all men can see. It stops the mouths of infidelity, assures the doubting, strengthens the halting, and gives invincible power to the faithful, struggling children of God. For this should we all have a united aim, and the blessed, yea, glorious results in due time will astonish us all.

I am happy, from long years acquaintance, to know that you are not a stranger to these most precious truths; that according to the measure of grace given to you, you are acting upon them as the controlling principle of your life. You inquire about the *Cynosure*. I will request the editor to send you one copy, as mine as fast as read are given to ministers and others just awakening to the importance of the truths they contain. But I will say, and your long and friendly acquaintance enables you to put a right estimation upon my judgment, that the *Cynosure* is the most vigorous and efficient exponent of the principles that are to purify and preserve the church and the world that is published on this globe. Take it and see. You need not send the money to me, but send a post-office order or bank draft of $1.50 to Ezra A. Cook, No. 13 Wabash avenue, Chicago, Illinois, with your address and request for the *Cynosure*, and you will receive it.

You ask my views of the second advent. Jesus is our teacher. Matthew 24: 42-51 contain all that is important. The wise and faithful servant was wholly engaged in the duties of this life-giving "meat to the household in due season." So Jesus would have us wholly engrossed in the "work of purifying and preserving the church and the world. This is spiritual food. Then we are prepared for his second coming. His real presence is here now in power with his struggling, believing people. Of the time of his visible presence none know. Many speculate; none can point you to the time. If they could they would. The times and seasons God has kept in his own power. The blessedness of the real presence of Jesus in life's battle as the captain of our salvation is of infinitely more importance to us than the time of his visible appearing. All that makes heaven rich and glorious to us, is secured to us through the real presence of Jesus with us, enabling us to do faithfully daily duty, and make great achievments in Christian work. Jesus said all he could to make this impression on our minds, everywhere teaching that his visible presence would take the world on a surprise. Let us be the faithful servants, not watching the clouds, but acting vigorously up to our best light in the spiritual battle on earth, and in his own good time he will appear and then our joy will be complete.

Your affectionate brother,

WM. W. BLANCHARD.

Reform News.

From the Secretary and Agent.

VINELAND, N. J., Feb. 20, '79.

DEAR K:—I have just completed the business for which I came to this place, satisfactorily to all parties interested and have one hour before my train for Philadelphia arrives.

The devil has not been idle in this place, but as is his wont has been stirring up strife among the brethren. The Baptist church has recently been convulsed by the introduction of vain shows by its pastor and others into the sanctuary, and thirty or forty of the more spiritually minded now worship in a hired hall.

Bro. Myers has been very low, but has now partially recovered, contrary to his own and the expectation of his friends. A council of doctors said he could not live, but the Great Physician interposed and raised him up from the very brink of the grave. Bro. Myers had a most gracious and heavenly experience and being filled with the Spirit there were no clouds to obscure the visions of the heavenly land. His children and relatives gathered around him, and as a careful and judicious man he arranged his business and disposed of his estate in such manner as he wished, and as is satisfactory to all parties in interest. Bro. Myers now hopes to visit Chicago in April next as he has interests in the West which, should he be spared, would require his personal attention.

I learn from the executor of the will of Rev. Bro. Wilbur that the conditions of the will are such that we may expect to receive at some indefinite time in the future $3,000 or more for our reform work.

I go to New York city, thence, to Adrian, Michigan, to the State Convention. I hope to reach Adrian by Saturday afternoon.

J. P. STODDARD.

Connecticut, Respond Heartily!

WEATOGUE, Conn., Feb. 18, '79.

EDITOR CYNOSURE:—I wish to say to the friends of reform in Connecticut that Bro. Hinman has been doing noble work for the cause of truth and righteousness in our State this winter, for which as yet he has been but poorly paid. He is a faithful servant for the Master and has sown the seed of truth which will bring forth fruit in years to come. He has done pioneer work as has never been done before. New friends have been found and new recruits to the army of reform. Some of the fortifications of the enemy have been attacked and very much weakened by the shots of truth from his battery.

This warfare should be kept up and no rest given the enemy until he is vanquished and driven from the field. To do this it needs constant agitation. If every Antimason would do his duty Freemasonry would soon be an institution of the past. I am aware that the friends of the cause, with few exceptions, are in moderate circumstances as to this world's goods, but if each will contribute a small sum, Bro. Hinman can be paid. The collections at all of the meetings I

understand have been very small, barely enough to meet daily expenses. Will the friends where he has lectured take it upon themselves to collect what they can and send to him.

And those living in places where he has not been, you should not feel that your help is not needed, or that you can wait until the work is done in your own locality. What has been done will have its effect all over the State and has opened the way for future work. I shall feel disappointed if the friends whom I have met this winter do not respond and reward Bro. H. for his devoted services.

Many no doubt will be glad to hear him again, but we must first pay him for what he has done. Do not be afraid that you may over pay him, he is an honest man and will give faithful service for all money received. P. BACON.

Correspondence.

TRAIN WORK.

SEEMLY, Ill.

Taking the cars at Hoopestown for Paxton, I gave out a number of Ronayne tracts. The brakesman tore one into pieces and viciously threw the bits into the wood-box, but a Mr. Marshall from Peoria was glad to meet with the tracts. I gave him a number to distribute in his own neighborhood. At Paxton I took supper at a restaurant. The proprietor, Mr. Martin, proved himself to be a perfect gentleman, and when I was rudely assaulted by some man with language and words of the most abusive character, he escorted my assailant to the door. I had distributed a number of Ronayne's tracts, for which fault my assailant said I ought to be skinned from my head to my heels!

The lodge defenders (of whom there were several to back up my assailant) laid great stress on the *good man* argument, reference being specially had to the M. E. presiding elder Buck and Rev. Mr. Musgrove, also Methodist, both Masons. The Masons regard themselves as strongly entrenched behind such preachers, and it is a matter of necessity now, in order that we may "move upon the enemies works," that this their "last ditch" or hiding place be taken away. The question is, How shall it be accomplished? This can be accomplished to a great extent by argument and reasoning with these ministers and if these fail, then withdraw all support and countenance.

Christmas I was at the pleasant little village of Philo. The Masons were intending to have had a big time at a Masonic supper at the hotel that night, but their peace was greatly disturbed by the Ronayne tracts that I scattered all over the town. There were a number of excited groups at the various stores discussing the lodge question. Ronayne's tracts are just the thing to awaken the people and the honest ones of the craft. What added to the intense interest of some of these discussions, the lodge had been watched by outsiders, on two or three occasions at least one gentleman and two ladies had been the outside tylers and watchers. Every one at Philo has, or can, hear their story if they wish to. It was amusing to hear, as I did, a Mason cross-questioning this man that did the watching. Said the Mason, "What did you see in there?" "Well," said he, "I saw four men hold of a blanket, one at each corner, the candidate hoodwinked and cable-towed, and you fellows leading him about the room."

I did not learn the name of this watcher or tyler. When the lodge was in session they would blow out the lights, watch, study and learn Masonic trickery, antics and tactics.

Lodgemen say everywhere that seceders are not to be believed, and that, too, right in the face of the fact that every material fact is fully established by respectable outsiders who have witnessed by both hearing and seeing nearly or quite the entire performances. I know of two credible witnesses, besides the three at Philo, who witnessed from the outside the Masonic initiations. The account of the witnessing and seeing of a Masonic initiation at Milford has been published in the *Cynosure*. The man had every advantage to see and hear. He is a good man (I know him well). His statements are not to be gainsaid. Also the lodge in Ash Grove was watched by a member of the M. E. church, the particulars of which I am under obligations to not publish for the present, as this gentleman is on his death-bed, and can live but a short time. By his personal request his statements are withheld for the present.

Let us press the battle to the gates. The dark lines of secretism are already falling back.

J. S. HICKMAN.

CREDIT TO WHOM CREDIT IS DUE.

The Episcopal church, whose worldly motto is the *media via*, that is the middle way between extremes, has been accused of forgetting her motto quite, in going after the false though popular gods of Freemasonry; but she has recently made an effort toward righting herself.

Every one has heard of the Oneida Community. It is almost worse than Freemasonry. It is nothing short of Freemasonry of the most "perfect and sublime degree." It originated in Putney, Vermont, at a time when Freemasonry, pure and simple, was prohibited there, both by law and the voice of the people. The Community left Putney for some reason or other; and since then Putney has become not only the seat of a rancid lodge of Freemasonry, but it is a kind of Masonic shire town for Windham county.

Putney is on the Connecticut River; and Bishop Huntington, of central New York, was born and reared on the banks of that river; though ower down in Massachusetts. Oneida, the present seat of the Putney Lodge of Perfection, is in the Bishop's diocese; and he has at last ventured to call the attention of his flock to this wolf's den. A movement has been made which may probably result in a repetition of the exploit of Gen. Putnam: the den may be entered by a sound state of public sentiment, and the wolves destroyed or driven out.

We do not regard the step, in itself, as one of much importance; for the Oneida community is not greatly worse than any other Masonic lodge; but as a step which may lead the Episcopal church to separate itself from Freemasonry, it appears to us a step of the greatest possible consequence; and one that does Bishop Huntington and his flock great honor as truly religious men.

It would be a singular and notable fact, and at the same time an exceedingly gratifying one, if a Christian church should succeed in clearing itself of the Oneida community in that very region of country where a combined attempt of the church and politics against Freemasonry has seemingly utterly failed. The Episcopal church is not much given to revivals; but this movement against the Oneida community is a revival indeed; a practical, real revival, one which, if carried out in law, judgment and mercy, will justly demand the grateful acknowledgments of the entire Christian community.

EPISCOPALIAN.

FROM THE "LIBERTY SINGER."

[A letter from that friend of music and reform, Geo. W. Clark, of Dansville, N. Y., informs us that his new collection of reform songs is nearly ready for the press. He writes further:]

This place, like many others, is ridden down to the bones by secret societies, and some who do not wear the saddle stand in fear of the "old hag" and dare not have the *Cynosure* in their offices, or be seen with it in their possession for fear it will injure their business or their standing in the community! And yet, I venture not one in fifty of the population have been drawn into the lodge meshes. Such is the power these secret orders exert over a class of the uninitiated! If those only are free whom the "Truth makes free," there are many slaves to be emancipated yet! There is great need of hard work—*of ten times ten thousand Cynosures*, and Past Master Ronaynes, to dispel the darkness and break up the power of these moral cancers that together with their allies, liquor and tobacco, are eating out the vitals of the nation.

Not many days ago not many miles away, an old liquor-dealer and liquor soak, a profane and vulgar creature, but a good Mason, died and was buried by the order. Among those taking part in the ceremonies were some professed Christian ministers flaunting their pagan mummeries before a Christian people, and sending such a subject to the Grand Lodge above! *O tempora! O mores!* G. W. C.

OUR MAIL.

Benj. M. Spaulding, Albany, Vt., writes:

"I have been an Anti-mason since one month before Morgan's murder, and do not vote for a Freemason for any judicial or executive office, believing that the obligations of Freemasonry disqualify any man for the administration of impartial justice."

James B. Dawlin, Silver City, Idaho Ter., writes:

"There are a great many cattle raised in this country. Many are driven from here up the Snake River to Chicago. We have the great Snake River valley for hundreds of miles on both sides of the river. There is a small white sage, growing short and thick, on which the cattle feed during winter. In the spring we drive them upon the hills, where they feed on fine bunch grass and get very fat. So you see they get their own living. All we have to do is to brand and mark our calves every summer. If any butcher or drover should want to know anything about this country, the price of stock cattle or beef cattle, if they will write to me I will give them information at any time."

Joseph Day, Markesan, Wis., writes:

"There are not many Masons here or much interest in the Anti-masonic cause. We lack information on the subject and need a course of lectures. Can we get them some time this next summer? We are well-to-do farmers. Have a good church, and a lecture would be well received and supported."

Mrs. S. McConoughey, Atkinson, Ill., writes:

"When the Word of God is taken as our rule of life peace and prosperity will prevail."

L. S. Whiting, Springwater, N. Y., writes:

"I think there is great need of work being done here in opposition to secrecy. There are quite a large number of Masons in this section. They made a great show at a funeral one week ago last Sabbath. The corpse was kept over a week so as to bury it with Masonic honors. The Bible was carried through the streets by one of the lowest men in our town. We feel it a disgrace to the Bible and religion."

Ed. Keig, Rockford, Ill., writes:

"I intend to canvass for the *Cynosure* though it may get me enemies. I believe in exposing sin, for Christ has said, whatever makes manifest is light. The people must be enlightened."

Jno. Ball, Rockford, Ia., writes:

"I hope to be able to leave home and make an effort to assist in raising the 10,000 subscriptions for the *Cynosure*; to spread light in the midst of darkness. I am with you in spirit in this reform, and trust to show it in practical efforts."

Sidney Wilder, Arcadia, N. Y., writes:

"I hope and labor that the host of secret organizations in our land may be overthrown, and that the time may soon come when all Christians and all honorable men may feel it beneath their dignity and self-respect to be cable-towed and hood-winked, and shut up in secret conclave under the pretense of accomplishing some great and good work, which can be accomplished a thousand times better without any secrecy."

J. W. Boulden, Durham, Ont., writes:

"I heard of this anti-secrecy work by accident from a brother who is posted; and he tells me that he learned of your reform while on a visit to some of his friends this winter."

Miss Ruia R. Wilcox, Aurora, Ill., writes:

"Our ministers, as a general thing, would not go to hear an anti-secret lecture, but would prefer a Red Ribbon fol-de-rol gathering."

A. H. Springstein, Caro, Mich., writes:

"I lectured in a hall five miles from Caro twice this week. The first night I talked two and a half hours, and the second night three hours. It seems to have accomplished wonders. The people here never heard secretism exposed before."

S. H. Spencer, Cortland, O., writes:

"There are a great many men in our place who fully believe in the sentiments of your paper."

H. H. Hinman, Bristol, Conn., writes:

"I have had good and profitable meetings here, and while there is much that is trying, there is much that is hopeful. I go from here to Westogue."

Susannah G. Reed, North Hannibal, N. Y., writes:

"I should like to add some new names to your list, but a person eighty-four years old must submit to Providence, and let the younger people labor. I did what I could after the Morgan tragedy, which is fresh in my memory, having had acquaintance with Miller, and heard him relate all the facts."

Mrs. L. Trask, Worcester, Mass., writes:

"I spent the last summer in Michigan. I heard and read much of the institution of Freemasonry and its allied forces. Having never had any confidence in it as an institution for good, the more I have read and studied it the more I am convinced that it is evil and only evil. I have read the *Cynosure* with interest."

G. Trott, Summerfield, O., writes:

"I like the *Cynosure's* bold attacks on the dark orders with all other wickedness. I know God will give the victory. Masonry is no stronger in public opinion than slavery was, but when its cup was full how quickly God destroyed it. The Lord God Omnipotent reigneth! Hallelujah!"

Enos Mitchell, Pittson, Me., writes:

"If there is a place on earth where Freemasonry abounds to a greater extent than in Gardiner and Pittston, Me., I do not know where it is. All of the Methodist ministers belong to the order. One has been led in this winter. I believe Masonic ministers, more than any other instrumentality, are used of the devil to draw men into the lodge and keep them out of the church. I do not know as I shall find one in this place with courage enough to take the *Cynosure*. They seem to fear the lodge men. * * The people here need a good lecturer to wake them up. If they could see the three degrees worked it might start the big wheel. * * I believe the cause is God's and it will prosper."

Rev. Halleck Floyd, Dublin, Ind., writes:

"The *Cynosure* is doing a noble work in moulding public sentiment in one of the most important reformations of the world's history. I hail its issue with delight, because of its Christian spirit. Every minister in the United Brethren church ought to have this weapon in his hand as a defense of the anti-secrecy principles of the denomination. I close by saying I cannot afford to do without the *Cynosure*."

Thos. Gilmore, Rix's Mills, O., writes:

"It grieves me to think that so many professed friends of our reform will not do anything to advance the interests of the cause. But let us hope that when the stringency of the times shall have somewhat passed away, we shall see a better state of things—men's hearts and purses alike opening to the demands of a cause whose importance can scarcely be estimated.

"In view of the Grand Lodge of France resolving to expunge from the list of qualifications for membership in their lodges, the belief in a Supreme Being, and the resolution of the English and American lodges not to fellowship them any more until they rescind their obnoxious action, what becomes of the much boasted unity of Freemasonry, as for instance set forth in these pompous lines:

> 'Hail mysterious, glorious science!
> Hail mysterious, glorious science!
> Which to discord bids defiance;
> Which to discord bids defiance;
> Harmony alone reigns here.'

"Go on, then, dear *Cynosure*, in the cause of truth and righteousness, sustained by a firm hope in Him who is your advocate, until the last den of iniquity is opened up to the light of truth; and the abominable system of secrecy and wrong, like their originator, Satan, are shut up in the bottomless pit, and a seal set upon them, that they shall deceive the nations no more until the thousand years shall be fulfilled."

THE INDEPENDENT ORDER OF GOOD TEMPLARS.

A FULL ILLUSTRATED EXPOSITION OF THE ORDER.

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ART. VII.—APPLICATIONS.

Persons desirous of becoming members of this Council shall make application in the form below, accompanied with the necessary certificate of standing:

APPLICATIONS FOR MEMBERSHIP.

The undersigned member of —— lodge, No. —, located at —— as shown by the accompanying certificate, prompted by the desire to become useful in the cause of humanity, hereby petitions —— Council to be admitted a member if found worthy and qualified. In case of election I promise cheerfully to comply with all the laws, edicts, rules and regulations of the order.

Dated at ——, 18—. Signed ——.

The undersigned members of the above named Council being well acquainted with the applicant and believing him every way worthy, recommend him for membership. Signed, ——

——

[NOTE.—All Councils working under this ritual agree to do so on the following conditions: All initiation fees, which are not to be less than twenty-five cents each, to be set apart as a subscription for the *Good Templar*. When a Council is organized, the fees to be sent to the editor of the *Templar*, who will furnish the paper for three months at the rate of ten cents per copy, either to the Secretary or to a person designated. At the close of each quarter of the subordinate lodge, a report to be sent to the editor of the number of members, with the initiation fees of members initiated since last report, when the *Templar* will be sent as heretofore. On the first of January and July the editor will furnish to the Secretary of each Council a list of the Councils in the State, with number of members. Accompanying it will be sent the annual password for the ensuing six months.

On application of seven degree members, accompanied with one dollar, a set of books will be sent with the necessary information as to organizing a Council.]

EXPLANATION OF THE COUNCIL DEGREE.

This degree was devised by a Mason and Odd-fellow, B. H. Mills, editor of the *Good Templar*. By the Constitution (See note at the bottom) all fees for initiation must "be sent to the editor of the *Templar* who will furnish the paper for three months at ten cents per copy." Whoever reads the degree will see, at once, that the whole structure and most of the terms and ideas are Masonic. Thus this cheap and wicked contrivance constitutes another training school for Masonry, and another experiment on the credulity and superstition of mankind. Its name of "Council Degree," is taken from two "side" or spurious degrees in Masonry of which Mackey says in his Ritualist, (*p. 106*): "Forty years ago * * the degrees were here, but few knew whence they came from, or by whom they had been introduced." And Cornelius Moore (*Voice of Masonry, Feb.*, 1879, *Art. Parasite Degrees*) after Mackey, says the two "Council Degrees" were conferred at $5.00 per head, by "one John Barker" who suddenly appeared in Cincinnati, Ohio, some forty or fifty years ago. Moore continues, "Barker did a large business. And after he had received all the five dollar bills accessible, he organized his converts (dupes) into a Council; gave them some kind of authority to work, and then proceeded to other fields of labor and 'pastures green.'" Such is the origin of the name of this "Council Degree."

The title of "Knights Templar" given to the initiates is taken from an order which proved the reproach and curse of society even in the Dark Ages; to which the contriver has the ignorance or hardihood to refer (see p. —). Those "Sir Knights" of the Middle Ages, referred to in this ritual, history informs us became military tramps, vagabonds and pests; were abated by law as nuisances; and their expiring remnants annihilated by the ridicule of Cervantes in his Don Quixote. Yet it seems that this mongrel contrivance of swindling and superstition has spread in several States. By Article I. of its Constitution we learn that this is a fourth and upper degree of Good Templarism, and that candidates must be members of a subordinate lodge; over seventeen years of age; and must have been officers in lower lodges, in order to become Knights Templar. The women and girls in Good Templar lodges are not excepted by the Constitution; all who have been officers, and who are over seventeen years of age, may pay their quarter dollar and be dubbed "Sir Knights!" And men were found to act as chaplains and mock God by prayers in such secret night leagues where the holy name of temperance was little more than a bait, to unsex women and girls in prairie villages; to turn their heads by Masonic raps and passwords and circumambulations; and though it is to be hoped few or none would accept the privilege of becoming Amazons with male titles, no thanks are due to this vile constitution if they did not. And we are informed by a good man who had been drawn in with the hope of benefitting his sons, and who as second officer, attended four Grand Lodge meetings in his State, that the worst roughs of the village were often elected chaplains for a joke, and that late hours, strange intimacies and false religion had their wonted, known and universal effect, in producing Baal Peorism, fornication, forced marriages and illegitimate children, where abortion and infanticide did not prevent.

The mystery of all these modern mysteries, is how men of acknowledged piety and goodness, men like Theodore Cuyler of New York, can join and uphold such by-plays of hell! Orders forbidden by both the precept and example of Jesus Christ, whom they preach, profess and trust! Who "in secret said nothing;" who forbade secret teaching to his disciples, and consequently would have broken up or made the lodge a silent meeting if he had joined one. The "stars" in the Apocalypse were the ministers of the churches, and John in vision saw a time when the dragon, who is the god of all false worships, drew a third part of the stars from heaven. (Rev. 12: 4) Are these those days of blinding, bewildering vengeance? and is this long retinue of secret orders the "tail," or following thing of "that old serpent which is the devil and Satan," who first charms good men as snakes charm birds, by the glitter of his eye and glare of his colors, and then drags them from their orbits in the church, to "put light for darkness, and darkness for light?" If so, may God in mercy cut short these days, for "Except the days be shortened," we read, "no flesh shall be saved." But the days will be shortened and light and truth triumph.

INSTALLATION CEREMONIES—SUBORDINATE LODGE.

[The proper installing officer is the Grand Worthy Chief Templar, (or in his absence, a Deputy Grand Worthy Chief Templar). When the lodge is ready for installation, the Grand Worthy Chief Templar will quietly appoint a Grand Worthy Secretary and a Grand Worthy Marshal, and retire to the ante-room.]

Worthy Chief Templar. Worthy Marshal, our lodge is duly prepared for the installation of its officers, and the Grand Worthy Chief Templar is in waiting in our ante-room to install them. You will now retire and introduce him, with such representatives of the officers of the Grand Lodge as may accompany him.

[Worthy Marshal retires and introduces the officers.]

Worthy Chief Templar (three raps, all rise.)

Worthy Marshal. Worthy Chief Templar, I have the honor and pleasure of presenting to you the Grand Worthy Chief Templar, who is here for the purpose of installing the officers of this lodge. He also brings with him these brothers (and sisters), whom he has selected to represent the Grand Lodge.

[All give the salutation except in public installations.]

Worthy Chief Templar. It is with pleasure that I welcome you within our lodge. Our officers are elected and waiting to be installed. It will be our pleasant duty to assist you in any manner you may require.

Grand Worthy Chief Templar. It is a source of gratification to us to find a lodge ready for our services. You will now give us, as representatives of the Grand Lodge, a place with you, and we will proceed with the installation ceremonies.

Worthy Chief Templar (one rap, all but officers seated.)

[The Worthy Chief Templer and Worthy Secretary now step forward and conduct the officers to seats. The Worthy Chief Templar takes the Grand Worthy Chief Templar, the Worthy Secretary the Grand Worthy Secretary and the Worthy Marshal the Grand Worthy Marshal each to their respective stations. The Worthy Chief Templar then steps in front of the Grand Worthy Chief Templar, who says:]

Grand Worthy Chief Templar. You have now closed your term as Worthy Chief Templar of this lodge. There are certain laws that must be observed before I am permitted to proceed, and in order to know that you have complied with them, I will ask the usual questions.

Grand Worthy Chief Templar. Have the officers elect been chosen in accordance with the laws, and have the required bonds been given and approved?

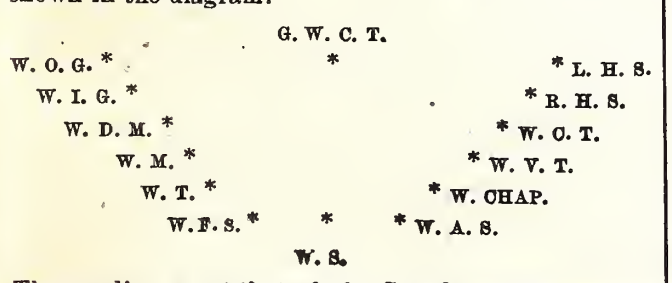
Worthy Chief Templar. They have.

Grand Worthy Chief Templar. Have the quarterly returns been made out, and, with the per centage, placed in the hands of the proper officer?

Worthy Chief Templar. They have.

Grand Worthy Chief Templar. It is with pleasure that we receive your report, and, with the same feeling. I will now proceed with the installation, as soon as the names of the appointed officers are reported to the Grand Worthy Secretary. The labors of your office are ended, yet your experience prepares you for still further usefulness, and the lodge cannot now dispense with your services. You will therefore take your seat (if re-elected, say "among the members,") as Past Worthy Chief Templar of this lodge for the ensuing term.

[A full list of the officers elect, with blank spaces ready to fill in the names of the appointed officers, should be on the desk of the Grand Worthy Secretary, and, while the appointments are being made by the officers elect, the Grand Worthy Marshal will arrange seats in front of the Grand Worthy Chief Templar, as shown in the diagram:



The regalia, except that of the Guards and Supporters, will be left at the chairs of the officers.]

Grand Worthy Chief Templar. (Rising.) My brothers and sisters, you have been elected to take charge of this lodge for the ensuing quarter. It is no common mark of favor which has thus been bestowed upon you. I feel confident that it has been worthily bestowed, and that diligence in the discharge of all your duties, together with courteous demeanor, will raise you still higher in the estimation of your associates. In rising to the position of officers of this lodge, you have done well; but if you rise in the discharge of your duties you will do better.

Please sing our Installation Ode.

Grand Worthy Chief Templar (three raps, all rise.)

INSTALLATION ODE.

AIR—"Auld Lang Syne."

Whatever station we may fill
In this exalted band,
Our plighted duties we shall still
Achieve, with heart and hand;
And evermore, through good and ill,
By one another stand—
Whatever station we may fill
In this exalted band.

Grand Worthy Chief Templar. The officers will now assume the Good Templar attitude for receiving the

OBLIGATION.

You, and each of you, do solemnly promise, upon your sacred honor, that you will faithfully discharge all the duties devolving upon you as officers of this lodge, in strict accordance with the laws, rules and usages of the order, the Constitution and By-Laws of the Grand Lodge and of this lodge.

Officers respond. We will.

Grand Worthy Chief Templar. Brothers and sisters you have just heard the obligation taken voluntarily by your officers.

Members respond. We are witnesses.

Grand Worthy Chief Templar (one rap, all seated.)

[Officers rise as they are addressed.]

Grand Worthy Chief Templar. Worthy Guards, your duties require you to take charge of the doors of our lodge: see to it that no unworthy persons are admitted, and that our opening, initiatory and closing ceremonies are not disturbed. Our Grand Worthy Marshal will clothe you in regalia, and conduct you to your stations. You will relieve the present Guards, and immediately enter upon the discharge of your duties.

Grand Worthy Chief Templar. Worthy Marshal and Worthy Deputy Marshal, you will see that all who enter here without passing the Guards are qualified to remain; you will have charge of the regalia and odes, and will see that they are properly distributed at the opening and collected at the close of each meeting, conduct the candidates at their initiation and introduce visitors. Follow our Grand Worthy Marshal, and he will conduct you to your places in the lodge, and clothe you with your regalia.

Grand Worthy Chief Templar. Worthy Financial Secretary and Worthy Treasurer, the financial affairs of this lodge are now placed in your hands: see to it that no injustice or wrong is done to the lodge or any of its members, or to yourselves. The Worthy Financial Secretary will, at the close of each meeting, pay all receipts to the Worthy Treasurer and the Worthy Treasurer will keep the same subject to the order of the lodge. You will now be conducted to your stations by our Grand Worthy Marshal, and enter upon the discharge of your duties. Let your fidelity be apparent, and a good conscience your reward.

Grand Worthy Chief Templar. Worthy Secretary and Worthy Assistant Secretary, the records of this lodge are now about to be placed in your keeping, and upon the precision, punctuality and ability of the Worthy Secretary, the prosperity and harmony of the lodge in a great measure depend. A good Secretary is always at his post. Without prompt action on your part, the Worthy Chief Templar cannot successfully conduct the affairs of this lodge. You have accepted an arduous place, but we feel confident that you have taken it with a determination to perform its duties faithfully. So do, and you will merit and receive the thanks of this lodge and of the Grand Lodge. The Grand Worthy Marshal will now conduct you to your place by the side of the Grand Worthy Secretary and clothe you with regalia.

Grand Worthy Chief Templar. Worthy Chaplain, it is your privilege to invoke the divine favor and blessings, without which we labor in vain. Endeavor so to conduct the devotional exercises of this lodge, that they may be beneficial to the members and acceptable to our Heavenly Father. The Grand Worthy Marshal will now conduct you to your place in the lodge.

[*To be Continued.*]

THE NATIONAL CHRISTIAN ASSOCIATION.

PRESIDENT OF THE NATIONAL CONVENTION.—Rev. Henry T. Cheever, Worcester, Mass.

SECRETARIES.—Prof. W. O. Tobey, Dayton, O., and H. L. Kellogg, Chicago.

PRESIDENT OF THE CORPORATE BODY.—Moses Pettengill, Peoria, Ill.

VICE-PRESIDENT.—Rev. A. D. Freeman,

DIRECTORS.—Philo Carpenter, J. Blanchard, Archibald Wait, C. R. Hagerty, E. A. Cook, H. L. Kellogg, E. Hildreth, J. M. Wallace, E. B. Thompson, A. D. Freeman, Thos Hodge.

REC. SEC'Y.—Thos. Hodge, Chicago.

COR. SEC'Y AND GENERAL AGENT.—J. P Stoddard, 221 West Madison St., Chicago.

TREASURER.— Rev. E. Hildreth, 292 Randolph St., Chicago.

The object of this Association is:—"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform, All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

State Auxiliary Associations.

CONNECTICUT.

President, J. A. Conant, Willimantic.
Secretary, D. J. Ellsworth, Windsor.
Treasurer, C. T. Collins, Windsor.
Lecturer, H. H. Hinman, Willimantic.

ILLINOIS.

President, S. B. Allen, D.D., Westfield.
Cor. Sec'y, Thos. Hodge, 65 Warren Ave., Chicago.
Rec. Sec'y, Elder Parker Hurless, Polo.
Treasurer, H. L. Kellogg, 13 Wabash Ave., Chicago.
Lecturer, J. F. Browne, Wheaton, Ill.

INDIANA.

Prest., Halleck Floyd, Dublin, Ind.
Sec'y, R. L. Fisher, Fairmount, Ind.
Treas., Peter Rich, Westfield, Ind.
Lecturer and Cor. Sec'y, S. L. Cook, Albion, Ind.
Ch'n of Ex. Com., G. W. Champ, New Lisbon, Ind.

IOWA.

President, R. A. McAyeal, Oskaloosa.
Cor. Sec'y, M. S. Drury, Western, Linn Co.
Rec. Sec'y, C. D. Trumbull, Morning Sun.
Treasurer, Geo. Brokaw, Washington.
Lecturer, D. P. Rathbun, Clarence.
Ex. Com.—The Pres., Vice Pres., Cor. Sec. and Treas., with W. S. May, Moses Varney and John Dorcas.

KANSAS.

Pres., Rev. J. S. T. Milligan, North Cedar.
1st Vice Pres., Rev. J. T. Kiggins, Topeka.
Cor. Sec., Rev. J. A. Richards, Ft. Scott.
Rec. Sec., G. H. Griggs, Clay Center.
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MICHIGAN.

President, H. S. Limbocker.
Cor. Sec'y, E. W. Bruce, Brighton.
Rec. Sec'y, E. Mathews, Brooklyn.
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MINNESOTA.

President, E. G. Paine, Wasioja.
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Rec. Sec'y, Wm. H. Morrill, St. Charles.

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President, N. E. Gardner, Avalon.
Cor. Sec'y, A. D. Thomas, Arbela.
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Lecturer, E. G. Cooper, Albany Gentry Co

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Treasurer, E. Smith, Center Strafford

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President, L. N. Stratton, Syracuse.
Secretary, W. A. Sellew, Rochester.
Treasurer, M. Merrick, Syracuse.
Lecturers—L. N. Stratton, Syracuse. A. F. Curry, Almond.

OHIO.

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Treasurer, J. G. Mattoon, West Unity.
Sec. and Lecturer, Wm. Dillon.

PENNSYLVANIA.

President, A. L. Post, Montrose.
Cor. Sec'y, N. Callender, Starrucca.
Treasurer, W. B. Bertels, Wilksbarre.
Lecturer, J. W. Raynor, Montrose.

WISCONSIN

President, E. Collins, New London.
Secretary, Rev. W. W. Ames, Menominie
Treasurer, M. R. Britten, Vienna.

The Christian Cynosure.

CHICAGO, THURSDAY, FEB. 27, 1879.

THE OHIO STATE MEETING to be held during the first week in March at Utica, Licking county, promises to be a convention of much importance to the reform work in that State. President McClurkin desires it to be reiterated that "all who expect to attend and take part in the proceedings by speaking, hearing and voting, whether appointed as delegates or not, should forward their names to Mr. J. M. Kirkpatrick, of Utica, of the entertainment committee. "Let congregations, and anti-secret associations appoint delegates, so far as this can be done; but do not let any friend be backward about sending on his or her name and coming, because there are none in his or her neighborhood to appoint delegates. All true friends are wanted there. Come all who can. Speakers are engaged—we want hearers and voters."

THE UNITED BRETHREN.—I fear there are troubles in the path of this excellent church. A bishop of this denomination writes to the *Monthly Itinerant*, a weak article, in which he expresses no opinion of that paper but hints that "there are ever so many preachers in the same region" of non-committalism with himself. We have received for notice, a book written by this bishop against "Universal Restoration," and, of course in favor of future endless punishment of the wicked. If this brother could see how his article, written to encourage and concentrate rebellion against the testimony of his church which he is bound by every sentiment of honor and decency either to uphold or honestly to oppose as wrong strikes us he would feel mortified for himself, as we do for him. An equivocal, non-committal course in a holy office like his will make a thousand Universalists, where his arguments will convince one. The *Itinerant* is a small monthly, started in the interest of the lodge, and against the testimony of the church of which he is bishop.

Read how this paper speaks of his patronage:

"BISHOP WEAVER. Of course all our readers will read with delight Bishop Weaver's article on the *Monthly Itinerant*, found on our first page. It's just like him. Full of pith and abounding in happy hits. Coming from the Bishop without any solicitation on our part it took us completely by surprise. We tender him our thanks for his kind remembrance of the *Itinerant*, and ask him to do so again."

NATIONAL PROHIBITION. — The last letter we received from Samuel French, Esq., whose sudden death, Jan. 28th, has been noticed, was to introduce a petition to Congress for national legislation against the liquor traffic. Mr. Chapin engaged in the war on intemperance as on the lodge, with a reformer's zeal and faith. The petition, which is appended, he procured through the agency of a temperance lawyer of Boston, and had the satisfaction of knowing that it received general favor in central Illinois, and men, women and children even gave their names with enthusiasm.

In his letter he refers to the struggle with the lodge foe and says that the next work must be the prohibition of the extra-judicial oaths of Freemasonry. "I felt like flying," he writes, "to go to our meetings at Worcester and Wheaton, but business was such that I could not. I feel more and more interest in the cause; I know that it will win because God is on our side." Read, sign and forward this petition to a responsible member of Congress:

WHEREAS, it is conceded that intemperance is a most prolific source of misery, poverty and crime, and that the sale of intoxicating liquors as a beverage is a source from which intemperance is fed;

WHEREAS, without the supply is stopped, intemperance cannot be suppressed or even satisfactorily regulated throughout the country;

WHEREAS, the manufacture of intoxicants creates a demand for the same by the ordinary processes of business, the cravings of depraved appetites, and the constant accession of moderate drinkers, made by the social surroundings of the bar-room;

WHEREAS, the statute regulations of the various States of the Union render the regulations of each State upon this question to a great degree inoperative, by furnishing an unlimited supply of liquors to be sold as a beverage in States prohibiting the sale of the same; and,

WHEREAS, as long as the manufacture of liquors, to be used as a beverage, is under the sanction of the United States Government, intemperance can never be more than temporarily checked: Therefore, we, citizens of the United States, respectfully petition the Honorable Senate and House of Representatives of the United States to enact a statute which shall prohibit the importation, manufacture and sale of intoxicating liquors, as a beverage, throughout the United States.

ATTEMPTED ASSASSINATION OF A BAPTIST MINISTER.

The dastardly attempt to murder the Rev. Joel H. Austin, related in this number of the *Cynosure* will startle, but not surprise our readers. A beloved Free Methodist brother, referring lately to some similar acts, said, "There is nothing under the skies too mean for them to do." The first evening anti-slavery lecture which I delivered in Harrisburgh, Pa., forty-two years ago, was in the house of worship of The Church of God, (Winebrennarian.) On proceeding to the lecture, a stone intended for myself cut through the sleeves of coat and overcoat of Jonathan Young, a young mechanic, who knowing my danger, as I did not, nobly volunteered, though an entire stranger, to walk by my side. A deep gash was cut in his arm. Afterward, in Mercersburgh, Pa., a mob followed me from the M. E. church, where I had quietly listened to a sermon, and as I passed into a front parlor where the windows were open, (it was summer) a stone came in through the window from the crowd, passed by me, and broke in the lath, and lodged in the plastering on the other side of the room. I had delivered no lectures in the town. *Now*, all are abolitionists in the sense that I was. Will Dr. Whiting, late pastor of the Baptist Church, Quincy, and his compeers, the pastors of Galesburg and other leading Baptist churches, look on in silence while their brother Austin, whom their *ex-parte* council condemned unheard and unsummoned to answer, is murdered before their eyes, while they keep the garments of those who, unlike Stephen's murderers, seek to stone him to death in the dark! This Dr. Whiting wrote Mr. Kellogg asking him to print the letters assailing Mr, Austin, which were read before their *ex-parte* council (letters like those listened to by Dr. E. P. Goodwin and the *ex-parte* council in Wheaton against myself) which were gathered up without the legal notice for cross-questioning by the party assailed; and which were therefore slanders, every line of them, in law and in fact. And yet he had hardihood to ask the *Cynosure* to publish them! I have no words of my own to characterize such conduct. I therefore give the words of God's prophet to church leaders who had been debauched by the strange worships which destroyed the chosen people of God, and made their garden land a desert: "Woe to her that is filthy and polluted; to the oppressing city. * * Her prophets are light and treacherous persons; her priests have polluted the sanctuary: they have done violence to the law. * * * The unjust knoweth no shame." (Zephaniah, 3: 1, 4, 5.)

I do not know how many of the persons concerned in these *ex-parte* council outrages are Masons, but I know that they all "fellowship the unfruitful works of darkness;" and that the leaders Baptist and Congregationalist, while knowing the infamies of the lodge, never utter a pulpit testimony to save the men who support them from being sworn and swindled into them. And just so truly as God's word is not obsolete, a most fearful reckoning awaits them both in this world and the next.

COLONIZATION OF COLORED PEOPLE.

A late *Cynosure* noticed Senator Windom's speech for colonizing the colored people of the South in the western territories, particularly in Utah. His argument was that they might have protection and suppress the Mormons. We see also that a convention of colored people to consider the subject is called to meet in Nashville, May 6, next.

Ever since slavery began to agitate the country by its rapid growth the colonization of colored people has been agitated with no apparent benefit to that class of population, but much real injury. The only colonies which prosper are those where the colonists went forth self-prompted, to benefit their condition or to carry out their principles. But for people of various complexions called white, to start a colonization scheme to remove a population called black, is really an effront to the race which it is proposed to remove. If they are too weak to colonize themselves, they are incompetent to make and maintain a prosperous community. Besides all such agitations keep up the prejudice against color and aggravate the evils proposed to be removed. What proof has Senator Windom that Mormons would treat the negroes better than the ex-slaveholders do; or that the negroes would not themselves be proselyted to Mormonism? Christian industry and education are the only salvation for black people or white, and a just government will protect them in one place as well as another.

THE ANTI-CHINESE BILL.

This law which passed the Senate February 15th inst. by a majority of twelve votes (39 to 27) forbids the importation of more than fifteen Chinese on any one United States ship at one time, under penalty of $100 fine for each Chinaman or woman in excess of the permitted fifteen, and six months imprisonment. Efforts are being made in California by those hostile to Chinese immigration to induce President Hayes to sign the bill, and notify the government of China of a modification of the Burlingame treaty.

The effect of this law and the agitation connected with it will be to keep up friction between the two races of people. But it will, beyond this, have very little practical effect. While the slave-trade was piracy and punishable by hanging by United States law, cargo after cargo of fresh negroes were smuggled into the States through the bayous of Florida to stock Southern plantations, and nothing but destroying slavery destroyed the importation of slaves.

If the government of the United States were thoroughly Christian, negroes, Indians and Chinese could be Christianized and Americanized with a moiety of the trouble and expense of wronging, fighting or excluding them. "Righteousness exalteth a nation," but sin not only reproaches, but tends to the destruction of any people.

BEQUEST TO THE CYNOSURE—DEATH OF MR. JOHN VIALL.

This beloved and revered saint died at his home in Buffalo county, near Kearney, Nebraska, on Sabbath evening, Feb. 9th, 1879. He had removed from Illinois to Nebraska, to secure and open a farm

for a step-son, his last act crowning a life devoted to the good of others. He has died in "a good old age" and "as a shock of corn, fully ripe, coming in in its season." During the long agony of the slave-struggle, Mr. Viall stood firm by the truth which has triumphed in the overthrow of that system of bondage and blood; and with great simplicity and beauty of Christian firmness and gentleness blended, he has stood up for Christ's atonement against the counterfeit and spurious salvations held up by the lodge, as lures and deceptions to attract unthinking and deluded men into its coils. He gave freely of his means to the National Christian Association. He paid several hundred dollars to extinguish the indebtedness of Wheaton College, and about a week before he died, he dictated and signed with his hand the letter from which extracts are given below, and which explains itself.

"*J. Blanchard, Wheaton, Ill.*

MY DEAR BROTHER IN CHRIST:—I feel that I shall soon depart this transitory life and be with my Lord and Saviour. Before going hence I desire to hold a short communion with you, my brother. May the Lord give you strength and grace to carry on the good work that you have been so long and faithfully engaged in.

"In contemplation of a speedy dissolution of this frail and mortal body, I thought I ought to do something according to my limited means to aid this noble cause. Reposing the utmost confidence in you, my brother, I have endorsed to you well secured notes amounting to $1068 and made to you a deed of some lots in San Jose, Mason county, Illinois; the notes and deed in trust, for our well-beloved paper, the *Christian Cynosure*, published in Chicago, Illinois. * * * I know that you will see that the money is appropriated to the purpose indicated by me above, to wit., the dissemination of truth through the *Christian Cynosure*. And now, in conclusion, I pray that the God of peace, our Lord and Saviour Jesus Christ, be with you and sustain and bless you. And if it be the Lord's will that I be taken hence speedily, farewell my dear brother in Christ, until we meet around God's throne in heaven.

"Your very affectionate brother in Christ, JOHN VIALL."

He died eight days after dictating the above letter from the land of Beulah on the banks of Jordan. I have requested his friend Mr. Roswell D. Gould to furnish a brief sketch of his life for the *Cynosure*.

A VOICE FROM LONG ISLAND.

In January, 1872, seven years ago, the ladies of New Bedford, Mass., held the anniversary of their Missionary Society, and invited the resident clergymen, Rev. T. C. Jerome and Dr. A. H. Quint, to address them. Mr. Jerome's speech was printed at length in the New Bedford *Republican*, and among other good things worthy the occasion, said: "Masonry is not *free*, and we have an *odd* rather than an even fellowship, where half the world is certainly shut out. Are the women not worthy such societies, or are such societies unworthy of them."

Dr. Quint had a written speech but dropped it to take up a cudgel against his ministerial brother in defense of Freemasonry; in the course of his remarks saying, "He was proud of being the Grand Chaplain of the Grand Lodge of Masons, and anybody who don't like it can't help himself." This boastful speech deserves repetition only because of the prominence of the speaker in the National Congregational Council.

Let members of that denomination compare it with the memorable words of Prof. Moses Stuart of Andover, Massachusetts, who wrote about forty-five years ago:

"For a long time I neither knew or cared about the subject (Masonry); but recent attention to it has filled me with astonishment; and as to some things contained in it, with horror. The trifling with oaths and with the awful name of the ever-blessed God, is a feature which I cannot contemplate but with the deepest distress."

Or contrast that speech with the still more earnest words of President Finney, himself a reformed Mason:

"We have, then, the implied testimony, of Freemasons themselves, that the Christian church ought to have no fellowship with Freemasonry as thus revealed, and that those who adhere intelligently and determinedly to such an institution *have no right to be in the Christian church*. In our judgment we are forced to the same conclusion, we cannot escape from it, we wish it were otherwise, we therefore sorrowfully, but solemnly pronounce this judgment."

Can any sincere Christian in these churches read with indifference the record of their former and of their present denominational leaders? Let them inquire of the Lord their duty in respect to this lamentable and critical condition of affairs.

On Sabbath, Feb. 16th, Mr. Jerome, now preaching in Patchogue, Long Island, preached a discourse on "Christian Courtesy to the Aged and Women," in which occurred some original ideas on tobacco and secret orders. The following extract appears in the Patchogue *Advance* of last week:

"The use of tobacco in any form is selfishness. I say, not only is it a pest and a poison to the user in his own person, but also is it discourtesy and selfishness toward other persons. Because it renders the breath and garments, even though the filth may not then be in the mouth, offensive to almost all ladies. And it is a wholly animal gratification which men alone enjoy. I want no pleasures which my wife and sister can not share. Women have the hard times in this world; and whatever good times there are, they certainly ought to have half. Your tobacco and walking matches and loafing in groceries, and your secret societies are contrary to true manhood.

"Think of it! how men who have all day, more or less, met fellow men in the social industries of the shop, store, highway, field or fishing boat—while women are closely kept within the four walls of the dwelling by the care of the children of the household—how, nevertheless, these men will gather at night to delight themselves in those mysteries, of which, however profound, pure or precious they may be, it is nevertheless the fundamental principle that no woman may ever learn a syllable. Ah, husbands and brothers of this church, I know not if I may convince you; but as for me, that which is too true, beautiful and good for my wife and sister is not true, beautiful nor good enough for me.

"There are, indeed, right, useful and godly societies, the objects of which may be such that only men can be admitted to their sessions: for example, the societies for 'the Suppression of Crime' in New York and in other cities. These are a part of the stern business of men—not of their ease nor recreation. But I can conceive of no literary, religious, social or convivial assembly; in which every true physical, social, mental or moral benefit would not be augmented rather than impaired by the presence of woman.

"These masculine secret orders indeed vaunt their peculiar advantages and charities to widows and orphans of members. But how flimsy the plea; when, in any standard 'Life (or Accident and Sickness) Insurance Company,'—for one-half the initiation and annual dues paid to the secret society, far ampler returns may be secured in the day of need!

"Other more momentous reasons there are why the principles upon which these secret, masculine social orders are avowedly built must be ever radically contrary and hostile to republican institutions, to the Word of God and to the kingdom of our Lord Jesus Christ. But this morning, in speaking of the honor, courtesy and care due to woman, I say men are false to such courtesy; and husbands in particular to their marriage vows, in becoming or remaining active members of any masculine social order."

—Secretary Stoddard and Past Master Ronayne are at Adrian, helping the Michigan brethren with their State Convention, this week.

—Friends in Connecticut and all New England, read Bro. Bacon's letter, and let there be nothing lacking to the faithful servant of God who is giving himself to the work of reform in your part of the country.

—Elder Rathbun started from his home in Clarence, Iowa, last week Monday for two weeks' work in southern Iowa, beginning at Birmingham, Van Buren county. Next week he expects to be in Dewitt, just north of Davenport in the eastern part of the State. He is receiving many letters in respect to the State Convention, but prefers that the time and place should be agreed upon entirely by the officers of the State Association. His work of preparation is already begun and will be pushed with energy.

[The notice of the Iowa Convention was recdived after the above was in type.]

—Past Master Ronayne returned last Friday from a very interesting series of meetings at Hicksville, O., where warm friends of the reform have been made by the discussion and exposition of Freemasonry, and at least one Mason induced to renounce. After the Michigan State Convention this week he speaks at Constantine, St. Joseph county, next week Monday, Tuesday and Wednesday, and in Clayton on Thursday and Friday. Arrangements are under way for a meeting in this city some time during the second week in March, after which a long visit to the East is contemplated with expositions in Worcester, Hartford and other points, especially at Putnam, Conn., where a State Convention is being arranged.

—Two large hotels in this city which are always specially in favor with Masonic or other lodge gatherings, have fallen into serious financial difficulty. The "Commercial," advertised in the Masonic Register for 1875 as the "Masonic Headquarters," and its proprietors were high Masons. At the last meeting of the Knight Templars here their banner was flaunted above the Tremont House; the first time probably in the history of the city that such an arrangement was ever permitted by any public house. These two hotels, so liberally patronized by the lodges every year have lately come into grievous financial trouble and litigation and are both likely to be sold out.

—Dr. R. Thibodo is Master of Kilwinning Lodge, No. 311, which meets in Corinthian Hall on Kinzie St., Chicago. Last week the doctor became suddenly insane, as the papers report, and his insanity took the very remarkable form of raving about *Masonry and murder*. What does it mean? Will some Masonic neighbor explain?

—An urgent request is made for the note published by the *Times* of this city introducing Isaac Preston's article on President Blanchard. It is as follows:

"The following article was written and designed for the religious press, and was sent to the *Advance* for publication, but was refused by the editor of that paper. The writer, notwithstanding all that has been published by President Blanchard's opponents, does think that he has some "rights that white men are bound to respect;" and would respectfully ask the editor of the *Times* to give it a place in his paper."

—A correspondent at Henry, Ill., asks if President Hayes is a Mason or Odd-fellow or Mr. Colfax, late Vice-president, a Mason. Neither are known to us to be Freemasons. Mr. Hayes was member of the Odd-fellow lodge some years ago; we never have learned that his relation ceased. Mr. Colfax is an inveterate spouter for the Odd-fellows and invented their women's degrees.

—Any of our readers who have friends afflicted with cancer, etc., will do well to read the advertisement of Red Clover cure on the 16th page.

10,000 SUBSCRIBERS.—*Fulfill all pledges before March first at* $1.50.

10,000 SUBSCRIBERS.—*Read the sixteenth page.*

Home Circle.

Cradle Song.

A mother sang beside her little child,
Who, knowing not the meaning of the strain,
Still gazed on her with eyes wide-open mild,
And listened, pleased with cadence and refrain—
"Only the pure in heart see God."
These were the words the singing mother said,
As in the fire-light laughing baby played.

From day to day this was her household hymn,
As shadows of the evening gathered there,
As through the twilight showed the homestead dim,
Her song, wing-like, did seem to cleave the air—
"Only the pure in heart see God."
It floated up to some far star place,
Where spirits gaze for aye upon God's face.

The mother's spirit passed into the boy,
Grafting upon his soul her cradle words.
As old birds teach their off-spring to employ
Their tuneful throats to imitate the birds—
"Only the pure in heart see God."
As thrushes teach their young the thrush's lays,
She taught her deathless one a hymn of praise.

It bore its peaceful harvest to the child,
In all the thoughtful after-years of life;
It often stilled the raging unrest wild,
That frets the spirit in our worldly strife—
"Only the pure in heart see God."
It sometimes gave the wounded spirit rest,
When heavily with many cares oppressed.

It ran for aye a cool, life-giving rill,
Sparkling and sweet and hidden in the soul;
And sometimes seemed to overflow and fill
His life: sometimes in light it seemed to roll—
"Only the pure in heart see God."
A stream of brightness from a high far throne,
Whose haunting beauty was for him alone.

—Flora Marcian.

The Bible for Everything.

"The worth of truth no tongue can tell,
'Twill go to buy, but not to sell;
Truth, like a diamond, shines most fair,
More worth than pearls or rubies are."

What is a man prepared for, ignorant of the Bible, its doctrines, precepts, its holy inculcations, its grace and life-giving power? Is one ignorant or destitute of a saving, sanctifying knowledge of God's word, its light and hope, duly prepared for any duty at home or abroad, in his family, the social circle, or in the great congregation?

Can he pray as he ought, sing as he ought, teach as he ought, save by a familiarity with the Scriptures? Is he duly prepared to instruct others, impart wisdom, administer consolation, comfort the feeble-minded, support the weak, to be "patient towards all men," except he knows God experimentally through the medium of his Word, which is quick and powerful, and sharper than any two-edged sword? How is it possible for one to preach as he ought, write as he ought, with energy of soul, the fire of love and salvation, unless his own heart is in a pentacostal blaze, kindled by God's truth, the wisdom from on high, "which is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy," except he himself delights in the law of the Lord, and is strengthened with might by the Holy Spirit in the inner man? How can any person adapt his conversation at all times wisely and profitably in a way to edify, minister grace to the hearers, impart whatsoever is true, honest, just, lovely, and of good report, unless "the word of Christ dwell in him richly;" unless he can say with the Psalmist, "Oh, how I love thy law! it is my meditation all the day." "Thou through thy commandments hast made me wiser than my enemies, for they are ever with me. I have more understanding than all my teachers, for thy testimonies are my meditation. I understand more than the ancients, because I keep thy precepts. I have refrained my feet from every evil way, that I might keep thy word." Psa. cxix. 98–100. "Out of the abundance of the heart the mouth speaketh." "By thy words shalt thou be justified, and by thy words shalt thou be condemned."

"Speak, poor heart, and tell thy pond'rings:
Tell how far thy rovings led,
When this book brought back thy wand'rings,
Speaking life as from the dead."

The Bible finds us guilty, and freely offers us pardon. It finds us polluted with innumerable defilements, and offers us moral purity. It finds us weak and enslaved, and offers us liberty. It finds us wretched, and offers happiness. It finds us dead, and offers everlasting life. It finds us "having no hope, and without God in the world"—with nothing before us but "a certain fearful looking for of judgment and fiery indignation," and places glory, and honor, and immortality full in our view.

"Men's books with heaps of chaff are stored;
God's book doth golden grain afford.
Then leave the chaff, and spend thy pains
In gathering up the golden grains."

—*Shining Light.*

A Scene at Brusa.

Selim Agha, a resident of Salonica, the ancient Thessalonica, was a Mussulman of some note, and at the age of forty-five he and all his household were converted to Christianity, through the agency of Dr. Schauffler. This was in 1852.

The feeling against apostasy from the Mussulman faith was very strong. In the reign of Achmet I. an article in the penal code of laws concerning it, read thus: "Apostacy is an enormous crime in the sight of God. The Mussulman who is guilty of it must be condemned to death, if he do not immediately abjure his error." In 1839 this article was rendered null and void by the passage of the famous Hatti Scheriff, but when the Turkish mind once conceives an idea, it matters not how false it may be, it has almost the permanence of the law of nature.

It was under these circumstances that Selim Agha embraced Christianity. His conversion was well known. Some of his Moslem friends advised him to leave, lest the fanatical mob should do him injury.

He with his family went to Malta in 1853, where he was baptized with the name of Edward Williams. In 1855 he went, with all his household, to Constantinople, where he entered with zeal and boldness, and yet with great discretion, into Christian work.

At a period somewhat later I took him with me to Brusa on a special service, not intending to attract any special notice among the Mussulmans. It proved quite otherwise. On the deck of the steamer all the Mussulmans gathered around him until we arrived at Modania, sixteen miles from Brusa. We rode hard, and reached Brusa first, that none of our fellow-passengers might know where we lodged that night. What followed the next day was unique.

While examining the Armenian school beneath the church, three Turkish officials appeared at the door, followed by an *armed guard*. The native pastor invited them in; they replied "they wished to see him and his guests in the church above." The three persons were, the Governor of the province of Bithynia, the Chief-Justice, and the collector of the revenues. There was no alternative, and we went in. After being seated, and passing the usual salutations, conversation followed concerning the Scriptures, suggested by the large Bible on the pulpit in front of us. The Judge, whose reputation for learning and ability was very high, absorbed the conversation with Mr. Williams, formerly "Selim Agha." The armed guard remained in the middle of the church, and seemed intent upon the conversation, which was very free and interesting, showing on the part of the Judge no little knowledge of the Old Testament Scriptures.

At length he turned full upon Mr. Williams and said: "I have had the pleasure of conversing with many foreign gentlemen who spoke our language very well, but I never met with one before who spoke exactly like a Mussulman *as you do!*" For a moment Edward Williams' eye dropped, then looking the Judge calmly in the face, he replied gently, "You may well say that I speak Turkish like a Mussulman, for so I was till I was forty-five years old. Then I became a Christian, and am now a preacher of the Gospel of Christ!"

The armed men stepped forward. The Chief-Justice bent suddenly forward, his fore-arms upon his knees, his face reddened with confusion, running his Tesbeh (ninety-nine beads, representing ninety-nine attributes of Allah) rapidly through his fingers. The Governor stared into the air, and the collector shook with suppressed mirth at the confusion of the Judge. It was a moment of great and painful suspense. What would be the next move? Would he be arrested and imprisoned? They had evidently expected a different course from this "Apostate," and thought to drive him through many subterfuges, and finally unmask him; but this frank, noble, unlooked-for confession confounded them. They did not know of the holy boldness with which a crucified and risen Redeemer qualifies his loving, true-hearted followers, who having the sweet sense of his pardoning love and mercy, are glad, if need be, to suffer for his name's sake.

At length the Judge threw himself into an easy, careless attitude, and remarked, "There is one thing in your faith that always surprises me! How can intelligent men believe that one God is three Gods and that three Gods are one God; one is three and three are one?"

Mr. Williams replied, "We do not so believe. You cannot hold the unity of God with more fervor than I do. As Creator and Author of all things he is called 'God the Father,' but not in any human sense. In some way God visits the human soul, to enlighten, purify and guide it. He does not appear in any visible form, but he acts directly and spiritually upon our spirits, and we call him 'God the Holy Spirit.'

"But our greatest of all mysteries is that God became incarnate in Christ our Lord. He took upon himself our nature. As we do not know *how* our souls dwell in flesh, much less can we understand *how* God came into flesh for our salvation. But this is not *another God!* It is one and the same God still manifesting himself in such a way that he is called 'the Son of God.' But these three divine manifestations, personal in view of their work and office, are still the one only living and true God.

The Judge turned to the pastor and myself for our assent, and then remarked, that "whatever he had inquired about this dogma of the Trinity, the only reply given had been 'It is a mystery,' but now he could see there *is a way* in which an intelligent man may receive it. He had never heard anything *intelligible* about it before." As they retired the Judge led the way, and each of the officials gave the usual salaam of honor to the pastor and myself. There was no significance in this; but how would they pass one who had openly declared his apostasy? If they had passed him as though unconscious of his presence we should not have wondered, but have said with a deeper meaning than any Moslem knows, "God *is* great!" But each one exchanged with *him* also the salaam of honor.

All passed out. I turned to Mr. Williams and said, "What does it all mean?" "Doubt not," he replied, with emotion, the power of Hazareth Isa (Jesus Christ), he has done it!"—*Cyrus Hamlin.*

Effects of Lager Beer.

So far as my observation goes, I am satisfied that a German, with his brain soaked to stupidity in lager beer, is as bad a brute as an Irishman with his brain set on fire with whisky. The paroxysm of the whisky-fired brain is more violent while it lasts, but the brutality of the beer-soaked brain is stolid and enduring. I speak from personal knowledge, obtained by visiting hundreds of families of both classes,

and yet so confirmed is public opinion as to the harmlessness of lager beer, I do not suppose that any one will accept my statements as being even an approximation to the truth, still I know that I am right. It takes longer, it is true, and it costs more money for a German to stupefy himself with lager beer than it does for an Irishman to madden himself with whisky; but whether that greater outlay of time and money on the part of the Teuton gives him any advantages over the Celt, is a question which it might be well for political and social economists to consider, remembering, also, as they do consider it, that the the change from beer guzzling to whisky drinking is short and easy, and constantly made.—*Oliver Dyer.*

"*If they'd only been Married on the Same Day.*"

Mr. Colville was reading to his wife from a newspaper on Saturday morning, when he struck this paragraph: "Mr. and Mrs. James Clark of Pulaski, New York, both came into the world on the same day, both died on the same day, and both were killed by a cancer."

"Well, I declare! wasn't that singular?" observed Mrs. Colville. "Born on the same day, died on the same day, and with the same disease. Now, if they'd only been married on the same day the thing would have been complete."

"What's that?" suddenly interrogated Mr. Colville, looking curiously at her over the top of the paper.

"I say," she repeated, "if they'd both been married on the—why, to be—" she embarrassingly added, as she caught the amused expression of his face—"that is—I wonder if I thought to put on the dishwater," and she hastened into the kitchen to attend to it.—*Ex.*

God's livery is a very plain one; but its wearers have good reason to be content. If it has not so much gold lace on it as Satan's it keeps out the foul weather better, and besides it is a great deal cheaper.

Childrens' Corner.

History of the Bible.

When and by whom were the books of the Old Testament first collected and arranged?

By Ezra, about four hundred and fifty years before Christ. The five books of Moses had been kept with the Ark of the Covenant, (Deut. 31: 24–26,) and Joshua had written the portion of Scripture bearing his name "in the book of the law of God." Joshua 8 and 24: 26.

What are the most prominent translations of the Bible that have been made?

The Septuagint, the Vulgate, the Douay, and the English or King James' Bible.

What is the meaning of the word Septuagint?

Seventy. The translation was so called because it was made by seventy, or, more strictly, by seventy-two men, six having been chosen from each of the twelve tribes of Israel for this purpose.

When and where was this translation made? At Alexandria, in Egypt, about two hundred years before Christ. It was a translation of the Old Testament only, from the Hebrew into Greek.

How was this translation regarded by the Jews in the time of Christ?

It was regarded with peculiar reverence. Our Saviour and the Apostles in their discourses generally quoted from this version.

What is the Vulgate translation?

It is a Latin translation of the Septuagint, not of the Hebrew, and so called the vulgate (common) because, being the only version which the Roman Catholic church used, therefore the common version.

When and by whom was this translation made?

By Jerome, about the year A. D. 400. It was hastily made, and became very incorrect by many changes.

What of the Douay Bible?

It is an English translation of the Vulgate, with notes and comments, and is the only English Bible approved by the Roman Catholic church.

From what did it receive its name?

From the place where it was first published, Douay, a town in France.

When was it published?

In the year 1610.

Why does it differ so much from our English Bible?

Because it was made, not from the original Hebrew, but from the Vulgate, which was from the Septuagint, and was very imperfect. It could not have been as correct as a translation made directly from the Hebrew.

Why is our English version called "King James' Bible?"

Because it was made by the authority of James I., king of England.

When was it begun and when completed?

In the year 1607 the work was commenced, and was finished in about three years, and published in 1611.

By whom was the translation made?

Fifty-four of the most learned men of the kingdom were appointed for the task. Seven of these did not serve, leaving forty-seven as the number who were actually engaged in the work.

How was the labor apportioned among this number?

They were divided into six classes, to each of which a certain portion of the Bible was given to translate, not from the Latin nor even from the Septuagint, but directly from the original Hebrew and Greek.

How will our English translation compare with other versions of the Bible?

It is said by competent judges to be better than any other.

What was the earliest division of the Bible?

That which is supposed to have been made by Ezra. The books of the Old Testament were divided into three classes: "the Law," "the Prophets," and "the Writings," or "the Psalms." To this our Saviour refers, Luke 24: 44: "All things must be fulfilled which were written in the law of Moses and in the Prophets, and in the Psalms, concerning me."

What books were embraced in these three divisions?

"The Law" included the first five books; "the Psalms," or writings, including the Psalms, Proverbs, Ecclesiastes, and the Song of Solomon. "The Prophets" included all the remaining books.

When and by whom was the Bible first divided into chapters?

This is generally said to have been done by Cardinal Hugo, A. D. 1240; but as early as the middle of the third century, the four Gospels had been divided into chapters.

When and by whom were chapters divided into verses?

By Robert Stephens, in the year 1551. It is said that he performed the greater part of this laborious task while on horse-back, on a journey from Paris to Lyons!—*Watchman and Reflector.*

John and the Postage Stamp.

John was a boy who "lived out." Every week he wrote home to his mother, who lived on a small, rocky farm among the hills. One day John picked up an old envelope from the wood box, and saw that the postage stamp on it was not touched by the postmaster's stamp to show that it had done duty and was henceforth useless. "The postmaster missed his aim, then," said John, "and left the stamp as good as new. I'll use it myself."

He moistened it at the nose of the tea-kettle, and carefully pulled the stamp off.

"No," said conscience, "for that would be cheating. The stamp has been on the letter; it ought not to carry another."

"It can carry another," said John, "because, you see, there is no mark to prove it worthless. The postoffice will not know."

"But you know," said conscience, "and that is enough. It is not honest to use it a second time. It is a little matter, to be sure; but it is cheating. God looks for principle. It is the quality of every action which he judges by."

"But no one will know it," said John, faintly.

"*No one!*" cried conscience. "*God* will know it—that is enough, and he, you know, desires truth in the *inward parts.*"

"Yes," cried the best part of John's character, "yes; it is cheating to use the postage stamp the second time, and I will not do it."

John tore it in two and gave it to the winds. The boy won a glorious victory.—*Children's Friend.*

A Bit of Advice for Boys.

"You are made to be kind," says Horace Mann, "generous and magnanimous. If there is a boy in the school who has a club-foot, don't let him know that you ever saw it. If there is a poor boy with ragged clothes, don't talk about rags when he is in hearing. If there is a lame boy, assign him some part of the game which does not require running. If there is a hungry one, give him a part of your dinner. If there is a dull one, help him to get his lesson. If there is a bright one, be not envious of him; for if one boy is proud of his talents and another is envious of them, there are two great wrongs and no more talents than before. If a larger or stronger boy has injured you, and is sorry for it, forgive him, and ask the teacher not to punish him. All the school will show by their countenance how much better it is than to have great fists."

Puzzle Corner.

Answer to Enigma of Feb. 6th.—"No man having put his hand to the plough, and looking back, is fit for the kingdom of God."

Sabbath School.

LESSON X—March 9, 1879.—THE JOY OF FORGIVENESS.

SCRIPTURE.—Psalms 32: 1-11.

1 Blessed is he whose transgression is forgiven,
Whose sin is covered.
2 Blessed is the man unto whom the Lord imputeth not iniquity,
And in whose spirit there is no guile.
3 When I kept silence, my bones waxed old
Through my roaring all the day long.
4 For day and night thy hand was heavy upon me:
My moisture is turned into the drought of summer. Selah.
5 I acknowledged my sin unto thee,
And my iniquity have I not hid.
I said, I will confess my transgressions unto the Lord;
And thou forgavest the iniquity of my sin. Selah.
6 For this shall every one that is godly pray unto thee
In a time when thou mayest be found:
Surely in the floods of great waters
They shall not come nigh unto him.
7 Thou art my hiding place;
Thou shalt preserve me from trouble;
Thou shalt compass me about with songs of deliverance. Selah.
8 I will instruct thee and teach thee in the way which thou shalt go:
I will guide thee with mine eye.
9 Be ye not as the horse,
Or as the mule, which have no understanding:
Whose mouth must be held in with bit and bridle,
Lest they come near unto thee.
10 Many sorrows shall be to the wicked:
But he that trusteth to the Lord, mercy shall compass him about.
11 Be glad in the Lord, and rejoice, ye righteous:
And shout for joy, all ye that are upright in heart.

V. 1. Ps. 85: 2; Rom. 4: 6-8; James 5: 20; 2 Cor. 5: 19. V. 2. John 1: 47; Ps. 15: 1, 2. V. 3. 1 John 1: 8, 9; Isa. 59: 11. V. 4. Job 13: 21; Hos. 13: 5. V. 5. Prov. 28: 13. V. 6. Isa. 55: 6; 43: 2. V. 7. Ps. 119: 114; 2 Sam. 22: 1. V. 8. Neh. 9: 20; Ps. 73: 24. V. 9. Ps. 26: 3. V. 10. Ps. 16: 4, 11. V. 11. Ps. 64: 10; 68: 3.

BIBLE READINGS.

Ps. 116: 1-19 ——Job 18: 1-21.——Ps. 18: 120.——Ex. 15: 1-21.——John 14: 1-31.——Prov. 12: 1-28.——Ps. 34: 1-22.——Ps. 32: 1-11.——Ps. 9: 1-14.——Eph. 1: 3-14.——Ps. 106; 7-42.——Deut. 8: 1-20.——Rom. 8: 11-20.——Rom. 15: 4 13.——Ps. 30: 1-12.——Ps. 60: 1-17.——Ps. 43: 1-11.——Ps 46: 1-20.——Ps. 103: 1-22.——Ps. 165: 1-21

[From the S. S. Times Quarterly.]

QUESTIONS ON BIBLE REFERENCES.

Through doing what can a man hide a multitude of sins? Who was it that God in Christ was reconciling? In which of his followers did Jesus say there was no guile? Where shall he dwell that walketh and worketh and speaketh rightly? In what passage are the people said to be like both bears and doves? In what land of drought had the Lord known his people? What is promised to him that covereth, and what to him that confesseth, his sins? What gift does Nehemiah say that the Lord gave Israel for its instruction in the wilderness? What passage tells us of a path, a presence, and a right hand which we should all seek?

[From International Quarterly.]

This Psalm was written by David, and properly follows the fifty-first. It sets forth the great joy of his heart, after God had forgiven his sin. It is the second of the seven penitential psalms.

Blessed, or happy, signifies the condition and experience. Transgression is the fruit; sin the root. Forgiveness means lightened, or taken off, as a burden removed (Mat. 11: 28). Covered, or hid, is the judicial figure—the blood has covered the sin. To impute means to reckon to one's account, as the believer's sins are reckoned to Christ, and his righteousness is reckoned to the believer (Rom. 4: 24; 6: 11). Justification means made right in God's sight, and we are thus justified in

Christ. Guile is deceit, or false pretense. Kept silence, that is before he confessed, his sin was like a fire in his bones, as if God's hand was punishing him. This is conviction of sin.

Selah—Stop and think!

Sin acknowledged, iniquity spread out before the Lord, and transgressions confessed—then follows forgiveness.

Selah—Stop and think!

For this reason every one who desires to be godly will pray unto Thee at such a time, and thus escape the floods of great waters, which are a figure of judgment, from which the righteous are delivered. Christ is the hiding-place or fortress of the soul, where trouble or judgment cannot come, and where songs of deliverance are heard. God hides all who are justified. This is conversion.

Selah—Stop and think!

God instructs and teaches and guides those who are hid. If we are guided by his eye, we must be near him and look into his face. If not, we must be driven or held with bit and bridle, as a horse. Or if we are not children at all, but "the wicked," then sorrows are our portion. If therefore we are believers, and our sins are forgiven, let us rejoice.

Grotious thinks this Psalm was meant to be sung on the annual day of the Jewish expiation, when a general confession of their sins was made. Probably David's deep repentance over his great sin was followed by such blissful peace, that he was lead to pour out his spirit in the soft music of this choice song. Perhaps it was important to prefix the word "Maschil" (instructive), that doubting saints might not imagine the Psalm to be the peculiar utterances of a singular individual, but might appropriate it to themselves as a lesson from the Spirit of God.—Spurgeon.

David teacheth sinners to repent by his doctrine, who taught them to sin by his example. This science is universal and pertaineth to all men, and which necessarily we must all learn; all must be put to this school, without which lesson all others are unprofitable. This is a mark of a true penitent, to be as careful to raise them up by his repentance as he was to be hurtful to them by his sin; and I never think that man truly penitent who is ashamed to teach men repentance by his own particular proof.—Archibald Symson.

Literary.

The leading article in the March number of the *North American Review* is a symposium on negro suffrage, by Senators Blaine and Lamar, Gov. Hampton, Representatives Garfield and Stephens, Wendell Phillips, Montgomery Blair and ex-Gov. Hendricks. Mr. Blaine opens and closes the discussion. He claims that the negro was wisely and justly enfranchised and should not be deprived of his right to the ballot, but that he is practically disfranchised by intimidation; and he demands for him all of the privileges that have been granted him by constitutional amendments. Messrs. Lamar, Stephens and Hampton insist that the political liberty of the negro is not seriously interfered with, and argued that if the South be let alone all of the difficulties growing out of emancipation will adjust themselves. Hampton says that a qualified suffrage would have been better for the negro, and Stephens declares that if an attempt should be made to deprive the Southern States of their present representation in Congress on the plea that the negro is not allowed to vote in accordance with his convictions, it would be the most wanton outrage that ever was undertaken in any country. Mr. Blair takes the ground that negro suffrage is and always must be a failure, and instances the trial made with the blacks in the West Indies by the English. Wendell Phillips asserts that the colored voters have exhibited as much wisdom in politics as have their white neighbors, and that the South was better governed under negro rule than it has since been under white legislation. Gen. Garfield thinks that colored suffrage has been more than fairly successful, and says that the era of peace and good feeling will come only when the negro shall be allowed to cast his ballot without interference of any kind.

This discussion is followed by a paper on the Philosophy of Jonathan Edwards, by Prof. George P. Fisher, of Yale, giving a summary of the works of Edwards and an analysis of his peculiar line of thought. Gen. Nelson A. Miles treats the Indian Problem at some length, stating many facts, and his reasons for believing that the Indians can best be managed under miltary supervision. J. R. G. Hassard, the translator of the famous cipher dispatches, presents a chapter on Cryptography, in which he explains fully the system by which secret characters are read. The closing pages of the number are devoted to a review of the recent Russian novels by S. E. Shevitch.

Published at 551 Broadway, New York, and for sale by booksellers newsdealers generally, at 50 cents per copy.

OBITUARY.

Rev. Amos Finch of Gilmore, Mich., died of pleurisy and lung fever, January 16, 1879. From a biographical notice in the *American Wesleyan* the following is abridged:

When eighteen he was converted at a Methodist camp-meeting near White Pigeon, Mich., and soon after, feeling that it was his duty to preach began as a Methodist exhorter.

He was an abolitionist from his very youth. Was an admirer of Orange Scott, and joined the Wesleyan church soon after it was organized. His special guides and friends during his early ministry were Revs. Rufus Lumry and W. W. Crane. Between them there was ever the warmest attachment.

In the spring of 1854, he was impressed with the importance of making Kansas a free State. That fall he started for Kansas under the auspices of the American Missionary Board.

The particulars of what he did and suffered in Kansas cannot be given; hardly a synopsis should be expected. He arrived at Lawrence about the middle of October, and as sod houses were full, went into one of the hay wickers. This contained six families. The women and children crowded around one old stove on which the food for each family had to be cooked. The damp prairie winds whistled through it almost as through the leafless groves. In a few weeks he had up one of the first frame houses which was built in Lawrence. The next spring he moved down near Osawattomie, where his family remained during the eight years they were in Kansas. His labor began immediately. It was souls and free State votes he worked for.

Years of exposure and excitement brought on an uncommonly severe attack of typhoid fever. He was once supposed to be dead, but skillful medical aid and nursing raised him from a bed of sickness on which he had suffered long and survived three sinking chills. After that he was never well. He had organized the first Wesleyan churches in Kansas, and left them in a thriving condition. In 1865 he received an urgent offer of $1,200 per year if he would lecture in Iowa for the Freedman's Bureau. He accepted and acted as lecturer and financial agent for Iowa until he resigned on account of ill health. Shortly after he made a trip to northern Michigan, found it a good fruit country and concluded his health would be better in that climate, and in 1870 moved to a place on the lake shore south of Frankfort. During the past nine years he has preached as occasion and health permitted.

He was a hearty supporter of all reforms and was especially interested in the anti-masonic cause. His business talents were good. He was very fond of literature, appreciated the beauties of poetry and the sublimity of eloquence, but gave most of his leisure time to history and theology.

Religious Intelligence.

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational church, Hamilton, Miss., August 25th, 1878.

Pleasant Ridge Congregational church, Sanford Co., Ala., September, 1878.

New Hope Methodist church, Lowndes Co., Miss., October, 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

First Congregational Church, Leland, Mich.

—Prof. C. A. Blanchard exchanged last Sabbath with Rev. G. F. Milton of Geneva, Ill. The discourses of the latter to the College church were with demonstration of the Spirit, whose baptism Bro. M. has blessedly received within a few weeks.

Baptist.

—As the final result of Masonic *ex-parte* councilism we are pained to record a murderous attack upon Elder Joel H. Austin of Burlington, Iowa, with whose trials for the truth's sake our readers are somewhat acquainted. The Burlington *Hawkeye* of the 13th inst., under the heading "Outrage in Union Township," says:

"Last Sunday evening there were services at Spring Creek, Union township. Rev. Joel H. Austin, a Baptist preacher, who attended, but did not occupy the pulpit that evening, on leaving the church took a seat in Samuel Flanders' buggy, with that gentleman to ride home. Just after they got into the road some miscreant threw a flint rock, weighing six pounds, which struck Mr. Austin in the side with great force, producing a severe contusion, from which he is still suffering. The rock glanced, and passing along the back of the seat, struck the iron rod at the other end of the seat with a force that gave the impression that a spoke had broken. Mr. Austin was caught by Mr. Flanders and supported from falling, and on Monday was removed to his home. Although Mr. Austin was heavily clothed the blow was sufficient to produce a large swelling. Had it hit him in the breast or head it would have killed him. It was a narrow escape. The man who had vengeance in his heart may be thankful that the crime of murder does not rest upon his hands. But it is a species of bulldozing that Iowa does not tolerate, and we hope such disgraceful scenes will not be repeated in Des Moines county."

Still later we learn that Elder Austin has been confined to his bed over a week and at times he suffered greatly and for a time his situation appeared dangerous, the paroxysms of pain from the severe concussion were such by acute pain as to reduce his strength very rapidly. His attending physician however thinks he is comparatively out of danger, and he hopes to be on his feet again in a few days. Measures are being taken for the apprehension and arrest of the would-be murderer, and the citizens offer one hundred dollars ($100) for his arrest and conviction.

Friends.

—The Executive Committee on Foreign Missions publish the following:

The Friends' Mexican Mission, at Matamoras, Mexico, was founded in the year 1871, by Friends' Foreign Mission Association, and is now managed by the Executive Committee on Foreign Missions of Indiana Yearly Meeting.

Samuel A. Purdie and wife have been in charge of the mission since its foundation. They were assisted from 1873 to 1875 by M. M. Binford (now a member of the Executive Committee) and wife.

A Monthly Meeting was established in 1874. The number of members in 1874 was 14; in 1875, 29; in 1876, 37; in 1877, 52; in 1878, 76.

There is now sustained a regular Friends' meeting, with seventy-six members, all of whom take part in Sabbath school, observing the forms of the society, and the observance of marriage, etc., as laid down in the Discipline. The average attendance at meetings is still larger, and continues to increase. There is also maintained a press from which are issued several useful periodicals, and which has issued a large number of valuable tracts and books, and standard works of Friends, of value to the labors of the Mission. A girls' school taught by a native convert, under the care of G. M. Purdie, and a boys' school. Number enrolled in schools, 90; average attendance, 50. And a considerable work in colportage, several talented and promising native laborers, of both sexes, are now rendering valuable assistance in these branches of the work.

We have purchased a lot in the central portion of the city, upon which we wish to erect a Friends' meeting house and Mission room. A "Building Fund" has been accumulated (principally from bequests) amounting to $2,000. We need $2,000 more to erect and furnish a house, which, in accordance with plans now in our hands, will be solidly and plainly constructed, without needless display and ornament, but large enough for the wants of the immediate future. The erection The erection of this building we deem an urgent necessity.

The expense of conducting the various labors of the Mission require from us at least $2,000 per year. Everything is conducted, as we believe, by Samuel Purdie with all due economy and prudence.

—One hundred conversions are reported as the result of a remarkably successful revival work at Lancaster, O., which has been conducted

by Mrs. Esther Frame, a minister of the Society of Friends.

WESLEYAN.

—The brethren of the Sandy Lake circuit, Pa., composed of the Oak Grove, Sandy Lake, Zion and Millbrook congregations, have invited Rev. A. Thomson Wolff of Dixonville, Indiana county, to become their pastor. The Sandy Lake *News* says of him: "Brother Wolff is a young married man of much promise, and is abreast of the times on the living issues of the present generation, and will do a good work in any field where called to labor."

—Rev. C H. Hawley who was expecting to meet his family in Wheaton and settle them comfortably is for the time being being disappointed. Mrs. Hawley is too ill to remove from Iowa. She was a great sufferer all through the winter of 1877–8, and has not yet fully recovered. Bro. Hawley hopes to continue his work as an evangelist for the special promotion of Christian holiness.

—Rev. D. S. Kinney, connectional agent wishes to raise $6,000 as soon as possible for the completion of the new Publishing House at Syracuse, N. Y. Donations amounting to nearly $150 from seven conferences were reported last week.

—Revivals are reported from Marengo and Blairsburg, Iowa; Haskinville, Boylston, and E. Rushford, N. Y.; Ionia, Mich. and Sandy Lake, Pa.

UNITED PRESBYTERIAN.

—The United Presbyterian church at Milroy, Ind., was burned on the night of the 6th inst. Fifteen penknives and a lot of burglar tools were found in the ashes. The supposition is that some tramps having entered it to spend the night had upset a lamp and only escaped with their lives. It was one of the oldest churches in that part of the country.

—A Christian convention, called by the elders of Keokuk presbytery, met in the U. P. church, Crawfordsville, Iowa, Jan. 22d. Elder James Dawson, of Washington, was elected chairman and J. W. Crawford, Secretary. Rev. W. C. Williamson preached an able sermon, and long and interesting discussions occupied most of the afternoon and evening on the topics: "The Standard of the Christian Life," and "The Duty and Responsibility of the Elders and Members of the Church as Coworkers with the Pastor."

—Rev. W. T. Meloy delivered, last Friday evening, at the United Presbyterian church, corner of Monroe and Paulina streets, his lecture entitled "the Touchstone."

FREE METHODIST.

—Rev. E. Mathews organized a class at Holly, Mich., lately. During the revival that preceded there occurred several remarkable conversions.

—Eighty-one students are enrolled at the seminary at North Chili, near Rochester, N. Y.

—Bro M. L. Vorheis of Burlington, Iowa, has gone to Owatomia, Minn., on the invitation of Superintendent E. P. Hart who was also on the ground during the early part of the month. An interesting revival is in progress.

—Bro. W. F. Manley has organized a F. M. society of thirteen members at Maywood, Ill., ten miles west of this city. The revival meetings at that place continue with much hopeful interest.

—Superintendent B. T. Roberts began meetings the first of February in a hired church in San Francisco, Cal. Much interest was manifested during the first week and several conversions gave promise of a powerful work of Divine grace.

CONGREGATIONAL.

—Rev. Wm. E. Holyoke has lately removed from Byron, Ill., where he ministered to the people for whom Rev. J. P. Stoddard was pastor a number of years, to Dover, Ill. Mrs. Holyoke is well known to the people of the West as a successful temperance lecturer and is now in the field merely to respond to calls from temperance organizations or lyceum managers.

—An exchange says that Rev. Charles E. Stowe, a son of Professor C. E. and Harriet Beecher Stowe, has become a Congregational home missionary in Maine. Nominally he has for some time been a member of the Episcopal church, but was really an unbeliever.

—Rev. Josiah Strong's church at Sandusky received thirty-seven members Feb. 2nd, all but four on profession and twenty of them heads of families. It is the result of the revival meetings last December under the lead of Major Whittle.

—Evangelist Potter has been holding meetings with the Congregational church in Lockport, New York.

PRESBYTERIAN.

—The First Presbyterian church of Belvidere, Rev. T. C. Easton, pastor, has been holding meetings since the week of prayer. A precious revival is in progress. These meetings are resulting in the renewed consecration of a large number of the membership of the church, and many conversions also have given cheering testimony to pastor and flock of the power of Divine grace.

—It is said that Dr. John Hall's people refrain from placing a bell on the tower of their magnificent edifice, at the corner of Fifth Avenue and Fifty-fifth street, New York, lest it might disturb the patients of St. Luke's Hospital, which is just across the way. The clock now in the tower is not permitted to strike for the same reason.

News of the Week.

—Mr. E. B. Hamlin, of Chicago, has recently invented an instrument which he calls the melophone. It is a very simple contrivance, and transmits the sounds of the human voice and musical instruments in a very perfect manner, the intonations and articulations being very distinct. It is in this respect superior to the telephone.

—The largest iron contract ever awarded this country, it is said, was recently secured by an extensive iron firm, Clark, Reeves & Co., of Phœnixville, Pa., who have contracted to furnish nearly eighty million pounds of iron in iron columns, girders, etc., and to build twelve miles of a double track elevated railway in New York, to be completed within six months. These extensive iron works are near this city and will give employment to a large number of men.

—Some eight or ten years ago several persons reported at different times they had seen a serpent over twenty long in a marsh on the Housatonic Railroad, within a few miles of New York. The story was discredited by the general public, particularly after a hunting expedition to kill or capture the reptile returned without result, after scouring the whole country. Within a day or two, however, the marsh being frozen, some woodmen discovered its skeleton, measuring twenty-one feet in length. The bones and other remains will be sent to the Society of Natural Science.

—Charles W. Angell, who left Chicago in July last with $120,000 of the funds of the Pullman Palace Car Company in his possession, has returned under arrest. Angell left Chicago July 21, 1878, went directly to New York, from which point he sailed for Southampton. From that point he went to Rio Janeiro, and from there to Lisbon, Portugal.

—A railroad disaster occurred near Selma, Georgia, last week. A passenger train from there on the Selma, Rome and Dalton Road fell through a rotten bridge over Mulberry creek. One white man named George Evans and four negroes were killed. Superintendent Stanton and Conductor White were fatally injured. Ten or twelve persons were also severely hurt.

—Through the timidity of the governor of Texas lawlessness has greatly increased of late. Rewards for the arrest of murderers have been recalled, and the State police abolished. A correspondent says of the result:

The effect is already seen in the increased number of murders and horrible crimes for the last few weeks. There are now on the average four murders a day in Texas, some of them of the most shocking and barbarous description. So utterly weak is the State Government that it can not, and does not try to protect its own witnesses on the stand. But a week or two ago a State's witness in an awful murder case was knocked down and stabbed in the streets of Palestine by a half-dozen friends of the murderer. In other counties the shooting and assassination of State's witnesses is now almost of weekly occurrence.

—Considerable excitement and uneasiness exists at Brownville and other towns along the Upper Monongahela, owing to recent outbreaks and threatened violence by the striking coal miners in that vicinity. Nearly all the coal mines have been shut down for some time. Cause, reduction of wages.

—The Kedive of Egypt was mobbed by a crowd of disbanded and unpaid officers last week. The rioters were not dispersed until fired on.

—The Ameer of Afhganistan has arrived at Tashkend, the Russian headquarters in Turkistan. He was suffering from disease and cannot probably survive.

—The heaviest snow storm for five years commenced last Friday in Nova Scotia and continued all day. The drifts in some places are fifteen feet deep. Business is completely suspended in Halifax. The railways are blocked.

—At a sitting of the Medical Society of Berlin, Dr. Virchou delivered a lecture on the plague, declaring that the epidemic prevailing in Astrakan is the Eastern plague. He said the measures adopted by the German government were of a too general character. Attention should be principally directed to the necessity of placing the Russian army returning from Turkey under medical inspection.

—Gen. Melikoff telegraphs that not a single case of epidemic illness exists throughout his jurisdiction in Russia. The military cordons isolating the different villages have been abolished; the general cordon only is retained.

—The startling intelligence has been received from Mandalay, the capital of Independent Burmah, that the King of Burmah, his Majesty Mendoomen, has for some time cherished a deep hostility against certain of his nobles, especially against Princes Thouse and Mekara. The King himself is orthodox, and a devoted Buddhist, and largely under the influence of his ecclesiastical advisers. He is of an extremely jealous and secretive disposition, and for some months past appears to have cherished the belief that the princes in question were plotting against him. Finally, summoning his privy council, which consists of four persons, known as the Hoitdaw, he laid before them his suspicions, and demanded that they and their whole households should be executed. As the will of the monarch in Burmah is supreme, the order was given and the massacre took place. The two princes and eighty-six of their relations were slain. The immediate details of the massacre are described as horrible in the extreme.

—Another revolution in Hayti is reported. In one engagement that took place by moonlight the government forces lost thirty-five killed and eighty-nine wounded. The loss of the insurgents exceeded these figures, and all of them captured were promptly put to death.

—Seven or eight years ago there was no difficulty in obtaining statistics of nearly all the secret lodges. Confident in increasing numbers and wealth they were eager to publish the evidences of their enlargement. Now that the tables are turned, ashamed of their growing unpopularity, they seldom print for the public eye such tables as that below. The increase of Odd-fellows in 1871 was upwards of 57,000; the loss last year was several thousand. The list herewith given shows the order in its best days and is worth preserving as an item of history. It is from the *Heart and Hand*, an official organ, and compares the returns of 1871 and 1872:

Lodges, 1871	4,292
Lodges, 1872	5,045
Increase	753
Initiations, 1871	49,357
Initiations, 1872	59,250
Increase	9,993
Rev. G. L. and G. E., 1871	$3,310,009.53
Rev. G. L. and G. E. 1872	4,291,071.12
Increase	981,061.59
Relief G. L. and G. E. 1871	$1,092,095 42
Relief G L and G. E. 1872	1,503,471.40
Increase	411,375 98
Members, 1871	327,877
Members, 1872	385,097
Increase	57,220

—It is announced that Mr. Jeremiah Mahoney, principal of one of our city schools has become an editorial writer of the *Educational Weekly*. Mr. Mahony is said to be a cultured and able writer, but he is a strong Catholic and made his influence for the priesthood felt in the schools which he controlled. Unless his views are modified the teachers who read his journal will gain little from his pen to strengthen them in maintaining the nobler character of their great work. It is a well-planned scheme on the part of the church that would destroy our common school system to get an able man into influential positions with respect to it.

10,000 SUBSCRIBERS.—Work! *Work!!* WORK!!! *Renew!* RENEW!! RENEW!!!

Home and Farm.

Trichina.

Two eminent microscopists of Chicago (H. F. Atwood, President of the State Microscopical Society, and Dr. W. T. Belfield, Demonstrator of Physiology at the Rush Medical College), have submitted to the Health Commissioner the results of their examination of the flesh of one hundred hogs, in answer to the following questions:

"To what extent is the pork supply of Chicago affected with trichina?"

"To what extent are these parasites dangerous to health or life?"

"Are trichinous animals generally out of health?"

"Can reliance be placed on thorough salting or smoking of the meat as destructive to trichina?"

"Are there any practical means by which our Meat Inspectors can detect parasites in a carcass of meat?"

The scientists report that they took two pieces from each hog—one from the tenderloin and the other from the ham—cutting the pieces into thin longitudinal sections, which were placed under a Bullock binocular instrument with an amplification of about seventy-five diameters. Eight of the hundred hogs were found to be infected, some badly, while in others comparatively few parasites were found. In all cases the hams were apparently free from trichina, those found always being contained in the tenderloin. In one specimen there were 13,000 to the cubic inch, the smallest number being thirty-five. To the question as to whether trichinous hogs are generally out of health, the microscopists answered in the negative, citing their experiment with a white rat three weeks old, to which they fed trichinous pork till it was nearly three months old. The rat thrived amazingly on the food, and when it was killed was found to be literally alive with trichina from the tip of its nose to the end of its tail. As to the means by which inspectors can detect trichina in the carcass of meat, they reply that a microscope is the only infallible means. It is found, however, that sulphurous acid not only kills worms instantly, but readily permeates the entire ham, and is as readily expelled. They recommend the use of a small quantity of this acid in the pickle for curing hams. Ordinary salting and smoking does not destroy the parasite, but a thorough cooking of the pork is a safe and sure precaution.—*Enquirer.*

Maxims for the Farmer.

1. Never get in debt when you can not see your way out again. When you owe, pay as fast as you can and promptly. Never allow yourself to be dunned for a debt a second time without paying it. Credit for promptness is of great advantage in any kind of business and all through life.

2. Never enlarge your farm when half of what you own is not half cultivated.

3. If you own more land than you can till well, are in debt, or need funds to make necessary improvements, sell part of your farm and use the money to pay debts and make your improvements.

4. Never borrow money to build a showy house when a less pretentious one would answer better, and never lend money when you have poorly-tilled land to improve.

5. Lay out a system of improvements for your farms and buildings, and, as your means improve, carry these plans out.

6. Do not enter upon any speculation with other people's money, or your own, unless you see clearly that you will make profits, and even then do not do it to the neglect of your farming.

7. Do not keep poor stock when you can keep good stock at the same expense and with much more profit.

8. Do not try to grow crops for which your farm is not well adapted.

9. If you have a good location do not sell out, expecting to better it, because you have been offered a good price.

10. Do not change farms often, for by so doing you can carry out no definite system of improvement.

11. Unless your crops are good, sow less and farm better.

12. Be present with your employes as much as possible, otherwise little will be done, and that little poorly. No business requires the master's oversight more than farming.

13. Keep ahead of your work, or your work will keep ahead of you.

14. Resolve that your farm shall be a profitable one, if industry and good management will make it so.

15. Invest your surplus earnings in making such improvements as will add to the profit, appearance and convenience of your farm.

16. Be kind, not only to those you employ, but to all the animals you work and feed.

17. Make yourself thoroughly acquainted with the principles of agriculture, and be guided by them.

18. Perform all labor in the right season.

19. Do all jobs in the best manner, if worth doing at all.

20. Take an interest in all improvements that have a bearing on agriculture.

21. In all you do, endeavor to get hold of the long end of the lever instead of the short end, if you would work to advantage.—*Cor. Practical Weekly.*

Another Diphtheria Remedy.—In a lecture before students at one of the best hospitals in France, the physician expressed his preference for lemon juice, as a local application in diphtheria, to acids, chlorate potash, nitrate of silver, per-chloride of iron, alum, or lime water. He uses it by dipping a little plug of cotton wool, twisted around a wire, in the juice, and pressing it against the diseased surface four or five times daily.

How to Send Money.

Post office orders, checks or drafts on Chicago or towns east of Chicago, and currency by express may be sent at our risk. If it is not possible to send by either of the four ways named, money in a registered letter may be sent at our risk, but it is not as safe.

Illustrated Supplements.

A large number of these supplements, containing the signs, grips, pass-words etc., of Freemasonry Odd-fellowship, Knights of Pythias and the Grange, have been printed, and deserve a general circulation. They are sent post paid at two cents each, and by express (charges not paid) at 75 cents per hundred, and 1000 for $6.50.

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Tallow	5	6½
Lard per cwt		6 75
Mess pork, per brl	8 25	10 05
Dressed hogs	4 40	4 50
Butter medium to best	15	26
Cheese	3	7½
Beans	90	1 30
Eggs		12
Potatoes per bu	60	85
Apples	1 50	2 50
Seeds—Timothy	1 10	1 25
Clover	3 75	4 25
Flax	1 25	1 60
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THE CHRISTIAN CYNOSURE.

"In Secret Have I Said Nothing."—*Jesus Christ.*

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CHICAGO, THURSDAY, MARCH 6, 1879.

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H. L. KELLOGG, MRS. E. A. COOK, } ASSOCIATE EDITORS.

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Notices.

IOWA.

The State Christian Association of Iowa is called to meet at West Branch, Cedar county, Iowa, Tuesday, at 2 P. M., March 18, 1879. There will be a prayer and business meeting Tuesday afternoon. At 7 P. M. a lecture will be delivered. Wednesday will be devoted to counsel until 1 1-2 and 7 P. M, when lectures and expositions will be given by Bros. J. P. Stoddard and D. P. Rathbun. Let all the friends give publicity to this notice and be on hand the first day and contribute to the success of the anti-secret reform movement. West Branch is on the Burlington, Cedar Rapids and Northern railroad, between West Liberty and Cedar Rapids. Free entertainment will be given to all the friends who may come. We therefore invite with pleasure a large number of men and women from all the Christian churches in this and other States, with other friends of humanity, to be present. The Convention will be short but deeply interesting.

M. S. DRURY, Cor. Sec.

Friendly papers please copy.

NEW ENGLAND.

It is very probable that I am going back to New England in a few weeks. In the event of my doing so I desire to say that every city and village in the Eastern States ought to be made to see that the worship of the Masonic temples of America to-day is the self-same worship that used to be practiced in the temples of Baal or Osiris. New England friends therefore are requested to write to Bro. Hinman at once, addressing him care of S. A. Pratt, Worcester, Mass., and make all necessary arrangements for a successful expose of the Masonic philosophy. I shall start for the East by March 15th, or immediately after shipping my new book and if friends in Indiana, Ohio, Pennsylvania and New York will write me at once I can visit them as I move along.

EDMOND RONAYNE.
No. 104 Bremer St., Chicago.

SPRING WORK.

On the first of March the *Cynosure* lacks only 1,057 of 5,000 subscribers. We believe that a second 5,000 could be obtained much easier than the first. The gain of three hundred and seventy-one in a year of great financial distress is a success to praise God for. Let us thank God and take courage, as Paul did. On the fifth of next June we expect to publish the total number of subscribers, May 31st. Would it not be well to secure the number required to bring the list up to 5,000? Is there any more important spring work for the cause of reform that we could do? While thanking God for his blessing on past efforts let us press joyfully forward watching unto prayer with all perseverance so that instead of mourning over lost opportunities when the summer opens we may rejoice in having accomplished wisely, vigorously and promptly our glorious SPRING WORK.

Topics of the Time.

As we go to press Congress is finishing up its present session. Although most of the important bills are finished, yet for what remains it is a fine question whether or no it will not be necessary to call an extra session. Important appropriation bills, which must be voted or the executive department stop, are yet unsettled, and it rests with less than a score of Senators and Representatives to say whether an extra session with its great expense and political risks shall be necessary. In their haste to complete their work both houses sat all through the Sabbath and the night following. When the House was called to order in the morning a venerable man with a long beard arose in one of the galleries, and cried out with a thrilling voice: "Hear ye! Hear ye! The wicked shall be turned into hell, and all the nations that forget God. This nation has forgotten God—this Congress has forgotten God, and will be cast into hell!" He was about to continue his prophetic warning against the profanation of the Sabbath, when a prompt doorkeeper seized and ejected him, and the heaven-defying work went on below without interruption. He may be called fanatical; it remains to be seen who were the most insane and foolish, the old man pleading for the Sabbath or the Representatives of our nation profaning it.

The appropriation bills are held till the last moment and all of them are loaded with obnoxious amendments. That for the general expenses of the government has tied to it a Democratic measure for the repeal of the election laws and the abolition of all power to punish fraud in general elections, in order to remove every obstacle to the rifle-clubs and buggy brigades of South Carolina and Louisiana. To the pension appropriation has been added a section giving a pension to *every survivor* of the Mexican war, Jeff Davis included! This little item means thirty million dollars. The river and harbor appropriations have been figured up to $8,500,000; one-fourth this sum is ample, and Senator Edmonds of Vermont moved to strike out the whole bill and put $2,000,000 in the hands of the Secretary of War for the purpose named. But there is too much political influence bought by this appropriation to allow of its reduction by our mercenary legislators. Edmonds attacked it with a sharp sarcasm, by making a point of order when the appropriation for some little Virginia creek was about to be stricken out. He explained thus: "My point of order, Mr. President, is that no motion to strike out an item for appropriating money for rivers and harbors is ever in order. Nothing was ever stricken out of these bills. The only thing in order is to increase the appropriation as much as possible. A motion to strike out is contrary to all precedent, and is clearly out of order." Over the two first mentioned bills is the great fight. There is too much political legislation involved to allow the ultra members on either side to yield their ground. The dispatches of Wednesday will tell us all. It is not easy to see at present what important business has been accomplished this session, which might not have been finished before January.

Last week came the startling intelligence that Cincinnati was "full of Masons," "gathered from every section of the country." What! another Morgan broke loose? or is it a great dinner at outsiders' expense? The lodge does not advertise its convocations when it has a victim on the altar; but if a mob of butchers, cobblers, tailors, briefless barristers and conscienceless preachers are to toil through the streets behind a "brass band," or to be dined and wined at a palace hotel, be sure they are Masons. Your proper lodgeman has a fine scent for such opportunities. So, very naturally, Cincinnati is "full" of such harpies, for a hundred "neophytes" are to receive the Scottish rite degrees, and each one of the hundred has a full pocket, for he knows what is to be expected. Cincinnati is not gaining a very enviable reputation with her beer-swilling musicians, and Sunday theaters. Is it beeause she is so leprous morally that she has become also a center of Masonic attraction, and for twenty-seven years these degrees have been conferred there on some eight hundred candidates? We are told that in "no place in the world" are these degrees conferred more effectively than there. Who can tell which, bad morals or lodge reputation, is logically first? What city could be more appropriately chosen for an "event the most brilliant in the history of Masonry in America?"

The fourth annual convention of the Illinois State Temperance Reform Club was held in Bloomington two weeks ago, and the neat pamphlet report is already issued. It was at the meeting of this body last year that the secret temperance lodges were compelled for once to retire, beaten in fair open debate. Their attempt to drag the reform clubs through their lodge doors was a total and significant failure. It is noticeable, nevertheless, that this State body is not wholly rid of their influence. Its secretary is a leading Good Templar and its liberality extends fellowship to all the temperance societies, and lodges too. This is a great mistake, and will be seen so eventually. The work of the clubs in other respects is cheering. Reports from different parts of the State show that prohibition is on every hand gaining ground. Clubs that started with cigar shop, cards and billiards, as at Kewanee, found their work destroyed, and the necessity is clear of prohibiting all these accessories of the dram bar. In many places the saloons are reported vanquished and shut up. Let this grand work go on. In the name of Jesus let every outcast and prostrate victim of intemperance be commanded to arise and be free.

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Endurance.

'Tis bitter to endnre the wrong
Which evil tongnes and hands commit;
The bold encroachments of the strong,
The shafts of calumny and wit,
The scornful bearing of the proud,
The sneers and laughter of the crowd.

And harder still it is to bear
The censure of the good and wise,
Who ignorant of what you are,
Or blinded by the slanderer's lies,
Look coldly on or pass you by
In silence, with averted eye.

But when the friends in whom yon trust
As steadfast as the mountain rock,
Fly, and are scattered like the dust,
Before misfortune's rudest shock,
Nor love remains to cheer your fall,
This is more terrible than all.

Yet even this and these—aye, more
Can be endured, and hope survive;
The noble spirit still may soar,
Although the body fail to thrive;
Sorrow and want may wear the frame,
Thank God! the soul is still the same.

Hold up your head, then, child of grief,
Nor longer to the tempest bend;
For soon or late must come relief—
The coldest, darkest life will end.
Within the heart hope never dies;
Trust on! your day-star yet shall rise.

Conscious of purity and worth,
You may with calm assurance wait
The tardy recompense of earth!
And e'en should justice come too late
To soothe the spirit's homeward flight,
Still heaven, at last, the wrong shall right.

—Selected.

The Serpent's Trail.

BY ALEXANDER THOMPSON.

Among the many boasts made by Masons, two are conspicuous.

First, that no man can be a good Mason without at the same time being a good Christian; and

Second, that Masonry girdles the earth with the bonds of an indissoluble brotherhood. that is everywhere the same. Leaving it to Masonic casuists to explain the seeming contradictions involved in these statements, we proceed to consider the latter, which is undoubtedly true.

On the pampas of South America, on the Alps of Europe, among the Moorish tribes of Africa, and the cunning and treacherous nations of Asia the lodge is to be found, and wherever found it performs the same work, and the same results spring from its existence. The hunter does not more surely know the nature and size of the wild beast he follows, from the tracks it leaves in the soft mud of the prairie; the common traveler does not more surely know the trail of the serpent in the dust than the man acquainted with Masonry knows its finished work.

There is the same arm moving from the darkness to protect the brother over whom hangs the sword of civil law; the same intriguing to put in positions of profit or power, the man whose only claim is often the fact that he has worn the cable-tow and sworn eternal allegiance to the dark government of the lodge; the same interference in all questions affecting the welfare of men, and ever the hound-like following of those who are bold enough to incur its enmity.

In this paper and in others that may follow, it is our intention to show from collected facts, that here in Canada the lodge is as busy and as fruitful as elsewhere, and that its dark plottings and movements in behalf of criminals, are causing the same feeling of insecurity which exists in the United States.

About three years ago, there came one Sabbath morning to the door of a respectable farmer in the township of Vaughan, a bloated looking half tipsy drunkard. It being against the laws to sell liquor on the Sabbath the good farmer asked the man where he got his whisky, and with but little difficulty learned the following: The man came to the saloon early in the morning and demanded a drink, which was of course refused. He then made the sign the Masons know so well how to use, and started on his journey, but had not gone far when he was overtaken by the saloon-keeper's son, with a bottle of whisky. "You know," said the half drunken man, "he could not refuse me when I made that sign."

Here was a plain case. God's law said, "Honor the Sabbath." The law of men reiterated the same commandment; but the lodge interposes, breaks both, and sets loose a drunkard upon society, furnished with the means to fire his passions and craze his brain. The saloon-keeper does not willingly yield, not till he sees the mystic sign; and remembering all that may be behind it does lay himself liable to civil law, in order that he may keep Masonic!

Take another case: It is in a court-room in Toronto. A man is being tried for a crime against a fellow-citizen. The evidence is clear and conclusive, at least so at once decide eleven of the jurors. But one dissents. He is not a man of great intelligence. He can offer no good reasons for his refusal to agree with the rest of the jury, and yet obstinately holds out. At last it is proposed by one member of the jury to return to the court-room and render a verdict of guilty, and dare him there to object, if he could show good reasons; and this somewhat novel plan was actually carried out; the man sitting sullenly in his place, but offering no objections to the verdict. One of the jurors, acquainted with the methods of Masonry, and satisfied that nothing else could occasion the extraordinary conduct of this man, gave him, at parting, the Masonic grip, which was strongly returned. My informant was the juror that gave him the grip. His name is Mr. Silas Hartman, of the township of Vaughan, Canada, a Christian farmer of unblemished reputation.

In my next article I may mention some cases where Masonry has spread its protecting shield over criminals of a darker die, and thus prove how well grounded is the belief, almost as universal as that there is a God, that Freemasonry is a dark conspiracy against the rights of all freemen in all lands where freedom exists; a poison in our body politic and a foul ulcer in the church of the living God.

Gt. Manitoulin.

Facts for Senator Blaine.

BY AMERICAN.

At times the most truculent cunning assumes the form of saint-like innocence. The Jesuits (proper) understand but the art of making innocence and fraud meet and kiss each other in peace. The Freemasons, or Jesuits of the lodge, rank second in this art.

Mr. Blaine of the United States Senate is a Freemason, it is said; and wears a stripe of some color down his legs, and puts on a great deal of toggery, such as swords, sashes, gauntlets, ostrich plumes, banners streaming in the wind, etc. Of course the Saviour of mankind has ordered the sword to be put up; and the tendency of his whole teaching is to do away with toggery. How does Senator Blaine reconcile this unmanly paraphernelia with the candor and the earnestness of the Christian religion? Reader, please observe the simple, child-like cunning with which Freemasons seek to commend to the acceptance of the Saviour the things which he has virtually forbidden. They put his *cross* upon them! They put his cross upon their swords, their guantlets, and their banners.

A cross of suffering and woe,
They put on mockery and show.

But one of the craftiest frauds of the Freemasons is to claim John the Baptist as one of their "order." Senator Blaine sustains this imposition before the young men of the country (it is said) as well as represents a State in the Senate. While teaching young men fraud in morals and religion, it seems to be expected of him by the people of Maine that he will be honest in politics!

The apparent innocence with which Senator Blaine now comes forward and tells the country that three fourths of its carrying trade has been lost to the English and other nations, without the least allusion to the real cause of the loss, is truly wonderful. The simplicity of this distinguished Freemason (Washington was a Mason) is equal to that of Loyola himself.

The facts are that not only the the loss of three-fourths of our carrying trade, which might have given employment to some of our tramps, but perhaps half, if not indeed the whole of our present national indebtedness; the grinding taxes, which must of course fall upon the farmers at last; the long delay in terminating the war; the loose manner in which it has been settled, together with other most manifest defects, may all be attributed to the intervention of the low, crafty, selfish spirit of Freemasonry. While the honest portion of the country were struggling to save the American constitution, Freemasonry, getting control of the Congress, of the administration, and apparently to a very considerable extent of the army and navy, was aiming to strengthen the constitution of the Grand Lodge (so-called) of the United States! And this lodge aims to subvert the Christian religion by such cunning frauds as the claiming of John the Baptist as a Freemason!

We would suggest to any one of our friends, to inquire of Mr. Blaine whether he really believes the shams taught our young men by Freemasons are harmless, and watch the amiable smile (confessing weakness) that he will probably put on. He might possibly summon up courage enough to say: "Though I help teach and inculcate such frauds; yet you must be green to credit them. All is fair in politics!"

Senator Blaine is a man of great natural ability; but if he is in fact Mason, all his suggestions at reform will prove to be utterly empty. One must be *green* to believe that he is any more sincere as a politician than he is as a Freemason. It is vain for him to come to the old stream of American character, history and influence, to be baptized in the pure waters from the revolting crimes of Freemasonry, unless he *confesses* and renounces his sins. He must first renounce Freemasonry before any one can give him credit of doing things worthy of repentance. For Senator Blaine to stand upon the bank of this stream as a reformer, appealing for help to save the Republic, without rejecting and denouncing Freemasonry, is a degree of innocence that is utterly amazing.

How it Appears to a Reformed Mason.

Editor Christian Cynosure,

Dear Sir:—In looking over some of the older numbers of your highly prized paper, I found in the issue of October 11, 1877, under the head of "N. C. A. Eyes and Ears at the Chicago Exposition," a letter purporting to have been written by E. P. Jones, Dayton, Ohio, denying Mackey's Ritualist as a Masonic book of authority regarding the new birth, and an extract from Scripture 2 Thess. 3: 6th and 12th, in which is omitted, yes, "wilfully rejected," the name of Christ.

Allow me to say that I have been a Mason; that I have been divested of all metal, neither naked nor clothed, barefoot nor shod, hoodwinked, with a cable of tow around my neck, my arm, and three times around my body; that I have been knocked down and raised, in the same manner as your books and papers set forth the raising of Hiram Abiff by the master's grip or lion's paw; and that on the five points of fellowship have had "Mah-hah-bone," or, as it was interpreted, "there's marrow in the bone," whispered in my right ear. Seeing you have already given so many quotations and

proofs from their standard authors, viz., Mackey, Sickels, Webb, and a host of others, allow me, if you please, to quote from the "Freemason's Monitor," a book which I purchased in Toledo, Ohio, soon after I joined the lodge. This work, according to its title page, contains a delineation of the *fundamental principles* of Freemasonry, operative and speculative, as well in a religious as a moral view; with explanations and plates of all the emblems of the degrees of Entered Apprentice, Fellow Craft, Master Mason, Mark Master, Most Excellent Master, Royal Arch Mason, Royal Master, Select Master, High-priesthood, Knights of the Red Cross, Knights Templar, and Knights of Malta; also constitutions, regulations, etc., etc.; compiled and arranged from the most approved writers with additions, notes and remarks; also charges and songs: By Z. A. Davis. A new edition revised and enlarged. Embellished with a correct likeness of James Page, Esq., P. G. M. of the Grand Lodge of the State of Pennsylvania. J. B. Lippincott & Co., No. 20, North Fourth St.; Jos. A. Speel, 211 Chestnut St., Phila., Publishers, 1859.

On page 201 under the heading, the following passage of Scripture is read at opening, 2 Thess. 3:6 to 17, and I ask E. P. Jones, or any other of the fraternity, what right, if any, they have for denying it. It reads as follows: verse 6, "Now we command you, brethren, [How? Not in the name of our Lord Jesus Christ, but] that ye withdraw yourselves from every brother that walketh disorderly and not after the tradition which ye received of us." "Ye" is inserted in place of "he." The remainder of the passage is quoted word for word with the exception of the 12th verse, where it again willfully rejects "by our Lord Jesus Christ," confirming what Christ told the scribes and Pharisees, Mat. 15:9, as being applicable to Masonry or Masonic teaching.

In a foot note on the same page are given the author's reasons for inserting this chapter in the manner he has. He says: "I have inserted this chapter because I find it incorporated in all the works in which this degree is treated of, and because I believe it is generally used in all regular chapters." In copying it, however, he says, "I have referred to the source from which it has been originally drawn, and leave experienced companions to judge of the motives by which I have been actuated, as well as to determine why the whole or any part thereof should be here introduced."

Mackey claims for Masonry that it is a religion; other standard authors claim that it has nothing to do with the Bible; while Webb, on page 285, comes in on the defense. From the way it handles and misquotes the Bible, both Old and New Testament, we claim it has too much to do with the rights of man. While it claims not to interfere with the candidate's religion or political interests, as is promised to the Entered Apprentice, another is made to swear that he will use his most decided endeavors, by the blessing of God (blasphemy), to bring such person (the person who violates Masonic law) to the most strict and condign punishment agreeable to the ancient rules and usages of the fraternity, and thus by pointing him out to the world as an unworthy and vicious vagabond; by opposing his interest; by disarranging his business; by transferring his character after him, wherever he may go; by exposing him to the contempt of the whole fraternity and the world, but of our illustrious order more especially, during his whole natural life. Thus acting in direct opposition to what our Master taught on the Mount. (Mat. 5.) It claims over the followers of Christ, without meddling with their religion, what Pilate claimed unto Jesus was vested in him, "Liberty and death," a power to release, a power to crucify.

Every individual who has been made a Mason, myself included, was taught to say in answer to the question, What makes you a Mason? My obligation. Hence a man, but more especially one who claims to be a minister of the Gospel sent out on his mission to preach the Word of God cannot, with those Masonic obligations concealed and cherished within his breast be a Christian. It places him or them upon the same footing with those forty men who of their own "free will and accord," without any just cause, bound themselves together under a great curse or obligation to kill Paul, because he had exposed their doings and teachings. It is impossible for any man professing a belief in the doctrine of our Lord and Saviour Jesus Christ, to carry out the Divine commands and Masonic obligations. The one says emphatically, "Thou shalt not kill." The other sanctions it in its obligations or law of ceremony, makes every candidate forswear himself in the same foolish manner, yea, worse, in a partial or semi-nude condition, though not under the same penalty and oath as that which the forty men took upon themselves who swore that they would neither eat nor drink till they had killed Paul, or in other words forswore themselves (by a freewill act of their own) under the curse of starvation to do what the Divine code forbids. The one party is bound by an act of their own, under a penalty of suffering bodily punishment at their own hands, the other under penalty of suffering bodily punishment at the hands of one another. Had the first party starved themselves, would they have been considered wise? Reader ponder this. C. H. ELLIOTT.

10,000 SUBSCRIBERS.—Work! *Work!!* WORK!!! *Renew!* RENEW!! RENEW!!!

THE LATEST RENUNCIATION.

HOLLAND, Mich., Feb. 25, 1879.

Editor Christian Cynosure,

DEAR SIR:—I have read your very valuable paper only for a few weeks, but nevertheless plead guilty for not having sent you a few encouraging words.

Two years ago to-day it pleased the Almighty Lord and Saviour to check me in my mad career, and like Paul it was useless for me to resist, and dark and deep has been the way the Lord has taken with me since, but with all that I may say, by the grace of God, Abba Father. He has done all things well.

In 1864 I became a Freemason and posted up as fast as possible until I had finished the ninth degree, or the Royal and Select Master's degree. I have been Worshipful Master of Unity Lodge, No. 191, during the years 1869 and 1870, of which I was a charter member. Up to two years ago to-day I devoted all my energies and mind, time and money, which I dared to spare in the cause of Masonry, and no amount of money, number of men, nor anything, as I thought at that time, could ever have induced me to think of it as I do now. And how easy the change after all, when the Spirit of God opens the eyes, and shows forth clearly the corruption of false doctrines, the anti-Christian teachings by precepts and examples. When I look back and see how steadily my course was *downward*, DOWNWARD, DOWNWARD, while under such corrupting influences and examples of older heads, I am compelled to say that it is really high time that all true Christians not only preach but also pray against all secretism, and abolish it not only from the pulpit but from the churches also. And while I had never read any of your papers, nor knew of any State organization against secret societies, has it not been in answer to earnest prayers sent up to the throne of grace, that besides myself four other Freemasons and two Odd-fellows, all residents here and near by, have deserted secretism when they espoused the cause of Jesus Christ?

Continue then in the good work in all earnest; expose the corruption, the evil tendencies in all its glittering and pleasing forms, but surely and most certainly ending in a never ending punishment. And may the Lord prosper you in building up His kingdom. J. O. DOESBURG.

ANOTHER VIEW OF THE CONSTITION.

[The following is a strongly written passage from an article on the Christian features of the Constitution developed by the Supreme Court decision in the polygamy case.]

The inauguration oath taken by President Hayes did not differ in its appeal to God from that taken by other occupants of the Presidential chair. And even Thomas Jefferson, the only avowed skeptic among all our Chief Magistrates, speaks thus in his first message as President: "I shall need the favor of that Being in whose hands we are—who led our fathers, as Israel of old, from their native lands, and planted them in a country flowing with all the necessaries and comforts of life; who has covered our infancy with his providence, and our riper years with his wisdom and power; and to whose goodness I ask you to join with me in supplications, that He will so enlighten the minds of your servants, guide their counsels and prosper their measures."—*Phillip's American Republic*, p. 134.

Abraham Lincoln in freeing the slaves did not override the Constitution. The very clause "as an act of justice" stands in his emancipation proclamation, and part of the design for which the Constitution was ordained is declared to be in order to "establish justice." The Constitution was not the act of the government, but it was merely an instrument enacted by the people (most of them Bible-believing men), to protect them from the unjust legislation and oppressive acts which a government might inflict. All power exercised in a nation has an origin, either delegated or assumed. All delegated powers are sacred trusts. "There is no power, if it be not of God." All assumed power is mere usurpation. The people, in their governmental sense, get their authority from God, as the author and upholder of the nation; and to maintain their trust they ordain and establish a Constitution, setting forth the objects of the government and defining its direct duties. The government has certain duties to discharge, but it has of itself no rights. If it could make a law respecting the establishment of religion or prohibiting the free exercise thereof, it could dishonor the God of the Bible and turn our nation over to the hoodwinked and cable-towed fellows who worship a Great Architect. However, I do not oppose the movement for making this a more perfect Christian nation. In fact, I favor the formal incorporation of Christianity in the Constitution, which is already in spirit (although not in express verbiage) a Christian document.

D. B. TURNEY.

—The Southbridge, Mass., *Journal*, Feb. 13th ult., prints some excellent remarks prepared by S. L. Morse of that city for a debate held a short time previous. For want of time this portion of the argument was omitted. In it occurs the following passage:

"And yet Masonry claims to be divine—'to come from God'—which last claim I admit to be true, in a certain sense. It is so far from him that the devil may well claim it as his own. The Grand Orient (France) is consistent. It expunges the rule requiring the candidate to believe in God. There is a vitiated sentiment in the community, brought about, I believe, through the influence of Masonry in regard to the numerous defalcations of the day. The hood-

winked press (including nearly all in New England) does not mention the fact that the defaulter was a Mason, but there is a point that in does dwell upon with evident delight, and that is his church relations. Pond, of Worcester; Winslow, of Boston; Hathaway, of Fall River; Calder, of Providence, and many others are defaulters, and almost simultaneously you hear they were church members. I find no fault with this, but why not tell the whole truth? They were also Freemasons. If I am a pagan and renounce paganism and believe on the Lord Jesus Christ I am no longer a pagan but a Christian. Now these men were professed Christians; they renounced Christianity and embraced paganism (Masonry). 'They denied the Lord that bought them.' Is it strange that they should hear the Saviour's voice saying, 'If any man shall deny me before men, him will I deny before my father which is in heaven!'"

At the annual Convention of the Illinois Christian Association, held at Wheaton last November, P. C. Stone, of Round Grove, Whiteside county, (now of Morrison) was elected one of the Vice-presidents. By some misfortune Bro. Stone's name was omitted from the list of officers published in the *Cynosure*, and though the omission should have been noticed long ago, still "better late than never," and so this opportunity is taken to make the correction. Bro. Stone is one of the staunch opposers of the lodge in Whiteside county, and shows his faith by his works.

J. F. Browne, Sec'y.

—The *Herald of Gospel Freedom* Rome City, Ind., organ of the Northern Indiana Eldership, Church of God, says of our Good Templar Exposition:

"The *Cynosure* has commenced publishing an exposition of the Independent Order of Good Templars. The copyright of the work has been secured by Ezra A. Cook & Co., who will continue the expose until the whole secret is out. The room adjoining our sanctum was formerly occupied by this order, which does not now hold regular meetings, and it is supposed that the lodge has disbanded. If any of our readers want to learn the secrets of this order, they can have them by sending for the *Cynosure*, Chicago, Ill."

To the friends of Reform in Northern Indiana: We want to make arrangements for the working of the degrees of Masonry by Past Master Ronayne at Zanesville, and we would like to know if there are not other points that would like to join in a series of appointments. Let us hear from you, brethren. Address

Rev. P. B. Williams,
Zanesville, Ind.

—The House of Commons, Canada, after a discussion, voted down the resolution declaring the necessity of a strict and uniform observance of the Lord's day in all departments of the public service, and that all postmasters be permitted to close their offices during the whole of the Sabbath day.

—Bro. Fenton of St. Paul, Minn., asks:

Will some one be kind enough to say something in defense of the title Reverend as applied to ministers? The word occurs but once in the English version of the Bible, and there it is applied to God. Psalms 3: 10. "Holy and Reverend is his name." And Jesus said—Mat. 23:8. "Be not ye called Rabbi: for one is your Master even Christ, and all ye are brethren."

Reform News.

Ronayne in Hicksville, O.

It was my good fortune at an auspicious time to fall in at Hicksville, Defiance county, O., with Edmond Ronayne of Chicago who came to this place to expose Freemasonry and work its first three degrees. Having read frequently the account of such meetings I thought myself quite well informed of their workings and results. I must confess that my ideas in no sense had even approached the real developments of such a meeting.

To be sure here as at other places Freemasons were in no little trouble at having such a thing occur, but united in the invitation assuring the people that such an expose would only assist in building them up. They resolved to keep quiet and await the results. They were charitable enough to send a good delegation to each meeting who seemed to be no worse people in a public assembly than their neighbors who never had been illumined with the "lights" of Masonry. It is due Masons to say that they have seen the folly of endeavoring to resent with anger publicly these exposures and now usually keep quiet.

The enthusiasm of the people was unbounded. The largest hall in the place was secured yet many had to turn away who could not get admittance. A thousand tongues in every direction talked and recited, and grew enthusiastic, and a thousand more only waited to continue the conversation when opportunity permitted them to speak. Well the subject was discussed. The delight of the people was equal to their enthusiasm. They rejoiced and congratulated one another giving the most emphatic appreciation of what had been done. Had their town been saved from a fire or their community from a plague there could have been scarcely more delight.

The expose was complete and perfect. To this a number of those who had taken the first three degrees testified, frankly confessing that Mr. Ronayne is the most expert master they have ever seen. Let me add that some of the most delighted were among the craft, who feel that this has been to them a sledge that has broken the spell of Masonry. The result was fatal to the cause here. A rumor is abroad that the craft intend to have some Rev. Grand to reply to Ronayne. It is hoped that this is true, as it would give opportunity to tear up the roots that yet remain here if any.

Wives and friends of Masons are indignant and humiliated to see that members of their families should be implicated in so foolish and wicked a thing as Masonry. Everybody, old and young, are shocked at the thought that a minister of the Gospel should be found at such a place participating in the wicked pagan worship of the lodge—a minister of the Gospel who assumes to teach Christ and his salvation to a dying world on the Sabbath day, who the night before bowed down at the altar of Baal and insulted God and humanity with oaths that would shock a Ku-Klux or frighten a Mollie Maguire! On this point Mr. Ronayne reaches a climax that involuntarily evokes the exclamation, "Is it possible! Is it possible!!" Well might the angels in heaven exclaim the same.

The speaker seemed to have some charity for an illiterate man who had no opportunity to inform himself and would fail to comprehend the meaning of Masonry; but for a teacher of the people, a minister of the Gospel, to stand at the door of the lodge-room more naked than clothed, hoodwinked and cable-towed, and to the question of the Senior Deacon within, "Who comes here?" should reply through the Junior Deacon, who has him in charge in the ante-room, "Rev. A. B. Jones, who has long been in darkness and now seeks to be brought to light," etc.; and then to the following question, "Is this of your own free will and accord?" he answers, "It is,"—toward a man who should so prostitute his sacred robes and so insult Christ as to claim that he "had long been in darkness," it was beyond the stretch of human goodness to be charitable.

Nothing can be more true than that such a man and every other Christian man parts with Christ at the lodge door and never after enjoys his holy communion unless he severs his relation with this wicked thing and repents of his sin. Nothing is more certain in its effects than the robbing of a man by Masonry of his manhood and cowing him to its edicts. Once in the history of our race God saw fit to let fall one drop of his wrath on its devotees when on Mt. Carmel he slew the four hundred and fifty prophets of Baal. These prophets or priests in the worship of Baal were identical with the worshipful masters or priests of the lodge. This *every* candid person will discover in the study of the philosophy of Masonry. This Baal or sun-worship has been revived, and in the year 1717 it assumed the form of Masonry. I hope no reader of this will fail to procure Ronayne's late work (see notice in this paper). Every Mason in existence should get it, and learn, what in all probability he does not know, the philosophy of Masonry. If there is any secrecy in Masonry it is in that which he has never been able to learn, of which we have just spoken. The grips, signs, passwords, initiations and ceremonies of Masonry are no secret and have not been for sixty years or more, and no one ever presents a more ridiculous farce than a Mason when he attempts to say that the uninitiated know nothing of Masonry. The hoodwinks, chains, coffin with skeleton, masked faces, foolish, childish ceremonies and sacrilegious worship of the Odd-fellow craft deserve scarcely less condemnation than its idolatrous parent, Masonry.

Mr. Ronayne's memory is wonderful, he has every thing at instant command. His defense of God's word and his onslaught against infidelity is more than equal to the present cunning of scepticism. I would speak for him with other communities, that he should be kept constantly in the field, and that no people zealous for truth and right who feel to do something for its cause, can do better than have him visit their place and give these lectures. Your children will call you blessed when you are gone. There are many single individuals who feel prompted on this question who could well afford to defray all expenses and enjoy it the best of any money they ever spent.

Don't fail to write to Mr. Ronayne, at 104 Bremer St., Chicago, and arrange to have him come and when you have succeeded in untangling your neighbors from this net of Satan, though they insist on being let alone now, they will afterward be most grateful.

Later.—Following these meetings a few evenings later, the fluttering craft managed, through the agency of a few susceptible boys and boyish men, headed by the editor of their village paper, to give an entertainment which may be entitled, The Farce of the Killing of Morgan. No farce was ever so completely a farce in the history of farces, and it has acted like the gun which the man in the excitement discharged with the muzzle in the wrong direction. We recommend that Mr. Ronayne engage this "Dramatic Club" to go with him to conclude his entertainments.

E. H. Caylor.

Correspondence.

A Good Word for the N. C. A. and Associated Churches.

Golden, Col., Feb. 21, 1879.

Editor Christian Cynosure:

Please indulge a few lines in your *Guiding Star*. I am glad to see that the Associated Churches of Christ are gaining favorable notice. I do hope that all who are in sympathy with the great reform work will file into line. In union there is strength. Next to the noble *Cynosure* would the Associated Church

es be a power for good, if properly sustained. I think that Bro. Tobey has made a proper mark in citing the National Christian Association as the chief center of co-operation, surely a good platform around which to rally and safe to stand upon. Let all in sympathy with this great work rally to this center. Every branch of the Christian church that is uncontaminated by oath-bound organized secrecy and hypocrisy, and others that are striving to be freed from the ruinous influence of that foul system, by all means come into the compact for strength and efficiency. Let each denomination manage their own work as suits them best, but by delegation, sympathy and counsel make the Association a grand power to meet the dark powers of organized secrecy, and the many popular vices of these days.

May heaven bless those noble souls that dare to stand for the right in the face of a wicked world, expose error whether in church or state, and stand ready for investigation.

Brethren, lean on the strong arm of the Lord, then your labor will be crowned with Heaven's blessing.

Ever with you,

ABRAHAM HARTZELL.

No Seceding Anti-Masons in Rock County, Wis.

FOOTVILLE, Wis., Feb., 1879.

EDITOR CYNOSURE:—I have seen nothing in your paper from this county for a long time, and there is not much news to write, but what there is is most certainly very good. I am pretty well acquainted through the county, especially with Anti-masons, and I don't think we have lost a member from our ranks, but we have gained many, and every man and woman that has joined us in opposing secrecy stands as firm as the martyrs of old. The combined powers of press and pulpit, money and eloquence, cannot shake their faith, in fact they are people that cannot be sold, or bought, and these people are slowly but surely increasing in numbers. A few years since the Masons laughed at the feeble attempt to oppose them, but now they tremble with fear. Their secret tongue is confounded, and the Anti-masons know more about Masonry than the Masons themselves.

I was talking with an editor in the city of Janesville a few months since, who was a Master Mason. I told him that the name of Jesus Christ was left out of their prayers. He said it was not. I told him it was according to their own writings. Said I, "Every Mason that I have talked with denies the truth of what I have said, but not one of them will take their oath to that effect." Said he, "I will;" and he raised his hand to take the oath. I said, "I am not an officer. I cannot administer an oath; but if you will go before a justice or any officer that is qualified to administer an oath, and take your oath, I will give you one dollar to pay you for your trouble. He said he was very busy. I then told him I would give him five dollars, but he flashed in the pan, and would not go. I think the reason why Masons lie is because they are sworn to lie, and the reason why they lie so easy is because they lie so much.

I think it is about time we stirred the old hornet's nest of secrecy again in this county (it is amusing to hear them buzz and see them squirm); but if we get a man to lecture he ought to have at least five or six places to speak in, and arrangements made so that he could lecture every evening, and not have to find places after he gets here. I would like to hear from those who want lectures through the *Cynosure* or by letter. I make this as a suggestion, and I think we ought to have some time to work this matter up and get ready if we have some lectures within three months.

Very respectfully,

W. C. STEVENS.

Christian Voting from a Woman's Standpoint.

[A sister who has some thoughts upon this topic deserves to be heard for the wisely put reason that "a woman's opinion might be published from the fact that she stands outside the political arena, and it could not be attributed to any selfish or mercenary motives."]

EDITOR CYNOSURE:—Please allow me to express my views from a woman's standpoint. From reading your paper I infer that there are some who doubt the Christian's right to the elective franchise because the fundamental principles of the government are not all pure. Now, allow me to ask, what is to become of our beloved country and our happy homes if pure-minded, Christian men refuse to vote or hold office? I do not see how any man can be a true reformer and take that position; for the Scripture says, "Honor the king," that is the ruler. Now is not the man who refuses to help place good men in office amenable to God by causing a nation to sin? For either we must honor those that are wicked and unworthy or dishonor the Scriptures.

As Christian men, your duty to God and your country is to vote—vote against all that is vile and impure, vote for what will tend to elevate and ennoble mankind, vote for the protection of your wives and daughters, who cannot vote for themselves. For how can you successfully fight wickedness in high places, but by the ballot-box?

If the politics of our country has become such a filthy pool that none can dabble therein without soiling their garments or sinning against their consciences, 'tis high time you set about cleansing and purifying it with a goodly number of Christian votes, and if the first few attempts cause it to thicken and throw up more mire and dirt, you may be sure you have the right remedy, all you need is keep on; and may God give to every pure-minded man the will and the power to use this remedy until it shall become so pure that not even ministerial robes will be soiled thereby. Paul said he could do all things through Christ who strengthened him. Brethren, pray without ceasing that Christ may strengthen you to go forward and to do your whole duty; not faint-hearted and faltering, but trusting in the Lord our God; shoulder to shoulder, a solid phalanx to win this nation to Christ. For this I pray, asking in faith believing. "For the heathen shall be given him for an inheritance, and the uttermost parts of the earth for his possession."

Christ mingled freely with the poor, the base and the sinful. The Pharisee's complaint was, "He hath gone to be guest to a man that is a sinner," for Zaccheus held an office under the government; but for all this Christ was not defiled by contact with sin. So let every one go forth, battling in His name, remembering the servant is not above his master.

D.

From Tuscola County, Mich.

NEWBERRY, Mich., Feb. 21, '79.

EDITOR CYNOSURE:—I noticed an article in the *Christian Cynosure*, February 13, '79 entitled "Let there be light." I was glad to know that there were men so near by me who were renouncing the evils of Masonry. I have only been in this place a short time. There is a lodge of Odd-fellows with about twenty-six members, most of the number farmers. I have been here two months and have had several battles to fight with my neighbors, Odd-fellows and Masons, and I have come off conqueror; which is an easy matter, as neither party have a solid foundation to work on. It is a false worship and therefore cannot stand discussion.

An Odd-fellow came to my place the other day and said to me, "Soper, you must not say so much about our order. It might do you an awful sight of harm." That was all I wanted to know of him or the order to which he belonged. I told him that God was on my side and to him only did I look for help in time of need; and I thanked God that I had not gone beyond the word of Holy Writ for example to guide me among men and that I had never become a slave, bound to any order, God says let your light shine, etc., but they "choose darkness rather than light because their deeds are evil." Any institution that will not stand public scrutiny should not be tolerated by any civil government.

I was surprised the other day at a statement made by my neighbor J. G. V., road commissioner of Tuscola county, a well known citizen in this part of the State, a man who came here in the earlier part of his life and has grown up with the country and the lodge, and he says he is a member of the old Lutheran church. He denied to myself and others every statement made in the *Cynosure* supplement, and the assertion made by J. P. Stoddard that there was a Masonic building in Ann Arbor exempt from taxation. He says it's all trash and Free Methodist lies. He said that the Odd-fellows and Masons donated ten dollars to one to the yellow fever sufferers in the South, and that the Christian churches never donated one dollar. When you have space in your paper I would like a correct statement of the donations. I would like an expose of Odd-fellowship, showing how the means are made use of. A man who had recently joined the Odd-fellows told me that if any of the funds went to support the Grand Lodge he would leave them at once.

There has been several questions brought up in the lodge since I came out here. I am told I am censured for the same. Some of the boys told at school that I was going to expose Masonry at the schoolhouse and quite an excitement followed. I think if we had a good lecture here now a great amount of good could be accomplished. I was showing the paper to an Odd-fellow. He said, "Why, I thought Ronayne was the only man that was exposing secret orders." I tell you, gentlemen, the lodges throughout the land are beginning to tremble at the great reform that is going on. The effect of Ronayne's lectures in Tilsonburg, Ont., in 1877, are long to be remembered. Several Masons that attended the expose have left lodge never to return. And I was surprised by a letter the other day saying that an old friend of the township of Norwich, had renounced Masonry and how it was brought about. It appears that the postmaster's boy gave out to him the wrong paper; the mistake was not discovered until he reached home. He read it and has read all he could get of them ever since; he has not been in a lodge for six months. Would to God that we had ten thousand Ronaynes to lecture, how great would be the result! I have received the *Cynosure* from home every week, and after reading hand them to my neighbors, who are all Odd-fellows. I am a stranger in this place, and can do little in circulating the paper, but I shall do what I can in the future. I would like to attend the convention at Adrian but cannot. Hoping all who are in the field against the great secret foe of Christianity will be there to assist Ronayne and Stoddard in the great reform work.

Yours truly, L. SOPER.

We always have reason to bless God whatever may be our present condition. Our mercies are great and multiplied and our sufferings less than we deserve.

How an Odd-fellow Grand Lodge did not Squelch a Member.

I have seen the evil tendencies of these secret societies among men, and suffered long at their hands years ago until by the force of circumstances I was compelled to open my mouth and expose their iniquities, which I did in the winter of 1846-7, traveling throughout New England with Dr. Willis's expose which went through the ceremonies of initiation; after which I addressed the people upon the dangerous tendencies of secret societies, as running counter to our form of government and contrary to the expressed injunction of Divine Writ, wherein we are commanded "to do good and communicate," and to "resist evil." If there is an evil in these clandestine meetings let them be "resisted." But no! these societies will not permit you under penalty of expulsion, consequently fear takes the place of true love, which casteth out fear.

I went through many miraculous escapes. More than once my life was threatened here in this Puritanic New England; but trusting in the God of all grace, and in the honesty of my purpose, I have the satisfaction of knowing that I dealt them heavy blows from which they did not recover for years.

The Grand Lodge of the State took a hand in the fight, and I was summoned to appear before a subcommittee of the State organization and answer to a charge made against me for misrepresenting the character of the order. Contrary to the earnest request of all of my friends at that time, I went into the presence of forty-five men in a lodge-room and defended my position against my accusers. I had proceeded but a few moments when the chairman of the committee (himself a clergyman) demanded my card of clearance which I got from the order when I left it. I said, "You promised me an impartial hearing if I would make my appearance, and I am here to defend the position I have taken, not to surrender the only testimonial I have that I left the order with as good a character as when I entered it." They refused to hear me and insisted that I give up the card of clearance, which I objected to; and when told I could not leave the room until I did, I walked back to the stove, armed myself with a billet of wood and advanced to the inside guardian and demanded an outlet for myself, which I was refused. I immediately put my foot through the panels, when to a man they rose to their feet and ordered me to stop. I said, "The first man that dares to lay violent hands upon me does it at his peril. I shall deal him a death blow. I am going out of here." And I did, no man daring to stay my going.

The ostensible object of the Grand Lodge of the State of Massachusetts was to rob me of my good name and make me an outlaw. This manner of attack was followed up until I had to take the field and lecture to them and the people upon those iniquities. I met this same clergyman and chairman in his town in a debate and used him up to such an extent that he preached his farewell sermon the Sunday following, although his engagement with his society had six months more to run.

I could give you many reminicences of those days, but I fear I have already wearied your patience.

Yours,

LUCIAN PRINCE.

The Lutheran Publication House and Masonry.

CANAL DOVER, O., Feb. 10, '79.

In the January number of the *Augsburg Teacher*, the Lutheran Sabbath School journal, there appears the following advertisement:

Only for F. and A. Masons R.·. A.·. M.·. and K. T. Separate rituals in cypher to make Rusty Masons Bright. For catalogue and useful information for Master Masons, address with stamp, Masonic Book Agency Cor. Broadway and Warren streets, New York.

"Mention this paper," inserted on the margin.

The above scarcely needs any comment and yet it contains some significancy.

1. It shows that even a publication house controlled by a Christian church will, for a price, link arms with Satan and aid an anti-Christian organization in duping men out of their money by a flattering advertisement.

2. The marks ∴ is a Masonic abbreviation which Mackey (Lexicon, p. 11) presumes alludes to the three lesser lights placed in a triangular form around the altar. It is simply a Masonic outrage on the English language, in which it (Masonry) presumes to have its own language, symbols, religion, etc.

3. While the New York *Tribune* is so zealous in exposing the "Cypher frauds" of Tilden, Marble & Co., let them and all other true American citizens, remember that there is a much more potent "*Imperium in imperio*" at work in our country, whose laws, principles and communications are "in cypher." And let them, after fully exposing this Tilden fraud, pursue the course in exposing this Satanic secret "cypher" government that is sapping the vitality from our free government. A man remarked lately, that the *Tribune* was doing one of the grandest things possible by exposing that gigantic fraud. It is true. But it can do a still grander mission if it will next purge itself of the "worm of the still," and then proceed to publish the "hidden mysteries" of Freemasonry, which are ten-fold worse than the revelations of the matter now in hand.

Yours for the progress of the work, C. W. KOHR.

Our Mail.

Thos. Osgood, Erie, Monroe Co, Mich., writes:

"We have to wrestle against the rulers of the darkness of this world, against spiritual wickedness in high places."

J. W. Kendall, Shedd, Oregon, writes:

"This cause must succeed, because He who is leader never fails."

Richard Platt, Lockport, Ill., writes:

"I pray the Lord to bless the *Cynosure*, on its mission wherever it goes."

Geo. Currie, Cedarville, O., writes:

"I have been an Anti mason ever since the abduction of Morgan. Just about that time I became a voter, and the older I get the less I like these secret associations. Our town is cursed with a number of secret associations."

Jesse Adams, Bristol, Ind., writes:

"There must be a stirring up of the people before anything is done for this cause. Our minister has been holding protracted meetings here. The I. O. O. F. had an installation and annual ball. He (our minister) had a short service at the church, and then went over to the Odd-fellows' room and made a speech. I did not hear it, but have it from good authority that he said he wished the church had a grip and pass-word; and that their order had done more for mankind than all the churches."

M. Langhorne, Washington, D. C., sends a contribution for Tract Fund and writes:

"I have no doubt that there are thousands all over the country who would make you large contributions if they only KNEW there was such an organization. I only heard of it several months ago."

A friend, Waitsfield, Vt., writes:

"In the *Cynosure* of Jan. 2d, a correspondent asks if the man Boyden, who started the grange in Vermont, was a Mason. I answer, Yes. I live in the same town where he located himself, and where he formed a grange, and where he also had considerable influence. But his glory departed a long time ago. He has left for an adjoining town. We had yesterday what is called a Good Templars' Re-union, to promote the cause of temperance. Speakers from abroad were engaged to speak to the people in the evening. The main speaker, who stood before a large audience composed largely of the young people of this place and adjoining towns, was heard before and after his lecture publicly to use gross profanity before young men of this place.

"Furthermore he declared in his lecture that he was a Mason, and all men should be. And if Masons lived up to the ritual of their lodge, it was as good a religion as any one need. Another prominent speaker, who denounces all who do not join the Good Templars as not being temperance men, shows his consistency by renting a mill to make cider. Now let me ask in all candor, how can a temperance man with any moral principle look upon a public lecturer and reformer who fills himself with opium, tobacco, etc., besides filling the public house and streets with profanity? (But thank God all are not so.) I pause for a reply."

D. D. Beal, Hamilton, O., writes:

"I bid you God speed in fighting the grim monster lurking in secret, with shut windows, in the cover of the night, high up in the third story. Push the battle on."

U. D. Lathrop, Viola, Ill., writes:

"We are still looking for the triumph of the righteousness revealed in Jesus."

Ziba Finch, Capay, Cal., writes:

"I am a seceding Mason of three degrees. The *Cynosure* has been a great help to me in showing the dreadful wickedness of the order. I intend to do all I can to counteract any influence that I may have exerted in favor of such an abomination. I am a poor man, but will do all I can to aid in this reform. My father has his home with me. He is now in his eighty-ninth year. He lived in Ontario county in the Morgan times. He is thoroughly anti-secret. The next meeting of our County Anti-secret Association will be held here. We hope for good results. I send with this my renewal and two new subscriptions for the *Cynosure*. I cannot do without it. One of these subscribers is a friend twenty-five miles from here."

E. C. Spencer, Myersburg, Pa., writes:

"In this place the reform has but very few friends. Trusting that God will in due time root up all trees which are not of his planting, and establish his vine yard with free and honest watchmen a the gates, I remain a true friend of the cause you are laboring to promote."

J. Fetterhoff, Chambersburg, Pa., writes:

"I am in my eighty-first year, and know something of the dark workings of secrecy, and the trouble and curse it has brought in many places, both in church and state; thwarting justice, condemning the innocent, and justifying the wicked. (See Prov. 17:15.) These things have been done here in Chambersburg. Therefore the truly loyal members of the church were compelled to find a place for themselves where they can worship God in peace, and respect the laws of the church."

Rev. Ephraim Thomas, Oakland City, Ind., writes:

"The cause is good and I shall never abandon it. May God bless you and the good cause. We pray for it in our weekly prayer meetings. We are advancing here in Oakland City. God is on our side, and the victory will be ours."

Sam'l B. Allen, President of Westfield College, Westfield, Ill., writes:

"My interest in our good cause finds very inadequate representation in my feeble efforts to advance it. I am ever thankful to God that while I am so much 'consumed' in other labors, my dear brethren, so many and so strong, are able to throw time and power into the activities of our crusade. May God still prosper the cause."

Mrs. R. B. Ashley, Plainfield, Ill., writes:

"A gentleman not long since remarked that he considered secret societies a good thing, because the members were taught to keep a secret. We have seen that principle demonstrated recently in our once quiet town. No man dare openly to sell a glass of intoxicating drink, and yet intemperance is on the increase. How do men obtain the liquor? An investigating committee was appointed by our temperance club. They reported in our last meeting. Liquor is brought into town in large quantities under cover of darkness, and secretly distributed around to those who are in the habit of drinking. * * May the time soon come when Masonry will be banished to the dark regions below, where it originated."

Wm. Steel, Portland, Oregon, writes:

"Most of the anti-secrecy men are too much afraid of the dark orders to let their sentiments be known; yet even here the fight is coming. I was at one time acquainted with Dr. Bingham, and most of the eastern Ohio Abolitionists, and am glad to see that he and many others of them still live to fight in the ranks of reform. I hope none will become discouraged, as victory is certain and sure, for God reigns. It is only a question of time. How I would like to live to see the final victory over Masonry and all its vile progeny."

Chas. Smith, Knoxville, Marion Co., Ia., writes:

"Soon after the murder of Wm. Morgan I helped buy a printing press at Milan, Huron county, Ohio, and published a paper at that place for several years, showing the wickedness and abominations of Masonry. I have forgetten the name of the paper and also how long it was published. I learned then to hate Masonry and have hated it ever since. I am seventy-six years old, and I have for the last forty years cast my influence against all secret societies. I firmly believe I am doing my duty in that direction. This entire region is overrun with secret societies which are a curse all over this country."

John Swickard, New Albany, Pa., writes:

"O, if our preachers were not so much like 'dumb dogs,' the good work would go on with more speed. O, that our preachers would cry aloud and spare not, and show the people the evil of secrecy, the craft would have to give way."

Rev. C. Powers, Brookline, Mo., writes:

"I have withdrawn from the former church of my choice, and would be glad if I could succeed in getting a Free Methodist or United Brethren church in this new village. I am in sympathy with the principles advocated in the *Cynosure*. If some able lecturer should pass through southwestern Missouri from your place, ask them to stop at Brookline, 160 miles from St. Louis on the St. Louis and San Francisco railroad, and call at the residence of Rev. C. Powers, where they will be welcome. They will be desired to lecture in a meeting house near by. By the way here is a good place to hold Gospel meetings with good chance of success."

THE INDEPENDENT ORDER

OF

GOOD Ttemplars.

A FULL ILLUSTRATED EXPOSITION OF THE ORDER.

(Copyright 1878 by Ezra A. Cook & Co.)

Grand Worthy Chief Templar. Worthy Vice Templar, you have by the favor of your brothers and sisters, been placed in an important position. In the discharge of your duties, you are required to assist in maintaining order, give out nightly a retiring password, and superintend the Guards. Be faithful, dignified and prompt; and as you discharge your duties, so will your merits be appreciated by the lodge. The Grand Worthy Marshal will now conduct you to your place, and clothe you in the regalia of your office.

Grand Worthy Chief Templar. Worthy Right and Left Hand Supporters, your stations are indicated by the names of your office. You will support your Chief, and assist him as he shall from time to time direct. [They remain standing.]

Worthy Chief Templar, you have been elected to the highest office in the gift of this lodge, and you will consider it a mark of the esteem and confidence the lodge reposes in you. Let it be your highest aim to merit a continuance of their confidence, and to grow in their esteem. Your duties are high and arduous. You are the presiding and executive officer of this lodge, and you will see that order and the rules of the lodge are enforced, and that the lodge, in all its workings, conforms to the ritual, the laws of the Right Worthy Grand Lodge, your own Grand Lodge, and of this lodge. It is expected that you will be in your place at every meeting, in time to commence at the regular hour; and upon the care and fidelity with which you discharge your duties, the welfare and prosperity of the lodge principally depend. Be prompt, fearless and impartial in your acts; courteous and kind in your intercourse with the lodge, and you will have the assistance of all the members in conducting its affairs, to your mutual profit and satisfaction.

Grand Worthy Marshal, you will now clothe the Supporters with regalia, and conduct them with the Worthy Chief Templar, to their places.

Worthy Chief Templar, I now clothe you with the regalia of your office. Wear it with honor to yourself and profit to the lodge. I also give to your keeping the charter of the lodge, which we all expect you will cherish and defend. I also present you a copy of the constitution and by-laws of this lodge. These will guide you in conducting the ceremonies of our order, and the admission of new members. And, lastly, I present you *with the gavel:* by this you will control the movements of the members, one rap will call to order, three raps will call up the members, one rap seats them again, and two raps will call up the officers. You will now enter upon the discharge of your duties.

Grand Worthy Chief Templar, (three raps, all rise.) Worthy officers and members, your Chief has been fully invested with his authority. I now wish to remind you that he alone cannot make this a successful, growing and profitable lodge. He desires and expects your assistance in all that pertains to its welfare. Act together in harmony, in honor preferring one another; strive to excel in good words and works, remembering the object for which our noble order was instituted, and its cardinal principles, as symbolized in our emblem and found in our motto—"Faith, Hope and Charity." The Grand Lodge expects a good report from you, and the community that you will do a good work. I return you the thanks of the Grand Lodge and my own for the past, and as you are now in a condition to continue your noble work, may Heaven bestow upon you increased prosperity.

Please sing our

CLOSING INSTALLATION ODE.

AIR—"The morning light is breaking."

Stand up, stand up for temperance,
Ye soldiers of our cause;
Lift high our royal banner,
Nor let it suffer loss.
From victory to victory
Our army shall be led,
Till every foe is vanquished
And all are free indeed.

Stand up, stand up for temperance,
Against unnumbered foes,
Your courage rise with danger,
And strength to strength oppose;
Forth to this mighty conflict—
Go, in this glorious hour—
Where duty calls, or danger,
Be never wanting there.

I now declare the officers of —— Lodge, No. ——, Independent Order of Good Templars, duly installed, and authorized to enter upon and discharge their several duties for the term ending ——1, 18—, and until their successors are elected and installed.

Grand Worthy Chief Templar (one rap, seats the lodge.)

THE END.

Temperance.

Alcohol is a poison to our organization. It is never digested and converted into nourishment.—*D. Murray.*

Beer, wine, spirits, etc., furnish no element capable of entering into the composition of blood, muscular fiber, or any part which is the seat of the vital principle.—*Baron Liebig.*

A small quantity of pure alcohol injected into the veins of an animal causes immediate death. The poison having been absorbed, carried to the heart and propelled to the brain, the nervous centers become paralyzed the heart ceases to beat.—*Prof. Munro, M. D.*

I never suffer ardent spirits in my house, thinking them evil spirits; and if the poor could witness the white livers, the dropsies, the shattered nervous systems, which I have seen as the consequences of drinking, they would be aware that spirits and poisons are synonymous terms.—*Sir Astley Cooper.*

If what has been said of the nature and essential properties of alcoholic liquors be correct, there can be no such thing as temperate or moderate use of them as beverages. No man in the enjoyment of health and vigor can need such beverages, nor innocently imbibe them, whether in large or small quantities—*Horace Greeley.*

I have no hesitation in attributing a very large proportion of some of the most painful and dangerous maladies which come under my notice, as well as those which every medical man has to treat, to the ordinary and daily use of fermented drink, taken in the quantity which is conventionally deemed moderate.—*Sir Henry Thompson.*

A correspondent of one of our religious journals writes: There are many professing Christians whose record will stand more for tobacco—a hundred-fold—than for the conversion of the world." A pastor corroborates this statement by the following significant statistics: "I have 267 members in full connection, and 100 probationers on my charge. Sixty-seven of them use tobacco, and on making inquiry of each one, I find they have spent for that article in a single year $845. The entire membership, with the aid of the outsiders, gave to pay the pastor and presiding elder, conference claimants, missions, church extension and freedmen, $841." The same pastor adds: "One member confessed to spending $145 for tobacco. His contribution for church extension was sixty-six cents. Another confessed to an expenditure of $91 for tobacco. His contributions stood thus: Missions, $1; conference claimants, $1." The tobacco waste, like that for strong drink, is enormous in the aggregate and far exceeds the amount paid for religious and philanthropic missions. The effort being made in the Methodist General Conference to exclude all tobacco users from the pulpits of that denomination is a timely movement in the right direction, and ought to be so extended as to embrace the ministry, and membership as well, of all other Christian churches. It is certainly no part of God's will pertaining to this world that professing Christians should continue to smoke, snuff and chew tobacco.

The National Christian Association.

PRESIDENT OF THE NATIONAL CONVENTION.—Rev. Henry T. Cheever, Worcester, Mass.

SECRETARIES.—Prof. W. O. Tobey, Dayton, O., and H. L. Kellogg, Chicago.

PRESIDENT OF THE CORPORATE BODY.—Moses Pettengill, Peoria, Ill.

VICE-PRESIDENT.—Rev. A. D. Freeman,

DIRECTORS.—Philo Carpenter, J. Blanchard, Archibald Wait, C. R. Hagerty, E. A. Cook, H. L. Kellogg, E. Hildreth, J. M. Wallace, E. B. Thompson, A. D. Freeman, Thos Hodge.

REC. SEC'Y.—Thos. Hodge, Chicago.

COR. SEC'Y AND GENERAL AGENT.—J. P Stoddard, 221 West Madison St., Chicago.

TREASURER.— Rev. E. Hildreth, 292 Randolph St., Chicago.

The object of this Association is:—"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform, All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of it Treasurer for the time being shall be a sufficient discharge.

State Auxiliary Associations.

CONNECTICUT.

President, J. A. Conant, Willimantic.
Secretary, D. J. Ellsworth, Windsor.
Treasurer. C. T. Collins, Windsor.
Lecturer, H. H. Hinman, Willimantic.

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Cor. Sec'y, Thos. Hodge, 65 Warren Ave., Chicago.
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Sec'y, R. L. Fisher, Fairmount, Ind.
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Ch'n of Ex. Com., G. W. Champ, New Lisbon, Ind.

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Rec. Sec'y, C. D. Trumbull, Morning Sun.
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Ex. Com.—The Pres., Vice Pres., Cor. Sec. and Treas., with W. S. May, Moses Varney and John Dorcas.

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The Christian Cynosure.

CHICAGO, THURSDAY, MARCH. 6, 1879.

THE FIRST RESURRECTION.—The article on this subject in the present number is from an old friend and college mate, Rev. Ezra Jones. He was Sophomore when I entered Freshman in Middlebury College. He had then taken seven degrees and was a Royal Arch Mason. This was in 1828. But Morgan had been murdered two years before and the lodge had screened his murderers and Mr. Jones in company with eight or nine tenths of the people of Vermont, at that time abhorred Freemasonry as a system of fraud and imposition. I remember how Mr. Jones told me of the persons in that vicinity whom he had assisted in putting through the degrees of the ritual. I hope this excellent brother will let the readers of the *Cynosure* hear from him on this subject. He sends us a couple of discourses on the post-millennial coming of Christ. I think the article we give to-day the best writing we have seen on that subject. It will repay a careful and thoughtful perusal, and if any of our readers wish to obtain the pamphlet, ten copies can be had for one dollar by writing to the author at Medina, Orleans county, New York. Meantime, though this is the best answer to and confutation of the idea that our little globe, which is but a volcanic cinder rounded, a reconstructed sphere out of a former wreck, is to be the capitol of Christ's Mediatorial Kingdom; yet this and all other discussions are poor and beggarly accounts of what the millennial world will be when we get to it, or what Christ will do with this planet which would not afford standing room for our race, if they were all here to-day. When he left here he said he was going to a house of many mansions to prepare us a place elsewhere. That mansion eye hath not seen nor ear heard its sounds.

OUR MAIL.—If the *Cynosure* contain no other article but this (Mrs. Cook's), it would, in our sober judgment, be worth more than the subscription price to the fathers, mothers, and friends whose loved ones have been saved thousands of dollars from the maw of the secret monster, which would have been fooled out of them by the tramps and vagabonds of the lodge, but for the information of a wide-spread reform afforded in "Our Mail," and the clear, ringing extracts it gives. Besides, it is a sort of common-place book, or album of reform, where old friends see each others names,

"And storied ages o'er the memory pass
Like shadows pictured on a sea of glass."

In "Our Mail" in the present number, I greet one of the Mr. Joslins, of Vermont, where I taught school while in college, now full half a century ago; and Mr. Wm. Steele, of Portland, Oregon, within hearing of the sea lions of the Pacific, hails the good Dr. Bingham and the eastern Ohio Abolitionists with whom he stood shoulder to shoulder and

"Bore the pelting scorn of half an age,"

to give one more warm greeting before crossing to the "Celestial City." The remotest ends of the country meet weekly in "Our Mail." God grant the "ends of the earth" may yet do so. Its voice is as cheering as a bugle to God's troops.

SENATOR BLAINE AND THE CHINESE QUESTION.

"————Earth is sick
And heaven is weary of the hollow words
Which kings and statesmen utter when they talk
Of justice."—SHAK.

This gentleman has published in the New York *Tribune*, an exceedingly able letter in defence of his vote for the law restricting Chinese emigration. The letter has already produced a powerful effect on the country, and is destined to produce a still greater effect, if the facts given turn out to be true.

Our Burlingame treaty provides for free, voluntary immigration from China; but Senator Blaine alleges that the emigration from China is not of that sort, but is all emigration "under contract;" that, in short, it is thus far a huge deportation of convicts, paupers and prostitutes, against the admission of which the laws of reason, nature and nations provide; that there are as yet none, or next to no families, as we understand the term, among the emigrants; that a detestable system of polyandry prevails, by which one woman has many husbands; and that he (Senator Blaine) has seen and read translations of bonds and contracts for prostitution, made as ordinary business documents. The case he labors to make, and seems to have made out, is, that if Chinese immigration of this sort is unrestricted, the whole Pacific slope is as certainly given up to heathenism as causes are to produce their known and certain effects. If the facts and testimony which he gives are true, there is no escaping his conclusions; but if his facts fail, his case fails with them.

We had written thus far, when the *Inter-ocean* of Feb. 26, brings us a long and able editorial, with a letter from Secretary Powell, (Chicago) of the Am. Miss. Association, which we have carefully read. The *Inter-ocean* editor says well and piously, "Our civilzation is a Christian civilization;" and that, "It is our duty to love the heathen as our fellow men, and to freely contribute to their conversion to the ways of Christian civilization, but that duty does not reach so far as to bring them into our family circle." And he argues, in substance, that in the weak thought of converting the heathen Chinese, we are not to make a certain surrender of our Christian civilization to their heathenism.

Secretary Powell confines himself to the single statement in the Blaine letter, that "Not one in a thousand (Chinese) have even nominally professed a change from heathenism." and he gives church and school statistics by which he seems to prove that eight in a thousand have professedly dropped their heathenism; which, in a political view, would not make much difference on an election day.

The *Cynosure* is the nearest noncommittal on this question of restricting Chinese emigration that it has ever been on any point of like gravity and importance to human well being. If the early colonists of New England had admitted a majority of persons to settle and vote with them, like Roger Williams whom they banished, and Mary Dyer whom they hung, there certainly would have been no American Revolution and no United States, whatever else there might have been here. It is equally certain that China can send heathen enough in five or ten years, to heathenize the Pacific slope, and the fear is rational that she may do so.

Our remedy is to adopt the platform of the American party, which would make these pagans aliens, until Christianized. This was the policy of Moses in like circumstances and he had his policy from God. We await the developments of discussion.

Meantime let us examine the consistency, (shall I say sincerity?) of these three gentlemen in their Americanism. Senator Blaine says:

"The Chinese adhere to their own dress, speak their own language, worship in their own heathen temples and, *inside the municipal law and independent of it*, administer a code among themselves, *even pronouncing the death penalty and executing it in* CRIMINAL SECRECY."

Now Hon. James G. Blaine, who is, as we believe, a Knight Templar, has sworn to just such a code as he charges on the Chinese, without the palliation of heathenism to excuse him. He knows very well that in the courts of San Francisco and elsewhere, Masons have once and again refused to answer as witnesses, giving their Masonic oaths, as their justification; thus declaring the Masonic code "independent" of the law of the land, which the Chinese are not proved to have done in behalf of theirs. Mr. Blaine can plead neither ignorance nor unbelief. Massachusetts, Rhode Island and Vermont, all had statutes forbidding Masonic oaths on this precise ground, before Mr. Blaine began to swear those oaths, of which he has taken about sixty, more or less. If he is sincerely opposed to a Chinese *imperium in imperio*, "that solecism in government," as Samuel Adams used to call it, how does he justify it in himself? And how can he answer it to intelligent Americans?

The *Inter-ocean* clearly sympathizes with Mr. Blaine's letter, a part of which justifies excluding Chinese emigration more strongly than their secret Masonic government, and yet the *Inter-ocean* is the willing organ and publisher of just such a government in our midst, which has again and again executed the death penalty "in criminal secrecy;" and every Mason swears consent to be so executed in case he violates its laws. Nor is the moral status of Secretary Powell better in the sight of God, or much better in the sight of men. He represents the American Missionary Association which appoints Freemasons on its committees, and which did appoint Knight Templar Healy, its agent to found churches and president of one of its colleges! And while Mr. Powell is indebted to me for the appointment which he holds; and has received many dollars in money contributed by myself and by others through my hands, he has shown no disposition to shield me or Wheaton College from Masonic assaults, and has kept aloof from the reform as he would from the yellow fever, though no danger is more imminent to the ignorant ex-slaves of whom he should be the guardian, than that of their being dazzled by the gauze and glitter of Freemasonry, and swindled and sworn into the lodge or taken into its Romish mother beyond it. What can be expected of statesmen and politicians when ministers like Mr. Powell, supported by the funds of the churches, will do nothing to save them from danger and destruction by the worst elements of Chinese heathenism?

HABITS AND HAUNTS OF DEVILS.

The Saviour Jesus Christ met Satan at his entrance on his public ministry, refused to worship, denounced and defied him, saying, "Get thee hence Satan." (Mat. 4: 10.) When he sent out apostles the first clause of their commission was, "Power against unclean spirits." And the first sign following them that believed on him, under their preaching was: "They shall cast out devils." (Mark 16: 17.)

Where sin, Satan and wicked men came from? Why God, having power to prevent, permitted them? are questions which fools can ask, but philosophers cannot solve. We may have leisure for these things in eternity. But while robbers have pistols at our heads, demanding our money, we have neither time nor means, nor is it so material to inquire where they came from, or the nature and origin of their calling. The material thing is, there *are* devils, as there are angels. For "if the Bible is not true, nothing's true." But something is true, for let a man doubt what he will, he cannot doubt that he doubts.

And if the Bible is true these devils are like bandits who have their pistols at our breasts: and our national concern is how to stand against their "wiles," (or methods as it is in the Greek). And

to this end we need to know their habits and their haunts; and, I need not repeat, these can be known only from the Bible. This only gives us reliable information of that belt of eternity which lies next to time.

Devils are not goblins, warlocks, and witches; though these may be their tools. They are real enemies, "principalities and powers" against whom we "wrestle," struggle, and contend. The Saviour informs us (Mat. 12:43) that when they are gone out of men, they go into "dry places;" the word "dry" meaning "desert," "unoccupied" places. Like savage beasts or bandits, they affect solitude, "seeking rest and finding none," to hatch new schemes of mischief, and plan devilish adventures, pursuing which they again seek to enter men. And they evermore give their profoundest attention to the men and movements which they most fear, and work steadily to conceal and deny their own existence, and to hide their agency. In Judas and Gehazi they hid themselves in avarice; in Ananias and Sapphira they hid under lies; and under sorcery in the Phillippian damsel. And as they are all *unclean* spirits they hide themselves, in all their victims, in hateful passions, vices and lusts.

If there be a class of men and women on earth who need to "watch and pray" against devils, it is those of us who are assailing their "strongholds" in lodges and false worships; and assailing the sins and vices of our friends and brethren, even, under which the evil spirits hide. Your average worldly professor, your craven, self-seeking editor, who prints only such religion as the world and Satan have ceased to resist, the false prophets of all ages,—these men are Satan's sentinels against reform. In their lifetime they "have their good things." But whoever will follow Christ "without the camp," bearing his reproach, must suffer with him; and we need incessantly to *watch unto prayer*.

Political Action.

A civil constitution is not a religious creed; nor is a civil government a church. Yet, "The civil powers that be are ordained of God," and "There is no power but of God." (Rom. 13:1.) While, therefore, Christians can vote and still be within the "ordinance of God," the children of this world are not disfranchised, deprived of their political rights, by the want of regeneration. This is the difference between church and state. The church is supposed to consist of regenerated persons. It is absurd to give the spiritual bread of Christ's Supper to a spiritual corpse. But the state is an institution in which all people are included but outlaws.

The prejudice, therefore, of some Christians against political action, is not well founded. If Christ and his apostles were citizens of the United States, as they were of Judea, there is no reason to doubt that they would vote here, as they paid taxes there. Voting is no more supporting the Government (and the Constitution *is* the Government) than paying money to support those who are voted for by others. And Christ certainly paid taxes, as his parents did before him. (Mat. 17: 27—Luke 2:5.) He was born while they were on a journey to pay a tax, to a power and under a constitution certainly as faulty as that of the United States.

But Christ's apostles refused obedience to the civil authorities when commanded to sin. They then obeyed God rather than men. (Acts 5: 29.) But where this right of refusing obedience to the civil power accrues must be referred to the enlightened judgment and Christian conscience of men—"the God within the mind."

The National Christian Association has, from the first, been careful not to confound and mingle these two distinct and separate jurisdictions. It has always *adjourned* when the "American Party" has held its sessions. Then all voters are invited to co-operate who believe in American principles as set forth in our platform And it contains the principles on which all American institutions rested at the first, and still rest at the bottom. But one part of one plank of it, that concerning return to specie payment, is obsolete. Nor, indeed, is that obsolete. It is justified by the return of the country to a metallic basis, but its doctrine is good while society stands and currency is needed.

Let every Christian reader resolve, by applying God's principles to the ways of men, to be, so far as in him lies, the *salt* of civil as of religious institutions, the state as well as the church.

Illinois State Fund.—The receipts for the lecture work of the Illinois State Association for February, 1879, are as follows: Alex. Hamilton, Knoxville: Anson Lake, Grey Willow; Isaac Preston, Mrs. F. Collins and Chester Allen, Lockpor; Luther Birge, Farmington; Mrs. E. B. Thompson, Wheaton, $2.00 each; John Kitchen, El Paso, $1.00; L. S. Chittenden, Westfield, 50c.; E. Kent, Wethersfield, $15. Total for the month, $30.50. Total cash since State Convention, $123.

Good Templarism Ilsustrated. —The exposition of Good Templarism which has been running through the columns of the *Cynosure* the past two months will be published in pamphlet form during the month of March.

Price of single copy, postpaid, 25 cts.
" per dozen, " $ 2 00
" per hundred by express, charges not paid, 10 00

—See the 16th page letter list. It looks toward the *ten thousand* subscribers. We want to write "To be continued" after such a column.

—Secretary Stoddard is at Utica, Ohio, this week at the meeting of the State Association.

—The Michigan State Convention met at Adrian last week and was a successful meeting if we may judge from the press reports. On Thursday morning the following officers were elected: President, Cornelius Quick of Weston; First Vice President, John Phillips, Hudson; Second Vice President, the Rev. H. D. Inman, Coldwater; Corresponding Secretary, H. Day, Jackson; Recording Sec'y, W. H. Ross, Jackson; Treasurer, Nelson Perkins, Hudson; Executive Committee, Dr. L. L. Wicker, Holley; Elvin Jones, Palmyra. A committee was appointed to report a plan for an organized campaign against all secret orders in the State; and a motion was carried to ask aid to the extent of $100 from the National Christian Association.

—Another month's work for our Illinois State Agent is finished and with the sum now in the treasury at least $35 more will be needed to pay him promptly. Will not a twenty or more of the friends who have received the invitation to subscribe to this work each send in immediately $2 00, the amount of one share? Father Preston of Lockport, has done nobly. Beside paying for two shares himself, he has raised $9.00 among his neighbors—this from one town and a man nearly 87 years old! What ought to be expected from younger men in other towns?

—Boyden, who introduced grangerism into Vermont, is a Mason. Had it not been for Freemasonry, these pretended farmer's lodges would never have been thought of, nor their swindling operations set afoot with, for a time, such seeming success.

—An excellent article has been received from Midland, Mich., on the losses of Masonry from non-affiliation, etc. Through some inadvertence the author forgets to give his name. He will confer a favor by so doing.

—An important item from the Worcester convention which did not appear in our published report, is that the convention accepted the invitation of Rev. A. A. Phelps of the *Bible Banner* to meet in Philadelphia next year.

—If any one is curious to know the effect of applying the religious principles of Freemasonry to the Sabbath-school, they may find an illustration in the following item. What kind of consciences would be produced by such a course of "religious" instruction?

"The Free Congregational church of Florence, Mass., which belongs to the radical wing of the Unitarian denomination, has a large Sabbath-school. The school is opened with singing and readings of poetry and prose, the latter extracts of history or science, and selections from moralists—pagan as well as Christian. One class is devoted to the study of Shakespeare, another of Milton's *Paradise Lost*, and another to book-keeping. There are also classes in history, zoology and drawing. Neither prayer nor Bible-reading is used in the regular exercises, and the Bible is placed on a level of other sacred writings."

Literary.

Past Master Ronayne's new book, "THE MASTER'S CARPET, or Masonry and Baal Worship Identical," is now ready. It proves as conclusively as language can express it that the Masonic philosophy is the old Osirian or Baal worship revived, while it also points out the coincidence between Masonry and Romanism showing that if the Bible be the Word of God these two systems of secretism and idolatry must undoubtedly be "the mystery of iniquity."

It contains 377 pages and 48 engravings, 35 of which never before appeared in any Masonic exposition, and correctly represents the lodge and candidate in every ceremony.

It is bound in stiff covers like the "Gospel Hymns." A copy ought to be in the hands of every man and especially of every minister in America. Orders for this book can be filled in Chicago at *Cynosure* office and by E. Ronayne, 104 Bremer st.

Price post-paid $1 00.

—H. L. Hastings, publisher of the *Christian*, anti-tobacco tracts, etc., at the Scriptural Tract Repository, Boston, supplies Sabbath schools with papers at very low rates. The *Christian*, which comprises four distinct papers, is sent post paid for $3 00 per hundred, or three-fourths of a cent per paper. The *Little Christian*, for young children, $1 00 per hundred. Back numbers of the *Christian* sent by express are $10.00 for 500 copies or 2,000 papers.

Vick's Monthly for March with its finely illustrated pages is ready for all lovers of floriculture. No publication of the kind within our knowledge can compare with it for beauty and practical help. Every farmer should get it for his wife and introduce a new joy to his home. James Vick, Rochester, N. Y.

Boys and girls will find more amusement combined with instruction in the *Young Scientist* than in any mere story paper with which we are acquainted. It is devoted to the arts for amateurs, engraving, drawing, modeling, boat-building, etc. Published at 176 Broadway, N. Y.

Address of Anti-masonic Lecturers.

General Agent and Lecturer, J. P. Stoddard, 221 West Madison street, Chicago.
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Others who will lecture when desired:—
C. A. Blanchard, Wheaton, Ill.
R. B. Taylor, Summerfield, O.
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E. I Grinnell, Blairsburg, Iowa.

Home Circle.

Life's West Windows.

We stand at life's west windows,
And think of the days that are gone,
Remembering the coming sunset,
We too must remember the morn,
But the sun will set, the day will close,
And an end will come to all our woes.

As we watch from the western casements,
Reviewing our happy youth,
We mourn for its vanished promise
Of honor, ambition, and truth,
But hopes will fail and pride decay,
When we think how soon we must pass away.

We stand at life's west windows,
And turn not sadly away,
To watch on our children's faces
The noontide of sparkling day,
But our sun must set, our lips grow dumb,
And to look from our windows our children come.

Still looking from life's west windows,
And we know we would not again
Look forth from the eastern lattice,
And live over all life's pain,
Though life's sunlight be brilliant, its sunset is sweet,
Since it brings longed-for rest to our weary feet.

—Household.

The First Resurrection.

These words occur twice in Revelation, and there only. Of the differing views that have been entertained of them, one has regarded them and their context as a prediction of the rising of the premillennial saints from their graves a thousand years before the rising of the unrighteous dead.

Another view is that life from the death of sin through all nations is here figuratively foretold. and that this will be effected before the resurrection described in 1 Cor., 15th. We are convinced that this view is the one sustained by the Scriptures.

1. Because the other seems to contradict many passages which teach that the summons and attendance at the Judgment seat will include the whole race of both classes at the same hour. The other contemplates the early entrance of all the saints, both deceased and living, upon the glories awaiting their resurrection and change; and the continuance of all the unrighteous dead in their graves till after the close of the millennium.

Now, that the two classes will be raised, and changed and judged at the same time, is proved conclusively by the following inspired predictions:

Acts 17:31—"Because he hath appointed a day, in the which he will judge the world in righteousness. Rom. 2:6-16—Who will render to every man according to his deeds, in the day when God shall judge the secrets of men by Jesus Christ. Mat. 16:27—The Son of man shall come in the glory of his Father with his angels, and then shall he reward every man according to his works. Luke, 9:26—Whosoever shall be ashamed of me, of him shall the Son of man be ashamed when he shall come in his own glory, and in his Father's and of the holy angels. John, 5:28 29—Marvel not at this, for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation. 2 Thess., 1:6-10—Seeing it is a righteous thing with God to recompense tribulation to them that trouble you, and to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengence on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, when he shall come to be glorified in his saints and to be admired in all them that believe, in that day." How distinctly are we here assured that there is no thousand years between, but that when he comes to be glorified by one class, he then awards everlasting destruction to the other. Mat. 25:31-46—"When the Son of man shall come in his glory, then shall he sit upon the throne of his glory, and before him shall be gathered all nations. And he shall separate them one from another, as a shepherd divideth his sheep from the goats. Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom. Then shall he also say unto them on the left hand, Depart." The public award to the just and to the unjust, among all nations, will be enforced at the same time. 2 Tim., 4:1—"Who shall judge the quick and the dead at his appearing and kingdom?" When he ascended from Mount Olivet to heaven, and a cloud received him out of the sight of his disciples, two celestial visitants assured them that he should so come in like manner as they had seen him go into heaven. So sixty years afterwards John declared in Rev. 1:7—Behold he cometh with clouds, and every eyes shall see him, and they also who pierced him, and all kindreds of the earth shall wail because of him." The wicked dead must needs then arise from their graves to see him. And the obvious meaning of all these testimonies is, that at his *personal* coming, his *appearing the second time*—Heb. 9:28—our whole race will be raised and changed, and forthwith stand before his bar, to receive their final, just and full reward. A majority of these predictions do not employ the word "day." But they specify that when the final award of grace is meted out to the saints, then full retribution is publicly enforced upon the unjust. These declarations, therefore, entirely discountenance the theory that the saints will be raised and welcomed by their King at all, before the rising and public rejection of the wicked. And we see not how any thorough Biblical student can lay all these agreeing testimonies *aside* for the figurative and indistinct passage in Rev. 20:4-6.

2. The theory that the *sainted* dead will rise so many ages before the summons to the unrighteous, assigns no adequate reason for the delay in relation to the latter class.

While the spirits of men continue conscious, after leaving the body, and are blessed or wretched, according to the moral character they possess, and carry with them into the unseen world, as Christ taught in Luke 16:21-23-25, concerning the rich man and Lazarus, and as Peter also, in Acts 1:21, concerning Judas, "That he might go to his own place," and Paul in Phil. 1:21-23, when he said, "To depart and be with Christ is far better;" we are also taught that Christian attainments and fidelity while here will not receive their highest reward until Christ shall appear.

Some expectants of our Lord's speedy appearing, opine that from that hour, living men will be found here no more, that the present dispensation of mercy will then cease. And that while the sainted dead will all be raised and all living believers will be changed, all the ungodly will remain under the power of death until the close of the millennium. We inquire, Can the advocates of this view find in the Scriptures any *reason*, or *assign* any, for the long delay? And if this planet is to be purified and transformed into a fitting abode for the risen saints, and if our Redeemer is to have his royal mansion changed, and to return from the third heaven to our globe, prepared for his pavilion, how is it? Will the new paradise remain the charnel house of all the unjust dead, till they shall in the distant future be called forth? Or as many expect that the risen saints will find the golden city actually removed down *here*, and shall enjoy here the presence of their Saviour and King during the whole millennium, and all this blessedness alongside of struggling believers and unreclaimed sinners, some other point needs solution. Unless we are mistaken, some writers and commentators expect that probation will be prolonged through the centuries to living men among all nations; that sin and its attendants will be found here. But with Satan's power restrained, the actual presence of the glorious Son of God and all the risen saints will wonderfully draw living men to the Great Healer. And so transformations from sin to holiness will be more rapidly multiplied. Now, if all this is taught in the inspired predictions concerning Christ's future triumphs, so let it come to *pass*. *His* way is the *right*, and the *best* way. But it is relevant to inquire, what will be the prospects of the renovated myriads of those ages? Are they to continue in this life till those ages shall pass away? As *yet*, the good must *depart* to be with Christ. But if this theory is Scriptural, will the real saints, after ripening into holiness, at length be changed, and take their places along with the *risen* saints near the Redeemer? As this theory includes the actual continuance of all the unjust under the power of the grave during the ten centuries, *they* cannot be publicly arraigned and judged till those centuries shall have passed. We were contemplating the wide contrast our Lord has given us to this view, in his prediction of the great *harvest*. In his parable of the wheat and the tares, in Mat. 13th, he describes the householder as commanding his servants to gather *first* the *tares*. He explained that the wheat, the *good* seed, stands for the children of the kingdom; the tares represent the children of the wicked one, the harvest is the end of the world, and the reapers are the angels. As in the parable, the tares are gathered and burned in the fire, so shall it be in the end of the world. The Son of man shall send forth his angels and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire. And not before, but "Then shall the righteous shine forth as the sun in the kingdom of their Father." With such definite predictions as these, from the mouth of the Lord Jesus himself concerning the great adjudication, we ask if it be possible for a *half* harvest of the just to take place ten centuries before the *final* one? Does not Paul, on the contrary, confirm this parable, by declaring that those who know not God and obey not the gospel, shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power *when* he shall come to be glorified in his saints and to be admired in all them that believe in that day?—*From a Pamphlet by Rev. Ezra Jones.*

Rain and Religion.

"I remember," says Mrs. J. M. Sadd, "the day we started on horseback to attend a meeting of the presbytery, on Apple Creek, sixty miles distant. At twilight we came to the end of the road. We stopped to think what next. Not a house had been in sight for hours. Giving the horses uncontrolled bridles, we began to sing, "Our little barque on dangerous seas." After waiting a little time, the horses took the same direction, and soon came to a creek. Following this brought us to a mill and large farm house. Here we took shelter for the night. Mr. Sadd went with a young man to care for the horses, and inquired what care he had taken of his soul. He replied: 'I am in distress about that, and no one to tell me what to do.' O, how Mr. Sadd loved to point young men to Christ! At bedtime permission was given to read the Bible and pray. The miller was present, who said: 'I do not believe in religion; and my mill has been idle for weeks, but if you will

pray for rain, and get it, I promise to believe with all my heart.' Mr. Sadd made no reply. Kneeling, he prayed for the family and neighborhood, and then began to plead for rain, saying: 'The destiny of a soul is to be decided to-night, by the giving or withholding of rain.' On rising, all retired for the night. Before morning we were awakened by heavy thunder and rain. The miller was not at breakfast, but was grinding at the mill. As we passed he came out and bowed himself to the earth. Mr. Sadd appointed a meeting there two weeks from the next Sabbath. No room was found large enough and they met in an orchard. After the sermon, an opportunity was given for any who would come to Jesus. Almost the entire congregation came forward, the miller among the number. In a few weeks a church was formed, which is to-day a living, working church. A Sunday school was organized, and at the close of thirty years it had never been suspended."
—*Woman at Work.*

Childrens' Corner.

The Fisherman's Daughters.

Chapter I.

On a dark and stormy night, the loud dash of wind and rain against the window-panes awoke me, and I lay listening and trembling, as the old casements shook again. I dreaded to hear them, perhaps torn from their frames, and hurled into the room. I slept with my sister, and as my fears increased with the increasing storm, I at last put out my small hand, and patted her on the face to wake her. She was ten years older than myself, and I knew I should obtain that soothing and care I was at all times sure of from her heart and arm—as far at least as it lay in her power.

She, like myself, was however already awake. Poor Elsie! never now did the sound sleep of health close her weary eyes as in bygone days.

She told me she had been awake a long time. She had counted eleven, and twelve, and one, strokes of the large old clock on the stairs near our door. "Oh! she should have been so tired, and sorrowful," she said, "but for the soul-comforting thought, that our Father, our friend in heaven, never slumbered nor slept; his all-seeing eye was upon us, both in the darkness of night, and in the brightness of day; and his holy angels were now guarding around our beds."

I told her of my fears; and at that instant, the wind, as though bent on giving me just cause to be frightened, dashed with such a skriek against the house, I shrank close to Elsie's side, pressing my little face to her shoulder, while my heart beat violently.

Oh, what a night it was! How shrilly the wind whistled through the keyholes of every door down the deserted passages, through the bare rooms, in on one side and out at another; then rushing round, and over the house, it strove to carry away the roof in its course, and flew to the wood, whose great trees it shook and tumbled to and fro, like reeds.

Our house—in *our*, I include my father and mother, two brothers, a sister, and myself—lay in a valley, a tolerably high hill standing between it and the sea. This hill ought, it seemed, to have afforded good and secure shelter to the building thus cowering at its back, but so far from such being the case, I suspect we should have been considerably more peaceful without it; for the wind sweeping round the end point, gathered together its power within the deep valley, and so bore down with terrible strength upon our poor dwelling. On the side of the hill that rose between us and the land, grew a thick, high wood, the swinging of whose branches, and the rustling of the foliage, often made a sound as though the great sea lay at the back as well as at the front of our house.

Nevertheless, despite my fears, and its discomforts, each year, as it came and went, I loved more and more the wild old home that sheltered us. A great rambling, half ruinous building it was! with many long passages, and empty rooms; with ceilings, through some of which the light, the rain, and the wind made their way; while the flooring was in parts too insecure for heavier footing than my own.

Years gone by it had been a fine place—a manor house they said—in the time of Cromwell; but now, with the exception of four rooms—three bedrooms on the second floor, and a huge kitchen on the first—and which rooms, father and my brothers—two strong lads, at the time my story begins, of sixteen and seventeen years of age—kept in good repair, the big old building did not contain a space sufficiently unimpaired by time and neglect, to have sheltered any one.

The kitchen, a wide-spreading stone-floored apartment, served for every domestic purpose; and here, too, father, assisted by one or both my brothers, mended his nets, when the weather did not allow of his sitting on the bench outside the door to do it. He was a fisherman, and three parts of his time was spent on the rough waters.

It was in this wise my father became possessed of the old house. A neighboring farmer having bought most of the surrounding land upon which it stood, the owners included it in the bargain with the rest. It was useless to Mr. Rusk, the farmer, who liking and respecting father—he was not then married—readily agreed to sell him the building for a small sum of money—I forgot how much. He and mother made it up between them, for she had saved a good deal when in service, as a servant; and at the end of a year, with the help of his friends and the kind farmer, who gave him many things, he managed to get in excellent order the four rooms I told you of; and then he and mother were married, and came and lived in the old house, where their four children were born.

But now I must return to my account of the night storm, and to Elsie, against whom I was clinging in childish terror.

"Pray with me, dear!" she said very, very earnestly. I was well used to doing so, and repeated the words after her as clearly as I could—words that seemed to rush out of her soul, so intense were they in their tone of entreaty for the destitute, the friendless, the homeless, for those exposed to the pitiless storm that night: but oh! how thrilling became her soft voice, as she petitioned the great and merciful God in behalf of the poor seamen, and of all those who were even now, perchance, tossing helplessly on the desolate stormy waters.

Just then came another sound, mingling with the fierce roar of the winds, and of which, young though I was, I well understood the meaning; for those things were of frequent occurrence in this our wild sea-coast home.

Elsie started when she heard it, and stopped praying, and listened. Then it came again—and again—the booming sound of a gun from some vessel hurrying to destruction,—perhaps already struck on the rocks, with which the coast abounded.

Once more came the dismal appeal; then it ceased. To my young mind it was a voice imploring God and man to save them. "Oh Gatty, Gatty! they will all be lost! What can we do?—oh what can we do!" cried Elsie, in agony. "Oh that I were a man! that I could only walk even!"

Poor Elsie! for nearly a year she had lain on that bed. Her spine was badly hurt, the doctor said, and her sole chance of recovery, perhaps of living, was by an almost motionless existence for years to come,—six or seven probably, but he could not say for certain. And now, with me for her constant companion, and generally her only attendant (I was a strong child of my age), and with her one book, the Bible, and her needlework, the once active girl uncomplainingly bore her heavy affliction,—all the heavier because of that poverty which she knew obliged the father and brothers she so dearly loved, to continually risk their lives to keep poverty from our door, and which effort she was now so powerless to aid them in.

When in health, it was Elsie's delight to carry the fish to sell at the little market town eight miles off. To reach this in time she would leave home by four and five o'clock in summer mornings, always returning to gladden our parents' hearts with the sight of her empty basket (empty at least of fish), and her small calico bag for a purse, well filled with money,—principally pennies and halfpennies, to be sure, but nevertheless sufficient to meet our simple necessities, helped out as they were by the constant supply in our own house of fish, salted and fresh. But now there she lay,—day after day, night after night,—still doing all that lay in her weak power to help others; her one great and ceaseless comfort close to her right hand, and usually lying open at some particular text she was committing to her own memory.

While yet she was wringing her hands and crying out, "They would all be lost!" a violent knocking and banging came to the outer door, and a strong voice, that made itself heard above the storm, called loudly upon Miller, and Sam and Tom (our father and brothers), to get up quickly and come out.

Thereupon the window was hastily thrown up, and father asked what was wanting; for he had not heard the signal guns.

"A big vessel had run upon the rocks," they told him, "and they wanted hands to try and save those on board her; but if they were not quick——"

The wind carried away the remaining words. In a shortness of time which only those could employ who, living with the sight of death constantly staring themselves and others in the face, are forced to be prompt of thought and ready in action to save or to be saved, our brave father and brothers were dressed, and down, and out, standing, with many another poor fellow as daring as themselves, on the beach, with the sea before them—as Sam told us in the morning—looking like a boiling cauldron of ink and foam.

They were only able to distinguish the position of the doomed vessel by the light of a single lantern placed in her bows. She was wedged in between two rocks, but not with sufficient firmness to prevent her being knocked to and fro by the fierce wind and waves, the movements being shown by the light, and which knocking about would, they knew, speedily break her to pi eces.

"Let us pray again, dear," sobbed Elsie, "and for father and brothers. Oh dear, dear father! God help and preserve thee!" And again I repeated the earnest prayer after her.

Then, having lit the lamp, Elsie took her Bible, and with a trembling hand found those texts which she and I learned by heart; and though years have passed since that night, they still dwell in my memory, fresh and clear as at that hour, when I lay watching her pale, sorrowfully resigned face in the lamplight, as it bent over the little well-worn Bible, which father had given her five years before, when she was strong and healthy as I was now.

But I must tell you the beautiful texts we learned that night. These they were:

"I have called upon thee, for thou wilt hear me, O God: incline thine ear to me and hear my prayer."

"God is our refuge and strength, a very present help in trouble; therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; and though the water thereof roar and be troubled, though the mountains shake with the swelling thereof."

Just as we had learned them I fell asleep, and did not wake again until father and brothers came back, three hours after the time they went away; and father opened the door to speak a word of comfort to Elsie. He always did so on like occasions. He knew she would be sleepless until his return—praying, watching, and waiting for him.

[TO BE CONTINUED.]

Puzzle Corner.

ENIGMA.

I am composed of 60 letters.

My 22, 31, 33,25, 59, 32, 40, 23 and 26 is the place where my 11, 22, 30, 21, 17, 42 and 3 and my 26, 22, 45, 9, 10, 18, 40, 1 and 32 made a solemn covenant.

My 15, 20, 47, 59, 17 and 18 was a prophet that made iron to swim.

My 8, 22, 34, 39, 45, 33 and 32 was a man that saved a hundred prophets.

My 29, 17, 2, 48, 51, 38 and 22 was one of the builders of the tabernacle.

My 4, 12, 22, 58, 60, 32, 53 and 37 was the name of an altar built by Jacob.

My 46, 31, 18, 52, 45, 41 and 50 was discovered by Naamah.

My 16, 56, 22, 21, 49, 1, 26, 45 and 27 son of Lamech celebrated for his strength also a password of the Masonic order.

My 19, 14, 43, 44, 34, 37 and 26 was a man whose Bible was burned by the Bishop of London.

My 6, 18, 47, 23, 7 and 17 was a school of the prophets.

My 1, 54, 57, 5 and 59 was he that gave the captive Jews permission to return to their own land.

My 35, 55, 37, 24, 9, 41, 47, 56 and 59 was a Roman governor.

My 28, 31, 56, 60, 10, 25, 23, 27, 55, 3 and 36 is a book in the Bible.

My whole is a verse in the New Testament.

Sabbath School.

LESSON XI—March 16, 1879.—DELIGHT IN GOD'S HOUSE.

SCRIPTURE.—Psalms 84: 1-12.

1 How amiable are thy tabernacles, O
Lord of hosts!
2 My soul longeth, yea, even fainteth
For the courts of the Lord: my heart
and my flesh crieth out
For the living God.
3 Yea, the sparrow hath found an house,
And the swallow a nest for herself where
she may lay her young,
Even thine altars, O Lord of hosts,
My King, and my God.
4 Blessed are they that dwell in thy
house:
They will be still praising thee. Selah.
5 Blessed is the man whose strength is
in thee;
In whose heart are the ways of them.
6 Who passing through the valley of
Baca make it a well;
The rain also filleth the pools.
7 They go from strength to strength,
Every one of them in Zion appeareth
before God.
8 O Lord God of hosts hear my prayer:
Give ear, O God of Jacob. Selah.
9 Behold, O God our shield,
And look upon the face of thine anointed.
10 For a day in thy courts is better than
a thousand.
I had rather be a doorkeeper in the
house of my God,
Than to dwell in the tents of wickedness.
11 For the Lord God is a sun and shield:
The Lord will give grace and glory:
No good thing will he withhold
From them that walk uprightly.
12 O Lord of hosts,
Blessed is the man that trusteth in
thee.

V. 1. Ps. 27: 4. V. 2. Ps. 42: 1. V. 3. Mat. 10: 29. V. 4. Ps. 65: 4. V. 5. 2 Cor. 12: 9. V. 6. Ex. 17: 6; John 4: 14. V. 7. Prov. 4: 18. V. 9. Gen. 15: 1. V. 10. Ps. 92: 13, 14. V. 11. Ps. 115: 9, 10; Prov. 2: 7, 8. V. 12. Ps. 2: 12.

DAILY HOME READINGS.

Chron. 3: 1-17——Ps. 27: 1-14——Ps. 24: 1 10——Heb. 13: 1-25.——Isa. 60: 1 22. Ps. 113: 1-10.——Isa. 26: 1 21.——Ps. 84: 1-12.——Ps. 100: 1-5.——Acts 2: 41-47.——Isa. 45: 15 25.——John 4: 27-38.——Phil. 2: 12-24.

NOTES.

[From the Scholar's Hand-Book.]

"Tabernacle." The portable structure made in the wilderness, by Jehovah's command, as the place of worship and sacrifice, for his people, Ex. 25 and 26. It contained the ark, the altar of incense, etc. After David made Jerusalem his capital, the ark was removed thither, and a new tabernacle erected, 2 Sam. 6: 17; 1 Chron. 15: 1. Hence its name was sometimes applied, at a later period, to the Temple which superceded it; and in a general sense it denotes the place of Jehovah's worship.

"Sparrow." The Hebrew word occurs upwards of forty times in the Old Testament. In all passages excepting two it is translated indifferently "bird," or "fowl," and is applied to a large variety of small birds.

"Swallow." Birds of the swallow tribe are very numerous in Palestine. They select, especially, the walls of cities, and the towers of churches and mosques, for their nesting-places. Tristram noted great numbers of them in the temple enclosure at Jerusalem, and they are continually skimming about the mosque of Omar.

"Valley of Baca." Some have understood this to refer to some peculiarly barren valley, through which pilgrims passed on their way to Jerusalem. It signifies "the valley of balsams," or "of tears." Most commentators take the latter signification, and understand it figuratively, as meaning any "valley of weeping," or "vale of tears."

[From International Quarterly.]

DWELL IN THY HOUSE—A friend of mine told me once that when he went to a boarding-house he could always tell who the boarders were, for they never alluded to family matters, but sat down to the table and talked of outside matters; but when the son came, he would go into the sitting-room to see if there were letters, and inquire after the family, and show in many ways his interest in the household. It doesn't take five minutes to tell that he is not a boarder, and that the others are. And so it is with the church of God. You see these boarders in church every Sunday morning, but they don't take any interest; they come to criticise. And that is about all that constitutes a Christian now a days. They are boarders in the house of God; and we have got too many boarders.—D. L. Moody.

STILL PRAISING THEE.—At a camp-meeting, last summer, one man remarked that for years he had lived in Grumble Corner, but had lately moved up on to Thanksgiving Street, and he found the air and the food much better. Those who dwell in God's house will find that house always to be on Thanksgiving Street.—P.

[From the S. S. Times Quarterly.]

MARGINAL REFERENCES.

In whose house did David desire to dwell all his days? In what was the Psalmist like a hart? Who takes care of the sparrows? For what did Paul say he would glory in his infirmities? Who stood before Moses when he smote the rock in Horeb? How can one have a well of water always at hand? Whose path is always growing brighter? To whom did the Lord say he was he was a shield? How long shall they bring forth fruit who are planted in the Lord's house? As what piece of armor is God to them that walk uprightly?

PROMPTINGS TO FURTHER STUDY.

Who is compared to a swallow on the top of a house? What Biblical comparisons with a swallow are there for our encouragement? What prophet ordered pools to be dug in a dry time, which filled with water by night? With how many kinds of weapons or pieces of armor can you find that God is compared in the Bible? Where was the tabernacle stationed last; and what became of it finally? In what sense was Jesus a tabernacle? What things now exist, or are to exist, which the Bible speaks of as tabernacles? In what passages is Jesus Christ unmistakably compared to the sun? In what passage is God said to supply the place of the sun? What divine person is called a morning star, and in what book of the Bible?

OUTLINE.

1. The preciousness of church privileges. Not their costliness or beauty, but their relation to Jehovah, constitutes their charm. Too many go to "hear" the pastor—too few to meet with Jehovah of hosts. The "something else wanted" is the Lord's presence.

2. The present blessing. A heart prepared to welcome God is the heart he will visit. The "valley of tears" becomes to such a place of blessing.

3. The future gain. True hope is founded on what God is. The benefit to be expected from worship is very great. Even a brief stay in God's house, and the lowliest places in it, are better than the best joys and honors of the haunts of wickedness.

PRACTICAL TEACHINGS.

1. God has given us ordinances with fuller light than had the Hebrews, and a larger share in the worship.

2. God's house ought to be dear to us, especially for his own presence.

3. In no way are men so strengthened as by waiting upon God in the way in which he would have them. For

4. He gives present and eternal good. The sorrows of life he turns into wise and gracious discipline, and the "grace" promised fits for "glory" hereafter.

5. The wants in men are only met in the "fullness of God." We need light. He is a sun (this idea can be illustrated widely), protection, a shield.

6. All this fullness is in Christ and for us. (See Eph. 3: 16-19; Phil. 3: 15; 4: 12, 13, 19; Col. 2: 9.)

Religious Intelligence.

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational church, Hamilton, Miss., August 25th, 1878.

Pleasant Ridge Congregational church, Sanford Co., Ala., September, 1878.

New Hope Methodist church, Lowndes Co., Miss., October, 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

First Congregational Church, Leland, Mich.

—Eight were received on profession into the fellowship of the College church at Wheaton, last Sabbath, two being daughters of Bro. J. P. Stoddard. Another young lady who had been accepted by the church, was prevented from uniting at this time because of sickness. In the evening Mr. L. DeWolf followed Prof. Blanchard's sermon by a deeply interesting statement of his experience and reformation. He has been a resident of Wheaton for twenty-four years, and has been known of late years as a defender and patron of the saloons. He has lately by the grace of God been rescued from destruction and is now working for the salvation of others. He is a fluent speaker and his efforts in temperance conventions during the past few weeks are mentioned as very successful.

—The Illinois State Agent is at present providentially engaged in a revival in the western part of Whiteside county. God is doing a good work there in spite of the opposition of worldly professors and the Masonic fraternity.

CHURCH OF GOD.

—The *Herald of Freedom* says of the movement against Freemasonry in this body:

"In regard to the present condition of the new Eldership and the reform movement, it is increasing both in members and spirituality; and to insure more success, we have only to live at the feet of the Master, be obedient children, live holy lives, and God will continue to bless us. To this end let us live."

—Holiness meetings begun in Burlington, Iowa in December by Bro. E. P. Kyle have been blessed in the conversion of a number and the sanctification of others. In that city over half a hundred are reported who trust that love and faith have been perfected by the Holy Ghost.

CONGREGATIONAL.

"The First church, Oberlin, is issuing a new manual, which will contain its constitution, confession of faith, standing rules, etc., and list of members. Its constitution provides that any one who has served as deacon for the full term of three years shall be ineligible for re election until a year from the expiration of such term of office. One of the standing rules requires the name of any member absent for three years without reporting himself, to be stricken from the rolls. Another standing rule, which would revolutionize church business meetings if enforced in all churches, makes it the duty of all members "to attend all the meetings of the church for devotion or business." With the view of enlisting every member of the church in some form of Christian activity, the town is divided into ten sections. The members living in each section annually nominate by ballot a leader, and these ten leaders constitute the church board of Christian work, of which the pastor is *ex officio* president. This board looks after the membership, and is charged with the duty of enlisting each one in some form of work, sustaining neighborhood prayer-meetings, looking after the non-church goers, etc. During the forty-four years of its history this famous church—for twenty-six years under the pastorate, or, to be strictly exact, under the preacherate, of Rev. C. G. Finney—has had five thousand different members. The present number of communicants is about 560. It has a most excellent pastor in Rev. James Brand."

The above, from the *Advance*, omits to mention the very important action taken by this pioneer reform church on secret orders, entirely excluding them from its communion.

—It is said of Rev. W. H. Brewster, former pastor of the College church, Wheaton, now of Blue Island, Ill., that he has preached forty-six years, taken four vacations, and was never idle a Sabbath for want of a place, and never sought one.

FREE BAPTIST.

—An interesting and instructive session of the Rochester Q. M. and Ministers and Layman's Institute was held with the Free Baptist church at E. Hamlin, N. Y., Feb. 18-21. The Institute was called to order by the clerk, Rev. C. A. Hilton, Tuesday evening, Feb. 18. Rev. J. M. Crandall was chosen Moderator. The opening sermon for criticism was preached by Rev. C. B. Hart of E. Penfield. It was commended more than criticised. Papers were read on the "Mode of Baptism," by Rev. J. M. Crandall; "Biblical Authority for the Sabbath," by Rev. Isaac Hyatt; "First Resurrection," by Rev. C. A. Hilton; "Christ in the Believer," by Rev. L. A. Crandall; "Exegesis of John 8: 9," by Rev. J. B. Randall.

Wednesday P. M. at 1 1-2 o'clock, the Quarterly Meeting assembled. Opening sermon by Rev. J. M. Crandall. Rev. Isaac Hyatt was elected Moderator. Able sermons were preached by Revs. Hart, Randall, Hilton, A. Whitcher and L. A. Crandall. The social meetings were interesting and refreshing to the saints.

GERMAN BAPTIST.

—H. R. Holsinger, a former employe in this office, associated with J. W. Beer, has established a new paper at Berlin, Pa., the *Progressive Christian*, for the advocacy of the principles of the Brethren or "Tunker" church. Their efforts are directed to the introduction of more liberal ideas into that body, and their spirited sheet will doubtless have much influence in this direction. It is published weekly at $1.00 per year. Both the editors have been more or less interested in our reform work, with the Brethren church in general; both have contributed to the *Cynosure*, and Mr. Holsinger has suffered personally and pecuniarily for his opposition to the lodge. He met with much opposition in his efforts among the Brethren for the introduction of greater facilities or intelligence and enlarged views

of Christian activity. This had an unfavorable influence on his religious convictions for a time and nearly made him an infidel. We are glad to mark evidences of returning faith in Christianity and hope that this new paper may reflect the pure light of God's Word upon the minds of this large body of believers.

—The *Christian Pilgrim* gives an instance of earnest evangelical work in one of the Brethren preachers: J. W. Smouse of Oakland, Pa., during 1878 traveled one thousand miles, seven hundred and forty-six on horse back, and preached one hundred and twenty-two discourses and had twenty-one accessions to the church.

FRIENDS.

—By special appointment of the Iowa meeting, Lawrie Tatum of Springvale, Iowa, will visit the Indian agencies now under the Friend's management to help and encourage all who may need, both whites and Indians. His work will not be altogether of a temporal nature, but he will minister to the religious necessities also. Friend Tatum has long been engaged in the Indian work, his last appointment being at Fort Sill, Indian Territory.

—Stanley Pumphrey, a prominent minister of the Society from England, attended Friends' meeting in this city on Twenty-sixth street, between Indiana and Prairie avenues, on First Day (Sunday) both morning and evening.

UNITED BRETHREN IN CHRIST.

—Holiness meetings at Silver Lake and Warsaw, Indiana, were visited with the power of the Holy Spirit and large numbers received the blessing of his presence.

—Rev. I. C. Weidler of Boiling Springs, Pa., vice-president of the U. B. Holiness Association, has been encouraged by revivals at two of his preaching places.

—Rev. B. G. Huber of Shippensburg Pa., reports thirty conversions at Cleversburg and an excellent revival progressing at Shippensburg, at which about a dozen have professed conversion and others are at the altar. Bro. Huber is managing editor and publisher of the *Highway of Holiness*.

—The *Highway of Holiness* publishes the remarkable experience of Mrs. W. H. Millar, wife of a U. B minister at Cortland, Ohio. She was for four or five years a sufferer from a severe cough, and finally abandoned medical treatment and prepared to remove to Colorado as a last resort. Before the preparations were completed she was brought to consider the power of God to heal. The health of her body and the sanctification of her soul were the burden of her prayers. They were heard and in the midst of a wonderful and powerful manifestation of the Divine presence disease was banished, and for a year and a half she has been in good health. Her narration of these events are given in a straight-forward manner which impresses the reader with its truthfulness.

—Philomath College has been enjoying a gracious revival. Bishop Castle is located there and has been engaged in special work.

FREE METHODIST.

—A correspondent writes that a great blessing is attending the labors of Rev. A. F. Ferris at Freeport, Illinois. He himself writes to the *Free Methodist:* "The scene beggars description. Sometimes we have to dismiss the congregation three or four times before we can clear the church. The city is in a fever of excitement and the people crowd the church until there is not standing room, and then many go away."

—Bro. E. C. Best reports a new society organized at Atkinson, Henry county, Illinois, of fifteen members.

REFORMED PRESBYTERIAN.

—The standing committee of the Reformed Presbyterian Synod on National Reform, which was instructed to "watch passing events and, in any emergency requiring action, to act in the name and by the authority of Synod in the premises," has forwarded to President Hayes an able letter through their chairman, J. C. K. Milligan of New York, asking him to veto the Chinese bill, since in their judgment it is "in direct antagonism with the law of the great Jehovah the Supreme Ruler of Nations;" "adverse to the spirit of the Gospel of Christ;" and "an admitted violation of solemn treaty stipulations."

MENNONITE.

—The *Gospel Banner*, the organ of the United Mennonites, is published at Goshen, Ind., and is conducted under the supervision of the United States and Canada conferences. Its platform is thus given:

"Devoted to the dissemination of Gospel truth, vital godliness and experimental and practical religion. Its most prominent theme shall be, "Holiness to the Lord." Its leading or characteristic features, separation from the world in all departments of life; strict submission and obedience to all God's ordinances and commandments, and the unity of the church of Jesus Christ, upon Gospel principles." The peculiar principles maintained by this body of believers and by the *Banner* are: "Non-resistance; non swearing of oaths; anti-secrecy; anti-rum and tobacco; adult baptism; open communion and feet washing."

—At Newbridge province of Ontario, a four weeks' meeting led by Menno Bowman was visited by the power of God, the house was crowded with people for miles about. Some fifty were converted, among them were some of the worst characters in the neighborhood.

—The Mennonite churches are divided, the branches being known as United and Evangelical. There is a movement to unite the two the prospects of which are said to be favorable.

News of the Week.

--Pres. Hayes vetoed the Chinese bill last Saturday.

—The academy building at Lake Forest, a short distance north of this city was burned to the ground last Saturday. The fire started in the attic and was discovered while students and professors were at dinner. Part of the furniture only was saved. The building was insured for more probably, than it was worth.

--Field, Leiter & Co., the great dry goods house of this city have purchased the new building just erected on the site formerly occupied by their retail store, burned out eighteen months ago. They offered five hundred thousand dollars, but that was not accepted. Another dry goods firm leased the property and then Field, Leiter & Co. offered $650,000 which was accepted. They have also paid the rival firm $100,000 in cash to give up their lease. The store is probably one of the very finest of its kind in the country, if not in the world, and is built to be fire proof. The post-office now occupies the basement.

—Congress has appropriated a sum considered sufficient to complete the new government building in this city which has been already five or six years in construction. A part of the building will immediately be fitted up for the post-office.

—A Vienna dispatch says mention is made of a new Russian circular to the powers calling their attention to the treaty of Berlin. In the circular, it is said, Russia suggests that the powers devise means to obviate the difficulties likely to arise from the clause permitting the Turks to occupy the Balkans, and urges that a definite government for Roumelia be established before Russian evacuation. Russia also points to the necessity of hastening the settlement of the frontiers of the Dobrudscha, and refers to other matters still in controversy. The correspondent says if the circular is intended to hasten a settlement of the pending questions, it is likely to be successful, but if intended to be an excuse for the prolongation of Russian occupation, scarcely a single power will accept the excuse.

—The Mayor of Sheffield, England, states that in one district in that town there are 4,000 persons destitute and 400 families actually starving. The relief fund, except about £800, has been expended.

—A dispatch from Vienna states that an avalanche, near Marburg, killed twenty-one persons and destroyed nine houses.

—A great storm swept over Italy and southern France last week. The reports state that the whole coast was strewn with wrecks, and at many ports small craft were blown out to sea and lost. The new quay at Posilippo was almost entirely destroyed. In the interior the storm was equally violent. At Puagginolo, near Siena, the campanile of the church was blown down while the people were at mass, killing two persons, and wounding twenty-four. A similar catastrophe occurred at Aontauro, where the vault of the church yielded to the storm and killed the priest celebrating mass, and injured a number of the congregation. At Rome the force of the wind was unparalled. All the windows of monastery of Montealle Croci were destroyed, and a portion of the base of Michael Angelo's statue of David was swept off.

—On the French slopes of the Eastern Pyrenees there is more snow than the oldest inhabitant remembers. Between Bengo Mahame and Mount Louis horseback is the only means of communication. Floods are apprehended in the valleys if spring should set in suddenly. The inundations in the southeast are subsiding, but the foundations of houses have been so undermined that around Agentown, in the Department Liet-et-Garonne, quite a panic prevails. At Coulommiers, in the Department Seine-et-Marne, the floods caused a land slip.

—At about 5:45 Sunday morning a fire commenced in Reno, Nevada, in some wooden buildings at the west end of the business streets, back of the Masonic block. A fearful gale was blowing from the west at the time, and before water could be got on it the fire was beyond control. The flames leaped from house to house and from block to block with lightning rapidity. The panic-stricken, half-clothed people caught a handful of the most valuable articles and left all else to the demon of destruction. The firemen were helpless. The fierceness of the wind and the intensity of the heat rendered it almost impossible to get close enough to do any good. In three hours all the business part of the town was in ashes. Two or three of the Central Pacific trains, including a lightning train, were destroyed. The loss, as near as can be ascertained at this time, is about $1,000,000, with only about $150,000 insurance. Five lives are known to be lost, as far as heard from.

—The German Catholic papers in Cincinnati declare that the financial affairs of Archbishop Purcell have reached a point where a new course must be taken. The *Abend Post* places the indebtedness at $6,000,000. A creditor has brought suit to recover his money, and should other suits follow, the *Volksfreund* concludes that there is hardly anything left for the Archbishop to do but to make an assignment.

—The death of Shere Ali, Ameer of Afghanistan, is officially announced by Yakoob Khan, his successor. This relieves Russia of some embarrassment, and possibly opens the way for compromise with England. Yakoob is credited with considerable military ability, and has been reported friendly to England. The Russian commanders on the frontier believe that Yakoob will carry out the plans of his father.

Law.

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SHORTHORN CATTLE.—The breeds of cattle like everything else, run back into mystery; but within human experience, it is a curious and profitable study. A practiced eye can detect traces of several distinct breeds of animals in almost every ordinary herd. The Shorthorns, unlike the Devons, are a composite breed, almost wholly the result of culture from the Collinses, 250 to 200 years ago. Hence their diversity, while in an original breed, each individual is an exact likeness of every other as the antelope, deer, buffalo, etc., where each is a copy of every other. This gives the Shorthorns pre-eminence over every other kind of cattle, as they have been brought by crossing to contain every useful quality so far as breeding can do it. But this makes them liable to lose their peculiar traits unless handled with care. If any of our readers wish to obtain any of this interesting stock, they can obtain some at a bargain by writing to Mr. C. N. Wood of Sycamore, Ill., who has fifteen high grade young cows and three young thoroughbred bulls to dispose of. His father, Henry Wood, Esq., was a delegate and attended the second Pittsburgh Convention, of the National Christian Association.

PLATFORM OF THE AMERICAN PARTY.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage, is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency, and a return to specie payment as soon as practicable.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally, we demand for the American people the abolition of Electoral Colleges, and a direct vote for President and Vice-president of the United States.

—To an interviewer from one of the Chicago papers General J. C. Fremont lately gave the following opinion on Hayes and Grant:

"The next election is a very important one, and I could not predict the result. You say that it is claimed that the Hayes administration has weakened the party. Now I think President Hayes means well. The trouble is the people are not acquainted with him. If they were, they would like him better. In the case of General Grant, he was known personally to perhaps half a million of soldiers. I have always found that officers and men who have served together are always attached to each other. Give a man 500,000 friends in this country and you see what strength he may wield if he wishes to take advantage of it."

Home and Farm.

FIFTEEN FOLLIES.

First. To think that the more a man eats the fatter and stronger he will become.

Second. To believe the more hours children study at school, the faster they learn.

Third. To conclude that, if exercise is healthful, the more violent or exhaustive it is the more good is done.

Fourth. To imagine that every hour taken from sleep is an hour gained.

Fifth. To act on the presumption that the smallest room in the house is large enough to sleep in.

Sixth. To argue that whatever remedy causes one to feel immediately better is "good for" the system without regard to more ulterior effects.

Seventh. To commit an act which is felt in itself to be prejudicial, hoping that somehow or other it may be done in your case with impunity.

Eighth. To advise another to take a remedy which you have tried on yourself, without making special inquiry whether the conditions are alike.

Ninth. To eat without an appetite, or to continue to eat after it has been satisfied, merely to gratify the taste.

Tenth. To eat a hearty supper for the pleasure experienced during the brief time it is passing down the throat, at the expense of a whole night of disturbed sleep, and a weary waking in the morning.

Eleventh. To remove a portion of the covering immediately after exercise, when the most stupid drayman in New York knows that if he does not put a cover on his horse the moment he ceases to work in winter, he will lose him in a few days by pneumonia.

Twelfth. To contend that because the dirtiest children in the street or highway are hearty or healthy, therefore it is healthy to be dirty; forgetting that continuous daily exposure to the pure out-door air in joyous, unconstrained activities is such a powerful agency for health that those who live thus are well in spite of rags and filth.

Thirteenth. To presume to repeat later in life, without injury, the indiscretions, exposures and intemperance which in the flush of youth were practiced with impunity.

Fourteenth. To believe that warm air is necessarily impure, or that pure cold air is necessarily more healthy than the confined air of a crowded vehicle. The latter at most can only cause nausea, while entering a conveyance after walking briskly and lowering a window will, by exposing to a draft, give a cold infallibly, or an attack of pleurisy or pneumonia, which will cause weeks and months of suffering, if not actual death within four days.

Fifteenth. To "remember the Sabbath day" by working harder and later on Saturday than any other day in the week, with a view of sleeping late next morning and staying at home all day to rest, conscience being quieted by the plea of not feeling very well.—*Hall.*

A SEVERE LESSON:—Let everyone profit by this severe lesson. A man at Fulton, N. Y., recently laid his finger on the table in front of a buzz saw to feel the momentum of the air. The saw was going so fast that the teeth could not be seen. His finger was taken off. While he was looking at it the fireman came up with the question: "How did you do it?" "Why I put my finger down so," answered he, placing the other forefinger, as he thought, well away from the teeth. To his horror the saw took off that one, too, at the second joint.

—A pair of common cowhide boots may be made waterproof after the method of the New England fisherman. These people, exposed to all weathers, have for a century used the following compound: Tallow, 4 oz.; rosin and beeswax, 1 oz. each; melt together, then stir in neatsfoot oil, equal in bulk to the melted articles. The boots are warmed before a fire and this composition is rubbed into the leather, soles and uppers, by means of a rag. Two applications will make the leather quite water proof.—*Am. Agriculturist.*

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GRAIN—Wheat—No. 2	93¾	94¾
No. 3		81¾
Rejected		68
Winter	1 00	1 01
Corn—No. 2	33	34
Rejected		31¾
Oats—No. 2		23¾
Rejected		19¾
Rye—No. 2		46¾
Bran per ton	9 75	10 00
Flour—Winter	3 00	5 50
Spring	1 75	4 50
Hay—Timothy	7 50	8 50
Prairie	5 50	6 00
Mess Beef	8 00	9 00
Tallow	5	6¼
Lard per cwt		6 75
Mess pork, per brl	8 25	10 05
Dressed hogs	4 40	4 50
Butter medium to best	12	25
Cheese	3	7¾
Beans	1 10	1 40
Eggs	13	14¾
Potatoes per bu	70	85
Apples	1 50	2 50
Seeds—Timothy	1 10	1 25
Clover	3 40	4 15
Flax	1 25	1 60
Broom corn	1¾	4¼
Hides green to dry flint	8¾	14
Lumber—Clear	27 00	34 00
Common	10 00	12 00
Shingles	1 00	2 40
WOOL—Washed	27	36
Unwashed	17	24
LIVESTOCK Cattle Choice	4 75	5 30
Good	4 25	4 50
Medium	3 50	4 20
Common	2 20	3 25
Hogs	3 75	4 40
Sheep	3 00	5 00

New York Market.

Flour	$3 50	7 00
Wheat—Spring	84	1 05
Winter	90	1 14¾
Corn	44¾	47
Oats	33¾	35¼
Rye	61	63
Lard		7
Mess pork	9 75	11 00
Butter	10	32
Cheese	6	8¼
Eggs		16
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CHICAGO, THURSDAY, MARCH 13, 1879.

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Notices.

NOTICE of N. E. Pennsylvania meeting on 9th page.

NOTICE—Those who have sent their subscription for the "Master's Carpet" in answer to my printed card of Feb. 25, shall receive their books next week. They shall be shipped on Monday, 17th. Those who have not yet forwarded their subscription will confer a favor by doing so at once and so secure their books. All letters intended for me must be addressed as below. Preserve this that no mistake might be made.

EDMOND RONAYNE,
104 Bremer St., Chicago, Ills.

Iowa.

The State Christian Association of Iowa is called to meet at West Branch, Cedar county, Iowa, Tuesday, at 2 P. M., March 18, 1879. There will be a prayer and business meeting Tuesday afternoon. At 7 P. M. a lecture will be delivered. Wednesday will be devoted to counsel until 1 1-2 and 7 P. M, when lectures and expositions will be given by Bros. J. P. Stoddard and D. P. Rathbun. Let all the friends give publicity to this notice and be on hand the first day and contribute to the success of the anti-secret reform movement. West Branch is on the Burlington, Cedar Rapids and Northern railroad, between West Liberty and Cedar Rapids. Free entertainment will be given to all the friends who may come. We therefore invite with pleasure a large number of men and women from all the Christian churches in this and other States, with other friends of humanity, to be present. The Convention will be short but deeply interesting.

M. S. DRURY, Cor. Sec.

Friendly papers please copy.

Topics of the Time.

Last Friday the speculators on the Chicago Board of Trade were thrown into the wildest commotion by the report that the agents of a New York broker were instructed to sell three million bushels of wheat for April delivery. The picture of five hundred men yelling, screaming, running about and frantically gesticulating was a scene for a Swift to satirize. After all the dispatch ordering the sale was found to be bogus, and the Chicago agent had to buy back the millions of bushels he had sold, or fail. By sharp management he deceived the holders of grain and saved himself the next day; but meanwhile numerous small dealers were ruined. The transaction well displays the nature of a broker's life in all its tempestuousness; and one of our leading dailies well says of the business on the Board, "There is nothing surpassing it in any gambling room in the world."

The committee appointed by the Senate early in the late session to investigate election frauds in Louisiana and South Carolina, made a report which was almost lost sight of in the hurry of the last hours of Congress. The enormous frauds by means of tissue ballots in the latter State was proved by numerous witnesses, and there was a repetition of the bloody stories from Louisana which have almost stunned us into indifference. Bishop Haven in a recent letter says truly that if such atrocities had been perpetrated by the Indians "their settlements would have been ravaged by fire and sword" by United States troops. Louisiana politicians have eloquent members of Congress to defend them and that makes the difference. The Bishop gives an instance under his own observation at Shreveport: "The very night I was there a boat was coming up the Red River bearing witnesses to testify in a United States Court concerning the outrages that had occurred in that vicinity. It landed ostensibly for trade or passengers. It was boarded ostensibly by officers of the State; two witnesses were taken off, and have never been heard of since. They will never be until the grave shall give up its dead and the great day of His wrath is come. Such is the protection the mighty majesty of the United States gives her witnesses. In Mississippi," he says again, "there is peace, so-called; but any sign of an attempt to exercise political rights would meet with direst vengeance."

The Roman Catholic Archbishop Purcell of Cincinnati, was banker for his followers without the usual checks of law. With his brother he received and invested, and carried on a savings institution, even to blundering accounts and bad management. It was weeks ago that his financial failure was announced, and he turned over property estimated at $1,000,000 to secure the creditors. But the filing of claims has grown into the neighborhood of four millions and numerous suits have already been entered against him. The hierarchy are in consternation and have proposed amending the laws of Ohio to allow a lottery to be held for the relief of the aged Archbishop! Appeals have been made to the New York churches, but they are near the limit of endurance with their own burdens, for the support of prelates and the building of cathedrals. The German churches of Cincinnati are muttering a demand for a full statement of the archbishop's affairs before subscribing for his aid. The Irish, on the other hand, with the zeal of superstition and impetuosity of their race, submit to be taxed by their priests without complaint. The lottery scheme is too shameless to be undertaken; and as this is an affair which concerns the honor of the Catholic hierarchy of the country, the loss will probably be made up by a general taxation.

Over two years ago at the first exhibition of Masonry in Marshalltown, Iowa, an diabolical attempt was made to stampede the audience and fire the building with a gas explosion, the main pipe having been opened in the cellar and the gas escaping into the building. Since that time the lodge has been diligently reporting that three Masons were killed at that time. The facts are briefly, that not long afterward the superintendent of the gas works was engaged on the Sabbath with two of his men in the works. Failing to appear at the proper time, search was made and all three were found smothered with gas, and the coroner's verdict so stated. The superintendent was a high Mason, and on the day following his death it was remarked to a leading Anti-mason of the city by one who did not sympathize with his views: "I suppose the man who turned the gas off that night has gone to his long home;" and this expression has been frequently repeated on the streets. Surely judgment sometimes follows quickly.

DELIVERANCE AND SERVICE.

BY REV. GEO. R. MILTON.

The Holy Ghost speaking by the mouth of Zachariah, said: "That He would grant unto us that we being *delivered* out of the hand of our enemies, might serve Him without fear in holiness and righteousness before Him all the days of our life." (Luke 2: 74, 75.) These words are pregnant with meaning, and full of comfort and joy to the soul of him who has an eye to see and an ear to hear.

Man's plan is, do good that you may be saved. God's plan is, be saved that you may do good. Man's plan is, service first and salvation afterwards. God's plan is, salvation first and service afterwards. Man's plan is, to earn redemption by good works. God's plan is, to redeem man first that he may serve afterwards by doing good works. If I am taken captive and bound hand and foot by my enemy, how can I while thus captured and bound serve my lawful and true master? Service under such conditions is impossible. Yet this is just what men—some men—are trying to do. While the servants of sin, while in bondage to the world, the flesh and the devil, they try to serve the living God. And with every setting sin they have to write upon the last page of the day's history—*failure!* And this is so not merely once or twice, but every day in the year. If the twenty volumes of the last twenty years of such a life should be carefully and accurately kept, upon the last page of the history of each day would be found the same word—*failure.* It cannot be otherwise with every one who endeavors to do service for one Master while held in bondage by another. This the dear Father above knows; and so before demanding service of us, comes and smites asunder the chains that bind us and sets us free and then demands our service. It is that he delivers us out of the hand of our enemies that we may serve him, etc., and not we that serve him that he may deliver us.

The children of Israel were not commanded to serve God in Egypt. "Let my people *go* that they may serve me," said God to Pharaoh seven times by the lips of his servant Moses. Pharaoh is a fair type of Satan, and Egypt is a fair type of the world; and no one can serve the

Lord while a captive of the one making the devil's bricks in the other. Before we can serve God with joy and liberty of heart and soul; before we shall take pleasure in the Word of God, loving it "above gold, yea, above fine gold;" before the family altar will become a delight, and the prayer-meeting a place of communion of souls with the infinite and the eternal, we must have salvation, we must have redemption; in other words we must know that we are saved and delivered out of the hand of our enemy.

We are persuaded that the chief reason for so many lips being closed in the prayer-meetings, and so many tongues silent during the hours of the day, that should be speaking for the glory of God, is that they are trying to serve God in the land of bondage. They have not yet been completely delivered from the service of Satan, and hence find it difficult to serve God. It is more than possible that very many such have never felt their deep need of a Saviour. It is more than possible that very many such have never fel their utter helplessness and their absolute dependence upon the Son of God for all spiritual help and for all spiritual growth. Before any soul will have full deliverance and full liberty to serve God without fear, "in holiness and righteousness before him all the days of his life," he must have not merely a theory about it, but a feeling of utter helplessness and absolute dependence upon the divine being for deliverance. He must have some such feeling as a man overboard in mid ocean would have; an utter inability to save himself, and unless help came from without he is lost. Before he will appreciate Christ as a Saviour and a refuge, he must realize his danger and condition out of Christ. He must realize that as soon as he leaves the refuge that God has provided for him, he is treated as the Union soldiers are said to have been by the Confederates when they crossed the "dead line" at Andersonville, viz., shot at. Thus does Satan shoot at, wound and capture us as soon as we leave the bosom of Christ. When we realize this truth, we shall cling all the more closely and all the more lovingly to him who is our refuge. We shall then be in a condition to look at him and to him alone for deliverance. As soon as we look to Christ and to Christ alone for help, trusting all to him, body, soul and spirit, quick as a flash from the skies, deliverance comes, and we are saved.

While we thus continue to feel our entire dependence upon Christ and look to him, and to him alone, to fight our spiritual battle without, and by his Holy Spirit to purify us within, taking him to be our "wisdom, righteousness, sanctification and redemption," we are kept by the power of God and the evil one touches us not.

In this state—and it is the privilege of every child of God to be in it—service for God is delightful beyond the power of language to express. "Now it is no longer I, but Christ. I live, yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me." (Gal. 2:20.)

Masons and Odd-fellows Excepted.

BY C. W. KOHR.

It is becoming a very common matter for legislatures to exempt the leading secret societies from certain requirements that are imposed on individuals and other corporations. A very short time ago, Bro. Stoddard reported such a case from Indiana. This latest attempt at favoritism by the people's representatives comes from Columbus, Ohio. The State legislature has been in session some time. (And here I remark in passing that a goodly number of these honorable (?) men have been "retreating" with their wives at the Soldiers' and Sailors' Orphan Home, Xenia, boarding at the expense of the State. This institution lately burned down, and "Like unto rats they leave the burning crib.") One of these men, Mr. Dodd, has introduced a bill into the House, entitled a "Bill to Define Life Insurance in Ohio," the object of which is to wipe out of existence the various mutual life associations and beneficial societies of the State and make a monopoly for the "Life Insurance Company of Ohio," or some Eastern "old line" company.

My object is not to discuss the merits of the bill, but to call attention to the latter clause of Sec. 1, which reads: "Provided that the secret benevolent organizations known as Masons and Odd-fellows shall be exempt from the provisions of this act." I await with great anxiety the action regarding this bill. Men call us fanatics when we say that Masonry controls our courts and legislatures. Let this bill pass and become a law and the thousands of officers and policy holders of the various mutual life associations doing business in Ohio will open their eyes to the fact that Masonry and Odd-fellowship are protected by our law-makers. If our people cannot discern this fact without such a calamity coming upon them as the passage of this bill will bring upon every policy-holder of such an organization, I say, Let it come.

I agree with Bro. Stoddard that the sooner these things come to pass, the sooner our cause will triumph. Whenever this special legislation for the fraternities is no longer hid, the masses will then arise and blot out such a system of anarchy and despotism. Men laugh at us, when we tell them this is no longer a government of the people, but that it is controlled by a secret empire. Need we seek for any stronger evidence of this than such bold effrontery as this?

The editor of the Columbus paper, the *Commonwealth*, invites correspondence from the other secret benevolent associations of the State, as well as those not secret, looking toward some united effort to defeat this bill. Would it not be far better in order to eradicate such acts, to go to their source and unite upon some effort to pull down the stronghold of such legislation? The *Commonwealth* is a prohibition paper, and as such is first-class, and the principles it advocates regarding the liquor traffic are the only true and correct ones; and now why not work upon the same principles for the overthrow of another of Satan's devices? He ought to be just as eager to abolish the source of such unjust favoritism, as to prohibit the source of intemperance.

Oh, that the people may wake up and with the ballot drive out this monster from our legislative halls.

Canal Dover, O.

An Experience.

In the year of our Lord 1823, Nov. 10th, I made application by petition in due form to become a candidate for the mysteries of Masonry to a Masonic lodge meeting in the village of Clinton, Oneida county, New York; Theo. Woodruff being Master, Abnah Howe being Senior Deacon. January 14, 1824, I was initiated in due form an Entered Apprentice Mason. Feb. 11, 1824, I was passed in due form to the degree of Fellow Craft Mason. March 10, 1824, in Hanover village, Oneida county, New York, same lodge (removed), I was raised to the sublime degree of Master Mason.

At only six lodge "communications" save the initiation, passing and raising have I ever been present.

April 16, 1824, by courtesy, being a Master Mason, I attended some kind of a meeting of an "Encampment" at Utica, Oneida county, New York. June 24, 1824, as a Mason I took a part in a celebration of "St. John's day" in Waterville, Oneida county, N. Y. Feb. 8, 1825, I was present at the meeting of Tavis Lodge, No. 348. This was the last time that I have been inside of a lodge.

My father was a Mason and from my earliest recollections and all along the pathway of childhood and youth up to manhood, hearing Masonry extolled by those that I regarded as men of sense and knowledge, I had it well established in my mind that when I attained my majority I would be a Mason. Having reached this period and having a friend some few years my senior who was an enthusiastic Freemason, with whom I had repeated interviews on the subject, his enconiums and glowing statements of its superlative value with my preconceived opinion of its excellence induced me to forward my petition, which was granted. I moved forward and having obtained all the light of the first degree it was but twilight to me. But receiving the assurance that the by and by would dissolve it, I concluded to "follow my leader and fear no danger."

I passed to the second degree traveling "from the west to the east in search of more light;" but found it not, in truth I found disgust taking possession of my mind. My friends said to me, Farther on will open the flood gates of light above the brightness of the noonday sun. So on I hastened. I took the third degree and I thought I could say as is said of Abram "And lo, an horror of great darkness fell upon him." (Gen. 15:12.)

In the winter of '23 and '24 was a time of much religious interest in Tavis, Oneida county, N. Y., the place where I resided. I became much interested, and then and there I found peace in believing in Christ. This absorbing event had a tendency to detract from my interest in Masonry, but having begun I concluded that I must go through, and on I went, but not without misgivings and disgust, for more than a year halting "between two opinions," trying to serve "two masters," Christ and Masonry. June 23, 1825, I was married. I then thought of my wife: if I go into the lodge the tyler and his sword forbids her entrance—there we must part.

July 11, 1825, I attended a Masonic corner-stone laying of an Episcopal house of worship in New Hartford, Oneida, county, N. Y. I took no part in the work, but in view of what I saw and heard then and there, I came to a decision.

In company with the father of my wife riding home, he said to me, "You did not put on the apron and join the work" (he being a Mason). I gave him my reasons. Moreover, I said to him, "This day terminates my connection with Freemasonry." Nor from that moment to this hour have I had the least desire to see the inside of a Masonic lodge or any other lodge of a secret order. It will be seen by my date that fifty-four years have sped on their way since that day, and that it was more than a year prior to the outrageous abduction and final murder of William Morgan. I am now in my seventy-eighth year, and wish to say that in all the years of my pilgrimage I have found in the family relation, and the religion of Christ, the institutions of his Gospel and the companionship and fellowship of the followers of Jesus, all that I needed in prosperity and adversity. One or two Bible testimonies: (Ps. 119:63.) "I am a companion of all them that fear thee. And of all them that keep thy precepts;" (Ps. 25:14,) "The secret of the Lord is with them that fear him; and he will show them his covenant."

Dennison Alcott.

FROM OUR NEW ENGLAND CORRESPONDENT.

It would be in place that the Congregational churches and ministers of New England should lead the nation in enthusiastic remonstrance against the proposed anti-Christian abrogation of the Chinese treaty. The Methodist Episcopal Missionary Society at once protested by telegram to the President against his signing the bill; "as a crime against civilization which tends to impede, if not utterly overthrow, the efforts of the Christian world to evangelize that people." The American Missionary Association, in a similar message to the President, has characterized the bill "as a surrender to caste-prejudice, an injury to this country, a wrong to China, a violation to treaty stipulations, of the fundamental principles of the Declaration of Independence, and of the law of God."

The American and Foreign Anti-Slavery Society of New York, through its president, Henry Highland Garnet, recognizing in the anti-Chinese bill the same spirit which for so many years oppressed more than four millions of descendants of Africans, makes known to the President their convictions that the Christian religion has nothing to fear by close contact with heathenism any where, much less in our own country. "And we believe that the treaty relations existing between our own and the Chinese government, and the consequent commercial intercourse and mingling of people, to be the great means which, under Divine Providence, will give that whole people the light and benefit of our Christian civilization. We therefore beg that your excellency veto the said bill."

Mr. Garrison, true to his antecedents of fifty years, and seeing the rights of man to be in danger, has twice addressed Senator Blaine in the *Tribune*, with a plea for human brotherhood as against all caste assumptions and clannish distinctions, with a caustic review of his (Mr. Blaine's) positions, closing with the words, "I take my leave of him hoping that he may be led to see and regret the great mistake of his public career." A mistake which he properly likens to the famous seventh of March speech of Daniel Webster.

The New York *Independent* worthily representing the Christian press says, "We most earnestly appeal to every lover of his country, to every Christian patriot, to every chamber of commerce, to every business man, to every State Legislature in session, to every missionary board, and to the entire press of the country, to protest immediately, loudly and solemnly against this great wrong. Yea, let patriotic words go forth from every hearthstone to President Hayes, praying him to stop this monstrous wickedness."

Other strong protests are filed from the New York Chamber of Commerce, from ex-Governor Chamberlain of South Carolina, from Joaquin Miller and others, and from the patriotic press in general, which it will not be easy for the President to ignore. It is generally believed that a timely veto will save the honor of the nation. But before this reaches you the issue will probably be known.

Rev. H. H. Hinman is now doing good service in this vicinity by a course of anti-secrecy lectures in the town of Southbridge, where one of your subscribers, Mr. S. L. Morse, has been lately stirring the elements in a public debate and arraignment of secret societies. Arrangements are also being perfected for another public meeting in this city to be addressed by Mr. Hinman and others. Mere training parades of Odd-fellows and Masons are frequently taking place in our streets at the burial of departed members, which advertise the order and tickle its adherents. Frequent demonstrations of the hollowness of its pretensions are a necessary offset to its impudent assumptions. H. T. C.

Worcester, March 1, 1879.

A member of the New York Legislature has placed before that body for examination a copy of the Swedish Excise Law, which is as nearly perfect as any provision for liquor traffic we know of, except prohibition. It has these features: licenses are granted by a board of excise with the limitation of one to each five hundred inhabitants. They are sold to the highest bidder at public auction. The place of selling liquor must be publicly recorded, and if in a month one half the owners of property within two hundred feet object, the license is not granted. Only persons of good moral character can have a license, and every city or village can limit the licenses or refuse them entirely. The enforcement of such a law in the United States would amount to practical prohibition.

—Such items as the following from the *Scottish American* would be ridiculous and amusing were they not notoriously false. It is difficult to conceive what object the author of these sentiments could have had: "The secrets of Masonry have been for ages the subject of anathema. But let us console ourselves with the contemplation that while the secret intrigues of political organizations have brought men to the stake, the gallows and the grave, the secrets of Masonry have not caused a single sigh, a tear to fall, nor one drop of blood to flow."

—A Chinese Religious Tract Society has been organized at Shanghai. It was resolved that the publishing committee shall consist of four foreigners and four natives representing Presbyterians and Congregationalists, English and American Episcopalians, Baptists and Methodists.

[From the Christian Statesman.]

RELATION OF CIVIL GOVERNMENT TO CHRIST.

A SERMON BY J. BLANCHARD, PRESIDENT OF WHEATON COLLEGE, ILLINOIS.

TEXT.—"What shall I do then with Jesus which is called Christ?"—Mat. 27: 22.

Eighteen centuries since, this question was put by a puzzled governor to a sinful multitude, misled by priests to clamor for the crucifixion of Christ. It has perplexed civil rulers ever since. What shall be done with Christ and the Christian religion?

Pilate must crucify or clear him. Neutrality was impossible. Clearing him condemned his accusers and recognized the kingship which he claimed over the realm of faith. Not to clear was to crucify him as an aspirant traitor to Cæsar in the civil realm. If he cleared him he might lose his office; if he crucified him he might lose his soul. He chose the latter: and ever since then the choice of the civil ruler has lain between recognition and crucifixion. For the nations which reject him are accessories to his murder after the fact; since rejecting him proclaims him an impostor, and sustains the charge under which he was put to death.

The Jews rejected him; and although their moral code is to-day the glory ot Christendom, their polity is but a page in history, and their name the by-word of the nations. Asia ignores him; and the children of the princes and nobles of China and Japan are sent around the globe to us for the knowledge which is had in our village workshops and primary schools. Africa ignores him; and adventurers from Christian lands are groping for her geography among the enslaved and wretched millions of her people. And if the civil status of the Christless nations is bad, their social and domestic state is worse. The ladies of the family of the late Secretary Seward, in their journey around the world, saw, in an elegant apartment of the house of one of the three richest men in the chief city of China, a rough iron pump against the wall, and asked its use. "I put the women under it when they quarrel," was their host's reply. The ornaments of those women thus subjected occasionally to the discipline of the pump, are described in the same volume (p. 164) as consisting of "pearls, emeralds, sapphires, rubies and amethysts." But they were ignorant of the "one pearl of great price,"—Jesus Christ. We have to compare the average child reared in a Christian family with one born, if it should survive, in a Turkish seraglio, or Chinese harem, to see how it could be that a single British war ship could bombard and dictate terms to a city of more than a million people. If the common belief is well founded that the difference between the Christian and non-Christian nations is caused by the difference of their religion; then our habitable globe is stamped all over with proofs of the prophet's declaration that "the nation and kingdom that will not serve Christ shall perish and be utterly wasted." Isa. 60: 12.

As the moral code of the Old Testament is one and the same with that of the New, viz: Supreme love to God and impartial love to man; and as the whole Old Testament is but a diversified picture and pantomine of Christ, as our atoning priest, and suffering victim, and teaching Prophet, and moral Conqueror and King; as Job, in the oldest of the Old Testament writings, calls him his Redeemer; and Malachi, in the latest, paints him to the life as the coming messenger of God; this Law and Gospel and Saviour, permeate and give unity to the whole book. We shall therefore speak of the whole Bible as one, and of Christ as the substance and subject matter of its revelations.

The burden of our present discussion ranges itself under three heads: 1. What is: 2. What ought to be: 3. What *will* be the relation of civil government, and especially our own civil government, to Christ and the Christian religion?

I. In the first ages and under the old world governments, outside of Judea, the world was one wide prison, and the civil state of men that of convicts under keepers. And to this day wherever religion is pagan, government is despotic. There is not one foot of free soil on earth where Christ is not recognized. Bayard Taylor's life pictures show that along the China Sea religion is mere conjuring with demons and the dead. And the Fetish of Africa, with names and follies changed, is but conjuring of the same sort, and men there are draft-cattle and slaughter sheep for their kings and priests.

Go westward toward the seat of the Saracen. Mohammed indeed recognized Christ, but put himself on a level with him. And as no one system can include two supremes, he soon absorbed into himself the reverence due to Christ, and destroyed Christianity by rivalship and substitution, yet leaving to men some faint light from his doctrine of the unity of God. Go westward still where the national banners mount crosses instead of crescents, and manhood stands up taller and more erect, till you leave the mainland of Europe and come to a British island of the size of an American State, whose morning guns answer each other around the globe. From the point in your westward march where Christ is recognized by civil governments, man becomes loftier, the earth richer, the air purer, home sweeter and heaven nearer to man. It is like journeying from a prison into a home.

The United States undertook to drop the superstitions of Europe and retain its Christianity. In the words of their historian, Bancroft: "The austere principle was announced that not even a ceremony should be tolerated unless it was enjoined by the Word of God." Blindly, it is true, and somewhat stumblingly, they sought to drop coercion and retain recognition of Christ.

In the first code of laws for Virginia written by the king of England, "religion was specially enjoined." (Bancroft, I. 123.) The first majority Constitution formed and signed on board the Mayflower, off Cape Cod, began, "In the name of God, Amen," and declared its purpose to be, "The glory of God and the advancement of the Christian faith." (Bancroft, I. 309). As the Colonies spread, their laws, their wills, their charters and bills of rights, were all drawn as in the presence and by the authority of Christ. Their thieves even were charged in their indictments with acting "without the fear of God, and by instigation of the devil," and their one grand conception, everywhere appearing, was that of a Christian Commonwealth.

They may be charged, and truly, with retaining some feature of religious coercion. Truth comes to

man gradually and through twilight. But they cannot be charged with ignoring Christ and the Christian religion. In 1774, two years before the Declaration of Independence, the House of Burgesses in Virginia proclaimed a fast for the Boston Port Bill, "devoutly to implore the Divine interposition for averting the heavy calamity which threatened our civil rights." Thomas Jefferson advocated and voted for that fast. He was a member of the House of Burgesses, and of course, had sworn to a recognition of Christianity in the charter of that colony, and in the English Constitution.

National fasts, thanksgiving, chaplaincies, etc., are national professions of religion. They enlighten every conscience but coerce none, even as the profession of pious parents makes Christianity the religion of the family; while in that family, no child's conscience is compelled, even to good. The children can and often do become atheists. The only coercion is that they keep the peace in a Christian house which they did not build. This is all that America asks of infidels, pagans and Jews.

In this country, which as we have seen, was founded in and for Christianity, no man is forced to his knees, as heretofore they have been in Canada and Rome. Jews, Arabs, atheists and pagans are, and of right ought to be free to believe or disbelieve; worship or not worship, as their conscience dictates. But to dechristianize this country, to drop the oath from its courts, and expel the chaplains from its Legislatures, to put out the Bible from its schools, to blot from the belief of Americans everything higher than their heads, or holier than imperfect human beings!—the man who should have seriously have made such a proposition in the days of Jefferson and Washington, would have been regarded as fit for the asylum or the jail. For the Declaration of Independence itself which Jefferson wrote, contains four distinct recognitions of the God of the Bible; and in his writings elsewhere, Jefferson was accustomed to recognize the true and living God.

How comes it, then, that the United States Constitution, only thirteen years after the Declaration, contains no recognition of the Almighty? not even in the oath which it prescribes to be taken by our Presidents? General Hamilton is said to have answered, "We forgot it." And, doubtless, some of them did. But the true answer is, that the fathers had not made the grand discovery of the difference between recognition and coercion. They remembered European coercion and sprung to the opposite extreme. They dreaded arousing a conflict of sects and took the short alternative of putting in the Constitution no religion at all. They did not see, as Pilate did not, that not to confess Christ is to crucify him; that protecting religion by their Constitution as they must and did, without saying what they meant by the term religion, was to put the pure religion of Christ on a level with the child murder, bauble-worship, superstition, and lust of paganism, and to throw the ægis of their Constitution over all alike. They did not see that to put Christ on a level with idols, is to deny that there is any Christ, for in fact there is no such being as a Christ who is on a level with idols. And as French infidelity was then popular and its disciples were partisans of Mr. Jefferson, in an evil hour for this nation, our fathers, for the sake of a Constitution, sheltered infidelity, by omitting Christianity, as they recognized slavery by the fugitive clause, though the mass of them abhorred both slavery and infidelity, and expected the extermination of both. Hoping and expecting this country to be and remain Christian, they washed their Constitution, as Pilate did his hands, hoping doubtless that Christ would take care of himself, and so, in effect gave him up to his crucifiers.

Thus they have given us a Constitution of government without a recognition of God in it, a thing till then I believe unknown on earth! a Constitution which President Woolsey in the Evangelical Alliance said a Mohammedan nation might accept without a change! A Constitution on which atheists take their stand, and demand that our laws and customs shall conform to it! that, in short, we shall join them and their Communist progenitors in proclaiming, "There is no God;" and "Death is an eternal sleep."

It would thus seem that Satan, in this country has reversed his old world methods. In Europe by uniting church and state, he inaugurated persecution and made Christianity odious. And since it had become unpopular to imprison consciences, he took to starving them. He dropped the Inquisition and opened an infidel club. He thus seeks his cruel end by another route. For when a government has put false religions and no religion on a level with the true, thus, in effect, denying that there is any true God or true religion, it slowly removes all moral restraint from crime, and, in the words of Robert Hall "leaves nothing but the slender power of the magistrate between our breasts and the daggers of assassins!"

Such is the actual relation of our civil government to Christ. The oath in our courts is the oath of Christ. Our origin, laws, customs and with meagre exceptions, our people are, at least in the geographical sense, Christians. But our Constitution is atheistic in its terms, though Christian in its substance. And as the same Constitution had within it, both slavery and liberty in "irrepressible conflict," by putting Christianity and atheism on a level, it has given us another conflict equally irrepressible, which must and will continue till our country is Christian or atheist. As the slaveholders never would let the slave question rest while one foot of free soil existed to reproach human bondage; so atheists, priests and spirit-worshipers will not let Christianity rest, while there is an oath in our courts of justice, a chaplain in a legislature, or a Bible in a public school. We meet the question of accepting or rejecting Christ in science, in literature, in government, in religion, in the schools, everywhere and on all sides. The moral conflicts are concentrating around Christ, until in the words of the Scripture, "It is very tempestuous round about him."

II. It is, therefore, of the gravest moment to ascertain our duty as citizens toward the Christian religion. What ought to be the relation of civil government to Christ?

While here on earth, our Saviour simply required men to confess him, and promised to confess those who did so at his second coming, (Mat. 10:32; Rev. 3:5) before his Father and the angels. This is all he asks of men or nations now, not to persecute, coerce, fight for, but to *confess* him. The relation of civil government to Christ, then, should be one of simple confession; no more, no less. He needed no jails or sheriffs; much less thumbscrews, fagots, racks, or other appliances of force. He asked no aid from the civil sword; displaced no civil officers; nor interfered with any. He refused to be judge of estates; fled from those who would crown him king; recognized civil government by the tribute; taught obedience to authority; and rebuked none for holding office, but only for misconduct in office.

Though he claimed to be a king, approved of his disciples calling him "Master," and "Lord," and said that he had all power in earth, as well as in heaven; yet he said that his kingdom was not of this world, "else," said he, "would my servants fight."

There is a National Association now seeking to insert in the preamble of the United States Constitution, such a simple confession of Christ and the Christian religion, that "ours is a Christian and not a heathen government." This movement for a religious amendment has sprung up within a few years, to antagonize the efforts of infidels, blasphemers, spirit-worshipers, atheists, pagans, weak Christians, priests and politicians, to obliterate the Sabbath; expel the Bible from the schools; drop the oath from our courts of justice; do away with all chaplains in the army, the navy and the legislature; discontinue public fasts and thanksgivings; set aside Christian for pagan morality; and, in short, to wipe out from our laws, constitutions and customs, everything which characterizes us as a Christian people. As the religious press has generally looked on in silence, some hearers may not be aware that there are "Liberal Leagues" so called, forming in many points of the country, which, under the title, "Demands of Liberalism," make every one of the above specifications. They claim, in clear and definite terms, that our Constitution is atheistic, and our laws, customs, and civil institutions must and shall become so. And this movement to dechristianize our country, under the lead of a newspaper corporation with a joint stock capital of one hundred thousand dollars, has enlisted every class and variety of talent, from the peddling sorceress, conjurer, and vulgar blasphemer, to the conductors of miscalled religious papers, and polished and cultured devotees of literature and science.

To show the length to which some advocates of the anti-Christian national movement go, I need only quote from a lecture by a self-styled professor on "The God proposed for our National Constitution;" delivered on the Sabbath in Boston Music Hall last May, in which the lecturer remarks: "I object to Jehovah, then, as our God, because he is a liar," and he proceeds to support his blasphemy by perversions of Scripture, and by other declarations even more revolting than this. These men have multitudes of communist followers, the filth and scum of our cities, like those of Chicago, who spend their money in drunkenness, idleness and vice; and when hunger follows crime, raise the cry of "Bread or blood!" and demand to be fed from the city treasury, and thus quartered on the labor of the industrious.

On the other hand the movement for the religious amendment has enlisted a host of venerable names from the various Christian denominations. They have held large and enthusiastic conventions in our largest cities, and propose to move by petition on Congress. And here the naked issue is joined, between Christ and anti-Christ; an issue, the working out of which is fraught with consequences which no finite mind can fathom. Be it ours to discover our duty and to do it.

Some reasons for a national confession of Christ and Christianity are the following:

1. There can be no legitimate government without God, and God is accessible only through Christ.

2. The Bible declares Christ to be "King of Kings;" the moral and providential Ruler of nations; and, this being true, nations should confess it.

3. Civil rulers are amenable to Christ. The magistrate as "the minister of God" bears the civil sword. This fact should be put into instruments of government.

4. The fact that Christ came, not as the head of the world's constabulary, to keep order by force; but as a suffering conquerer to subdue the world's heart and mind by love and truth, is a strong additional argument for his recognition.

5. We need this recognition to keep out false religions, and crimes practiced under the name of religion, as Mormon polygamy and assassination, which the terms of our Constitution, recognizing no religion, now shield and protect; for Mormons claim both as revelations from God.

6. We must, as a nation, recognize God, because the human conscience will not respond to any thing lower than God. Every man knows this who attends to what is within himself. No nation could keep up government for a single year, if there were not in the people a religious horror of crime, and nothing but the slender power of the magistrate shielded them from assassination and murder.

7. We need to recognize Christ to avert the displeasure of God, lest he leave us to those vices which dissolve governments, and which have strown the ocean of the past with the wrecks of dead nations.

8. All nations in Christendom, excepting ours, recognize Christ and Christianity in their Constitutions, and in this lies their strength and superiority to other nations.

It is objected to our national recognition of Christianity that it would re-inaugurate persecution by reuniting church and state. It is not pretended that the promoters the Christian amendment would favor it, as they, a thousand times over, declare themselves opposed to everything which enters into the idea or history of church and state, but that church and state would result from putting into the preamble of our Constitution a recognition of the fact that this nation, as such, believes in the Christian religion; and that when it protects the "free exercise" of religion, Christianity is the religion meant. This objection is refuted by the terms of the Constitution, which expressly forbid a legal religious establishment; which prohibition it is proposed on all hands to leave standing in all its force.

"But," it is further objected that, if we declare by the Constitution the well-known fact, that "ours is a Christian and not a heathen government;" "the Jew and infidel will of right complain." What right will they have to complain? All will still be free to every act but crime. The Jew to worship in his synagogue, the Mormon in his temple, and the

atheist to rail in his club; provided only they do not molest their neighbors or practice crime for religion. But if any monster-mother turns the Mississippi into a Ganges and throws her wailing infant to crocodiles, to please her gods; if the Mormon practices for religion what our laws punish by the penitentiary; if the atheist curses the Sabbath and its Author; are we to be denied, not only all right to restrain such evil practices, but denied also even the poor privilege of saying that they are not American, and pointing to the Constitution to show that they are not? Or, worse still! Are we to be told that our Constitution protects such abominations because it forbids Congress to "prohibit the free exercise of religion;" and these things *are* religion?

There is one objection more. "Christians, it is said, are a sect, and Christianity is sectarian, hence a national recognition of Christianity would recognize sectarianism, which is not to be thought of." But it is not true that Christ is a sectary, and the infinite God whom he represents and brings within the horizon of mortals, a partizan Divinity. Mars, Jupiter, Apollo, Neptune and the rest,—these were sectarians, each in his petty realm. The rabble gods of the Chinamen; the saint gods of the convent and nunnery; the familiar spirit gods of the circle and the Mormon endowment; these all are sectarian; the "lords many and gods many" of the nations; and also those Christians, if there be such, who believe what they regard as truth, and would exclude from salvation all whom they cannot convince, these are sectarians.

But truth is not sectarian. The Ten Commandments, the Sermon on the Mount, the Lord's Prayer—these are not sectarian. The infinite and eternal God, who fills the universe he has made—he is no sectary. Nor is the blessed Saviour, who is "the brightness of his glory and the express image of his person." He was neither Pharisee nor Sadducee nor Essene. He may have worn the garb and lineaments of a Jew, but he was neither Jew nor Greek, barbarian nor Scythian. In the words of another: "He stands above the limitations of age, school, sect, nation and race;" and without the suspicion of vanity or impropriety he could stand up and call on all men to forsake all things and follow him! Was Jesus the founder of a sect? No! ten thousand times, no! The angels proclaimed his mission as it was, and is and shall be; not peace to a party and good will to a sect, but "Peace on earth and good will to men."

If Christianity is a sect, where and what is the universal religion from which it is cut off? Shall we seek it in the jugglings of priests, the palterings of the circle, the pagoda, or the lodge? Or shall we kneel amid the herd of skeptics and seek rest to our soul amid the jargon of their negations while each lifts up his voice and proclaims not what he believe does but what he does not? If the two all-embracing principles on which the whole Bible is built—supreme love to God and equal love to man—if these be proved sectarian, then must we indeed lie down and die with Pilate's question quivering on our lips, What is truth? But, blessed be the God and Father of our Lord Jesus Christ, he "is the Truth and the Life." Let us acknowledge him in our national Constitution, for "without him we can do nothing," either as nations or as men. "O come, let us worship and bow down; let us kneel before the Lord our maker. For he is our God, and we are the people of his pasture, and the sheep of his hand."

In all this, I do not forget that civil government is but human might enforcing right. That the sheriff stands, with drawn sword behind every statute on the book, to enforce it if resisted; and that force can control the person but cannot change the heart. Therefore it is that civil government is a league in which regenerate and unregenerate share civil advantages alike.

But if we are not saints, still we are men, and *men* are the creatures of God, who said, "All souls are mine;" and hence it follows that no one man, though a magistrate, can justly lay his hand on the rights of another, "unless it be given him from on high." I infer therefore that Christ must be recognized in our National Constitution.

III. And what ought to be, in the counsels of God, will be. "He shall have dominion from sea to sea, and from the river to the ends of the earth." (Zech. 9:10.) "For He must reign till He hath put all enemies under His feet." (1 Cor. 15:25.) For it is written, "As I live, saith the Lord, every knee shall bow to me, and every tongue confess to God." (Rom. 14:11.) "For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted." (Isa. 60:12.)

Massachusetts Freemasons.

The printed proceedings of the Grand Lodge of Massachusetts for the year 1878 are contained in a pamphlet of 283 pages. The most important question, it says, for the consideration of the lodge at present is the question how the expenses of the Grand Lodge are to be met after the end of the coming year, when the capitation tax ceases. The report shows that without temple, and without the capitation tax, the income of the Grand Lodge will not be sufficient to pay the necessary expenses, even by close economy. The lodge does not count many men of great wealth in its ranks; it can boast, however, that the character of the institution stands so high that princes in foreign countries are proud to patronize its mysteries. Two courses, the report says, are open to them; either to abandon to the creditors the temple, the pictures of the grand masters, the presents from lodges, the library gathered with so much care—for all will be needed to pay the debts under the forced sale—or to adopt some other plan of honestly meeting the difficulty. Looking at what has been accomplished in the past, there is little in the difficulties to discourage them, if they are willing to make the proper exertions and exercise a wise economy. When the temple was completed 16,000 Masons owed $450,000; in 1880 over 25,000 will owe $265,000. The institution, though it has been in great danger, is still sound and intact, its credit is unimpaired, its members regard it with affection, and not despairing because their great object has failed of accomplishment as soon as they expected, will give it the same generous aid for a few years longer which they have given it in the past. In accordance with the suggestions in the address, the following vote was adopted:

That, agreeably to the suggestion in the Grand Master's address, a committee of one or more from each Masonic district be appointed to consider the subject of the finances of the Grand Lodge; to confer with the board of directors; to examine the estimates in the Grand Master's address, and to report at the next quarterly communication some suitable plan for reducing or paying the debt of the Grand Lodge.

From the statistics, it appears that there are 25 926 Masons affiliated in Massachusetts, and it would appear that, by their united effort, the debt could be cancelled without being oppressive to any one of them. —*Boston Herald.*

Twenty per cent. is allowed agents on all new subscriptions taken at full rates, $2 00 per year.

Correspondence.

The Medbury Article Again.

Editor Cynosure:—Having endorsed without reserve the essay of Bro. Medbury, as originally read before the Baptist Ministerial Union of Wisconsin, I felt not a little chagrined and mortified on reading in the *Standard* of December, the invidious clause in reference to the "Anti-secret society specialist." I now wish to say, in justice to myself, if that sentence was in the essay *I* did not hear it, and I find others equally dull of hearing as myself.

I can only account for its appearance on the supposition that it was an after modification for the benefit of the *Standard* readers. Brother Smith being present suggested some slight modification, and with such modification volunteered to publish it; hence, as I suppose, the change.

E. L. Harris.

Freedom of Speech Suppressed —Work for 1880.

Ogden Center, Mich.

Editor Cynosure:—Your valuable paper reaches us regularly and I think the last one is always the best, revealing more of the hidden things of dishonesty. As time passes the real spirit of the lodge is seen in its true light. When freedom of speech is once denied the American people we will be near the end of our free institutions.

At our State election last November everything seemed to pass off quietly until about two P. M. I had been telling the boys and a few of my neighbors that I would make my speech on election day, which aroused some interest. I gathered the statutes of Michigan, copies of Morgan, Finney, and three or four *Cynosures* under my arm and mounted a wagon without saying a word, and laid the documents in the seat and spread them out, and the people came around with considerable loud talking and laughing, but they became quiet and I addressed them as my fellow citizens.

My object was to compare the statute with the laws of Masonry. I took up the statute and turned to page 1034 and read part of the act chartering the lodge and part of the article that it should conform to the laws of the United States. The people had become quiet, they wanted to see what I would make out of it. I then told them I had three witnesses to examine, two of them were dead and one living. That raised quite a laugh. I told them the three told the same thing and that they were all Masons. I had reference to Morgan, Finney and E. Ronayne. I took up Morgan and commenced reading at obligation of first degree, and soon the craft commenced asking questions. I finished the first and commenced on the third and that was too much for them. A rather good looking man about sixty years old, and well trained in the lodge for perhaps twenty-five years opened his battery on me, and some of his friends assisted him so I could not hear myself read. He called me a liar and the rest of the abusive epithets that generally follow. Such are some men's ways of convincing people of their own good standing in society. I thought myself he was a good example of the Masonic church. By this time a tall slim man was seen running up to the polls, saying "Amen, amen"; and another one close behind with a complaint against the speaker for breaking the peace and making disturbance. The complaint was duly considered and the supervisor, a Mason, came down into the street to the wagon where I was standing, and with great authority ordered me to stop making disturbance. I remonstrated, but nothing would do but stop. So ended my first attempt to speak in public.

I am not discouraged, but waked up. I will keep the *Cynosure* informed of the result. My Masonic friends feel cheap enough after they come to reflect over the matter. The whole thing was over in ten minutes, but I feel well paid for making the attempt to make an American speech.

I want every reader of the *Cynosure* to help make up a history for the campaign of 1880. How many Anti masons are there in the United States Senate? How many Anti-masons are there in the House of Representatives? How many Masons in Hayes' Cabinet? How many governors of the States are Masons? How many Judges of the Supreme Court of the United States and how many generals of the army are Masons? Who can tell of a Mason that was starved to death in Libby or Andersonville prison? Was General Wirz who was hung for starving Union prisoners at Andersonville a Mason? If he was, why was not Jefferson Davis and his cabinet served the same way? Why was Mrs. Surrat hung for being implicated in the assassination of Abraham Lincoln and every

Southern general and every Southern officer let go free and restored to citizenship? Was the "salary grab" a Masonic grab, or did the Anti masons have the majority in Congress at that time? Who were the fifteen men that elected President Hayes? Is he a Mason? Is Samuel J. Tilden a Mason or not? Do the Masons of the United States keep their obligation that they will not cheat their brother Masons out of one cent; if they do who pays all the victims of defaulters, broken-up merchants and bankers? If the Masons break that oath why don't they cut their throats and tear out their tongues?

Look up the matter Anti-masons, and see what a fearful bill is set apart for you. I have plenty more to ask you. Will you still vote them into office? Will you still pay the preacher for always concealing and never revealing the hidden things of dishonesty? Wake up and look around you and see what Mah-hah-bone is doing for you. Is he doing unto others as he would have others do unto him?

Let every reader see that these questions are answered and there will be such a volume of corruption revealed as this nation never saw.

Perhaps in my next letter I will give the political complexion of Lenawee county, Michigan, and the State and Congressional, as far as I can, and hope every Anti-mason in Michigan will help ferret out our evil-doers and let the light shine in the dark places.

I will do my best to double my list of subscribers for the *Cynosure*.

D. B. Heckert.

From an Aged Massachusetts Clergyman.

Pittsfield, Mass.

Editor Christian Cynosure:—I am now within a few days of the close of my "three score and ten years;" have not stood upon my feet for the last twelve years, but can read some yet and write a little. Having tried to preach the Gospel to the poor while I had strength so to do, my confinement is attended with a degree of impecuniosity which no one I have yet heard of has seemed to covet. But in my deep poverty and long confinement the many expressions of sympathy and kindness have not failed to be appreciated, whether it came in the form of free papers from the publishers, or ordered to me by some other sympathizing friends. A Mrs. A. E. Jenks of Cheshire, Mass., (my native town) had sent me some numbers of your paper to read, and now, at the commencement of the new year, I have received the paper bearing a label with my name, which seems to indicate a present from somebody. One object in writing this is to assure that somebody that the present is highly appreciated and very acceptable, inasmuch as the *Christian Cynosure* is so much in harmony with the views I have long entertained touching the matter of secret, oath-bound societies.

It was my fortune to read the exposition of Masonry by Capt. Wm. Morgan, when I was but a youth, and the institution then seemed to me as one of the greatest monsters of wickedness that ever cursed the world. Really, I hoped the blow it then received would bury it beyond the power of resurrection. But, alas! when later it seemed to revive and even ministers were drawn into its wicked embrace, I felt a degree of astonishment which it is not easy to describe. My Master "said nothing in secret," never organized any secret associations, but ordered the proclamation of the whole truth of the Gospel everywhere. And believing "there is nothing secret that shall not be revealed, or hid that shall not be made known," I feel a confidence that the vail of man-made secrecy will be lifted, and hail with pleasure every effort of earnest workers for the truth in this direction.

Yours in Christian bonds,

James M. Whipple.

Facts from the Grand Lodge of Illinois.

Yates City, Ill.

Editor Cynosure:—Having succeeded in securing a copy of the Illinois Masonic Grand Lodge report for the year 1878, I propose to make a few extracts from the same for the information of your readers, who probably feel as much interest in the subject of Masonry as any of those for whose information the report seems to have been published.

In the first place then, for the purpose of exhibiting the *decline of Masonry in Illinois*, I go back to 1876. The reported *net increase* in membership for the year is 380. Then the reported *net decrease* for 1877 is 674; and the net decrease for 1878 is 770. And yet the Masons continue to reiterate the same old story that Masonry was never so prosperous as at the present time. If Masons wish to make the people believe such stuff they must discontinue the publication of the Grand Lodge reports.

In the matter of my controversy with Yates City Lodge, No. 448, I find the following in the Grand Master's report for 1878:

"The petition of Yates City Lodge, 448, asking reimbursement for expenses incurred in defending a suit brought by W. H. Robinson, an expelled member, to recover the fees paid by him for the degrees, was referred to the Grand Master with power to act. I decided that the lodge was justly entitled to reimbursement. An order was accordingly drawn on the treasurer, in its favor, for the sum of $108.10. The case, which was then pending in the Supreme Court of Illinois, has since been determined in favor of the lodge."

Now this last statement of the Grand Master, although literally true as far as it goes, is substantially false, inasmuch as it suppresses the most essential fact in the matter. Five of the seven judges of the Supreme Court were Masons, bound by their Masonic oath to sustain the lodge, right or wrong. So that the pretended decision amounts to nothing after all as a judicial decision. The judges knew all about the case and probably determined how they would dispose of it before permitting the clerk to place it on the docket. And now, having shown that the principal support of Masonry in Illinois consists of the fact that the Supreme Court is under the control of the Grand Lodge, I propose at some future time not far distant, to show by what means Masons obtain control not only of our courts, but of three-fourths of the offices of trust and profit in the State. But for the present I must content myself with showing up some of the beauties of Masonry as shown in the Grand Lodge reports.

On page 45 of the Grand Lodge report for 1878, I find the following from the Grand Master on the subject of demits, or certificates of voluntary withdrawal from the order:

"On the 24th of February, 1878, I issued a circular letter to the lodges of which the following is the substance. My correspondence indicates widespread confusion respecting the law regulating demits and the proper method of procedure under it. As amended at the last annual communication of the Grand Lodge, section 1, article 20, part second, Grand Lodge By Laws, reads thus:

'All applications for demits shall be made in writing, signed by the applicant, be presented to the lodge at a stated communication, shall be read in open lodge, and lie over until the next or some subsequent stated meeting, when if the applicant's dues are paid, and there are no charges against him, a demit shall be granted and a record made thereof.'

This section embraces *all* the conditions with which a brother is required to comply in order to entitle him to a demit and lodges are not at liberty to impose any others. All lodge by laws requiring applicants for demits to assign reasons for withdrawal are null and void. The law as it *now* stands recognizes the voluntary nature of the bond of membership and *designedly* provides that a brother may withdraw from the lodge without assigning any reason therefor."

Now if it were not that Masonry is always the same, it would look to a person who has been there as if this was the biggest kind of an innovation. If such a law had been in force on the 1st of March, 1873, I should be an unaffiliated Mason today. But as the law was then there was no escape from the lodge but by expulsion. Perhaps my suit with Yates City lodge with its disagreeable publicity has had some influence in inducing the worshipful brethren to abandon the idea of holding dissatisfied Masons against their will.

I see by the Grand Master's report for 1878 that he has been called upon to settle difficulties in about thirty-six lodges during the year. The principal cause of difficulty appears to have been the manifest unwillingness of the Worshipful Masters to obey the laws that they have made for the government of the fraternity. I have not, however, observed that any more severe punishment has been inflicted on any W. M. than temporary deposition from office.

No more at present, but I expect to write again soon.

Yours,

W. H. Robinson.

God's Warning to Watchmen—Ez. 3: 16-21.

Can any minister of the Gospel examine the above Scripture and fail to learn that he is held responsible for the sins of the wicked, if he fails to warn them? Also for the righteous, if he turn from his righteousness and commit iniquity, and the watchman, or minister, fails to warn him and he die in his sins, "his blood will I require at thine hand." How can the minister escape the righteous judgment of God if he fails to warn or reprove or even rebuke with all long-suffering and doctrine? Can a minister omit or refuse to thus obey the Gospel, and expect to hear the applaud, "Well done?" How many ministers are refusing to cry aloud and warn men against the idolatry of the lodge and the deceitfulness of men who lie in wait to deceive, and who receive into fellowship those who are in sympathy and fellowship with men who belong to an institution founded in falsehood and deception? Would to God that all ministers who are convinced of the wickedness of Freemasonry, and kindred fraternities, would be consistent, and discharge this indispensable duty, as all others, in the fear of God; then would Zion "come up out of the wilderness leaning on her beloved," "clear as the sun, fair as the moon and terrible as an army with banners," which may God grant in answer to prayer.

Yours in Christ.

J. J. Hayden.

Masonic Statistics.

Mr. Editor:—We of the *Cynosure* have been too negligent about gathering Masonic statistics. The lodge now begins to take the alarm, and will naturally try to hide the cloven foot, which at one time it was too arrogant to conceal. But now that the attention of Christian men and women is being turned to that same ugly hoof, the gentry of the sly craft are getting to be a little skittish.

I have heard that not long since a dirty, mendacious, Masonic periodical, which lauded Thomas Smith Webb, was edited in the library of Brown University, Rhode Island. Will some of our Rhode Island Americans give us an account of this periodical, for future reference?

It is believed that almost every newspaper stand in the United States is jealously monopolized by Freemasons, so that not an Anti-

masonic tract, pamphlet, book, or paper could be bought there at any price. Will some of our co-laborers learn the facts in this case concerning their own neighborhood, and report to the *Cynosure*. By so doing they would give us a curious insight into the sly and crafty workings of the lodge.

WIDE AWAKE.

ANOTHER USE FOR MASONRY.

YORK, Pa., March 1, 1879.

EDITOR CYNOSURE:—Not long ago I noticed in the *Cynosure* a suggestion that there may be an inside ring to rob the members of secret societies.

Now we are told that

"Fleas have other fleas to bite 'em."

And as no honest man needs secret grips, signs, signals, etc., we can only conclude that rogues use all secret societies, in one way or another, to put gold and greenbacks "where they will do the most good" for those most active in secret society works.

Masonry is in fact nothing but ringism. A Mason is only a graduate from a great ring school. And the Masonic order is simply a very old and very expert London ring, which has robbed the British people of many millions of pounds sterling during the past one hundred and sixty-two years. The robberies of the Masonic Tweed ring were child's play if compared to the great London ring robberies.

As we all know, Masonry is a series of rings; each ring fools and swindles the next lower ring, and those on the top step of the Masonic ladder fool and swindle all below them, outsiders included.

The Masonic word "fleeced" is not generally understood even by seceders and investigators. An American freeman is never fleeced until he is made a Mason by lying and deception, furnished with a fleecy apron, fooled and insulted, branded as "not being in good standing," robbed of his property by due form of law, hounded and shot twice through the heart.

I have long been of the opinion that men who believe in free government are often initiated into Masonry so as to ruin and murder them with greater ease and with what seems to the Masonic mind as a good excuse. They certainly take in men knowing that they cannot approve of Masonic rascality. Is it not their intention to rob, hound or murder such persons? There can be no doubt that Masonry and the Masonic order are kept up by the very slyest and most cunning thieves, in order to plunder and oppress with as much secrecy as possible. And while outsiders are robbed in every possible manner, the secret society dupes are themselves swindled in numerous ways by the expert leaders and workers of the great secret empire. Yours truly,

E. J. CHALFANT.

OUR MAIL.

C. P. Paget, Smithdale, Ill., writes:

"The Masons here don't like me. I give your paper to my neighbors."

M. Ambrose, Mt. Pulaski, Ill., writes:

"I have not been able to be out since early winter, and am yet confined to my room. But I can hope, believe and pray for all engaged in the *Cynosure* cause."

A gentleman of Henry county, Iowa, writes:

"I saw a copy of your paper a few days ago for the first time. I had thought of becoming a member of the Masonic order, but will wait a little while until I see more clearly."

E. P. Sellew, Windsor, N. Y., writes:

"I hold the *Cynosure* in very high esteem, and expect to be a subscriber for it during life, or until secretism is banished from this land."

Jas. Squier, Trempeleau, Wis., writes:

"I am heartily intercsted in the anti-secret cause."

Albert Carlton, Kalamazoo, Michigan, writes:

"Secretism prevails in this part of the country. * * When the weather moderates and my health will admit, I am going at the work."

A. C. Hall, Wakeman, Ohio, writes:

"I have been a member of the church here ever since its organization; composed at first of only twenty members, organized by Prof. Henry Cowles of Oberlin, the 31st day of August, 1844. It is a child of Oberlin—the Oberlin of forty years ago. Only eight of the original members are now living, seven only left in the place. The church now numbers over 280. I was employed to write the history of the church, to be read on taking leave of the old meeting-house on December 31st, last, the day before dedicating our new one. I saw a notice of the same in the *Cynosure*. But I think with old Dr. Bingham that Oberlin has backslidden. I know not how many adhering Masons belong to the Second Congregational church of Oberlin.

"Although greatly discouraged in regard to the reform here, yet it greatly rejoices me to hear of progress in other places, and I am still laboring in my poor way in the cause. I give my *Cynosure* away, our pastor, Rev. C. C. Creegan, receiving his full share. I gave him two lately containing the addresses of Gen. Phelps and Bishop Wright. Get the church right and it would almost seem that I could rest satisfied. But Masonry and tobacco are polluting the church, 'the body of Christ.'"

F. R. Hill, Wilbur, Oregon, writes:

"The people of Oregon are waking up to the warning given by the *Cynosure* that Freemasonry is no friend to free government. The last legislature in Oregon appointed an investigating committee to look after those whose watchword eight years ago was, 'Retrenchment and Reform.' The committee has now reported that $100,000 have been squandered and lost to our people by these men. Who were these parties? Were they Masons? Yes. Were they Democrats? Yes; high Masons and high Democrats. What will be done with these gentlemen? Who can tell? My opinion is there will be nothing done with them. The matter will be hushed up as soon as possible. What cannot a high politician do if he is a high Mason? O, if the truth of all the vile acts of the leading Freemasons and politicians was made known to the people of our State, there would be a general waking up. * * Let us take courage from what we have gained through the movement made by the friends of the *Cynosure*. Although the beginning was small, and only about ten years have passed since the war against secrecy was commenced, let us not despise the day of small things. Let us work while the day lasts. 'The wicked flee when no man pursueth, but the righteous are as bold as a lion.' * * Dr. J. W. Watts, a temperance lecturer, has been traveling for the last three months. He is doing more good in the temperance cause than all the secret orders ever organized on the Pacific coast."

G. P. Loomis, Fairfield, Iowa, writes:

"We need lecturers in no place more than in Fairfield, for here secretism rules. None can buy or sell or get a job of work unless he has the mark of the beast, or the image of the beast."

O. C. M. Bates, Constantine, Michigan, writes:

"When will the time come when the people will consent to leave the devil's cause and come over on the Lord's side? I think it is the duty of every church member to leave a church that fellowships Freemasonry, and not to pay one dollar for the support of a minister who worships the devil a part of the time, and reads sermons for God to the people on Sundays."

Mrs. A. B. Hubbard, Philadelphia, Pa., writes:

"I am tugging at the car of prayer that moves the arm that moves the world."

Mrs. C. H. Richardson, Bloomsburg, Pa., writes:

"Secret societies abound here of every kind. My nearest neighbor is an Odd-fellow, and also a class-leader in the M. E. church. He says a man must be a Christian to be an Odd-fellow."

Christ says, "Follow me;" and in secret he said nothing.

J. B. Crall writes:

"I think that I will succeed in getting a few more subscribers for your fearless advocate of moral reform. I have no selfish motive in introducing the *Cynosure*, as I feel that it is an imperative duty to do all that I can to advance God's innocent cause. The few at this place whose mouths are not muzzled have a hard battle to fight. We have the avowed adherents of secretism on the one hand, and on the other mealy-mouthed preachers who are willing that almost every abomination should be made a matter of conscience, except the commendable act of refusing to pay them for their evasive preaching. But we keep the sword of divine truth unsheathed. And as we advance upon the enemy's works we remember that it is said, 'Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake.'"

E. Darling, Paint Creek, Mich., writes:

"May that Infinite Being, who carries forward the administration of his moral government upon the principles of eternal right, be your protector in this tremendous conflict."

Levi Savage, Lockport, Ill., writes:

"May the Lord bless your efforts in this battle against one of the strongholds of Satan."

Geo. Jackson, Cedarville, Iowa, writes:

"I hope that every church member will abandon secret societies, for they cannot serve God and mammon."

Stephen Allen, Adrian, Mich., writes:

"Consider me enlisted for the war against secretism."

Lawrence Miller, Syracuse, Nebraska, writes:

"I cannot do without the paper that gives us the truth in revealing secret societies; of which societies the devil is the author."

C. C. Stowe, Deadwood, D. T., writes:

"I esteem the *Cynosure*, as one of the best religious newspapers in the land. I esteem it for its bold and fearless advocacy of the principles it maintains."

A. N. Allen, Longmont, Col., writes:

"The Masons run things here, and those who are not Masons do not like to take the *Cynosure* for fear of offending members of the order."

A. Giel, West Union, Iowa, writes:

"If the *Cynosure* remains what it has been, and is now, I shall be a life subscriber. I have taken it from the first number."

E. R. Harris, Mauston, Wis., writes:

"God bless you in the good work in which you are engaged, in bringing to light through the *Cynosure* the hidden works of darkness. I always read the paper, all of it, and think it the best paper published that I know of, and will do what I can to extend its circulation. The lodge and the popular churches that work in favor of secretism have such an influence here that it is difficult to get men to subscribe."

H. H. Hinman writes February 3, 1879:

"I have had some very successful meetings in West Hartford, and go to Glastonbury to-day."

Abraham Cox, Galion, Ohio, writes:

"Do not be discouraged, for the cause is of God and surely will prevail."

L. B. Lathrop, Hollister, Cal., writes:

"Weather cold and dry, with no good prospect of crops about Hollister."

He encloses a letter written to him by his friend, H. E. Campion, San Francisco, Cal., of which the following is an extract:

"This Masonry business is getting very interesting to me. It seems to draw a dividing line between him that serveth God and him that serveth him not."

Mrs. Susannah G. Reed, North Hannibal, N. Y., writes:

"I always dislike to be a dead weight or a clog on the wheels of a good cause. * * I pay a widow's mite to forward this reform."

TRUE MORAL COURAGE.

Some time ago, in one of our great ships of war, there was a solitary sailor who was not ashamed to own himself a follower of Christ. For a long time he was alone; no other sailor joined him. His place of prayer was amid the noise and din of the sailors. One evening he perceived a shadow by the side of the gun. Another sailor was creeping along, who said, "May I come?" O, the joy of the young sailor to have a comrade with him! They met for many nights behind the gun, reading and praying. They became the butt of the men in two or three of the messes, but still they continued bearing and forbearing. It came to the ears of the commander—who was a Roman Catholic—but I mention this to his honor.

The moment he heard that two of his sailors were meeting for reading and prayer behind one of the guns, he sent for one of them, and instantly ordered a portion of the lower deck to be curtained off, and gave orders that no one should molest them. For some nights they were the only occupants, but by and by the curtain was opened, and a blue jacket said, "May I come?" He was welcomed. Another came, and another, and the last account I heard from the ship was that every night thirty-two were meeting for prayer. And there, by "standing fire," by standing firm, true to what was his duty, God has blessed that solitary sailor, and made him a spiritual father to at least thirty men on board the ship.—*Ex.*

OVERCOMING ENEMIES.

A Chinese emperor once heard that his enemies had raised an insurrection in one of the distant provinces. "Come, my friends," said he to those about him, "follow me, and I promise you that we shall destroy our enemies." He marched forward, and the rebels submitted on his approach. All now thought that he would take the most signal revenge. Instead of this, however, they were surprised to see the captives treated with great mildness and humanity. "What!" cried one of his officers, "is this the way in which you fulfill your promise? Your royal word was given that your enemies should be destroyed, and, behold, you have pardoned them all, and even shown special favor to some of them!"

"I promised," replied the emperor, with a generous air, "to destroy my *enemies*. This I have done. For see, they are enemies no longer; I have made them my *friends*."

How well might Christian people learn to imitate so noble an example and learn to "overcome evil with good."—*Bible Banner.*

The Christian Cynosure.

CHICAGO, THURSDAY, MARCH. 13, 1879.

"How will You Keep Lent?"—Bishop Cheney in his "Lenten Letter" to the congregation of Christ church, Chicago, gives to his people the excellent Scriptural advice to give God their hearts and enter anew into covenant with him. But this is not "Lent," which is a name derived from an old Saxon word which means "lengthen," and applied to the season kept in memory of Christ's forty days' fasting, which season has been fixed so as to fall when the days are growing long.

The proper answer to the above question is, The way to keep Lent is not to keep it at all. And these are the reasons:

1st. It is a "commandment of men," which tends to make God's worship *vain* and his law *void*. (See Mark 7: 7, and Mat. 15: 6.)

2d. It is not *commanded* of God. Fasting is commanded, but keeping a forty days' fast each year is not. And hence it is a human religious imposition. For Christ's commission ran to teach the nations to observe whatsoever he had commanded. No more. (Mat. 28: 20.)

3d. Christ declared that every plant in religion which God has not planted "shall be rooted up" (Mat. 15: 13), and Lent is one such plant.

4th. Experience coincides with Scripture, and witnesses against Lent. The grog-shops in Chicago are sustained by Lent-keeping Christians.

5th. While Bishop Cheney keeps Lent his Bishop Fallows keeps Masonic St. John's day. Both are human inventions, rivaling and eclipsing God's appointments.

6th. Every such religious invention, though not so intended, insults God by adding to his Word; as if he had given us a defective religion needing amendments and additions.

Leonard Bacon on Churches and Denominations.

Dr. Bacon of New Haven, Conn., is giving articles on the above subject in the New York *Independent*, which, to our mind, excel most that has been written by that wonderful man. The series has reached the fourth number, each replete with historic learning concerning original Congregationalism; clear, clinching logic, and cool, quiet sarcasm, which he mercilessly pours out on those who wish to denominationalize (sectarianize) the Congregational churches, that they who are weak with the people may be strong with the sect, and live on its spoils. But for the crowd of other matter which the *Cynosure* is bound to give its readers, we would give the whole series of Dr. Bacon for its great power, comprehensive views, general excellence and power of thought. What our readers are interested in, is the animus of the writing and the causes from which it sprung.

Dr. Bacon is an old-time Antimason of the school of Woods, Stuart, Hawes, Ide, and a trifle farther back, Hopkins, Edwards, Emmons, Burton, and a host of their compeers and predecessors, "of whom the world was not worthy."

A new set of men have crept into the seats of these fathers who resemble the "illustrious predecessors" about as much as Jeroboam's priests resembled Ezra, Nehemiah and the Hebrew prophets. Of this last class Quint of New Bedford, is the type and Henry M. Dexter is the scribe. Quint is a Mason of thirty-two degrees, with something more than a hundred oaths in what was once his conscience; and Dexter is an outside supporter of the lodge, bearing the less honorable title and degree of "Jack-Mason," or Mason's "jack."

These new lights of Congregationalism, soon after the National Christian Association was organized with the aid of President Fairchild, Professor Henry Cowles and other Oberlin men (Prof. Cowles writing the Constitution) moved on Oberlin and organized *The National Congregational Council*. Oberlin was pleased. The sainted Finney, who did not always see what causes were producing the effects around him, gave the Council the benison of his presence; and, not least, Dr. Leonard Bacon gave his attendance, and in his own words, his "acquiesence under protest."

But Dr. Bacon is a patriot, and if he worships any idol it is his country. He begins to see that this republic cannot stand in the hands of men who practice the completest possible sworn despotism in lodge by night, and fulminate on freedom by day. He sees, too, that Quint & Co. have no respect for him further than they can use his influence with American Congregationalists.

Dr. Bacon published in the *Advance*, a cautious letter advising a church to keep clear of the lodge, and Quint, who doubtless had by his Masonic glozing, made Bacon believe that he cared little or nothing for Masonry, in his New Bedford speech, defiantly said: "I am Grand Chaplain of Massachusetts Masons, and if any body don't like it, he can help himself." (Jan., 1872.)

This was really a glove of defiance thrown at Dr. Bacon, after the manner of Quint's Grand Master, who by obsequious flattery leads a man astray and then snubs and insults him. And now, having consolidated the Congregational churches into a compacted sect, and already laid that sect under tribute to himself to the amount of *five thousand dollars*, voted by ring-led State Associations, such as met at Galesburg, Ill., last May, Quint and his compeers who hope to profit by the wooden horse of sect, set up within the walls of their Council, now say in effect, if not in words, to Dr. Bacon, You must keep quiet about Masonry and go along with us, or you will cease to be a Congregationalist; in other and familiar words: "We will read you out of the party." This is what Dr. Bacon is writing about, and when he is read out of the denomination

"May I be there to see."

If readers of the *Cynosure* in any considerable numbers wish to know what Dr. Bacon says, I will report him for them.

Colors at Half Mast.

We print entire in another column, from the *Boston Herald* of Feb. 22nd, a coaxing article on Massachusetts Freemasons in which there is evidently a

"Whistling loud to keep their courage up."

Time was when the favor of weak foreign princes like the present Prince of Wales would hardly go down sweet with Massachusetts people. And the "temple-tax" and "capitation tax" added to ordinary Masonic taxes imposed on Massachusetts Masons, in addition to legitimate taxes of the State, would once have recalled to mind the stamp tax and the tax on tea, which were not popular in Boston. But "Times change and men change with them."

But what is this "Grand Lodge" and what are its "expenses," which 25,000 Masons are called to provide for? Not one of the twenty-five thousand can ever have a seat in that Grand Lodge if he is nothing but a simple Master Mason of three degrees. He must have special qualifications to be eligible, while any citizen can be sent to Congress, and a rail-splitter may be President. And what are the "expenses" of the Grand Lodge and its temple?

A few years since being in Boston I went to the Masonic store for books and regalia and asked for a Masonic almanac or book containing the general statistics of the order. The gentlemanly clerk told me "there was such a book printed but not for sale" (!) and that by going down to the Temple and inquiring of a gentleman whose name I have forgotten (as I did not find him) I could get the book.

I went as directed, and wound my way up stairs and through corridors and halls where tables loaded with the dishes and remnants of the last night's "festival of St. Andrew" were surrounded by troops of colored waiters, who were talking, joking, laughing and feeding on the remnants of the feast. As I passed through apartment after apartment, following each last direction, hoping to find the man to whom I was sent, I saw many bed-room doors standing open in the middle of the forenoon, revealing beds whose tumbled condition showed that many people had lodged there, but not a white man did I see.

I gave up the search and wound my way back as I had entered. Coming out, I took up the Boston *Journal*, and found four columns devoted to a gorgeous and grandiloquent description of that feast; the awful and mysterious rites which preceeded it were duly hinted at, and the dance which followed it, even to the dresses of the women and girls who went there to dance with strange men in that strange temple between 12 o'clock and morning, was described with tedious and disgusting minuteness. If the 25,000 men of Massachusetts can be brought to pay such "expenses," it is a free conntry and no dispute about tastes.

But Rev. A. H. Quint, D.D., is chaplain of that temple. And the State Congregational Association of Illinois met in Galesburg, May, 1878, voted to tax Illinois Congregationalists their quota of $5,000 claimed by the said Quint as expenses of the National Congregational Council of which he is the sole permanent officer!! If the Congregationalists of Illinois knew the exact state of these and similar facts, the denomination would be revolutionized in a single year. They will yet learn them.

But read the article from the Boston *Herald*.

—Bro. Hinman is now in Massachusetts pressing the battle so well as his health will allow. He has spoken at Cochituate, Acton and Southbridge, and is also looking after the Connecticut State meeting at Putnam. His first meeting at Southbridge was on Monday evening of last week to a large audience largely made up of the rough class of the community, but also including a large number of intelligent listeners, who paid the closest attention, among whom were the Congregational and Methodist Episcopal pastors. Bro. Hinman's health is quite poor and almost compels him to return home, but he hopes with care to continue until May and do a thorough month's work in the Green Mountain State. New England friends, be faithful to your part of this good work. Communicate with Bro. Hinman for the present at No. 20 Front St., Worcester, Mass., sending in your subscriptions for New England work and making any suggestions you may be able.

—Bro. Needles of the *American Freeman*, has made a proposition to his patrons in response to a demand for enlargment. The *Freeman* is good and they want more of it; as an Indian is said to have wished his throat was a mile long. The plan is to enlarge one-fourth if the friends of the paper will bear about one-half the expenses, or $100. This is not the tone of failure, and we expect to see an enlarged paper ably representing the reform interests of Missouri and the southwest.

—Elder Rathbun worked the first and third degrees in DeWitt, Clinton county, Iowa, last week, to the

amazement of the lodge. The elder's health is not yet confirmed from last winter's sickness; he hopes, however, through the goodness of God and proper care to be able to answer any calls in Iowa. His efficiency and accuracy in Masonic work is well attested in our correspondence.

—Our thanks are due to a number of friends who have favored us with original poetry for publication. Some of these articles we have been compelled to refuse on account of their length, and others because the sentiments, though excellent, might have been better expressed in plain prose, while using less space in the *Cynosure*, of which we are becoming somewhat jealous. The advice of the old Roman, Horace, is as good for writers of poetry now as 1800 years ago, to wit, that before venturing their productions before the public they often revise, and keep for a time when maturer judgment will suggest improvement. While we cannot fill these pages with poetry, we do want every reader to write for their paper. Let us have facts, *facts*, FACTS, especially respecting the operations of the lodge against the churches of Jesus Christ, and in politics and the courts. Send, especially, every seceder's name. Write often, and always when you have an item that may serve for a sling-stone against the Philistine.

—A correspondent of the *Christian Standard*, Cincinnati, not long since exalted the lodge against the church because it gives protection to himself and family in case of want. Another replies that the real comparison from such a standpoint is between *open* and *secret* organization formed for the purpose of insurance. The church, he forcibly argues, is not conducted on that basis; if any one seeks admission to it from mercenary motives or for pecuniary benefits, he mistakes the mission of the church altogether. The argument continues, that the only real comparison of the church with the lodges is in respect to worship; whose nature in the latter must always clearly condemn them.

—Rev. Stephen Wright of Glens Falls, N. Y., a valued correspondent, has reprinted a sermon preached at Killingly, Conn., on a public Thanksgiving day, Dec. 5th, 1776, by the brother of his great grandfather, Eliphalet Wright, then pastor of the Congregational church, and a sturdy patriot. It is an interesting paper when we remember the trying times upon which the country was then entering.

—The secret printers' union has been for some time past in this city obliged to yield to the times and give up the effort to maintain a high price for their work. If they "struck" there were too many non-union men ready to take their places. Under the pretense of having given up their scale of prices they have been at work on these outsiders, and last week secured a vote in an indiscriminate meeting in favor of all joining the union, men and girls. After they have "bagged their game" they will again dictate prices to the papers and printing offices as of old.

The patriotic self-denial with which many secure subscriptions for the *Cynosure* gives us new courage and hope. Let us not slacken our efforts until the *Cynosure* is in every sense widely circulated.

Reform News.

The Ohio State Convention.

FROM SECRETARY STODDARD.

UTICA, Ohio, March 7, 1879.

DEAR K.:—The State meeting closed here last evening with a full house and talk by your humble servant of two and a half hours. The meetings were interesting, entirely harmonious and audiences good day and evening. Ten speakers were announced and most of them responded to roll call: Drs. H. H. George, Wishart, J. P. Lytle and H. P. McClurkin, and Revs. Warren Taylor, George (of Mansfield), John Martin, George Richey, John Kemp, Boyd, Dysart, Smith and several others spoke with excellent effect, and taking it all in all, the convention was among the most effective ever held in the State. While sufficient time to make the meeting interesting to the audience was given, business was not neglected, ways and means for future operations were devised and it was evident that the friends here are determined to have more energetic and systematic work. Very much of the success of the convention is, under God, due the indefatigable labors of Bro. McClurkin, who has given himself, his time and means to the work whenever and wherever the Master calls. The secretary will send you a full report, including resolutions, etc., and others will probably have something to say. Meetings have been arranged for me each evening and several afternoons up to the 16th, when I shall leave the extreme eastern part of this State expecting to reach the State meeting in Iowa on the 18th. I desire to see brother Rathbun and the friends there, and to witness his work in a lodge of Master Masons. I have myself serious thoughts of obtaining enough of the regalia, etc., to prepare a candidate for the third degree; not to open a lodge in "due and ancient form," but as a "specimen brick" to be used in connection with a lecture on the Master's degree. I have done so in a few instances with good effect, and friends with whom I have consulted approve, as it would meet a want existing in those places where they do not feel able to meet the expenses of having the degrees worked. The Lord in whose hands we are and whose honor we seek will direct.

I hope Bro. Mathews will look up the case of the Knight Templar seceder of whom he spoke and report. I will send you a list of subscribers as soon as I have time to make it out in due form. In great haste while friends are waiting to consult.

J. P. STODDARD.

Grand Success in Southern Iowa—Elder Rathbun Unlimbers his Guns.

BIRMINGHAM, Iowa, Mar. 6, '79.

DEAR CYNOSURE:—That "pestilent fellow," Elder D. P. Rathbun, was here last week and the week before and gave us in this place and neighborhood five lectures, including the working of the first and third degrees and also worked the first and third degrees, with lectures, in the city of Fairfield, nine miles distant. The meetings were all well attended and a deep interest was manifested, many people inquiring, "Are these things really so?" The Masons told us here, sometime ago, that we *could not* have the degrees worked in Fairfield, but it has been done nevertheless.

Mr. Rathbun, as a lecturer and in working the degrees, has proven himself a "success," a workman that need not be ashamed. The writer, behind the scenes, held Ronayne's handbook and followed him through while working the degrees, and in the language of a seceding Mason here, "He never made a bobble." We can heartily endorse and cheerfully recommend him to the friends everywhere as a faithful and indefatigable laborer in the cause of the great reform. Mr. Rathbun has made a host of warm friends here.

The churches of this place, of which there are four, are almost entirely free from the contamination of secretism, with the exception of the Old School Presbyterian, which is very slightly tinctured with it, and the M. E. church, which is worm-eaten through and through with it. It was a matter of conjecture for some time whether the present M. E. minister was a Mason or not. Some affirming, others denying, till it got so hot that the minister found it necessary to confess his sin in this thing to an old, faithful and tried member of the church (an Anti-mason), "that he was a Mason and did not want to deceive him any longer." The consequence was that a number of the members of his church who had attended upon his ministry while his true relation to Masonry was in doubt have quit hearing him. One, a long-time and faithful Christian has severed her connection to the church by letter; others refuse to hear an adhering Mason preach in that or any other church, "knowing him to be such;" others again hearing occasionally but refusing any pecuniary aid to a Mason. It must be admitted, however, that in one thing the minister has succeeded admirably, and that is in drawing around him a set of men, some of whom openly avow that "Masonry is a good enough religion for them," and who declare "they would rather see all the churches in the land go down than to see Masonry go down." Some of them are not members of any church but are warm adherents to the minister and quite regular attendants upon his ministry; but I opine that if he were to shoot even the lightest paper wad at the "ancient handmaid" they would fly off as sparks do from a flint when a piece of steel is brought into sharp collision with it.

What a nightmare, what a deadly upas are the churches that foster this gigantic fraud, this monster imposition, this infernal conspiracy against humanity, Christianity, equal justice and good government—churches that settle down in the path of progress and reform, that will not move a peg in the right direction themselves but will growl and snarl and snap at the heels of every one who has the courage to pass around or over their rotten carcasses in his onward march.

We are thankful that we are able to see, in the utter contempt which the ridiculous and wicked rites and ceremonies of ancient craft Masonry are held by the thinking and Christian part of this community, the glorious fruits of the labors of such eminent reformers as Elders H. H. Hinman and D. P. Rathbun, Edmond Ronayne, and last though not least the *Christian Cynosure*. Long may they wave.

W. PITT NORRIS.

Pennsylvanians, Take Heed!

The next quarterly meeting of the Northeast Pennsylvania Association opposed to secretism, will convene at the Universalist church (now used by the Methodist Episcopal society), in Clifford, Susquehannah Co., Pa., on the 28th, 29th and and 30th of March. The meeting will commence on the evening of the 28th at 7 o'clock. Lectures may be expected on the evenings of Friday and Saturday. Business and free conference in the day sessions on Saturday with the usual devotional exercises. Lord's day the people may expect preaching as hereafter to be given out in the previous meetings there. Elders Post and Raynor are requested to be there prepared for work.

The arrangements to secure the services of Past Master Ronayne at the said meeting could not be perfected by your Corresponding Secretary without becoming responsible for funds and other considerations not in his reach. Only part of the money to secure the end is pledged and remains good till enough is pledged. The campaign is postponed till then. When we reach the requisite means we expect to go into the larger places in Northeast Pennsylvania.

By order of executive committee.

NATHAN CALLENDER, *Cor. Sec.*

Home Circle.

THE CHRISTIAN HOUSEHOLD.

O happy house! where thou art loved the best,
Dear Friend and Saviour of our race,
Where never comes such welcomed, honored guest,
Where none can ever fill thy place;
Where every heart goes forth to meet thee,
Where every ear attends thy word,
Where every lip with blessings greet thee,
Where all are waiting on their Lord.

O happy house! where two are one in heart,
In faith and hope are one,
Whom death can only for a little part—
Not end the union here begun;
Who share together one salvation,
Who would be with thee, Lord, always,
In gladness or in tribulation,
In happy or in evil days.

O happy house! whose little ones are given
Early to thee, in faith and prayer—
To thee, their Friend, who from the heights of heaven
Guards them with more than mother's care
O happy house! where little voices
Their glad hosannas love to raise;
And childhood's lisping tongue rejoices
To bring new songs of love and praise.

O happy house! and happy servitude!
Where all alike one Master own!
Where daily duties in thy strength pursued,
Is never hard nor toilsome known;
Where each one serves thee, meek and lowly,
Whatever thine appointment be,
Till common tasks seem great and holy,
When they are done as unto thee.

O happy house! where thou art not forgot,
When joy is flowing full and free;
O happy house! where every wound is brought,
Physician, Comforter, to thee.
Until at last, earth's day's work ended,
All meet thee in that home above,
From whence thou camest, where thou hast ascended,
Thy heaven of glory and of love!

—Spitta

HOW A SPIRITUALIST MEDIUM WAS SAVED.

[From "Spirit-Possession," a pamphlet by H. M. Hugunin.]

For about three months I was in the power of the spirits, having a dual existence, and greatly tormented by their contradictory and unsatisfactory operations; but as I had sought their companionship for no evil purpose, and had grace enough given me from on high to call upon the Lord Jesus Christ to pity me in my miserable and helpless condition, I *felt* that the spirits were often restrained from doing me extreme injury by a power that was mightier than themselves. Still they tormented me to a very severe extent. I desired to be freed from them. I lost much confidence in them, and their blasphemy and uncleanness shocked me. But they were my constant companions. *I could not get rid of them.* They tempted me to suicide and murder, and to other sins. I was fearfully beset and bewildered and deluded. *There was no human help for me.* But almost from the very first I had been inspired (as it were by God himself) to make friends with the Lord Jesus Christ—the result, I think, of my early religious teachings in the Sunday-school—who had delivered so many from the evil spirits that overcame them during his earthly life. Amid the phenomena, delusions and filth of Spiritualism, I prayed almost constantly for help to "the One mighty to save." The reader will remember the object with which I plunged into spirit-mediumship—to ascertain what *good* it possessed. *I found out.* It is the same goodness that exists in the "outer darkness" of the Bible. I am not going to enlarge upon the wickedness that was poured upon me like vials of wrath by the spirits because I would not yield and be as wicked as themselves. I praise God to day, and I expect to through time and eternity, for the divine care and watchfulness that he accorded me. Giving me faith to trust in his mighty power to deliver, bidding me hope, yet withholding deliverance until he was pleased to send it in all its fullness, in his own good time, he still restrained the spirits from doing me any important injury. It is true they led me into some extravagances of action, and to believe, in a measure, a few of their delusions, often combining religion and deviltry in a most surprising manner; but, after all, beyond a certain extent, they could not influence me. A higher power controlled them. One day, after they had been peculiarly annoying, they threatened to kill me, and, tired of their torments, I told them to do it. At once there was a temporary peace, as if they had been suddenly driven back. Often they reviled me, once telling me that my prayers had not been heard in heaven for six weeks. On one occasion I intimated a resolution to send for a godly minister to come and pray with me, and they threatened if I did, to tear the house down before morning. I sent for him; he came, and during the night they seemed to be more restrained than usual in their demonstrations.

I was now really at war with the spirits—not trusting in anything or anybody to deliver me from them except the Lord, yet opposing them and their efforts to overcome me. If I yielded to them in the least, even for a moment, they would take advantage of it in some way to deceive me; if I opposed them they tormented me, their power sometimes extending to my body as well as to the mind. But still I prayed in faith, believing that deliverance would come.

Almost every sin that I had ever committed of any importance the spirits paraded before me, so that I could read it as out of a book. They instituted courts to try me (or pretended to), in which God the Father was supposed to be Judge; but the trials were nonsense and awfully blasphemous. One good effect arose from this. I began to hate wickedness in myself and everywhere—I was disgusted with it, and sick of it; and then I continued praying earnestly to be delivered from the spirits and all sin. Oh, how I hated it in all its forms!

I believe that at one time Satan himself, hearing my prayers, and finding me so bitterly opposed to his servants and wickedness, and being in danger of losing so faithful a servant of his as I had been in the past, came to the aid of the spirits to overcome me if possible. There was more of malignity, horrifying blasphemy and awful delusion manifested against me than before; but I praise God for the grace that led me to have a deeper faith and hope in Christ in that trying hour; and I have reason to believe that then God and the devil fought for the possession of my soul, and that he who never lost a battle drove away my mortal enemy. I felt that I was in awful peril, yet no new harm came to me. The very language of the Bible was apparently changed by the evil one, as if to destroy my confidence in it and in God himself. But with the dreadful temptation I received new grace, even under the bewilderment that beset me, and clung to Jesus through it all.

After a season of these varied and wonderful experiences, I began to receive intimations from God and from the spirits (as I think now after a lapse of years) that my deliverance was near at hand. I had been among the spirits for about three months, and tried in body and mind to a certain degree by their constant warfare upon me, but not permanently injured in either, and enjoying very good physical health. I had exercised by taking long and frequent walks, and been nourished by healthful food; I had thoroughly repented of every sin and become a believer and follower of Jesus, who had been my friend through all, and I felt that I was really soon to be delivered from the labyrinth of wickedness and mystery in which I had existed for so many weeks. One morning I was asked by an unseen and mysterious associate (I know not whom) to give my promise never more to have anything to do with Spiritualism. It may have been a messenger from the Lord, or from my spiritual enemy—I know not; but a positive answer seemed to be required. That promise I solemnly gave, and have solemnly kept for seven years, and by the grace of God I shall keep it until I am called into the world of spirits. I think it was either on that day or the next that my communication with the spirits ceased, and I was at liberty, filled with praise and joy at God's deliverance of my soul from the peril through which I had so marvelously passed. From that hour I have been a Christian.

BIBLE WINES.

It has been said again and again, that the wines of the Bible were intoxicating. We admit that two kinds of wine are spoken of in the Word of God, unfermented and fermented wines; the latter God most unequivocally condemns. "Woe to him that putteth the bottle to his neighbor and maketh him drunken," etc. "Look not upon the wine when it is red," etc. "No drunkard shall inherit the kingdom of heaven." "The priests have gone out of the way because they have followed strong drink," etc. The unfermented wine was that kind that Pharoah's butler said, "that he took the grapes and pressed them into Pharoah's cup." That was the kind of wine used by the Saviour at the sacrament of the Lord's supper. The same that Paul recommended Timothy to take.

Archbishop Potter, who lived two hundred years ago, in the Grecian Antiquities, says: "The Lacedemonians used to boil their wine till a fifth part was consumed; then after four years had expired began to drink them." Aristotle, who lived some three and a half centuries before Christ, says: "The wine of Arcadia was so thick that it was necessary to scrape it from the thin bottles in which it was contained and to dissolve it in water." Columilla, about the same period, says: "In Greece and Italy it was common to boil their wines." Horace, who lived the century before Christ, says: "There is no wine sweeter to drink than Lesbian; it was like nectar, and more resembled ambrosia than wine." It was perfectly harmless and would not produce intoxication. Modern missionaries and travelers in Syria state that the custom of boiling wine to prevent fermentation is still observed in that country, and also the habit of boiling their wines is also universal. Volney, in his travels in Syria, says: "The wines are of three sorts; the red, the white, and the yellow. The white vines are the most sour and so bitter as to be disagreeable. The red and yellow are too sweet and sugary—this arises from being boiled." Dr. Newman, professor of chemistry in Berlin, says: "It is observable that the sweet juices boiled down is an article of domestic use in nearly every home." The Mohammadans of Arabia thus make and use their wines at the same time at the present day. These authorities (and many more can be used) will assuredly be accepted as establishing the statement that certain kinds of wine extensively used and highly prized by the ancients were free from fermentation. In the face of such undoubted authorities, should we not discountenance the use of intoxicating wines and all other alcoholic drinks? God never designed that such drugs should be drank. Water, good cold water is the drink of the animal creation and also for the human family. Water as a beverage will not cause the *mania a potu*, will not beggar a man's family, will not cause him to commit suicide and murder. Let water be the only beverage, and soon our prisons, alms-houses and houses of correction will be tenantless. Our taxes will be greatly reduced, and the dark cloud that rum has thrown over the country shall be driven away.—*Selected.*

10,000 SUBSCRIBERS.—Work! *Work!!* WORK!!! *Renew!* RENEW!! RENEW!!!

Childrens' Corner.

A Short Sermon.

BY ALICE CARY.

Children, who read my lay,
This much I have to say:
Each day, and every day,
Do what is right,—
Right things in great and small;
Then, though the sky should fall
Sun, moon, and stars, and all,
You shall have light.

This further would I say:
Be you tempted as you may,
Each day, and every day,
Speak what is true,—
True things in great and small,
Then, though the sky should fall,
Sun, moon, and stars, and all,
Heaven would show through.

Figs, as you see and know,
Do not out of thistles grow;
And though the blossoms blow,
While on the tree,
Grapes never, never yet,
On the limbs of thorns were set;
So, if you good would get,
Good you must be.

Life's journey through and through,
Speaking what is just and true,
Doing what is right to do
Unto one and all.
When you work and when you play,
Each day, and every day,
Then peace shall gild your way,
Though the sky should fall.

The Fisherman's Daughters.

CHAPTER II.

It was broad daylight now, the cold dark light of a wet, stormy morning, but not near so stormy as in the night; and there was a hopeful look in the sky, which though still wild was breaking open here and there.

How weary and white father looked, I thought, as he put his large head in at the door—white for him, he was always so red. He was wet all over, as if he had been in the sea—which perhaps he had—and his hair was matted, and some of it lying in streaks across his forehead, which was covered with deep lines and furrows—that it always was, only just now they seemed deeper than ever.

Elsie leaned forward and stretched out her arms to him, with such an eager anxious face. "No, my lass, not noo," he said, "I be too wet to touch thee. I'll coom and see thee again afore I go down."

"Give me your hand, father! oh, just give me your hand!" she cried in a voice that trembled with deep feeling; and he came to the bedside, and gave her his large strong hand: and she grasped it between both her own, and kissed it again and again, and laid her soft cheek upon it; and then she loosed it of a sudden, and bid him go and take off his wet clothes. He smiled fondly upon her as he went away, and said, "Oh, there was no fear for him, he was well used to being wet," and so shut the door.

And now Elsie and I said a prayer together—a grateful prayer at the safe return of those we so dearly loved. As yet we knew nothing of the fate of the poor vessel, and of those on board. Father would be sure to come again to Elsie's room, on his way down stairs to the bright warm fire, and to the hot coffee mother was certain to have had a long time ready for her brave husband and sons; and then we should learn how it had sped with them while they were away.

It was father's custom every morning the first thing to "turn in," as he said, to see how Elsie was, and how she had slept, and how she looked; and to give her a kiss and his blessing before he went away to his dangerous toil: and he would pat me on the head, and bid me, as I valued his love, to be careful of his poor little lass till his return; and then tell her to pray for him. He felt as though no good winds would come to his vessel, he said, if she didn't. But, ah me! little need had he to bid her do that; however he liked to say so, for he knew it pleased her.

All those of us who were able, were generally down stairs on summer mornings by five o'clock; and as it was near that hour now, I jumped up and dressed myself, though still feeling rather sleepy from being disturbed in the night; but I was anxious to get Elsie's breakfast at the usual time. She had not slept at all, and looked so white and weary. As I said, I was almost her only attendant; and dearly I loved it, I was so fond of her.

Having said the few little prayers Elsie liked me to begin the day with, and father not yet having come from his room, I ran down to the kitchen, where I found my brothers already in dry garments, sitting and warming themselves on each side of the large blazing wood fire, while mother stood between, preparing breakfast. Kissing mother and brothers, after our manner, and with my arm round Sam's neck—he was my favorite, though why I could not have explained, for they were both as good, kind-hearted fellows as ever lived—I asked, in a low voice, if any one had been drowned last night?

"All!" Sam said, in so grave and sorrowful a tone, I felt too distressed to speak again; and looking at him in silence for a minute, I turned and took up the couple of pieces of bread mother always placed for me to toast for Elsie. This was quickly done, the fire was so hot; then I poured out a cup of steaming coffee, putting a little goat's milk into it, and some sugar, and with a fresh boiled egg (poor Elsie had quite lost all her once hearty appetite), I arranged the whole on a small wooden tray, which father and Sam had made expressly for her, with a beautiful edging all round, to prevent the things from slipping off. As I carried it up, on the stairs I met father; his kind eyes were full of tears, and I wondered what she had been saying to him, or he to her. I was coming up slowly and cautiously, not to spill any of the coffee, and stopped to let him pass.

"I 'ont take it from thee, little maiden, for I know thee beest proud as a young peacock of thy handywork for the poor lass," he said. "God bless thee, my child, and help thee to do thy all to make her cheery and comfortable;" and his gruff voice broke down, and he left me and went on to the kitchen.

Elsie was crying when I came in. I didn't know what for, but I put down the tray and began crying too. "Father had told her about the wreck," she said. "Oh! never was a sadder one! They could do nothing to save them; the boat was every time thrown back upon the shore, and several of the men a good deal bruised; and they were at last forced to give up the attempt, and had nothing for it but to stand there, and as the daylight came, watch the fine vessel—a noble one he said it was—knocked and thumped about; her masts, to which dozens of poor creatures clung, dipping into the raging water, until at last all gave way, and she broke to pieces, and men, and masts, and vessel, sank out of sight. But oh, Gatty! we know not what God in his mercy saved thee, and me, and mother, and all of us from. If father—if they had managed to even reach the ship, how could the boat ever have come back again? laden as it would have been with human beings, and with such a sea, and such wind!"

I was too young to know what to say to comfort her, and only stood beside the bed with wet cheeks and eyes, looking at her mournfully. I longed to say something, and at last bethought me of the one thing which I had never yet seen fail of soothing her, so in a low voice I begged her to pray. I did not think at the moment what to suggest as the subject of her prayer, but told her to ask God not to let her cry any more, that being the point just then most distressing to myself.

The sound of my voice, I suppose it was, more than my words, called her attention to me, and putting her arm around my neck, she kissed my wet cheek, and smiling sadly, told me she would, and begged me also to pray for her often—to pray that the merciful God would give her grace to bear her afflictions more patiently, and to be more grateful for the many great blessings he still spared her.

Now as Elsie was, in my opinion, the most perfect of human beings, I thought such petitions were very unnecessary. However, I did not gainsay her, and placing the tray near her hand, and the stick beside it on the bed, with which to knock on the floor in case she needed anything else (for our kitchen lay partly underneath this bedroom), I went down stairs again to get my own breakfast.

When we had all finished and father had said grace, as was always his custom, and gone out with brothers, I ran up and brought down Elsie's breakfast things to wash up and put away, and then helped mother to wash up and put away hers and ours, and did sundry other matters I was in the habit of for her; after which I returned to Elsie, and read my morning chapter in the Bible to her. I read very badly, to be sure, and had to spell all the long hard words; but then, you know, I was only learning to read; besides, it didn't put Elsie out at all—I mean my not reading well—for she seemed to nearly know the whole of the Bible by heart. And she explained the difficult parts of what I read, and then we prayed for its blessing upon our hearts and souls; and, as Elsie thought I was looking a little pale to-day, she sent me to ask mother if I might take a run on the hill or in the valley, to refresh myself.

"Yes," mother said, I might. So away I went very joyfully; for the weather was now quite bright and and warm again, and I was anxious to gather a bunch of beautiful wild flowers for poor Elsie, who I knew loved every blossom that grew.

Round and about our old house lay many an out-building that had fallen completely to ruin, hardly a roof remaining to any of them. Here and there also were deep, dungeon-like places, whose original use puzzled us all greatly. Father put it down they must have been cellars; and I don't see what else they could have been. One was a very frightful thing to look at in the dark. It was a deep black hole, with a narrow opening into it, and a steep flight of little earthy, half-worn-away steps to go down by.

Sam and Tom crept into it one day, carrying a lantern with them; but the darkness was so great, the little light was scarcely of any use, and it was only by groping all round the wall with the lantern they managed to make out the size and form of the place. It was large, and on one side was another opening that led to a smaller cellar or dungeo whichever it might be. After that day, however, when the strangeness and the fear had worn off, they often made excursions into the "black hole," as father called it, and frequently I went with them. Sometimes when I was out alone, and a shower of rain has come on, I have taken courage and even crept down in the dark, and stayed there until the rain was over.

[TO BE CONTINUED.]

Sabbath School.

LESSON XII—March 23, 1879.—THE ALL-SEEING GOD.

SCRIPTURE.—Psalms 139: 1-12.

1 O Lord, thou hast searched me and known me.
2 Thou knowest my downsitting and mine uprising;
Thou understandeth my thought afar off.
3 Thou compasseth my path and my lying down,
And art acquainted with all my ways.
4 For there is not a word in my tongue,
But, lo, O Lord, thou knowest it altogether.
5 Thou hast beset me behind and before,
And laid thine hand upon me.
6 Such knowledge is too wonderful for me;
It is high, I cannot attain unto it.
7 Whither shall I go from thy spirit?
Or whither shall I flee from thy presence?
8 If I ascend up into heaven, thou art there:
If I make my bed in hell, behold, thou art there.
9 If I take the wings of the morning,
And dwell in the uttermost parts of the sea;
10 Even there shall thy hand lead me,
And thy right hand shall hold me.
11 If I say, Surely the darkness shall cover me;
Even the night shall be light about me.
12 Yea, the darkness hideth not from thee;
But the night shineth as the day:
The darkness and the light are both alike to thee.

DAILY HOME READINGS.

Job 26: 1-14.——Job 28: 1-28.——Job 34: 1-25.——Heb. 4: 1-16.——Jer. 23: 16-24.——Dan. 2: 19-28.——Amos 9: 1-15.——Ps. 34: 11-22——Ps. 11: 1-7.——Ps. 63: 1-8.——Ps. 10: 1-14.——Ps. 19: 1-14.——Ps. 33: 1-23. Ps. 18: 1-24——Ps. 91: 1-16.——Ps. 104: 1-24.—Ps. 105: 1-45.——Ps. 119: 1-24.

[From Scholar's Handbook.]

ILLUSTRATIONS.

"All-seeing God." When we perceive that the images of a vast number of objects enter in at the eye by a very small passage, and yet are so little jumbled in that crowd, that we gain a distinct apprehension of the many objects, some of which are at a vast distance, and of varied natures, sizes and colors....we shall find it less difficult to apprehend how an infinite mind should have a universal view of all things ever present before it.—Bishop Burnet.

"That Eye." A noted criminal was on trial in New York for stealing from stores. It was found that he had entered, or tried, every store in a certain portion of the city, excepting one. On being asked why he had passed that, he answered that he had been told of a great eye or opening in the ceiling of that store, and through it some one was always looking, and was sure to detect any thief trying to steal. But in all the world there is a great eye observing every wrong-doer, in whatever place he may be.

[From the S. S. Times Quarterly.]

CONNECTION WITH THE LAST LESSON.

The spiritual connection with the last lesson is the joining of worship in spirit and in truth, to love for God's house. It is probably one of the psalms composed by David towards the end of his life. Others suppose it to belong to the time when he was made king over all Israel, and to have in view what is promised in 2 Sam. 7. The first six verses form one strophe, or stanza, showing the omniscience of God; the remaining six another strophe, showing his omnipresence.

PROMPTINGS TO FURTHER STUDY.

When did God see everything that he had made and find it good? What did God see in men's thoughts before the flood? What passages show us that Jesus saw what was in men's hearts? Where does the Lord challenge the false gods to prove their divinity by showing that they know the future? What kind of darkening is produced by uninstructed talking?

[From International Quarterly.]

What two things has God done? Who is thus searched and known? (verse 1.) How minute and careful is the search? verses 2-4.) Why are we thus searched and known? (Jer. 17:10.) What benefit is there in this? (verses 23:24.) What has God said concerning our thoughts? (Gen. 6:5; Mat. 15:9; Isa. 55:78.) What has he said concerning his thoughts? (Is. 55:9; Jer. 29:11-13.) What has he said about our ways? (Ps. 1:6: John 14:6.) What about the tongue? (Jos. 3:8-10) What controls the tongue? (Mat. 15:18) How can the evil be cured? (Ezek. 11:19, 20.)

What is the difference between seeing and watching? What kind of watching is this? How did God watch Israel in the sea? (Ex. 14:19, 20.) The pillar was his presence. Why do we need a watcher? Can you tell how his hand is laid upon us? (Neh. 2:8; 1 Pet. 5:6.) What is said of God's knowledge? (verse 6) Where can we go to escape from him? What lesson may we learn from this topic?

Repeat Ps. 32:8. What is meant by a guide? How did God guide Israel? (Ps. 106:39.44; and especially Isa. 63:9.) Why did they need a guide? What promise did God give to Moses? (Ex. 33.14) What to Isaiah? (Isa. 43:2.) What to those who believe in Jesus? (John 14:6; 10:9; 11:22.) Where will the guide lead us? (John 14:3.) What results will follow when we see him? (1 Cor. 15:51, 52; Phil. 3:1; 1 John 3:2; Ps. 17:15; Ps. 16:11) Why is the Christian always safe? Why is the sinner never safe?

"I remember hearing of a girl who went into her master's room, a room not much frequented, to steal. Now there was a portrait in the room, and the eyes of the portrait seemed to follow her wherever she went, and she felt annoyed by it; and, in order that she might steal without this rebuke, she took down the portrait and cut the eyes out. Poor, silly, wicked thing! If she could have plucked out God's eye, she might have sinned without remorse; but, so long as God's eye was upon her, it was a vain thing that the eye of the portrait could follow her no more. If the eye of man were on you it would keep you from indulging in sin. O, realize God's inspection over you!"—Wilson's "Scripture Doctrine."

Milton, as a young man, traveled much abroad; years afterward, he thus expressed himself: "I again take God to witness, that in all places where so many things are considered lawful, I lived sound and untouched from all profligacy and vice, having this thought perpetually with me, that, though I might escape the eyes of men, I certainly could not the eyes of God."—Masson's "Life of Milton."

It is said that Gen. O. M. Mitchell, the astronomer, once, looking through his telescope, saw a boy robbing a pear tree seven miles away. The boy was utterly unconscious of the eye that was upon him as sinners now are of the eye of God.

Religious Intelligence.

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational church, Hamilton, Miss., August 25th, 1878.

Pleasant Ridge Congregational church, Sanford Co., Ala., September, 1878.

New Hope Methodist church, Lowndes Co., Miss., October, 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

First Congregational Church, Leland, Mich.

UNITED BRETHREN IN CHRIST.

STRUGGLES AND TRIUMPHS AT CHAMBERSBURG, PA.

EDITOR CYNOSURE:—There are a great many of the members of the United Brethren church, especially in the West, who are aware that there has been a considerable difficulty in the church at this place (which has resulted in part of the church worshiping at another place); but who do not know the cause thereof. To that end I desire through your columns to present a few facts in order to show what nullificationists will do when they have the power.

About five years ago last November the late Bishop Edwards spoke here several times, when he used words to this effect: "When three or four secret society men are in a church they will either rule or ruin it." And if persons wish a demonstration of the assertion he made, all they have to do is to come to Chambersburg and be satisfied of the truthfulness thereof.

Several years ago the quarterly conference of this station on a motion, "That the Discipline be enforced," by a decided majority voted *no;* which vote they more fully enlarged on at the nullification conventions of Harrisburg, Pa., and Dayton, O.

At another session of the quarterly conference they put out of office four out of five trustees of the church property here, without any charges or complaint, but simply because three of them would not endorse the views of the majority. Of course they sacrificed one of their men so that it would not look to the public to be so revengeful. In their place they substituted men of their own stripe, such as could swallow the whole nullification dose with out straining.

These same men on several other occasions dismissed class-leaders and stewards, contrary to the Discipline, and for no crime known to the Discipline. The preacher himself being a leader among them, saying, "As regards their moral and official character they are all right, but they do not hear me preach, neither do they *pay.*" That we would not hear nor support him we admit, and claim that under the circumstances we are justifiable, and would have been doing wrong had we done otherwise.

This same preacher had served us one year and owing to gross violation of Discipline, we represented to the annual conference that we would "neither hear nor support a man who would not uphold and defend our Discipline." The conference did not heed our paper, but sent the same man back again to do as he had done before, and we kept to our word because he stuck to his ways. We claim we had no right to pay a man for trying to injure the church and that that was no sufficient cause for setting aside leaders and stewards. They also set about and ordered the disorganizing of four classes, numbering in all more than one hundred members (contrary to Discipline), and when the said classes held their meetings regularly and were well attended and in good spiritual condition. They further ordered that there should be two new classes formed and that the members of the disbanded classes should join one of them, and they appointed officers for the same so as to be sure of the right kind of men. The reason they assumed to disband classes was, said classes would not elect officers of the stripe to suit them. All this illegal action was done with the consent of the presiding elder and the dismissing of officers in the presence of the Bishop of this district without one word against such action. If brethren from the far West were to visit some parts of the Eastern conferences they would hear some things that would make both their ears to tingle.

Now as to the the result of all this: As we could neither hear nor support the preacher sent among us we had to hold meetings by ourselves and for a long time we met in a private house, until last spring by the blessing of the Lord we were enabled to purchase a church property where we have been holding meetings since last May; and the Lord has abundantly blest us since we have been by ourselves with peace and harmony, and for the last seven weeks with a revival, about thirty-five being converted.

We are served in the ministry by such brethren who are not afraid of nullificationists, but who are in for the right and stand up manfully for the principles of the fathers of the church.

All the illegal action complained of has been appealed to the next General Conference, until which time we intend to patiently wait and try and do what we can for the Lord. If any of the brethren wish any information with regard to our affairs they can have the same by writing to the undersigned.

Yours in Christ,
GEO. BESSOR,
Chambersburg, Pa.

—Bishop Glossbrenner and Rev. M. Bulger of Greenville, Tennessee, agent of Edwards Academy, were both injured in a railroad accident at Chambersburg, Pa., on the 24th ult. The bishop was able to preside at the Virginia conference soon after.

—Rev. E. H. Caylor, who was at Hicksville, O,, during the recent expositions of Freemasonry, is agent of the Union Biblical Seminary, Dayton, and is meeting good success in his work.

—Bishop Milton Wright is arranging to minister to the spiritual necessities of any scattered Brethren in Texas and territories east of the mountains.

—The revival in Rev. J. M. Bishop's church, Chambersburg, Pa., has added 31 to the church, most of whom are heads of families.

FREE METHODIST.

—Bro. Edward Mathews is holding a series of meetings in Hudson, Michigan,in the Hall over Webster's flour and feed store at 2 and 7 P. M. daily. Bro. Mathews always preaches a Christianity well seasoned with the salt of true reform, and pushes his work into every unoccupied quarter he can reach. Let the friends in Hudson sustain him cheerfully.

—Sup't Roberts is preaching twice daily in San Francisco. Evidences of the good effect of his work is daily seen. The *Free Methodist* urges that prayer be continually offered for him.

—A new church has lately been occupied at Marion, Iowa, capable of seating three hundred and fifty. Last October the members numbered seven; now forty are enrolled.

—A revival accompanied the work of Rev. B. Burlington, at Mishawaka, Ind., and eight united with the church. The report in the *Free Methodist* says: "For three weeks we held the truth of God before the people. The devil raged not a little when sins were personated, such as secret orders, church gambling, festivals, Christmas trees, etc., etc. We found much opposition in a place like this where formalism has reigned for years, but God gave us victory—praise his name."

—Another blessed work has been going on in Gibson near Danville, N. Y., in which many conversions were experienced. One case is thus reported: "Among the converts was the hotel-keeper of the place, who was so powerfully convicted that he gave up his hotel keeping, tobacco, Freemasonry, with his life insurance connected with it, which cost him $250, with all it promised him in the future. He said to me that hereafter, instead of inquiring for Freemasons when among strangers, he should inquire after Free Methodists. A short time after his conversion (I think the next day), an old customer came into the tavern and inquired if he had any good whisky. He replied, 'Haven't got any.' 'Any good brandy?' 'Haven't any.' Have you got any good beer?' 'Not any.' Then with a profane expression, he said, 'What have you got?' 'The reply was, 'I have got salvation, glory to God.' This case is only one of many very remarkable cases among the converts there, a very large proportion of whom are heads of families, and the first men of the place."

—Bro. T. B. Arnold, associate editor of the *Free Methodist*, has recovered his usual health and is again at his desk in the office of that paper.

—Bro. A. J. Cook of Lime Springs, Iowa, writes of a good work of grace, saying: "We are now engaged in a protracted meeting and God is with us in power. Souls are being saved. Fifteen have been converted and reclaimed. J. S. Bradley, our pastor, is showing the line of separation between the church and the world and secrecy is feeling the power of his blows."

CONGREGATIONAL.

—Prof. E. D. Bailey of Wheaton College is now preaching regularly to the church in Tonica, Ill., whose pulpit was left vacant by the resignation of Bro. Henry Avery now of College Springs, Iowa.

—The little flock at Lisle in DuPage county, Ill., which was greatly strengthened by the labors of Bro. W. W. Warner, a student from Wheaton, has been ministered unto by a fellow student Brother Grinnell, brother of Rev. E. I. Grinnell of Blairsburg, Iowa, for some two months.

—The church at Farmington, Ill., is experiencing a temperance revival. The Gospel temperance work there

is led by Mrs. E. B. Russell from this city, who is working under the orders of the Nat'l Christian Temperance Union. About two-thirds of the people have signed the pledge, those who have been drinkers are calling on God to help in earnest, and there have been several conversions. Mrs. Russell makes that clause of the pledge "God helping me," her grand theme, and every afternoon at 3 Christians gather for prayer that all may be brought to Christ. Old Farmington was never so stirred before and permanent results are confidently expected.

FREE BAPTIST.

—Elder Knapp is holding revival meetings in Dale, N. Y., which are attended with glorious results. On some evenings 40 or 50 are forward for prayers. Mrs. Knapp assists, also a Bro. Dennis and wife from Pike. A letter says: "The work has been going on for four or six weeks. Old gray-headed sinners were forward last night, pleading for mercy. The demon of Freemasonry has not a foothold in this church. Every church almost in the land has the mark of the 'Beast.' I took occasion last Sabbath in Bible School to enforce the injunction of David to 'Walk not in the council of the ungodly.'"

REFORMED PRESBYTERIAN.

—Drs. H. P. McClurkin, of New Concord, O., A. M. Milligan, of Pittsburgh, and Rev. M. A. Gault, of Hazel Grove, Missouri, have all been speaking lately in the interest of the national religious reform. Their work met with great encouragement. Dr. R. A. McAyeal of Lawrence, Mass., Revs. R. J. George, of Mansfield, O., and S. Collins of the U. P. Board of Publication, Pittsburgh, are each expecting to speak for this reform during the present month.

—Rev. David McAllister resumed lately the course of lectures in Geneva College, Ohio, on Political Philosophy, the first part of which were given last year.

BAPTIST.

—Elder J. H. Austin of Burlington, Iowa, was laid up some three weeks from the blow received at the assault near the Union church. He was able to attend church on the 3d inst., but not to preach. The Union church is the one opened for the sittings of the *ex parte* council whose slanders have been ventilated in these columns. It has, moreover, transpired that it was purposed at this council, presided over by Dr. Whiting, to have the keys of their own church turned on Elder Austin and his people and shut them out of their own building, and also to prevent any reply on their part through the papers. Both these desperate attempts, however, signally failed in everything but to fasten greater obloquy upon the conspirators.

FRIENDS.

—A movement is in progress among the members of the Society of Friends in Philadelphia for the formation of settlements in the West, and active steps have already been taken. There have been many complaints, owing to the isolation of members of the Society in different parts of the West, that they were gradually losing interest in the principles and customs of their sect, and by these settlements it is hoped to bring them together. It is the intention to form an association which shall purchase tracts of land and sell farms and lots to Friends, or those in sympathy with them, and also to aid persons whose means are limited with help in the erection of dwellings and other necessary things in their settlements. The association will lay out roads, and erect meeting-houses and school buildings. In all deeds a clause will be inserted prohibiting the sale of intoxicating liquors as a beverage.

—Lawrie Tatum, of Springdale, Iowa, who is expected to set out on his mission to the Indian agencies about the 18th inst., is spoken of by Secretary Schurz in a letter on Indian policy as "one of the first and worthiest agents appointed under the peace policy of Prest. Grant." His opinion is very positive that the proximity of a detachment of the army to an Indian agency was full of danger. The moral and Christian influence of the Indian agent is almost entirely vitiated by the lecherous soldiers.

GENERAL.

—It is said that the late Princess Alice of Hesse Darmstadt, who was for a time an ardent admirer of Strauss, completely changed her religious views some years before her death. On being asked the cause, she said, "A poor Scotch Christian talked to me about the Gospel; and since then I have been able to say I am saved."

—The Massachusetts Legislature has been petitioned for a law providing that no church which promotes lotteries shall hold its property exempt from taxation. At a hearing the other day the Rev. William Barrow, D.D., who is Secretary of the Home Missionary Society, said he understood "raffles to be a sort of kid-glove term for lotteries;" and churches which nullified the law slapped, he said the Legislature in the face and cuffed the Revised Statutes. The Rev. J. C. Foster, Methodist, took the same ground. The Rev. Mr. Whittaker, Methodist, said that in his churches the fairs had been held without lotteries, and the receipts had been about the same. The taxation of church property has also come up in the Connecticut Legislature in the shape of a bill providing for the taxation of all property of educational, religious and benevolent organizations which is not used for the purposes of such organization. Heretofore it has been exempt.

News of the Week.

—The criminal court in this city sent Angell, the absconding treasurer of the Pullman Car Company, to the penitentiary for ten years—the extreme penalty of the law. Angell had repented and made a full confession. Over $100,000 was stolen, most of which will be recovered.

—Last Tuesday Congress having adjourned at noon, without passing the appropriation for necessary government expenses, President Hayes issued a proclamation calling an extra session March 18th.

—The bodies of W. W. Chisolm, his daughter Cornelia, and his son John, all victims of the Chisolm massacre in Kemper county, Mississippi, were interred at Lock Haven, Pa., on Thursday. Not one of the murderers has been punished.

Mrs. Elizabeth Leonard, widow of Thomas Leonard, lately died at Graniteville, S. C., at the great age of 107 years. At her funeral was her only surviving son, over 80 years of age, and there also stood around the grave a grandchild 56 years old, several great-grandchildren over 40 years of age, great-great-grandchildren 25 years old, and a number of great-great-great-grandchildren—six generations in all. There are living at present eighty of her descendants and 210 have died.

—The free high schools of Maine have been closed, or are to be closed, by legislative enactment. The Republicans are in the minority.

—It is reported the Democrats at the recent election in Kingston, N. Y., took forcible possession of the polls, prevented their opponents from voting, and so conducted themselves that the Republican inspector of elections withdrew and many Republicans abandoned all attempts to cast their ballots.

—There is a proposition before the Missouri Legislature to divide the State into two, making the line the Missouri river, extended westward. This would give forty-seven counties to the northern section, and sixty-seven counties and the city of St. Louis to the southern section. Both States, according to the St. Louis *Republican*, would be Democratic.

—Julius Blum, the Austrian Jew whom the Egyptian Khedive has raised to the rank of Pacha and made Assistant Secretary of State, is said to be the first Israelite who has held so high a position in Egypt since Joseph's time.

—A dispatch from the *Herald* correspondent at Tashkend, says: "The Afghan ambassadors have been notified that their powers have expired. They will, therefore, return shortly to Yakoob Kahn, who is said to be still at Cabul. The official report of Dr. Javarsky would go to show that Shere Ali died a natural death. No autopsy was made. The Ameer died on the 21st of February, after ten days' agony. His sufferings were mitigated, as far as was in his power, by the Russian doctor, Javarsky, who was sent for at the last moment. Immediately after the Ameer's death massacres were begun by the three rival parties, those of Yakoob Khan, the present occupant of the throne; Azim Khan, Shere Ali's brother, and the dead monarch's nephew. The second named was Governor of Mazar-I-Shariff. He is now a prisoner, and his house has been delivered up to pillage. The party of Yakoob Khan having been victorious he appointed a new governor, who, at ten o'clock on the evening of the 22nd, sent and released Dr. Javarsky, the Russian surgeon, who had been thrown into prison.

—A Paris dispatch says a report recommending the impeachment of the Ministry of the 16th of May and the Rochebuet Ministry will be presented to the Chamber of Deputies Saturday, and the Ministry will demand that the debate be fixed for Monday or Tuesday. The committee arrived at its decision notwithstanding the remonstrances of Ministers Waddington, Leroy and Lepere, who attended the last sitting, and declared that they were more than ever opposed to impeachment.

—A famine is raging in the most fertile portion of Bolivia. In the district of Cochabamba in different localities of the department from eight to ten persons die daily of starvation. In one small town 206 persons died from want of food in twenty days.

—The principal speech in the debate on the parliamentary discipline bill in the Reichstag Friday was made by Herr Windhorst, leader of the Prussian Catholic party, who declared that the clericals were ready to support the Chancellor in the struggle against the socialists, but he disapproved of the means suggested. Herr Windhorst suggested co-operation of church and state instead of the state attempting to crush the Socialists with one hand and persecute the church with the other. Main force, he said, was powerless against the Socialists. He hoped he would not live to see the explosion which would follow repressive measures.

General Melikoff telegraphs to St. Petersburg that the foreign physicians, at a meeting held in Wetliakna, have declared that the epidemic may be considered to have died out, as there has been no case since the 9th of February, but as it is impossible to guarantee that it may not reappear, especially at Wetlianka, they recommend a continuance of certain precautions. The cordon around the government of Astrakan which the foreign physicians judged no longer necessary, has been withdrawn.

Home and Farm.

AN EXAMPLE FROM HEATHENDOM.

Edward S. Morse, writing in the *Popular Science Monthly* of the habits of the Japanese, makes this reference to their treatment of animals: "My attention was called to the very important service performed by the crows and a kind of hawk which act as scavengers. We are so accustomed at home to find these birds especially wild and wary, that it is a somewhat startling sight to see them perching on the buildings in a crowded city like Tokio, and swooping down in front of you in quest of food which might otherwise decay and vitiate the atmosphere. The destructiveness and brutality, generally speaking, of the children of Christian nations, lead to the stoning of dogs, cats and birds of all kinds. In Japan such a thing is unknown, and a stone thrown at a dog (I speak from experience) is generally answered by an inquiring look, hens hop out of the way, and even cats do not take the hint! In other words, the crows and hawks are never molested, and the result is that all carrion and other stuff left in the streets are pounced upon and carried off immediately.

A TAG FOR KEROSENE CANS.

Professor Burt G. Wilder of Cornell University, has patented what he calls a "Kerosene Warning-Tag," to be attached to all packages of oil On its reverse side the professor gives these timely hints as to the proper use of kerosene oil and lamps: "Buy the best oil. The lower priced varieties are apt to be more volatile and explosive. Have your glass lamps securely hung. Select those in which the end of the burner is elevated considerably above the lamp. Lamps to be carried should be of metal, have handles, and be of some 'safety' pattern. Fill the

lamps by daylight, and never while lighted. If obliged to fill them at night, have the light at least a yard off, and not in a current of air. Lamps should be filled daily, and never lighted when partly empty. Never carry a glass lamp lighted. A lamp with the wick turned down is more liable to explode. Keep the can closed, and in a safe place. Never pour oil on the fire. If burning oil gets upon the floor, smother it with a woolen blanket, rug, carpet, or clothing. If the clothing takes fire, wrap a blanket or rug about the person, or roll upon the floor."

SUNSHINE AND SLEEP.—Sleepless persons should court the sun. The very worst soporific is laudanum and the very best sunshine. Therefore, it is very plain that poor sleepers should pass as many hours as possible in the sunshine, and as few as possible in the shade. Many women are martyrs and yet they do not know it. They shut the sunshine out of their houses and their hearts, they wear veils, they carry parasols, they do all possible to keep off the most potent influence which is intended to give them strength, and beauty and cheerfulness. Is it not time to change all this, and so get color and roses in our cheeks, strength in our weak backs, and courage in our timid souls? The women of America are pale and delicate, but with the aid of sunlight they may be blooming and strong.

THE HENS' MEETING.—There is a story told of a certain country grocer who was in the habit of buying his eggs from a widow woman named Mrs. Jones, at the rate of eighteen cents a dozen. One day he devised an ingenious scheme, and promulgated it to the aforesaid Mrs. Jones, by informing her that the grocers of the country towns in the vicinity had held a meeting and determined to pay only fifteen cents per dozen for eggs thereafter. The scheme worked to a charm, and by successive reports of fictitious grocers' meetings, the unhappy Mrs. Jones was induced to reduce her eggs to twelve, and even ten cents per dozen, respectively. But there the old lady stuck, and on the appearance of the imaginative grocer with the report of another meeting, she burst forth with, "Now, Mr. Brown, this can't go on any longer. The hens have had a meetin', and they've concluded that they won't lay eggs for less'n ten cents a dozen for all the grocers in the country—there!" This settled the egg question.

A CURE FOR HOG CHOLERA.—A farmer who had suffered from the loss of over one hundred hogs this year, has a remedy which he says cures in every case. My informant is Mr. G. W. Baker, of Chapman's Creek, Clay county; P. O. Wakefield. He breaks a box of concentrated lye into a barrel of clean water and when the lye is dissolved, gives it to the hogs to drink. Mr. B. said he had in his feeding lot, a hog which would weigh four hundred pounds, so near dead that he thought it useless to try to save him, but on second thought said try anyhow. So he rolled him on to his back and poured a pint of the liquid made a trifle stronger than that in the barrel, down his throat, and in less than an hour porker was on his feet, cracking corn nearly as lively as ever.—*Kansas Farmer.*

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No. 3	81	83½
Rejected	69½	70
Winter		1 02
Corn—No. 2	83½	84
Rejected		81¾
Oats—No. 2	25	27½
Rejected		19¼
Rye—No. 2		46½
Bran per ton		11 00
Flour—Winter	3 00	5 50
Spring	1 75	4 50
Hay—Timothy	7 50	8 50
Prairie	5 50	6 00
Mess Beef	8 00	9 00
Tallow	5	6¼
Lard per cwt		6 45
Mess pork, per brl		9 75
Dressed hogs	4 40	4 50
Butter medium to best	12	25
Cheese	8	7½
Beans	1 10	1 40
Eggs		17
Potatoes per bu	70	85
Apples	1 75	2 50
Seeds—Timothy	1 10	1 25
Clover	3 40	4 15
Flax	1 25	1 60
Broom corn	1½	4¾
Hides green to dry flint	8½	14
Lumber—Clear	27 00	34 00
Common	10 00	12 00
Shingles	1 00	2 40
WOOL—Washed	27	36
Unwashed	17	24
LIVESTOCK Cattle Choice	4 75	5 00
Good	4 25	4 50
Medium	3 50	4 20
Common	2 20	3 25
Hogs	3 75	4 40
Sheep	3 00	5 00

New York Market.

Flour	$3 50	7 00
Wheat—Spring	84	1 02
Winter	1 04	1 17¾
Corn	45	46
Oats	33½	36
Rye	61	63
Lard		6¾
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Cheese	6	8¼
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"In Secret Have I Said Nothing."—*Jesus Christ.*

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Notices.

DIRECTORS MEETING.

The Board of Directors of the N. C. Association will please meet at the office of the secretary, 221 West Madison St., Chicago, Wednesday, March 26th, 1879, at 10 o'clock a. m., for the transaction of business and the consideration of such other matters as may require their attention. Reports of work done, donations secured, funds loaned or appropriated, publishing interests, and recommendations of future plans will be submitted. A full attendance is desired, and that each member should be prompt and come prepared to stay until the business is done if it requires an afternoon session. The committees appointed at the last meeting will please take SPECIAL notice and be prepared to report. Any persons having suggestions or business that they wish to present will please submit the same in writing as early as practicable. (Send to Secretary of the National Christian Association, 221 West Madison street, Chicago.) This is a meeting for BUSINESS, and we devoutly hope that each member of the Board will attend and come prepared to devote whatever time may be required and whatever ability he may possess to the interests of Christ's kingdom in connection with our reform work.

PHILO CARPENTER, Pres.
J. P. STODDARD, Sec'y.

—Bro. S. E. Orvis of the National Soldiers' Home, Milwaukee, Wis., has kindly copied for us a large part of the article on Freemasonry from Appleton's revised encyclopedia. Though many of the statements are not new yet the publication of all or a part will be of interest to such of our readers as have not access to that work, and we shall endeavor to find a place for it soon.

Topics of the Time.

We seem to be walking over the same cinder crust which broke through eighteen years ago into the volcano of the rebellion. The Forty-sixth Congress promises to be such a convention as twenty years ago in those same halls prepared the way for a "Let us alone" secession. But there was some conscience then concerning the main point at issue and its representatives, men like Sumner, Seward, Wilson, Chase and Giddings, fought for the eternal principles of right, and in the trial hour found the nation at their back. The assembly of politicians from the North and ex-brigadiers from the South meeting this week in Washington presents no cheerful view to the nation. There is sectional strife as before, but it is all in the name of party. No great principle is involved, or is likely to be called up; but no one supposes that the roots of bitterness now for years strengthened in our soil will be pulled up. No wise legislation, no measures of justice toward the poor, nothing is expected from this Congress that shall quench the smouldering fires of war. We can almost say that the President might well have been excused from calling such an assembly together, notwithstanding the demands of the Constitution, which are doubtless wise as a rule, but which may be believed to have exceptions.

If Congress is bad the Southern churches are in a no more hopeful state. A correspondent of the New York *Times* says: "The Southern pastor brave enough to preach against the inhuman and ungodly practices of the Ku Klux and the White League has yet to be heard from." But there are such Southern pastors and Southern papers too — thanks be to God — though they be few. But wherein are the great bulk of our churches at the North any better. Were they transferred to the South is there conscience enough left to oppose and overthrow these "assassins of Freemasonry?" They dare not even meet the lodges of the North, where we boast at least that conscience and speech is free. It does little good to reprove the Southern pastors while at home we cannot meet a less formidable evil. How shall we of the North see clearly to cast out the sins of our brethren at the South while such beams obscure our sight?

The Philadelphia Union League the headquarters of what remains of that order, has apparently no longer any mission to save the country or to keep it in a safe condition, but has taken up with small politics and billiards. The other day to assist in keeping the organization together by giving it employment, the introduction of cards was proposed, but was rejected by a vote 217 for to 230 against. A correspondent of the *Christian Instructor* says that since the war it has had no influence "for patriotism or public probity." Respectability and intelligence no longer control it, but have been superseded by "pot-house politicians and ward strikers," while pool, billiards and other methods of gambling are the customary amusements. Such is the end of the secret order which above all others was capable of vindication.

The question of enforcing the State law against saloon opening on the Sabbath has been before the Chicago aldermen for some time. Pending their decision the liquor dealers have been visited and generally express themselves in favor of closing but want no discrimination. Last week the majority and minority report of its committee was read to the City Council both favoring the enforcement of the law. Fifteen thousand citizens petitioned for a city ordinance under which the Mayor and police could act, and the favorable action thus far taken promises much for the good order and morals of Chicago. If the saloons close theaters should be made to follow suit.

The Brooklyn Presbytery of the Presbyterian church have undertaken to discipline the erractic Talmage of Brooklyn; and a committee has been appointed to prosecute him on the following charges: "Deceit and falsehood in statements regarding his withdrawal from the editorship of the *Christian at Work*. In stating that the sittings in the Tabernacle were free. Of accusing J. W. Hathaway of dishonest practices and then denying it. Of falsehood in collecting subscriptions to pay the church debt. Of deceit in the difficulty concerning the organist of the Tabernacle, and of stating that he was to be arraigned for hetrodoxy, when he knew that such was not the case." The confident attitude of Mr. Talmage makes it a question whether the presbytery is trying him or he the presbytery. Meantime the case does not gain importance when three witnesses for the prosecution protest through the papers against the use of their names in the business and declare they know nothing in support of the charges. Mr. Talmage's eccentric course has in many respects been prejudicial to religion, but the presbytery would have done well to have waited for a stronger case before proceeding to extreme measures.

No one will accuse Miss Willard, president of the Woman's Christian Temperance Union of Illinois of lacking ability and energy in prosecuting the "Home Protection Petition" to allow women to vote on temperance issues. In company with several colleagues she presented a petition signed by 110,000 names to the representatives at Springfield in a ringing speech; and now she calls on the women of Illinois for 40,000 names more to take in addition before the Senate. The liquor interests in Illinois must soon show the white flag, or follow the Mormons into an unmolested wilderness.

There is a marked expression of sympathy for the Romanist Archbishop Purcell in his bank failure by the papers which barely two years ago were denouncing the broken down bankers of Chicago. The losses of the Cincinnati failure are estimated at $6 000,000, more than all the half dozen savings institutions here. The money power of the priesthood is something to be dreaded even if it is not respected. The New York Catholic Protectory, in its report for 1878 acknowledges the receipt of $227,673.32 from the city treasury; $8,563 41 from the Commissioners of Charities and Correction, and $50,000 from the State, of which not less than $20,000 was paid by the taxpayers of the city. This one institution, therefore, had $286,256.73 of the public money, and of this, $256,236.73 was taken from the tax-payers of the city. There were expended by the commissioners of the charities of the city in 1877, $761,123.22; hence the Romish Protectory receives from the public funds more than one third the amount spent by the public charities of the city. Another case is that of New Mexico, whose legislature under the control of the Jesuits incorporated a body of the Jesuit fathers with power to hold land to an indefinite amount, exempt from taxation. The bill was passed over the veto of Governor Axtell, but has been stopped by Congress.

Ode to Liberty.

BY GEN. J. W. PHELPS.

——— Jamque arva tenebant,
Ardentesque oculos suffecti sanguine et igni,
Sibila lambebant linguis vibrantibus ora.
——— Et jam
Pis medium amplex, bis collo squamea circum
Terg. dati, superant capite et cervicibus altis.
—[Virgil's description of the death of Laocoon.]

When the genius of Freedom
Crossed over the sea,
She made of New England
The home of the free.

Men honored the Sabbath:
On their mouths laid the hand,
As God in his silence
Passed over the land.

The church and the school-house
Stood then as the gate,
By which all men entered
The heavenly estate.

Peace and prosperity
Shone over each home,
Till the kingdom as prayed for,
Seemed to have come.

But lo! two snakes followed
Our fair Liberty!
The LODGE and CONFESSIONAL
Came over the sea.

They seized priests and deacons;
Enfolded them quite,
And hissed o'er their shoulders,
In cunning and spite—

Smeared over the Bible
With venom and blood;
Then crawled to the temple
Where Liberty stood.

O Liberty! fair Liberty,
Once held so divine!
What monsters doth now
Thy temple enshrine?

Lay open thy altars,
And let the world see
What monsters they're feeding
While worshiping thee.

A Suggestive Charge.

BY ELDER NATHAN CALLENDER.

It is sometimes instructive to scan the complaints of our accusers and behold how their charges against us point at their own vitals. Truth is a unit and "light maketh manifest" and every effort to suppress them recoils on the antagonist. We here allude to the charge so often repeated and in some minds so potent, "Opposition to the lodge disturbs the peace of the churches." This charge is most frequently made by those who know and often concede that speculative Freemasonry is a system of infidelity. Does opposing infidelity disturb the church? Why? It could not disturb a church free from infidelity; but would disturb one half of whose members belong to some infidel fraternity. Here then is the significant and revolting facts involuntarily and inadvertently avowed by our accusers, viz., Resisting an infidel system disturbs our churches.

When the churches of our land were filled with slaveholders and their sympathizers, agitating the question of making merchandise of the souls and bodies of Christ's little ones disturbed the harmony of the churches; but since God has wiped out the foul spot few would now be disturbed by agitation of the question, and hence the necessity of agitating it passes away. The fact that opposition to an abomination excites and disturbs a class of people argues the necessity of such opposition. Had we any doubt before whether this opposition to Masonry and its brood were needed, those doubts are now dispersed by the outcry of secretists and their sympathizers intrenched in our Zion. Do not our accusers see that the fact they are so forward to proclaim sounds out in trumpet notes the dire necessity of routing the lodge viper from the churches. The viper is in the church, hence when he is opposed the church feels the shock. What then? Why, let him alone to breed his serpentine armies in our beloved Zion and so let us have peace! If Romanism, Mormanism, pantheism, deism, any ism, no matter what, is intrenched in the church, let it alone. We must have peace. For peace and harmony in the church let Lot in Sodom conform to the customs of his city; let Noah conform to the antediluvians; Daniel to the abominations of old Babylon; Christ and his followers to the sins of Jerusalem and Judea; Paul to the abominations of Corinth and Ephesus and so foster the spirit of peace among men.

Oppose intemperance in a liquor cursed church and you disturb the church; so if we oppose the systems of false worship in lodge-ridden churches men of the lodge will cry out, "What have we to do with hee? Let us alone. Why hast thou come to torment us before the time." Now this outcry shows the guilty complicity of the church with the lodge. We have several Christian bodies, to their praise be it said, which entirely disfellowship the lodge. It does not at all disturb these worthy bodies when secretism is discussed by their pastors. They are free from these infidel fraternities and feel no shock when they are exposed and put in their true light.

But we are often reminded that we do not oppose the lodge wisely. We are expected to so oppose it as not to offend its votaries. We must so oppose them as to even get their good will, if not to call out their enthusiastic praise! Had the sages who make such demands only lived in the days of the old prophets to show them how to get along more smoothly, Micah, Elijah, Jeremiah and John the Baptist might have escaped a world of trouble. Even the beloved disciple and Jesus himself failed of the tact to please the wicked by faithfully telling them the truth. Can good men, can angels, or even God himself contend with wicked men who adhere to their sins in a way to please them or not to kindle their wrath and opposition? All experience is against such a supposition. Angels tried their skill on the Sodomites and the brutes sought to violate the celestial ones and were restrained by a miracle. God's loving Son spent three years in pouring out his infinite love on fallen humanity, and received the death of the cross from their hands. Our accusers pay us too high a tribute, and one which even Divinity itself does not claim, when they ask us so to resist evil as to get the good will of its persistent votaries. All history, sacred and profane, controverts such absurd hopes. Reproofs, by whomsoever administered, have but two results: turning with disgust from the sin reproved, as David and Peter; or with malice and wrath against the reproof and its agent, as Ahab and Jezebel against the prophet Elijah. Apply this rule to the lodge worships of these days and we can see what it is that disturbs the churches.

The Mistake of our Higher Life Friends.

BY REV. H. H. HINMAN.

I thoroughly sympathize with those excellent brethren who are laboring to promote a higher type of Christian character in the churches. Such is my object also. I only criticise what seems to me a wrong method.

Most of those who are engaged in this work preach holiness as an abstract doctrine, and fail to apply it to the actual sins of the church. "Make the heart right (say they) and the life will correspond." "Our mission is to teach holiness as a general principle, and not in detail. We cannot stop to discuss the relation of this doctrine to dress, the use of tobacco, Freemasonry and the like." "We leave these things to every one's conscience." "We only insist that men seek for the blessing of a pure heart, and this will result in an upright life." "Others may have a special calling to point out specific sins, but that is not our work." The mistake is in supposing that we can ever persuade men to repent of the sins which by our failure to reprove we practically endorse.

The Bible rebukes specific sins. It teaches men to be holy by forsaking all sin. Isaiah was a teacher of a higher life, and God said to him, "Lift up thy voice like a trumpet and show my people their transgressions and the house of Israel their sins" (Isa. 58:1), and he proceeded to point out the sins of those who had been reputed as most truly religious. Nathan was a higher life preacher, but he did not exhort David simply in general terms. "Thou art the man," was the telling application that brought him to repentance. Both Jesus and Paul told men of their specific sins, and then called on them to repent. Paul wrote Titus specifying certain sins that he was to preach against and adds, "Rebuke them sharply that they may be sound in the faith" (Titus 1:13).

Now, either the old prophets and apostles were wrong, or brothers McDonald, Inskip, etc., have made a *great mistake.* They know that multitudes of their brethren in the ministry are Freemasons. They know that Masonry is *wicked;* that it is contrary to the simplicity and openness enjoined by the Gospel; that it unequally yokes believers with unbelievers; that it establishes a spurious system of benevolence; and if they do not know that its oaths are blasphemous and its religion false and Christless, it is because they are willingly ignorant, for all these facts are in the text-books of Masonry, which are accessible to all, and are sustained by the the united testimony of many eminent Christian men.

O for the faithfulness of the old prophets who rebuked popular as well as unpopular sins, and who taught the fear of the Lord, not by the precepts of men, but by the Word of God!

Statistics of Masonry.

BY C. P. DOW.

Who can tell us the present number of the hood-winked, cable-towed, aproned fraternity? In other words, how many "free and accepted Masons" are there; fellows of "the mystic tie." We have the report of "the craft" for ten years ago. Then the grand total was put down as follows: "The Masonic order at present (1869) contains about 1,300,000 members. Of this number about 150,000 are in England, 100,000 in Scotland, and 50,000 in Ireland." England was the birthplace of Masonry of the Blue Lodge order, and 1717 the date of its birth. 'Twas here it wore its swaddling bands, and from here it issued forth to the continent, to France and other countries. We speak here of the theoretical, the speculative, the worthless kind,—language is too tame, we mean the damaging kind, that which is an unmitigated curse to our world, one of the wily forces of evil. On the continent of Europe at the time of the above estimate, there were about 600,000—in the United States 300,000, and in other parts of the world 50,000, and the number in India was then put down as 50,000. At this time the number must be greater; it is on the increase, sad to tell, and one of the greatest perils of this most "perilous" hour; and he that prevents one from crossing the threshhold of a lodge, may by thus doing save a soul from death! I have hindered some, and mean to continue the work, God being my helper. Let us earn the tribute paid to the woman in the Gospel by one who knew "she hath done what she could." Let us do what we can in a legitimate way. Be intelligent, kind and firm in the cause of reform, and our influence will tell and our "mites" be acceptable. May God speed the the right, and may many be saved from the snare.

Let some one who can supplement these statistics, and bring them down to the present. I see the following in an old Masonic journal, *The Craftsman:* "An old gentle-

man in Ohio has predicted a war in 1873 with the Masons. The prediction was spiritually communicated to him "on a hen's egg" which he took from the nest while yet warm from the hen; at least so says one of our exchanges. If true, the warfare will probably be carried on by *cackling*." Well, the war has commenced, and is being carried on vigorously, and if it is only *cackling* it puts wry faces upon the Masons, and is telling against them seriously. Let the fight wax hotter.

The Political Dangers of Canada.

BY A SCOT.

In the Dominion of Canada the province of Ontario must continue to be the most attractive and most influential in its inter-colonial relations. Quebec, formerly Lower Canada, may continue to be the standard of measurement, as it were, for the growth of the dominion at large, its representatives being fixed at 65, yet the relative influence has been changing by the more rapid increase of the population in the other provinces, particularly Ontario; so that while Qubec had once the decided preponderance over Ontario, the sceptre has gradually been withdrawing, and since the federation of the Dominion her people have often manifested great uneasiness at their loss of power.

It has been no small task to conduct the government, and, in fact, it was found a vast relief to the Dominion Parliament that Quebec should have her own way entirely in regard to the disturbing questions of Catholic schools, etc., which were in a minority in other provinces. Romanism ruled and rules Quebec, and was ambitious to rule the Dominion, but was bought off as it were, by supremacy among her own French, and the intended extension of her peculiar privileges over the province of Manitoba as a new sphere of action. But the immigration of other elements soon brought strife there, and the story of "Westward, ho!" will be told there as elsewhere on the continent, in the ultimate overwhelming of every obstacle to the supremacy of the true principles of civil and religious liberty. It was something like slavery extension before the war.

As in nature there are occasional storms during vegetation, so in the growth of human freedom these occasional commotions of the body politic, these agitations, tend to purify the atmosphere and to strengthen the roots of the trees which will yield the best fruit for the community. The questions of supreme importance become most prominent, and what is best for the ultimate good of the person and society becomes the appeal to the voter. It is of comparatively small importance which merely partizan candidate may gain his seat for the moment, but it is imperative that the general policy shall be in harmony with the will of the whole people and in accordance with the fundamental principles which alike distinguish the general governments of the Dominion and of the United States and of Great Britain. Adverse to such principles are those of several European countries and especially those which are generally understood by the one word, popish.

Ontario, however, is happily free from all agitation on first principles. These were settled at the time of her rebellion in 1837–8, and responsible government, or having the administration in harmony with the Legislature, took the place of the family compact or the church and state Tory faction which arrogated to itself the monopoly of loyalty to "British Connection." Since then Ontario has been at perfect peace as regards her principles of government, and has gone on prosperously. Her boundaries have only recently been settled—from east to west from the Ottawa to Lake of the Woods, it extends over a thousand miles, and from the St. Lawrence and the lakes to Hudson's Bay. Its area is greater than that of Great Britain and Ireland twice told. She is to the Dominion what New York State is to the Union. Her population has quadrupled since the union with Quebec, and her fertile soil is capable of sustaining tens of millions of inhabitants.

As a whole the Dominion has good prospects of material prosperity. Her great danger seems to be from the compactness and political strength of the Catholics and the consequent temptation to the trimming politicians to barter principles for power. Too often one evil begets another, and as the power of the priesthood works through its own machinery at elections and in the government, there is thus furnished a plausible excuse to form similar machinery to counteract them. Hence the danger of popularizing secret societies. Hence Orangeism flourishes in Canada and other *isms* build on the same foundation of secrecy. Is not our danger very similar?

If the time shall ever come when Romanism and Orangeism shall take the field on this continent, or try, like Mormonism to occupy some chosen ground in this country or in priest-ridden Quebec, there will no doubt be vast numbers of recruits to each from all parts of the continent. We are not of those who believe this inevitable, but have strong faith in the power of the higher free speech laws which reign through our civil and religious freedom among the people. We say, however, that it behooves our people to be wide awake; for unless the despotisms of secret societies, these secret governments within our open government, are blighted by the people's frown; unless their strength is impaired, or like rotten ice it melts away under the glorious sunlight, there may be—nay, there must necessarily be great danger. We need not name Molly Maguires and socialists. New names are swarming! But the true remedy for all is education of the people to love and obey the Lord Jesus Christ and appreciate the blessings of our civil and religious liberty.

[From the Christian Statesman.]

Analysis of the Book of Job.

BY REV. HUNTINGTON LYMAN, TRIANGLE, N. Y.

The Book of Job is like nothing else in the Bible. It is a book whose isolated texts it will not answer to trust for doctrine. So the Lord himself has warned us.

ANTIQUITY.

The Book of Job is probably the oldest of our scriptures. It knows nothing of the oppressions of Egypt, or of the journeyings of Israel from Egypt, or of any occurrence or person of a later date. It does know about the flood. The probability is very strong that it was written prior to the Exodus.

JOB A REAL CHARACTER.

Not a few persons have been inclined to expunge the personality of Job, but we must not do so unless we go much further. The apostle James calls him up to our memory saying, "ye have heard of the patience of Job." Further the Lord certifies his personality when in Ezekiel he says, "though Noah, Daniel and Job were in it they should deliver but their own souls."

WRITER OF THE BOOK.

Who wrote the book? It was certainly no common man. It was written by some one of a class but sparingly scattered along the ages. Such men are not multiplied. Carlisle thinks there was no duplicate for the writer of Job.

Internal evidence viewed negatively shows us that the book was not written in Palestine. Indeed if the antiquity of the production is where we have placed it, we hardly need entertain the claim of Palestine. There is no allusion in it to Lebanon or Carmel, or Jezreel, or Gilgal, or Philistia, or the great sea. There are no animals, or industries, or modes of life alluded to which are peculiar to Palestine. The allusion to manners, modes of life and passing scenes, indicate that the writer was at home in Arabian scenery. He knew the habits of the ostrich, the camel, the predatory Bedaween, the wild ass. the troops Teman. He was also familiar with Egypt. He presents us the light skiffs that shoot along the Nile, the crocodile and the papyrus. I know a man who was born and educated and spent forty years there, a man of great ability and who also had a residence in Arabia where he spent forty years. History knows but one such man who had the ability to produce such a book, and that man was Moses. Until some claimant appears who can show better credentials, let us assign to Moses the seat of the Great Unknown.

SATAN'S INTRODUCTION.

The mystery of Satan, and that he should appear mixed with the sons of God, has been deemed so improbable, that the whole story has been relegated by some to the region of fiction. For my part I have too little respect for any objection based as this manifestly is, upon ignorance, to be checked by it.

The repetition of such appearances and such impudence as here is attributed to Satan, occurs too often in the most prosaic form, to allow that the objection be entitled to much consideration. The sons of God came to present themselves before the Lord and Satan came also among them.

THE REASONS FOR JOB'S SUFFERINGS.

At this stage of the argument I will content myself with stating the one potent reason for Job's sufferings.

It was the postulate set forth at the outset by Job's three friends, and to which they adhered throughout the argument, that his sufferings were for punishment. But we, who have read what God testified concerning Job before the friends arrived, know better. "Thou moved'st me to destroy him without a cause," said God.

Well, the average theologian knows but one alternative, and he says, "O if it be not for punishment then it *must* be for discipline." There too the fact of the case meets the average theologian in the face and disputes him. "Why," says the average theologian, "I am sure if the child be not a boy it is a girl, and I was just as sure that if infliction comes with God's permission, if it be not for punishment it is always for discipline. Pray what was it for?"

The answer to that question lies right upon the surface of the record. I pause here to say that at this point is something to notice, as it brings us to one cardinal teaching and utility of the book.

Job's terrible suffering was not for punishment nor for discipline, albeit that in some sense they were ruled to that end. It is notable because it shows that in the case of Job (and who knows but in our case) the trials of probation may have a reason beyond our possible reach and so profoundly hidden in the deep of God as to elude discovery and guess. We cannot suppose Job given up to the malignant caprice of Satan, with no worthy end to subserve. We cannot suppose Job to have been made a subject of experiment after the fashion of naturalists who dissect frogs and puppies in the interests of science. What was it then? Pray keep us no longer in suspense. I answer it was a test case, a point in the nature of a wager between God and Satan. It was a *test case*. Satan held to the William Tweed maxim, "there is no disinterested virtue in the world. Every man can be bought or driven." The Lord said, "Satan, hast thou considered my servant Job a perfect and upright man?" Satan replied virtually, "It is all in the veneering. Give me a chance and my word shall be verified." The issue was joined on this basis.

Can we suppose that any sentiment, or complaint, or opinion in hell influences God in heaven? The dealing of God with Job looks as though that question must be answered affirmatively. Now *we* do not care what opinion prevails in hell concerning us, but God does. Satan complained of partiality so it is implied in his address. "Hast thou not made a hedge about him? Thou hast blessed the work of his hands and his substance is increased. That accounts for his piety."

"Do you really think so, Satan? Then you have liberty to test the point."

TERRIBLE INFLICTION.

The next chapter presents Job in the mortar and Satan with pestle in hand. Satan whistled and brought up the Sabeans and the Chaldeans. Being prince of the power of the air, he raised a tornado with mighty thunderings and lightnings, and property melted away. Servants were all destroyed, a wind whirling and careering over the desert smote the house where all of Job's children were assembled, and the patri-

arch was childless. Here ended the first act. A terrible act it was. Satan thought that he had achieved a victory. He had exhausted his commission and to his dismay he saw Job flat on the ground indeed and just caught the last sentence of his submissive adoration. "The Lord gave and the Lord hath taken away. Blessed be the name of the Lord."

Chagrined and so far defeated, remembering how he had succeeded with Adam, he could not give over, he had to sue for an extension of his commission. The Lord yielded that point also. "He is in thy power, only spare his life." And now all Satanic ingenuity is brought into requisition to devise ways of torture for body and soul of the victim. Disease, loathsome in type, agonizing to the sense, covered the skin and permeated the fibres. Where can the sufferer look for the solicitous sympathy required if not to her nearest to him in domestic relation? Can her wifely instincts devise no better solace than that most revolting to the moral sense? "Curse God and die." Such was her prescription But the suffering most malignant, continuous and insufferable, came when Satan whistled and brought together three friends from three different tribes. Nothing is so dreadful to a sick man as Job was, as a groundless accusation bolstered by false theology. The dogma that the three friends brought to Job was that the suffering that God allows upon men in this world is a punishment for sins and an exact measure of their sins. As the practitioner verifies the condition of the gross body by the indications of the little pulse, so Zophar and Bildad, from the magnitude of the calamity, reasoned to the blackness of the sin. When they looked upon Job and saw the unexampled misery of his condition, it was to them as if his heart had been laid open, in which they read his unexampled crimes and hypocrisy. "God will not deal unjustly," said they; "Your sins have found you out; God testifies against you," and so their lofty orations all came to the same conclusion, "Repent and seek salvation." Job was proof against their charges of hypocrisy and exceptional sin, yet their upbraiding doubled his anguish; indeed it was so plain to him that God had turned against him, that he was immeasurably confounded. His theology was better than theirs, yet it left him in thick darkness. He took it as a certain proof because of his agony of body and of soul that God was his enemy. He cries out in his agony for justice. He longs to come into court where the pleadings pro and con might shed a ray of light upon the reasons of Providence. "Who shall set me a time to plead?"

We can see what immense relief would have come in upon the mind of the poor sufferer if he had only known the true state of the case. "Why, Job, all this comes of Satan's malice. You are the Lord's athlete. He has taken a hazard upon you; be cheered, and endure unto the end." But no such voice sounded down to him. The darkness was an essential part of the test. O if one word of our Scripture could have been given him, as this, "All things work together for good to them that love God," or this, "Whom the Lord loveth he chasteneth," it would have been like a fountain of water gushing out of the sand in the midst of a perishing caravan.

Job found no difficulty in refuting the false dictum that God in this life deals with men according to their sins. "Why look," said he, "upon the mountain bandits; the tabernacles of robbers prosper." Look again and see the men who have no thought of God in their hearts. "Their houses are safe from fear, neither is the rod of God upon them. Their bull gendereth and faileth not, their cow calveth and casteth not her calf, their children dance, they spend their days in wealth, and when their death hour comes, they go not by such a lingering and horrid disease as is upon me, but in a moment down to the grave." How triumphant this refutation.

Eliphaz, the able man of the three, unwilling that Job should slip away without scathe, descended from generalities to specifications. He drew a bow at a venture. His imagination furnished his facts and his rhetoric put in the sting. Just hear him: "Thou, Job, hast taken a pledge of thy brother for naught, and stripped the naked of their clothing. Thou hast not given water to the weary to drink, and thou hast withholden bread from the hungry. Thou hast sent widows away empty and broken the arms of the fatherless. Thou hast forsaken the fear of the Almighty, therefore snares are round about thee. Is not God in the height of heaven." Ah, here is something tangible at length. Thank you good Eliphaz for this. Job takes a whole chapter to plead to this indictment. I quote a few concluding words only: "If I have withheld the poor from their desire and have caused the eyes of the widow to fail; if I have eaten my morsel alone and the fatherless have not eaten thereof; if my heart has been deceived by a woman; if my bosom has cherished adulterous fires; if I have laid wait at my neighbors' door; if I have seen any perish without clothing, if he were not warmed by the fleece of my sheep; if I have lifted up my hand against the fatherless in the gate, then let mine arm fall from my shoulderblade and mine arm be broken from the bone." There Eliphaz, chew that.

In the great downfall of this man of Uz, Satan contrived to sweep away all his honors and ancient respect. "The boys hooted me," says Job, "the boys, sons of barbarians, whose fathers I would have scorned to set with the dogs of my flock. The men that always stood in the gate until I was seated, the men that waited for my words as for the rain, who, when I had spoken, laid their hand upon their mouths and answered not again, those very courtiers do not scruple to contemn me and trip my feet."

My friends, you could not have imagined all these combinations and lines of suffering if Satan had not helped you by composing the exhaustive drama of torture, wherein are the elements from which Sitting Bull might cull practical hints.

Satan by his malignant cunning, while he kept within the letter of his permit, clearly transcended its spirit. His license allowed him to inflict upon Job at his will, only spare his life. We see that his infliction was so terrible that Job longed for the grave, choosing strangling and death rather than his misery. Not one staff remained to him. His wife failed him. Property and children were swept by the storm. The hearts of his friends were frozen and perverted by their narrow theology. They looked upon him as a leprous hypocrite from whom God had stripped off the disguise. He gave it up as inevitable that he must go down to Sheol under this obloquy. On the other hand, what element of anguish was lacking from his cup? Yet with all this, Job did not utterly sink. Here is a wonder. Can *you* see either raft or shingle, which in the rolling of these waves, can bear him up? Darkness was thick upon him so that it was curdled and compressed to cheese. The mightiest billows from every ocean were gathered to roar together around his float. *Can* you see across the foam of this tumult the pillar that he saw, and around which the arms of his hope entwined? Then find it in the majestic utterance, "I know that my Redeemer liveth and that he shall stand in the latter day upon earth. I shall finally be vindicated; oh that thou wouldst hide me in the Sheol, that thou wouldst keep me secret until thy wrath be past. At length thou wilt call and I will answer thee; thou wilt have a desire to the work of thine hands."

The whole heavens were black—a single star sent forth a ray. "*My Redeemer liveth!*" Before we dismiss this subject, seeing that we are looking now upon the most ancient writings that are extant, it cannot but be profitable to ministers to gather up the rays of religious truth that are discoverable in this book. We shall see that the light accorded to those days was but a glimmer. Job frequently referred to Sheol, in whose shade he anticipated a residence. We cannot accord to him any authority for his notions concerning that gloomy under world. That he had a notion of a future life and that that, to him, was an object of hope seems to be taught xiv. 15: "O that thou wouldst hide me in the grave—keep me secret till thy wrath be past." He knew about the deluge. He knew about a resurrection, above all he knew about a Redeemer, and that knowledge saved him.

BENEFIT OF THE BOOK TO THE MODERNS.

1st. This book discovers a possible reason why suffering may come upon good men aside from personal sin. It is certain that in the case of Job the greatest calamities came upon him not for his sins. God overdrew upon Job, to use a commercial phrase. I do not mean to say that Job was distressed above the legal deserving of his sins. If in his age why not in mine? If upon Job why not upon me? Let us learn that it is vain to search for God's specific reasons.

2nd. Let us note that Satan was taught a lesson in that encounter that modified his manners permanently. What we have to do is only this: "Resist the devil and he will flee from us." He does not now contest the matter. If he comes to one who is strengthened by grace he does not waste strategy upon him. He passes on, for there are those who wait for him.

3rd. I want to charge my heart and yours with gratitude to God and to the line of heroes. The barons of England fought a battle for us with King John. Blessed be the memory of those barons. Luther fought a battle for us. Blessed be Luther. Charles Martel fought a battle (732) for us and turned the Saracens away from France. John Sobieski fought a battle for us (1683) when he broke the power of the Turk at the gates of Vienna. Job fought a more important battle for us. Satan was fresh from his victory over Adam. Job foiled him. Blessed be the memory of Job the unconquerable. Adam stood upon his bare humanity and failed. Job was reinforced by grace and prevailed. His victory has saved you, brother, a terrible experience.

Finally, in Job we have a man standing far back in the world's twilight, strong as the tower of David, whose strength rested alone upon the main pillar of our gospel. Let us inquire what the value of evidence which accrues to the gospel from that source. It is not possible that vapory tradition should confer such strength. He must have possessed the seminal principle of the gospel.

Reform News.

The Ohio State Meeting.

HOSPITABLE UTICA — THE OFFICIAL LIST — PLAN OF WORK — EULOGIUM ON FATHER TAYLOR.

EDITOR CYNOSURE:—The Ohio State Association opposed to secret societies, auxiliary to the National Christian Association, held its annual convention at Utica, Ohio, on the 4th, 5th and 6th of March.

Addresses of welcome were delivered by Revs. Boyd, and Dysart of Utica, and the good people of the place and vicinity soon convinced the members of the Convention that the words of welcome spoken by their pastors meant something. All business seemed to be laid aside, and the citizens generally devoted themselves to attending the sessions of the Convention, and entertaining the delegates. There was a large number of people present from the neighborhood of Utica. The order was excellent, and the interest in the work of the Convention was kept up to the close. Much of the interest of the Convention centered in the addresses of Rev. J. P. Stoddard. He was present and spoke at every meeting. He is looking in better health than he was at our last year's meeting, and has lost none of his will, or ability, to give Masonry severe chastisement. Addresses were also delivered by several other members of the Convention from different parts of the State.

The following is a list of the officers elected for the ensuing year:

President.—J. M. Scott, Alexandria, Ohio.

Vice Presidents.—H. A. Thompson, D.D, of Otterbein University; Rev. Warren Taylor, New Birmingham; Rev. Willard Burr, Oberlin; Rev. Wm. Wishart, D.D., Ontario; Rev. George Richie, Alexandria; Rev. D. A. Wallace, D D., Wooster; Rev. Wm. H. French, D.D, Cincinnati; Rev. David Yant, Bolivar; R. B. Taylor, M.D., Summerfield; Hon. Rob't George, Yellow Creek, and Rev. J H. Leeper, Calcutta.

Recording Secretary: Rev. J. W. Martin of North Salem.

Corresponding Secretary: J. P. Lytle, D.D. of Bloomfield.

Executive Committee: Rev. H. P. McClurkin of New Concord and Rev. J. P. Morton of Cedarville.

It soon became evident, from the discussions in the business meetings of the convention, that there was a desire to have the work of the Association carried on more efficiently

than it has heretofore been done. Accordingly a committee of representative men, was appointed to devise and report to the convention a plan for State work. The committee consisted of J. P. Stoddard, John Kemp, Wm. Wishart, H. H. George and H. P. McClurkin. This committee reported a plan which was discussed during almost the whole forenoon of the 6th and was finally adopted unanimously by the convention.

The plan may be briefly summed up as follows:

1. An agent and lecturer be employed, to lecture, organize and collect funds for the anti-secrecy work in Ohio.

2. The executive committee shall select this agent.

3. The Association shall be responsible only for the first month's salary of the agent.

4. The agent to report at the end of the month to the executive committee, which shall have power to continue or discontinue his services.

Dr. George was appointed to represent the association in the National Committee when it meets in Chicago to investigate the condition and work of the National Association, Dr. Wishart his alternate; and if neither can go, the executive committee was instructed to appoint some one.

One interesting feature of this convention was the presence and address of Rev. Warren Taylor of the Presbyterian church. The only minister present from a church that numbers 5,000 ministers. Father Taylor is an old, white-headed minister, but still is able to give secretism heavy blows. He addressed the convention in a very effective manner on the afternoon of the 5th. The interest of that day culminated when, after Father T.'s address, Dr. George arose and in a little speech of thrilling eloquence, reminded the convention "that Father T. was the only real hero amongst us. That it did not require much courage for a man to oppose secretism with a congregation or a denomination at his back, but it is an act of real heroism for a man to step to the front and take a prominent place in anti-secret work when he will thereby not only incur the hostility of the ministers and members who are members of the lodge, but will receive cool looks and treatment from those of the church outside the lodge, yet so under bondage to it as to be afraid to have fellowship with an anti-secret worker. This Father Taylor has done, not only risking the friendship of his fellow churchmen, but his means of livelihood." Other members of the convention followed in the same line of remarks, after which the following resolution was adopted:

Resolved, That the thanks of this convention are due and are hereby tendered to Rev. Warren Taylor for his attendance at this convention, and for his interesting and instructive address; and that we assure him of our earnest sympathy in the trials he has endured for his testimony against the evils of secrecy, and of our co-operation and support in the self-denying labors he has undertaken.

The resolutions passed by the convention I will send to you next week.

The convention adjourned to hold its next meeting on the 4th, 5th and 6th of November next, the executive committee to select the place.

J. W. MARTIN, *Sec'y.*

North Salem, O., Mar. 10, 1879.

DR. MCCLURKIN ON THE OHIO STATE CONVENTION AND NON-VOTING.

NEW CONCORD, O., Mar. 8, 1879.

EDITOR CYNOSURE:—I wish to say a word to your readers about the Ohio State Convention. We had a good time, as appeared to me; the speeches were all good, instructive and stirring. The weather was not very good and the people in the community had not been apprised of the meeting as they ought to have been; still we had nearly all the house would contain at night. Most of the members of the Convention were hospitably entertained by the friends in the village and vicinity. Some of us prayed and labored earnestly for weeks to make the Convention a success. Many were detained by sickness, personal and domestic, from attending. "Let us not despise the chastening of the Lord, nor faint when we are rebuked of him." Let us remember all workers in this cause at the Throne of Grace, where all Christians meet; especially Bro. Stoddard, who has to endure such self-denial and such knocks from the enemy. Here is a brief editorial from the *Signal*, of Zanesville, Ohio, the leading Democratic paper of this part of the State:

"Rev. J. P. Stoddard, of Chicago, will tell all he knows — which amounts to very little — and a great deal that he doesn't know — which might fill volumes — about secret societies in two lectures at Music Hall, Tuesday of next week; in the forenoon and in the evening. The lectures are to be free and will probably be worth all they cost."

Here is another notice of one of our lecturers that appeared in the *Courier*, the leading Republican pa- of this section:

DO ANY OF YOU KNOW?

"NORWICH, O., March 3 --Do any of the readers of the *Courier* know a Rev. Taylor, who professes to be a Presbyterian preacher, and is running about lecturing against Freemasonry. He says in his lectures that Masons run him off from some place in southern Ohio, where he was preaching, on account of his 'anti' proclivities. Now some people think there might have been a little something else mixed up in this running off. Hence if there is any one who can give us a true biography of this pious reverend, he will greatly oblige

"MANY MASONS."

Let us all unite in thanking God for all he has done for us in this work and for the promises that cheer us on.

Another word. Why are you so partial on the voting question? Some four persons wrote you articles on the opposite side of that question from yours. You suppressed all of them, saying you did not wish to fill your pages on that subject. This was a year or two ago—now you have opened the question by nearly a direct attack on the Reformed Presbyterian church, calling on Stevenson, McAllister, Sloane and Milligan to rise and defend themselves. After this call you had great hesitancy in giving Dr. Milligan's letter. This week's *Cynosure* contains three articles exhorting all good men to come and vote.

The matter is so plain to my mind that Christians ought not to vote, that I wonder you are unable to see it. We have express Scripture for our position, as Proverbs 3: 6; Collossians 3: 17. Now when persons come together to set up and administer a government, and the very first thing they do is to leave God out of their fundamental law, and ignore all moral and religious qualifications for office, how can the Christian do anything but stand back with God who is excluded, in name, Son, law and everything else?

Mrs. D. says, "if Christians do not vote the government will be given up to the wicked." That's what was done just at the first. They have run it all along,—are running it now. The great majority of all the officers of the national government have been and are enemies to God and his law. Voting is not the remedy in my judgment, but instructing the people in regard to the true nature and design of civil rule. Go to the fountain head, the people of the land, and show them "The deplorable omission," as you call it, and urge on this work of bringing the nation in its Constitution back to God, the Lord God of our fathers. Every one of you admit the great omission, but go on exhorting all to vote. It is the sins of omission that the Saviour mentions (Mat. 25:42, 43), for which men will be condemned in the day of judgment.

Let me say another thing: if it were not for these non-voting Christians, there would be very little said by anybody in the land about a constitutional acknowledgment of God. We believe, and are sure we are right in our dissent from the government, so long as it continues to be against the Lord and his anointed.

I have been very sick since I returned from the Utica convention, am unfit to do anything, but my interest in the success of this part of the Redeemer's work causes me to write. I have been doing all I could to get our people to take the *Cynosure*, but the course you are taking is very discouraging.

Truly yours,

H. P. MCCLURKIN.

AFTER THE OHIO MEETING—FROM SECRETARY STODDARD.

ZANESVILLE, O., Mar. 11, 1879.

DEAR K.—The secret orders are busy here using their tactics as usual, but with only partial success. Work is abundant and calls are coming in from every direction. I spoke twice on Sabbath at the Wesleyan church near Pataskala, and was to have spoken in that city on Monday evening, but the craft succeeded in closing both the Methodist and Presbyterian churches of that place, after the pastors and trustees of both churches had positively agreed to open their houses for a lecture. We learned of their surrender to the lodge in time to make an appointment at the Wesleyan Methodist church where a fair audience gathered in spite of the mud and rain which would have been an insurmountable barrier to a less determined people. The meeting lasted two hours and more and we remained for a considerable time longer waiting for the rain to subside and the moon to make its appearance. We took advantage of the first "slack" and set out, some in wagons, some on horseback and some on foot for more comfortable quarters. As for myself I was comfortably provided for through the kindness of Bro. Geo. Thompson, who gave me a seat in his carriage and set out on foot himself to make the journey through the fathomless mud two and a half miles to his home. Escorted by Bro. Scott and Bro. Carroll, Jr., on horseback, we reached our lodgings at 12 M., when I retired for a little rest.

At a quarter before 2 o'clock A. M. Bro. Thompson called me up and we sat down to an excellent meal which his wife had prepared, after which Bro. Thompson brought his carriage to the door, and Bro. Frank Carroll, who had volunteered his services, and myself stepped in and bidding our friends farewell we set out on our journey to Newark, a distance of twelve miles, which we must reach by six o'clock or disappoint friends who were expecting me at Zanesville. I shall not soon forget Bro. Carroll's kindness and that of the other good, earnest men and women who added so much to my comfort during my brief stay. The cause of Christ and of anti-secrecy is greatly indebted to Rev. Geo. Richey and Captain Scott for their unflinching integrity and untiring zeal in the defense of the truth. I have reason to believe that some good was done and that the Masons of Alexandria will not soon forget my visit to that village.

From Newark to this city was an hour's ride and I was ready for work in Black's Music Hall at 10 A. M. The audience was not large, but seemed interested. Bro. J. P. Lytle presided and Rev. Mr. Tulton acted as secretary. By request I spoke at two o'clock P. M. and am to speak

(Continued on ninth page.)

Pres. C. G. Finney.—Some of the reasons which induced Pres. Finney to publish his book against Freemasonry. He says: "I wish if possible to arrest the spread of this great evil. To arouse the young men who are Freemasons, to consider the inevitable consequences of such a horrible trifling with the most solemn oaths, as is constantly practiced by Freemasons. Such a course must, and does, as a matter of fact, grieve the Holy Spirit, sear the conscience and harden the heart. Again I wish to induce the young men who *are not* Freemasons 'to look before they leap,' and not be deceived and committed, as thousands have been, before they were at all aware of the true nature of the institution of Freemasonry. I with the many, have been remiss in suffering a new generation to grow up in ignorance of the character of Freemasonry as it was fully revealed to us who are now old. We have greatly erred in not handing down to the rising generation the literature on this subject with which we were made familiar forty years ago. For one I must not continue this remissness."

As a candle wasteth itself to give light unto others, even so a good Christian ought to spend his life for the benefit of others.

Correspondence.

Moot-Courts.

General Butler and a Mr. Chittenden have agreed between them to make a moot-court of the Supreme Bench of the United States, for the purpose of testing the validity of greenbacks.

As the Supreme Bench has more actual business than it can properly attend to, and as the people are abundantly capable of settling the greenback question for themselves, on constitutional grounds, we would propose that the moot-court should be made up of Mr. Thurlow Weed as chief justice, with Samuel J. Tilden on his right hand, and General Butler on his left. It is true General Butler proposes to argue the case for greenbacks; but as he is exceptionally very smart, he can act both as judge and advocate too. He would not probably find any inconvenience in so doing. He could step down occasionally from the judge's seat to annihilate the arguments of the adversary, and then return to the bench and act as a wise and considerate judge.

This court would be better than the supreme court. It would furnish more amusement and not less valuable instruction. It hardly seems a proper use to make of the supreme court to anticipate or forestall political action by trumped up cases. Besides, a moot-court composed as we have suggested, could decide other interesting cases. One of which for instance, might be this: Has not a man a right to purchase whatever he finds for sale, from the patent right to a mop-handle up to the presidency of the United States? Another might be, How far may a man contribute to the dowry of a statesman's daughter without sustaining the statesman himself? Still another might be, As Masonry deals altogether in shams, and as General Butler has taken 33 degrees of the same, would it not be well to leave the regulation of greenbacks and all other sham currency to the Grand Lodge of the United States? Civis.

A Dark Picture.

Avoca, Iowa Co., Wis.

[We hope the state of affairs represented below is not general.—Ed.]

Freemasonry and its twin, Odd-fellowism, are slowly but surely crushing out our lives. The work begins in our school districts and ends at Washington. Nearly every school board must have a ruling majority of the craft in them; nothing but a Freemason or Odd-fellow can get living wages as a school-teacher, and they get double wages. My own town of Pulaski, Iowa Co., Wis., is a shameful example of it. This village school was taught for $60 per month for the principal, with eighty scholars in his department, but for the last fifteen years there have been only Freemasons on the board and as teachers, and boy teachers at that, at a salary of $102.50 per month and an average of eleven scholars instead of eighty.

A man being $100 in debt to a Freemason, and no hopes of paying it, was employed to work on the school-house for the amount of $19, and was allowed an order of $119, payable to said Freemason, and that is only one instance in a thousand to my knowledge. I have traveled through nearly every State east of the Mississippi river, and conversed extensively on the subject, and I find by looking over tax books that Freemasons and Odd-fellows are not assessed on the average more than one-half what other men are for the same property, and this is only a drop in the bucket. We are in reality without a law to protect us in a single right; our lawyers are mostly of the same class, and our courts are entirely controlled by them. Our judges are sworn to decide and help them and it is impossible to get a jury in which is not packed a craftsman or two, enough to hang a jury, if not to decide in favor of Freemasonry. Our court clerks must all belong to the crafts, and papers are recorded in favor of craftsmen or thrown out of court by some error purposely made by the judge or clerks; so we have no redress, and it surely looks as if serfdom was before us.

In this school district is practiced the plan of substituting a subject for punishment, just as heathen princes have another child to be punished in their place when they have done wrong. Two of the most brutal punishments have occurred here lately. Small children were mutilated so they were confined to their beds with injuries that will last through life; and in both cases they were Freemasons' children that had done the mischief, and in both cases it was other men's children that suffered In both cases too Freemasons had the teacher arrested under false papers and a mock trial before a Freemason justice to cut off the injured fathers from having any redress in the courts. You city people don't feel the iron heel of bondage like country people. Nearly every little village has enough craftsmen to run affairs as they please, and travel where you will every mall village has from one to a dozen miserable quack lawyers that belong to the crafts, and they stand between the lodges and justice in every shape. No man can imagine one hundredth part of the injustice we suffer. We are a race of slaves to craftsmen.

We hear it on every side asked, "Why is there no paper published against it?" Every paper or book is muzzled on the subject, and when I received your paper here the other day all stood aghast as if a bomb-shell had exploded in their midst; and several asked me secretly how I dared have such a paper, or how you dared to publish it. I am besieged on the streets for your address every day, but our post-master is a Freemason and all the offices in the county are filled by Masons, and I believe a great many of your letters are destroyed by Masonic post-masters. I intend to be a life subscriber for your paper as soon as I get settled down and hope to be able to scatter a few thousand of your circulars and tracts every year. You ought to put a picture of a devil-fish on your tracts as the fit emblem of Masonry, nothing I know of so fitly represents it. God speed you.

Yours truly,
George Carver.

Where are the Reapers?

Harrison, Me., Mar. 5, 1879.

Editor Cynosure: — You will want to know what we are doing here in Maine. Since returning from the National Convention at Worcester, both myself and wife have been sick; but I am now able to go out again, and am anxious to be out among the people.

Our two ministers here came out against Bro. Stoddard after he was gone. The Freewill Baptist pastor made an apology to his people for allowing Bro. S. to preach in his house. He is an Odd-fellow, the other minister is a "jack." He tried to make the people believe that Bro. S. did not belong to any regular church. but made no impression by the attempt. Since then the Baptists who worshipped with him have left him and procured the services of a minister of their own, a staunch Anti-mason, one of the Morgan times.

Notwitstanding the craft called Bro. S. a liar so many times, the town meeting showed what their abuse amounted to. For two years previous the grangers, Odd-fellows and Freemasons held all the offices, with one exception, but now the people rose in their might as in the days of Deborah and Baruch and put to flight the armies of the aliens. Not a secret-lodge man had a chance for office, and their leaders gave up and went home early. If we could now have the exposition of Masonry it would complete the work and set these towns right side up. Maine is all ready for the sickle.

Isaac Jackson.

He Took in Cripples.

Canal Dover, O., Mar. 9, 1879.

Dear Brother K.—Permit me through the columns of your valuable paper to say a few words on what passed between one who was once a Master Mason and myself. I read for him your late article, "Facts for Senator Blaine," written by American. Being a staunch Republican, he took sides in favor of Blaine, and also Freemasonry, and said as far as it was spiritually concerned, for he pronounced Masonry a spiritual body, that if the fundamental principles of Masonry were strictly adhered to it would lead men to the grand lodge above. He also claimed that Masonry existed before Christ's time; that Abraham was a Mason, also John the Baptist; and if such good men as those, the forerunners of Christ, were Masons, what harm in Masonry spiritually. I also asked him why ministers of the Gospel preached Christ in the pulpit to a dying world and then at the door of the lodge rejected him? He almost flew into a white heat with rage, and he said if I kept on reading such papers as the *Cynosure* I would be an infidel before ten years. He also stated that he never became a Christian till after he had joined the Masons, and then went on to state that he was not released from the peanlty of sin for twenty years afeerward. I suppose that was when he withdrew from the lodge. I then asked him how the candidate was taken into the lodge, whether he was blindfolded and a cable-tow around his neck. To all which he answered yes. I then asked him in regard to taking in cripples and old men in dotage, which he positively denied; and then farther stated that he believed operative Masonry did not take in cripples, but speculative Masonry did, and that while he was Master he made many a cripple a Mason. Now if Masonry is such a grand and glorious institution as they (the Masons) claim it to be tha

men have to work their way to heaven through its operations, then I surely cannot understand the Scriptures, for Christ positively declares that "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." (John 10:1.) Yours for more truth and ligh.

P. ANDREAS.

OUR MAIL.

Robert Armstrong, Jersey City, N. J., writes:

"I rank the *Cynosure* among the best weeklies that I receive."

Rev. A. Musselman, Dixon, Cal., writes:

"The heathen Knights of Pythias have an installation here to-day and a ball to-night."

A. C. Bundy, Alpha, Ill., writes:

"I am heartily with you in this great cause. I hope yet to see the *Standard* hang out its colors fair and bright."

L. Landon, Kennebec, Kan., writes:

"I think the doctrines of the *Cynosure* will be popular by and by. I am glad and rejoice for what is being done in the cause. God bless you and your noble band of workers is my sincere prayer. I hope to send more names before the first of March."

A. J. Fourd, Raub, Ind., writes:

"I read the *Cynosure* through as soon as I receive it, and then give it to some neighbors who are not able to take it. It ought to be in every family in the land, that all might know something of the great sin of Masonry. I had some conversation with one of my neighbors in regard to taking the paper. He said he did not believe in secret societies. I advised him to take it that his sons might not become Masons. 'No danger of that,' he said. I think there is danger where there is ignorance of the workings of Masonry; and the more light we have on the subject the less danger."

E. Dodge, Spencer, N. Y., writes:

"The *Cynosure* seems to be the light much needed here. We are in the midst of lodge worship; a heathen and Christless religion. The three churches sanction and sustain Masonry. The Baptist minister belongs to the order, thereby wounding the cause of Christ; devoting six days to this Christless religion, and on the Sabbath pretends to preach the Gospel to those who assemble at his church."

T. B. McCormick, Princeton, Ind., writes:

"The *Cynosure* is improving all the time."

Wm. Parkis, Goodrichville, Mich. writes:

"God bless all of you who are concerned in the publication of the Cynosure, which opposes the greatest heathenism existing in the world at the present day. I lived six miles from Batavia at the time when Morgan was carried off, and Mr. Miller, the printer, was carried as far as Leroy, and was taken away from the Masons at that place. Morgan was murdered for revealing the secrets of Freemasonry, which is upheld now by about one-half of the preachers of the Gospel, and a large portion of the other half dare not say anything against it. The time was when in our town, in York State, Genesee Co., we would not vote a Freemason into the office of path-master."

Mrs. A. B. Hubbard, Philadelphia, Pa., writes:

"We are in a most lamentable condition in church and State. But, oh, if the church were only free! Here lies the saddest thing, but Satan is never content in his own domain."

Joseph McCleery, Marshalltown, Ia., writes:

"I do not see how those opposed to secret societies can live without the Cynosure. But the cause is progressing. I find the question is being discussed in almost every literary society in this part of the country. Light is breaking in."

A. E. Jenks, Cheshire, Mass., writes:

"I wish to express my grati'ude to God that he has led so many churches to take a noble stand against all secret societies. I think they are very precious in the sight of God. I hope all will follow their example. All true Christians will do so. God requires the whole heart and life. Then his service yields perfect happiness. We are willing and anxious to be used to his glory. There are some noble Daniels yet on the earth. If God is for us all is safe. I am trusting all to Christ. He leads me safely in the narrow way. It is a very precious highway. The devil cannot get in, he must still keep the broad way. I wish everybody would leave the wicked way and be lovers of Jesus. Then they would be lights in the world."

Mrs. Abiah Coe., Tiffin, O., writes:

"I left the Methodist church over twenty years ago. I could not conscientiously support a Masonic ministry. Since then my principles have been considered 'prejudice' and 'narrow-mindedness.' Masonry always represents things contrary to what they really are. I consider Masonry the most cunning snare that ever Satan laid to catch men, and enable one part of the community to impose on the rest. * * I give the money to Anti-masonry which the church would otherwise have received. When our minister is not a Mason I will give to the church."

A. J. Harrington, Nicholson, Pa., writes:

"We are to have a debate in about two weeks on the question: Resolved, That secret societies ought not to be tolerated."

Lorenzo D. Brown, Montmorenci, Ind., writes:

"The Masons are waxing bold and audacious in their efforts to support the lodge and hide their moral deformity. My soul cries out to God to break the evil power that blinds and binds the people. Why sleepest thou, O Lord? Awake to the right, and plead thine own cause, for Zion languisheth. Her watchmen here fail to declare the whole counsel of God. The people are perishing for want of knowledge, and yet if a man were to come here to lecture boldly on the subject, I fear the M. E. church would not open their house to him, unless he could get an audience by preaching once or twice without letting them know he had any Anti-masonic sentiments. He might thus prevail and get an audience for an anti-secret lecture, but not otherwise. I have not left them without witness. If a man could come and lecture (J. P. Stoddard, for instance), I will see that he is cared for. I have no money to help with, but can take him to the places where he will lecture and back again to my house and elsewhere."

J. T. Michael, Kingwood, N. J. writes Feb. 1, 1879:

"I am to lecture at Stapleton, Staten Island, in a few days. I want to do what I can for reform here in the East."

L. R. Holbrook, Cincinnati, Appanoose county, Ia., writes:

"I should be glad if any lecturer passing this way would stop with us."

Samuel McMurdy, Porterfield, Pa., writes:

"I live where I am surrounded by secret societies, but I am not afraid of them. I have Christ with me all the time. I trust in the Lord."

J. W. Cole, Philadelphia, N. Y., writes:

"There are many who read my *Cynosures* and acknowledge the necessity of extending the light on the the subject of secretism. Many seem to doubt that Masons submit to such a humiliating process as being hoodwinked, cable-towed and divested of their clothing and take those horrible oaths. Professed ministers of the Gospel and professed Christians, who are Masons, are doing more to perpetuate this institution of the devil's kingdom, than all others combined. Why, people say, do you think that ministers and good men would connect themselves with an institution as bad as the *Cynosure* represents Masonry to be? I am forced to acknowledge that neither good ministers of Christ or good men can remain in these secret conclaves and give any evidence of being what they profess. We very much need such a man as Bro. Ronayne or Bro. Stoddard to lecture in this locality, to wake up an interest on this subject, and set the people to thinking."

Wm. R. Vance, Fairfield, Mo., writes:

"That the ten thousand subscriptions will be made up, that the light of the *Cynosure* may reflect in as many homes, and thereby cause the chains and fetters of secretism to be thrown off, is my prayer."

J. Rodgers, Green Oak, Mich., writes:

"I heard an Odd-fellow say that there would be secret societies as long as there would be churches; that he wished all men were Odd fellows, for then there would be no need of courts, or prisons, or churches. He was quietly asked if all good Odd-fellows were sure of heaven. He said all who lived according to the rules of the order were sure of heaven. And further that the order did not require repentance toward God or faith in Jesus Christ as a condition of membership. He was asked how the female part of our race, and those too poor to pay for the fraud of initiation, and those too young, and those too old, or crippled to be taken into the arms of this very charitable order, were to have salvation, or have its terms pointed out to them, if churches and their ministry of love are to be counted and called needless, like prisons and halters, in the good time coming. All of which looks to me like another way, another Saviour, without a sacrifice, a fraud instead of eternal life. I must oppose anti-Christ as I love Christ and care for souls."

J. F. McKee, Delavan, Wis., writes:

"It seems to me a matter of gratulation that the principles of the Gospel are held up more and more in the *Cynosure*, as the means of conquering secretism. Thus 'overcoming evil with good,' even as Paul preached Jesus in the midst of Athenian idolatrous temples."

Wm. H. Showalter, Stribling Springs, Va., writes:

"There is a strong element of anti-secrecy in the valley of Virginia. All that is needed is a good lecturer to develop it. In making up a club for the *Cynosure* I showed a Mason one of the supplements containing the signs, grips and passwords of Masonry, Odd-fellowship, etc., and asked him if it was true. He examined it and replied: 'Every word of it is true; I wish you success in getting subscribers.' He said he had been in the lodge for the last time. A year or so ago a man in our county-seat struck his wife with his cane, and according to the evidence given in the county paper, caused her death, beyond a shadow of a doubt. He was cleared. A great many people could not understand why he was cleared. All believed him guilty, and by investigating the case he was found to be a Freemason; and also the doctor who examined him, and a majority of the jury of inquest were Freemasons."

A. Ashabranner, New Albany, Ind., writes:

"If a lecturer was sent to New Albany I think many subscribers could be obtained."

J. W. Allen, Ripon, Wis., writes:

"We want some lectures in Ripon. If I can get some more Anti-masons to help bear the expense, I will try to get Mr. Ronayne next summer when he makes his summer trip to Stevens' Point. * * Our post office was burned up last week."

Hope Davis, Dundee, Ill., writes:

"Let us arm ourselves with the sword of the Spirit which is the word of God, that we may be able to withstand spiritual wickedness in high places."

Burton Doolittle, Ouaquaga, N. Y., writes:

"It appears that most people are afraid to say or do anything against Masonry. O that the God of heaven would open their eyes and their mouths with regard to it."

Aaron Phipps, Eagle Harbor, N. Y., writes:

"I am bordering on to four score years; a helpless cripple; have to be turned in bed by a sheet, many, many times, day and night. I am in constant pain. I am down by the river waiting for the 'boatman pale.' My trust is in the living God who doeth all things well. My sympathies are with the cause you are advocating. They grow stronger as I near the borders of eternity."

A, Pontius, Sycamore, O., writes:

"If secret societies are wrong according to God's holy Word, tell us through the *Cynosure*, where we can find the Scripture for it that will give satisfaction."

They contemn the example of Christ. John 18:20.

M. A. Gault, Hazel Grove, Mo., writes:

"We have been storming the forts of intemperance and infidelity thus far, but expect ere long to turn our guns upon secretism."

Joseph Luce, Ellington, N. Y., writes:

"We are sorry the people are ignorant of the important truths advocated in your paper, and not ten thousand only, but a hundred thousand people should hear and heed the warnings before another Presidential election; that the storm that is surely gathering may be put off at least another quarter of a century. If ministers would unitedly raise the alarm many would heed the cry, and they save their own souls by crying for the truth, and for the souls of men do a great work."

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Unless we receive orders to stop the paper sooner, we continue the *Cynosure* a full month after the time expires. Those wishing their paper discontinued are requested to notify us AT THE TIME THEIR SUBSCRIPTIONS EXPIRE.

ADDRESS all letters with subscriptions or orders for books, tracts, and donations to the tract fund, to Ezra A. Cook & Co., No. 13 Wabash avenue, Chicago, Ill.

ILLUSTRATED SUPPLEMENTS.

A large number of these supplements, containing the signs, grips, pass-words etc., of Freemasonry Odd-fellowship, Knights of Pythias and the Grange, have been printed, and deserve a general circulation. They are sent post paid at two cents each, and by express (charges not paid) at 75 cents per hundred, and 1000 for $6.50.

The Christian Cynosure.

CHICAGO, THURSDAY, MARCH. 20, 1879.

THE VOTING QUESTION.—Read Dr. McClurkin's strictures on this subject. There is no denomination on earth which I would less willingly offend than the Reformed Presbyterians; but I see I am misunderstood. Dr. McClurkin thinks that my invitation to Drs. Milligan, Sloane, McAllister and Stevenson to write on the effect of the anti-polygamy decision of our Supreme Court, was equivalent to saying to the Covenanters and those gentlemen in particular, "Rise and defend yourselves;" whereas, my thought was to give interest to the paper, and get information for myself and others from those brethren. I did not and do not think the *Cynosure* is called to assail the religious convictions of any God-fearing people like the Covenanters, who will do more for their principles than almost any men I have met in my earthly life. Still the *Cynosure* was established mainly by people who believed it their duty to vote; and their convictions also must be respected. Before seeing Bro. McClurkin's letter, I asked Dr. Milligan to prepare, at his leisure, an argument on the question, and he has consented to do so. This argument will be printed without reply, and there the matter must end. I have also received a long, very long private letter from Iowa, taking the bold ground that the magistrate, being God's minister, must forcibly put a stop to all Popish, Mormon, Chinese, Masonic, and other false worships. This letter is very complimentary, and asks only a private answer which it will receive. The writer dissents from almost all other Reformed Presbyterians, and thinks I am nearly as good as the average of them, a compliment which I highly prize.

THE UNITED BRETHREN AGAIN.

We censured Bishop Weaver for an article of his, written for the Harrisburg *Itinerant*, the successor of the *United Brethren Tribune*, an organ of the secession convention of U. B. preachers which, awhile since, met at Dayton, Ohio. Our recollection is, that speakers in that convention abused the *Telescope*, denounced the rule of their church against the secret orders, and insulted the *Telescope* editors by proposing to remove the Harrisburg paper to Dayton and issue it as an opposition paper beside it. If I am mistaken in these facts, if they are not substantially the true state of the case, I would thank ex-Bishop Kumler to inform me and I will correct my memory by looking over the files.

The facts are recent and I believe I have presented them as they are. And if I am correct, that secession convention and its Harrisburg organ are seeking to rule or ruin the church of the United Brethren in Christ; to rob it of its jewels and cast its pearls to the swine of the lodge, into whom the devils who used to run the slave system seem to have entered.

Bishop Weaver replies in above a full column in the *Telescope*, in which he charges me with one ideaism and attempting to divide the Brethren church by drawing off its local churches into union with the Associated Churches of Christ, whose very name was modified by one of his associate Bishops in fidelity to his own denomination, and to avoid all appearance of forming a new denomination or sect.

My answer to Bishop Weaver is that of Elijah to Ahab: "I have not troubled Israel, but thou and thy father's house, in that ye have forsaken the commandments of the Lord and followed Baalim," or the gods of the lodge, in this thing. I believe it to be literal and fearful truth, that Bishop Weaver contemplates a possible disruption of his church, and he wishes to stand well with that wing of it which will fellowship the Freemasons. As to the Rev. Mr. Rigor, who seems to think that Congregationalists have a church "session," he may be a good man and minister for aught I know, but I am sure he is in a very bad business in running a paper which Freemasons and their abettors love. If he is not in league with the lodge, let him publish, approvingly, a few such articles as the two which follow Bishop Weaver's letter in the *Telescope* of March 12. That will settle the question, and show that I am in error, and have misunderstood the Bishop and himself. But if he (Rev. Mr. Rigor) does nothing to disturb the Masons in his (Lancaster) district; and if he has thus a silent understanding with the lodge, and is really seeking to revolutionize the Brethren church to let in the Masons; and if Bishop Weaver is aiding and abetting him in that evil work, then it is plain that they have not "renounced the hidden things of dishonesty," but are "walking in craftiness," and "handling the Word of God deceitfully," and I am right in rebuking them for it. So Paul rebuked Peter and "withstood him to the face because he was to be blamed." And I would that these brethren had grace to receive the rebuke and reform their conduct as Peter received his from his "beloved brother Paul."

My dear brethren Weaver and Rigor, publishing reviling insinuations against me is no answer to our complaints that you "help the ungodly and love them that hate the Lord." I tell you as Paul did Peter, definitely, wherein I think you are sinning, and the proofs of it. If any one will do the same by me, in love, and not in the spirit of reviling, I will thank them for it. But now, I would that you and your paper might cease to support the convention that supported the lodge at the same time reviling the *Telescope* and revolutionizing the United Brethren church.

CONGREGATIONAL CHURCH FELLOWSHIP WITH THE LODGE.

CASE OF DEACON WEST.

This venerable and much esteemed brother has been a member of a Congregational church for almost half a century (47 years); for most of that time an officer in the church at Sycamore, DeKalb county, Illinois. Last January the church voted that his "*membership be terminated without recommendation to any other.*" "*This action not implying exclusion under censure.*"

This action has at least the merit of originality, for we think another just such vote cannot be found in the records of Christendom. We refer the case to the professors of "Congregational church order" who advised my exclusion from Elgin Association, solely on the ground of "church order," while professing personally high esteem for myself. Perhaps they will be able to find Scripture or precedent for it.

THE CASE IS THIS:

When, almost half a century ago, Dea. David West came to Sycamore, Freemasonry was supposed to be dead. He gave a tenth of all his property to build a Congregational house of worship and has contributed largely of his substance ever since to benevolent objects. But his largest contribution has been a life blameless and upright, making Christianity respected wherever he has been known, and the sacred elements have derived an added holy charm by being administered by clean hands.

Sycamore is a county town and the lodge came to help inferior men to office and church members went into it. One or two good ministers were silently squeezed out of its pulpit by those lodgemen, as Dickens divorced his wife, "for incompatibility." Another came professing hostility to secret societies but denying his professions by his practice. Another still, came, more glozing, heartless and hollow than the rest. Meantime lectures were given by Professor Blanchard and others. The Arnold brothers published a reform paper in the town. The Free Methodist paper was removed there, and the lodge was turned inside out by Ronayne, its blasphemies, deism, and heathenism all exposed; all to no purpose or no purpose for good, so far as the Congregational pastor was concerned. He voted to turn me out of the Association; to take in a Freemason; to appoint a Knight Templar as deacon of his church and standing committee man in the Association, and to pass a strong Anti-masonic resolution declaring Masonry contrary to Christianity and republican government "in its nature!"

Deacon West was growing old, and seeing in such hypocrisy no augury for good, after long prayer, and personal remonstrance, wrote the following letter:

SYCAMORE, March 18, 1878.

To the Brethren and Sisters of the Congregational Church, Sycamore, Illinois:

You are doubtless aware that I have been absent from your communion service for some months past.

I have felt that I could not come without breaking the commands of the Bible recorded in Eph. 5:11. (Have no fellowship with the unfruitful works of darkness," etc.) For there are those in the church who practice Masonic rites which I believe to be condemned by the Gospel of Christ."

I think also that the position of the church does endorse Masonry, which I feel that I cannot consistently do, and I think I am not responsible for the position the church has taken in regard to the above question.

If it is said that by taking this step I break my covenant with the church, I answer that "we ought to obey God rather than man." I did not covenant with the church to do anything which was not in accordance with the commandments of the Bible. * * * I commit my cause to God and my case to you." * * * Faithfully yours,

DAVID WEST.

To this plain, Christian letter a long, weak and wordy epistle was returned, from which the following points are taken as specimens of style and as containing the practical matter.

Dea. David West,

Dear Bro.:

* * * "We understand your intent to be to offer a reason in justification of your course; and that reason is two-fold, viz., because, as you think the church endorses Masonry, and because there a Masons in the church.

"In answer we have to say concerning the first, that it does not exist. This church does not endorse Masonry, and has formerly averred its position that it does not.

"We do not indeed consent to make it a test of church fellowship, because we believe that is an extremity against Christian charity to which we have no right to carry our opinions.

"Your other reason is that there are members of the church who are Masons. There are. But that is not, in our opinion a reason to justify the extreme and serious act of schism in Christ's church.

"The above was unanimously adopted by the church, and we do hope you, dear brother, will prayerfully and carefully consider it, and come among us again and help us in God's cause.

"J. E. SOUTHWORTH, *Clerk.*"

This clerk is, we are informed, a Knight Templar who has about an hundred oaths, more or less, in his conscience, every one forbidden by Christ; who has taken the devil's communion from a human skull, and invoked a double damnation on his soul if he reveals Knight Templarism. This his pastor knows and allows!! (Read Ezek. Chap. 34.)

To this letter Deacon West replied declining to return as required, and citing Scriptural reasons for his course. He then proceeds:

"You say that the church does

not endorse Masonry. When a church can be opened for Masonic installation of officers and closed against lectures on the other side, it is an endorsement of the institution and is so regarded by the public and by Masons.

"When adhering Masons are admitted to the church without protest or question I think it is an endorsement.

"If a rumseller should claim to be a Christian and you should admit him while he continued his business, would you not be held by the public as endorsing rum selling? I think you would and that justly. So when a church fills some of its highest offices with adhering Masons that church endorses Masonry.

"I have tried for some years past to get the question before the church through the ministry, but have failed in every attempt. * * * I believe that the institution of Masonry is stained with blood which would involve me in guilt if I longer sustain a ministry or a church that can even apologize for it.

"You say in your letter that I have not charged that those Masonic brethren are not Christians. As to that I do not know. * * *

"This I know, that God has commanded us to have no fellowship with the works of darkness; and if Masonry is not a work of darkness I know not where in this world to look for it. Yours in the Gospel of Christ, DAVID WEST."

To this letter of Dea. West the church returned a long letter, running through five pages of manuscript. The points made by him are not touched, but they simply insist that he has "agreed solemnly to God and this church to walk orderly with it." They insist that Dea. West has never offered resolutions against the lodge; and the "church has never refused to hear, discuss, or pass any such." That the deacon had years before acted with the church while there were Masons in it. This letter is signed by Knight Templar J. E. Southworth, clerk.

Dea. West replied, in a brief, manly letter, that he would have asked a letter, but there was no church near with which he could at present join; and that he could no more walk with them, and adds: "I wish for peace and not for strife. And I wish to fill the few days I may remain on earth in a manner that may best promote the kingdom of Christ and the good of my fellow beings."

Then came the action of the church as cited above in these words:

"We have voted, in accordance with your request, that your membership in this church be herewith terminated without recommendation to any other; this action, however, not implying exclusion under censure. Given by vote of the First Congregational church, Sycamore, Jan. 29, 1879,

J. E. SOUTHWORTH, Clk." (K. T.)

So it seems a member of a Congregational church who wishes to cast off his church relation has only to request it and be dropped. And these are the men for church order! God is surely sending strong delusion.

—Secretary Stoddard returned to this city on Friday last from Cambridge, O., as intimated in his letter in another column. Although the Iowa brethren were urgent that he should be with them on the Sabbath he found correspondence and other business requiring his attention here for a day or two. He started for West Branch, and the Iowa, Convention on Monday morning.

—Letters from brethren McClurkin and Fulton on the Ohio work, and Bro. Hinman, adding another chapter to his uniformly interesting "New England Notes," could find no room this week. The latter was in Providence, R. I., on Thursday last. He reached that city after lecturing at Southbridge and Hudson, Mass., and Thompson, Conn. At Providence he copied the record of the Legislature, repealing Masonic charters in 1834, which will be given to our readers.

REFORM NEWS.—CONTINUED.

in the same place this seven P. M. To-morrow twice at Cambridge and may then return direct to Chicago.

J. P. STODDARD.

THE MICHIGAN STATE CONVENTION.

HUDSON, Mich., Mar. 14, 1879.

DEAR BRO. K.:—Herewith I communicate a few items from Michigan State Meeting, held February 26, 27 and 28. First we carried out our suggestions in the article calling the meeting, and secured Rev. J. P. Stoddard and Mr. E. Ronayne's labors, and each were effectual. God bless them! As usual, Bro. Stoddard had to bear *the reproach* accruing from his office as agent of the N. C. A. It wore on him some and on us, and we hope the big guns at our next annual gathering will be turned on our enemies and fire but one way. Down with lodgeism. Amen! Forgive, if its needed, the digression.

The expose by Bro. Ronayne was much better than any previous that I have attended. I know the candidate was prepared the same, but Masonry as sun-worship was demonstrated as I never saw, read nor heard of till then. O that Jehovah might be worshiped in spirit and truth by us all who there assembled to oppose and withstand the great sin! We were fortunate in procuring candidates. Three students from Spring Arbor took severally a degree.

Second. We had homes more than were occupied. Its true headquarters were at the City hotel and some rich ones preferred to stay there on expense. We were not to blame.

The last night an admission fee of ten cents was charged all over 12 years, by this means we secured $85 00, and with what the friends sent us towards expenses of meeting, when all expenses were paid, we had balance in treasury of $23 94. Our meeting closed, being the fifth annual gathering of the Michigan State Association opposed to secret societies: the first at Fentonville, the last at Adrian. But very few, if any, were at Adrian who were at the first, Pratt, Quick and Mathews excepted.

Friends of reform, stir up the gift that is in you and say where our next gathering shall be. I nominate northern Michigan. My successor will doubtless say more.

Yours, E. MATHEWS.

NEW ENGLAND NOTES.

THOMPSON, Conn, Mar. 5, '79.

DEAR BRO. K.—Woodstock is one of the largest and finest of the hill towns of Connecticut. There are five parishes in the town, each with its Congregational church, besides one Baptist and one or two M. E churches. Woodstock Hill is the central village. It is the home of H. C. Bowen of the *Independent*; has a large academy and a very fine park, the property of Mr. Bowen, who is a member of the Congregational church here.

From this town went one of the most efficient of our African missionaries, Rev. J. White, with whom I was associated in missionary work, and who has since gone to his reward. I was kindly received by the pastor, Rev. F. E. Bachelor, who invited me to preach for him Feb. 16, and on the following evening I spoke to a good audience, considering the storm, who were all in full sympathy with my work. I have met Bro. J. S. Perry of Thompson who has had considerable experience in the lecture work. In this church Sam'l D. Greene lectured more than forty years ago, and this, which up to the Morgan murder was a strong Masonic town, has always since been Anti-masonic. No adhering Mason is a member of the church and one of the deacons is a seceder.

From here I went to Worcester, Massachusetts, where I spent some days in getting acquainted with brethren and arranging plans for future work. I attended two meetings of the friends of our reform in which they considered the propriety of a city organization and resolved to hold other meetings once in two weeks. In Worcester more than in any other city of New England, there is an intelligent and earnest Anti-masonic sentiment.

My next point was Cochituate, named from the lake that supplies Boston with water. There in a Wesleyan church I spoke to a fair audience with marked attention and sympathy. Dea. I. Leadbetter, with whom I stopped, has been most faithful and successful in his work. Cochituate is a pleasant manufacturing village, not yet dishonored with a lodge.

My next point was Acton. There I spoke once in the vestry of the Congregational church and once in the Town Hall. This is a beautiful village, close to Concord, and some of those who fell at Concord and Lexington lived here. A fine granite monument perpetuates their memory. The pastor of the Congregational church expressed his sympathy and aided me in my work. Brethren Daniels and Loker with whom I stayed, are faithful laborers. Scarce a ripple of dissent was heard, and I trust a lasting impression was made.

My next point was Southbridge, Massachusetts. This is a large and growing manufacturing village of 6,000 or 7,000 inhabitants. There has been quite a discussion of Masonry here, conducted in opposition to the lodge by S. L. Morse. Prof. C. A. Blanchard lectured here some years ago. I spoke in the Town Hall to quite a large audience, but only a portion of them were either sympathetic or attentive. The pastors of the Congregational and M. E churches were present and expressed their sympathy and desire for further discussion. The pastor of the Union church also expressed his approval. This too, I understand to be the position of the Baptist pastor, while Masonry is represented by the man who preaches Universalism for the Universalist church.

From here I went to East Douglas, Massachusetts; to Thompson and Putnam, Connecticut, and back to Thompson, where I now am. I expect to lecture at Southbridge, Massachusetts, to-morrow night and here on Monday and Tuesday evenings of next week. My health is quite feeble, but I hope to hold on in my work till May. Yours in the Lord, H. H. HINMAN.

WALK UP, FRIENDS IN INDIANA.

PERU, Ind., Mar. 3, 1879.

DEAR CYNOSURE:—I don't often trouble your columns for I am not used to writing much. All I claim in any reform work is to *do* in earnest what I find to *do*, and in addition to what I have done I hereby say to the friends in Indiana that I second Dr. Champ's offer sometime ago, viz., to be one of a hundred to raise a salary for State work. *Now come on, friends!* I have recently seen Dr. Cook, our lecturer, who is always on the war path, and his income in five months above expenses is $61.75. Is this either liberal or common honesty? And yet all in this part of the State think we have a lecturer who is putting in as much hard and efficient work as any one in the field.

Now, friends put your shoulder to the wheel. Write immediately to Dr. Champ, New Lisbon, Henry Co., or to Dr. Cook, Albion, Ind. If you cannot send the full amount, $5.00, send a part; do not delay. Friends, let us think and act in this matter as we do in other important matters; it is only in this way that victory comes. See your neighbors; talk about it. Let us go to work in earnest. *Come on!*

Remember also that if any friends or lecturers come this way that my house is always open to such.

Respectfully, ISAAC CRANE.

Home Circle.

Mothers, Watch the Little Feet.

Patter, patter, all day long,
What an eager, restless throng!
Out among the birds and bees,
Out among the flowers and trees;
In among the toys and books,
Spying out the quiet nooks;
Hither, yon, and everywhere—
Who shall guide each busy pair?

Who shall curb the sports and plays,
Teach the laddies gentle ways,
Help them as with noble will
On they strive up Learning's hill?
Teach them their brave strength to share,
For the weak, the old, to care;
Lead them till, in turn they stand
Leaders in a royal band!

Who shall on the lassies wait,
Knocking at youth's morning gate!
Guide their hands to deeds of love,
Keep their hearts all wrong above;
Teach them kindly words and ways,
How to help and when to praise;
Guide them till they make of home
The brightest spot 'neath heaven's dome!

Mothers, who could wish or ask
E'er a sweeter, holier task!
Yours it is to guide youth's feet
Through life's meadows, pure and sweet;
Yours to make fair, bright and good,
Gentle, tender womanhood.
And remember, while you plan,
As the boy so is the man.

Mothers, lest their feet may stray,
Walk beside them while you may.
Sports and plays are wiser far
Under love's pure guiding star.
Books will sweeter meaning take
When they're read "For mother's sake!"
Hither, yon, and everywhere,
Mothers, watch with prayerful care.

—Selected.

Pen Illustrations from the Lord's Prayer.

"And forgive us our trespasses as we forgive those who trespass against us."

"I'll never forgive him—never!"

"Never is a hard word, John," said the sweet-faced wife of John Locke, as she looked up a moment from her sewing.

"He is a mean, dastardly coward, and upon this Holy Bible I—"

"Stop—husband! John! remember he is my brother, and by the love you bear me forbear to curse him. He has done you wrong, I allow—but, O John, he is very young and very sorry. The momentary shame you felt yesterday will hardly be wiped out with a curse. It will only injure yourself, John—oh please don't say anything dreadful!"

The sweet-faced woman prevailed—the curse that hung upon the lips of the angry man was not spoken, but he still said, "I will never forgive him—he has done me a deadly wrong."

The young man who has provoked this bitterness, humbled and repentant, sought in vain for forgiveness from him, whom, in a moment of passion, he had injured almost beyond reparation.

In his little store sat the young village merchant, one pleasant morning, contentedly reading the morning paper. A sound of hurried footsteps approached, but he took no notice until a hatless boy burst into his store, screaming at the top of his voice, "Mr. Locke, Johnny is in the river—little Johnny Locke."

To dash down the paper and spring for the street was the first impulse of the agonized father. On, on, like a maniac, he flew to the river, pallid and crazed with anguish. The first sight that met his eyes was little Johnny lying in the arms of his mother, who, with her hair hanging disheveled around her, bent wildly over her child. The boy was just saved; he breathed and, opening his eyes, smiled faintly in his mother's face, while she, with a choking voice, thanked God. Another form laid insensible, stretched near the child. From his head dark blood flowed from the ghastly wound. The man against whom John Locke had sworn eternal hatred had, at the risk of his own life, been the saviour of the child. He had struck a floating piece of driftwood as he came to the surface with the boy, and death seemed inevitable.

John Locke flung himself on the green sward and bent over the senseless form. "Save him," he cried huskily, to the doctor who had been summoned; "restore him to consciousness, if it be only for one little moment—I have something important to say to him."

"He is reviving," said the doctor.

The wounded man opened his eyes—they met the anxious glance of his brother-in-law, and he trembled forth: "Do you forgive me?"

"Yes, yes, God is witness, as I hope for mercy hereafter, I freely forgive you; in turn, I ask your forgiveness for my unchristian conduct."

A feeble pressure of the hand and a beaming smile was all his answer.

Many days the brave young man hung upon a slender thread of life, and never were more devoted friends than those who hovered over his sick-bed. But a vigorous constitution triumphed, and pale and changed he walked forth once more among the living.

"Oh! if he had died with my unkindness clouding his soul, never should I have dared to hope for mercy from my Father in heaven," said John Locke to his wife, as they sat talking over the solemn event that had threatened their lives with a life-long trouble. "Never, now that I have tasted the sweetness of forgivness, never again will I cherish revenge or unkindness toward the erring. For there is a new meaning to my soul in the words of our daily prayer, and I see that I have only been calling judgment upon myself, while I have impiously asked, "Forgive us our trespasses as *we forgive those who trespass against us*."—*Selected.*

Fear of Human Judgment.

I am just going to do something which I have clearly made up my mind to do, and some friend passing by catches sight of me, handling with the tools all in my hands, and in a mere momentary impulse he cries out, "What a fool you are to do that!" and so passes on and has forgotten me and my plan in a moment. And yet it is just that sort of a taunt, or the fear of it, which has blighted many a sweet and healthful impulse in the bud. It is good for us often to know how superficial, how lightly made, how soon forgotten are the judgments of our brethren which sound so solemn and which tyrannize over us so. Such a feeling sets us free and makes us independent. Be sure that you may feel that about any crude criticism that is hampering you, and may cast it aside, and forget it and go your way. The man who made it has probably forgotten it long ago.—*Phillips Brooks.*

All About a Brick.

A correspondent of the *Evening Post* gives the following account of a personal experience:

"One bright morning in the month of November, some years ago, I was preparing to go down town, when the servant informed me that a man was waiting at the front door to see me. 'Tell him I'll be down in a moment,' said I. On going to the door a man of tall stature and robust appearance, calling me by name, requested assistance, saying that he had a large family, a wife in delicate health, and no means to procure food for them.

'You appear to be strong and healthy, why don't you work?' asked I.

'Simply, sir, for the reason that I cannot procure work.'

Not having any work to give him I thought I would test the sincerity of his intentions, so I said,

'If I give you work what pay do you want?'

'Anything, sir, you choose to give me, so long as I can obtain means for my suffering family.'

'Very well,' said I, 'I will give you twenty-five cents an hour if you will carry a brick on your arm around the block for five hours without stopping.'

'Thank you, sir; I will do it.'

After hunting awhile I found a brick, placed it on the man's arm, started him on his walk, then went down town to my business.

Not having the least faith in the man's promise, I thought but little more of it, yet as I knew I should be back within the five hours I determined to see if he performed his work. My business kept me away rather later than I expected, so I had to forego my usual walk home, and took a Fourth avenue car to be back within the five hours.

As I approached the corner of the street where I reside I found a great crowd of persons gathered—two fire engines, a hose cart and a hook and ladder truck. Upon inquiring where the fire was I was informed that it was a false alarm, and that what brought the people together and occasioned the agitation was the spectacle of a tall man carrying a brick on his arm around the block for nearly five hours. The neighbors were looking at him from the windows and doors as he passed along; some thought he was crazy, but when spoken to his answer was: 'Don't stop me; its all right.' As he interfered with no one he was allowed to walk on undisturbed.

'Where is the man now?' I asked.

'There you can see him at the other end of the block, walking with his head down,' was the answer.

He was just about turning the corner, and I waited till he had performed his circuit, then taking him quietly by the arm, I marched him to my house, followed by a crowd of boys. In the meantime the firemen, engines and hose cart rattled off. The man was thoroughly tired out when I took him into my hall and seated him on a chair while my servant went for a little wine and something to eat. I paid him forthwith a dollar and a half. He informed me that while making one of his rounds a lady came out of a house and inquired why he was carrying that brick, and on his giving her the reason he received a dollar. The object soon became known, for as he passed the houses small sums were given to him by different persons and he was well satisfied with his day's work. 'But,' said he, 'what shall I do to-morrow?'

'Why,' I replied, 'go early in the morning to the houses from which you received the money and ask for work, and no doubt you will find some one who will put you in the way of getting it; then report to me.'

The following afternoon he informed me that he had been sent to a German, who kept a pork establishment on Third avenue, and who wanted a clerk to keep his books. He was to get five dollars a week if his work proved satisfactory, and his duties began on the following day. Before leaving he asked me for the brick which had brought him such good luck and I gave it to him. Within the year I ascertained that the man had been transferred to a larger establishment of the same kind, with a salary of one thousand dollars.

Three or four years after this I was riding in a street car when a well dressed man accosted me with a smile and asked me if I knew him. Seeing me hesitate he said: 'Don't you recollect the man who carried the brick?'

He then informed me that he was doing a prosperous business on his own account, and had laid up money and expected soon to build himself a house up town.

'What became of the brick?' I inquired.

'That brick, sir, has always occupied a place on our mantlepiece, and we value it as the most precious of our little possessions. It has made our fortune.'"

As arrows are at the commandment of the owner to be used, even so children are at the commandment of godly parents.

Childrens' Corner.

What a Child May do.

A little child am I indeed,
And little do I know;
Much help and care I yet shall need
That I may wiser grow;
If I would ever hope to do
Things great and good, and useful to

But even now I ought to try
To do what good I may;
God never meant that such as I
Should only live to play,
And talk and laugh and eat and drink,
And sleep and wake, and never think.

One gentle word that I may speak,
Or one kind, loving deed,
May, though a trifle, poor and weak,
Prove like a tiny seed;
And who can tell what good may spring
From such a tiny little thing?

Then let me try each day and hour
To act upon this plan:
What little good is in my power
To do it while I can.
If to be useful thus I try
I may do do better by and by.

—Selected.

The Fisherman's Daughters.

CHAPTER II. (*Continued*)

In the next week following the sad one of the wreck I told you of, was father's and mother's wedding day—a day which, Sam said, "was always a right jolly one for us young uns." At present I had only a very misty recollection of that of the last year; but what I did remember, together with Sam's and Tom's joyous accounts and expectations, would have made me look forward to this with perfect delight, had not the thought that poor Elsie would be lying up stairs ill, and unable to take part in our pleasures, continually rested on my mind, and often made me quite unhappy, instead of glad. But at six years of age sad thoughts do not last very long, and when the shadow passed I was bright and gay enough again. Father was the most quiet about it; but he too looked very happy, for all that, as the evening before, he stood outside the door, watching our handiwork.

We were all as busy as bees just then—by all, I mean our three young selves, Sam and Tom and I, and two lads, the sons of a neighbor, who lived in a neat little cottage on the other side of the hill, lying 'twixt us and the sea. Jim and Harry Jones were nearly the same ages as Sam and Tom, and good steady boys, father said they were.

Well, we were very busy; for we were making a large garland, which was to be hung up over the front of the porch. It was of all sorts of flowers and different colored leaves, particularly those we thought expressive of happiness, love, union, peace, contentment, or any other amiable virtue. These were cleverly bound together so as to form the words "Wedding-day," which we thought a very bright idea, as also a very beautiful piece of work. But the masterpiece of all were the two names of father and mother, "Martha and Thomas,' joined together, and made of a variety of rather small sea-shells we had been collecting for the purpose during the whole past month.

Every now and then mother came to the door and put her arm through father's, and stood a minute or two, and smiled upon us, and then looked up into his face to see what he thought of it all; and that would make me sad, for just then she was so like Elsie. Poor Elsie!—only now she was pale, very pale, and mother had a red color in her cheeks and was fat and round, and Elsie was so thin now; and mother looked always bright and merry (excepting when we were talking of Elsie, and then the sunshine went out of her face), but Elsie had a patient, mournful look in her eyes, that sometimes made me sad to see there.

CHAPTER III.

Well, the next day came. "Just the bright, warm, sunshiny day it ought to be," Sam said. The first thing we did—after Elsie and I had prayed together—was to run to the top of the hill before us—this was at five o'clock in the morning—brothers and I and the Jones lads, and set fire to a heap of dry sticks and furze, that blazed up finely, and must have made, we thought, a grand appearance; and while it was burning—which it took about ten minutes to do—we set up three loud cheers, one for father, one for mother, and another for their wedding-day; this last being Jim's idea, and greatly delighted we were with it.

The garland was up, and gave us all unbounded satisfaction. Moreover, the whole of the large old hall, which was a very spacious one, and the kitchen, were decked with flowers and shells of every sort we could procure. At breakfast, father said he also meant to put up something against the wall opposite the porch, which he begged we would all keep in mind to look at, every time we came into the house.

Very curious were we as to what it could possibly be, not having seen him preparing anything; and when he went into the hall we followed very closely; Sam perching me on his shoulders, that I might, he said, have a good view. Presently father came forward, holding a bright red board of about a foot square, which he hung up by a bit of faded pink ribbon (I knew it had been Elsie's) on a nail, between some leaves and flowers. We all looked eagerly, and on the board was written in such large, clear, round, white letters, that even I could read it easily:

"Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." And also—

"Godliness is profitable unto all things; having promise of the life that now is, and of that which is to come."

"Now, my lads," said father, "and thee too, my little maiden, (laying his hand on my arm), mind ye think of these words as ye come in and as ye go out; and don't do anything, no matter how innocent it may be, in excess; for it's just that which makes many a day of pleasuring a day of sorrow to most people. If thee wants to be really happy, keep God's laws closely, on thy right hand and on thy left; for mind thee as sure as ever thee steps aside from 'em, so sure will happiness and peace step aside from thee—mind that; every step t'other way from the right, will part thee farther and farther, and the day beginning with sunshine and joy will end in clouds (if not storms) and sorrow."

No one could fail to see the red board as they came in at the door that day; and of course all read the texts: and as it was well known father was a truly Christian man, everybody respected him and his principles; and accepting the good advice contained in the white letters, and guided thereby to be temperate, all passed, as they declared, and indeed as they truly seemed to do, a very pleasant day. But to return.

Struggling down from Sam's shoulder, I begged father to let me carry up the board to show to Elsie.

"Ay—to be sure thee shalt," he said, putting it into my hands, "run away little lass, run away."

Elsie was so pleased with it, she put it before her and bent over it, her pale face looking so sweet and earnest, and her eyes became full of tears, and she murmured, "Just like dear father! he is always so good, Gatty; do you know, I like this better than all the rest." (We had shown her the garland, and other things besides, and a long board covered with soft green moss, across the middle of which we had written in large letters of bright flowers, "Welcome," and which was placed just over the kitchen door, for everybody to see as they came into the hall.) "Yes," she went on, "the others were beautiful, and so nice, and kind, but this is so good." And again she bent over it; but the tears in her eyes prevented her seeing, and just as she put up her hand to brush them away, two fell upon the board, and as the paint was not quite dry, it caught them and they stuck there—not doing any harm to the letters, but as I tried to dry them marking the spot where they lay; one fell on the word "all," and the other on "promise."

Elsie did not see it, and I didn't like to say anything, for fear of vexing her.

When I carried it back to father I asked him to paint the two words over again, telling him how it had happened.

He did not speak for a minute, as he gazed at it and hung the board in its place on the wall. Then when he turned round, I could see his eyes were red, and his voice shook a little as he only said, "No, let them bide." And there they are still, the two tear-stains.

After breakfast, and the things were put away, I ran up-stairs to Elsie to read my Bible and say my hymn—she had taught me a great many since her illness. I was very restless and inattentive, I am sorry to say; Elsie did not keep me long.

"I will not stay thee, Gatty my bairn, for I see thy young spirit is pining to be fleeing about to-day," she said in such a mournful voice, that I was quiet and sorry at once. "I do not wish to cloud thy mirth, little one," she went on, "but yet—oh! bear in mind sometimes to-day, that we know not what an hour may bring forth—one short year back I was as lightsome and gay, and alas! as unthinking of any grief coming upon me or others, as thou art now; and in four weeks after—I lay here, as you know."

Throughout the day Elsie's words—and yet more her white, sad face—kept following me everywhere. I was too blithesome to be unhappy because of it, but it acted upon my feelings something like sweet, doleful, far off music, and made me often—yes, very often I am glad to say—rush up into poor Elsie's quiet room during the day, to kiss her, and see how she was, and if I could do anything to comfort or please her.

Everybody seemed to have thought of her, for they all brought her little presents of some sort—at least each family did.

Two farmers' wives who came with their husbands and children from a good distance off, brought a number of nice things, mostly for Elsie, but some for mother also. Others brought her—one a bunch of flowers, another three or four fresh eggs, and another some ripe fruit from their little garden—all and each according to their means And with these pleasant things, so pleasant, as Elsie said, "because of the rich, kind feeling with which their taste and sight seemed full,"—I joyfully ran up to her room as fast as they came, and spread them out on a table, for her to look at and admire.

Once, while every person was out in the valley watching the boys running in a sack, and who should win, I grew tired of looking on, or felt anxious about Elsie, or something or other, and ran to pay her one of my hasty visits; and who should I find sitting there with her but father and Harry Jones. I had often thought how sorry Harry always seemed for Elsie, and he was ever bringing her little presents of different kinds, and asking me how she was, and if she was happy, and wanted anything he could get her; and now he was sitting on a chair beside her bed, and his round, rosy, good-tempered face, that always before looked so merry was now so grave and even sad. He was reading to her out of such a nice, pretty-looking book, that I afterward knew that he had bought her with money he got by working for people at odd times, when his father did not want him out fishing. It was a book he knew Elsie would be pleased with; it was all about the Bible, and prayers, and the holy things she loved so dearly, and made me love too.

But father would not let him stay long, for fear of wearying Elsie, and himself too, he said. However, I don't think the last likely, he looked so greatly vexed to be obliged to go away; and when I went down and out, I found him standing at the door, and not seeming to heed a bit all the fun going on; and he came close to me and said, his face becoming red the while as Mrs. Busk's scarlet petticoat (that was one of the farm ladies), "Tell Elsie I care not for anything, now she's so ill, and can't be with us—do ye mind, lassie?"

"Yes," I said, "I did mind, and would run back and tell her then," —which I did.

Elsie was reading her new book as I came in and gave her my message. She glanced up at me as I spoke, and then down again, but she didn't say anything at first, till I asked her "What I was to tell Harry who was looking so unhappy?"

After a little while she said, "Poor Harry! it was very kind of him to be unhappy about her;" and I was to say to him this: "He must always try to remember that she was in the hands of that God who would be sure to work everything together for her good, if she trusted in him, —which she hoped she did in heart and soul!"

So I ran and told him, as well as I could, word for word of Elsie's answer; and I also told him that she called him "poor Harry," and said, "it was very kind of him to be sorry for her." And he looked pleased and vexed both, which I couldn't understand, and he said, "So kind of me! where be the kindness, I wonder?"

[TO BE CONTINUED.]

Puzzle Corner.

Answer to enigma of March 6th. "Come unto me all ye that labor and are heavy laden and I will give you rest."

As the devil is the father of lies so lying is an evident token of his children.

Sabbath School.

Instead of notes, etc., on the review lesson which occurs March 30th, we republish for our Sabbath school teachers on the third page an able and suggestive review of the book of Job, from which the first lessons of next quarter are taken. No teacher should fail to read it carefully through. It will answer well the place of a sermon to be read in congregations without a preacher.

The lessons for the past quarter are herewith given together with review plans from the "Scholar's Handbook."

LESSON XIII.—March 30, 1879.—REVIEW.

GOLDEN TEXT.—"Serve the Lord with gladness."—Ps. 100: 2.

CENTRAL TRUTH.—The Lord's service is a happy service.

DAILY HOME READINGS.

M. The Temple, Les. 1-2..Ez. 3: 1-18; 6: 14-23.
T. Nehemiah's Mission, Les. 3-4..Neh. 2: 1-8; 4: 7-8
W. The Law and the Sabbath, Les. 5-6..Neh 8: 1-8; 13: 15-22.
T. The Righteous and the Wicked, Les. 7-8..Ps. 1: 1-6; 2: 1-12.
F. Prayer and Praise, Les. 9-10..Ps. 51: 1-13; 32: 1-11.
S. Delight in God's House, Les. 11..Ps 84: 1-12.
S. The All-seeing God, Les. 12..Ps. 139: 1-13.

PLANS FOR A REVIEW.

One difficulty in the way of a successful review is removed when a good plan adapted to teacher and scholar has been found. The past twelve lessons may be reviewed in a number of different ways, as: (1.) Building the Temple; (2.) Worshiping in the Temple; or, (1.) The restoration of the people, lessons 1-6; (2.) The people praising God, lessons 7-12; or again, grouping the lessons into three divisions: (1.) The work of the Lord, lessons 1-4; (2.) The way of the Lord, lessons 5-8; (3.) The worship of the Lord, lessons 9-12. Or, fourthly, there are four lessons on the re-building of the Temple and city; four in respect to the laws of God; and four in regard to the power and grace of God. Or, fifthly, the review may be conducted without regard to a division by lessons, as: (1.) The prophets; (2.) The persons; (3.) The places; (4.) The nations; (5.) The facts of the lessons.

Western College, Iowa.

This institution is the only one in the Northwest controlled by the church of the United Brethren in Christ in the interests of higher Christian education. Wisdom, energy and patience are all needed upon the part of the founders and friends of so worthy an enterprise. From a human standpoint self-denials and sacrifices must be borne. Should that be called a sacrifice which qualifies for the real work of life? If self-denials counteract the bad tendencies of human nature should not every man's will yield to the dictates of wisdom? Our fathers gave us the Gospel and its institutions. A Christian education is Gospel fruit. Shall our children inherit only lands and money? What is the best legacy to posterity? Is it benevolent example and soul culture? For the purposes of such example and culture this worthy college will appreciate donations of lands, notes and money in large quantities. We will be thankful also for small sums of those less able to pay. To encourage our dear friends it is pleasant to say that the writer has lately received $5,000 in notes. He expects also to receive notes and money soon from good friends favorably considering how they can best use the Lord's money intrusted to them as stewards. Kind friends, send to me soon money or notes. Spring term commences March 26th.

M. S. Drury, Treasurer,
Western College, Iowa.

—The United States Grand Lodge of the Independent Order of Free Sons of Israel, a Jewish secret society, convened in Odd-fellows' Temple, Rochester, N. Y., Sabbath, Feb. 23rd. Eighty-six representatives were present. This body meets once in three years and represents its main business to be the insurance of its members. This society held a fair in this city which was continued regardless of any Sabbath, Jewish or Christian, and ended with a dance on Sabbath, March 9th.

—The Springvale, Wisconsin, Anti-secret Association is a live society. Several young men connected with it have been drilling to present the three Masonic degrees in public and have attained a degree of proficiency which warrants this step. They are now ready to present Masonry according to the latest forms before any audience and we hope to hear that their skill is to be put to good use in Columbia and adjoining counties.

—The Chicago Christian Ass'n held its regular monthly meeting at No. 221 West Madison street, Tuesday evening, March 11th. The meeting was opened with prayer by C. R. Hagerty and reading the Scriptures by the President. The number present was small. Interesting reports were made by the Secretary, Treasurer and Superintendent of the Reading Room. A conversation on the religious character of Freemasonry was then introduced by Thos. Hodge, President of the Association. He showed from Masonic works that Freemasonry was not the handmaid of Christianity. It was a rival, having a counterfeit atonement, a salvation, a resurrection. Ezra A. Cook followed. He showed the insidious manner in which Masonry works to undermine and destroy Christian morality; ever putting Christianity in comparison with itself, at a discount; calling the omissions of Christ's name from passages quoted in its ritual slight but necessary modifications; boasting itself a descendant of paganism. Mr. Hodge closed the conversation, speaking of Masonry as idolatrous; that Masons in this country were like the people of old who feared the Lord and served graven images. To counteract the tendency to idolatry the Bible was full of warnings from Genesis to Revelations. After attending to some business the hymn

"Hallelujah! He is risen,"

was read and the meeting adjourned after prayer, to re-assemble April 8th.

Religious Intelligence.

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational church, Hamilton, Miss., August 25th, 1878.

Pleasant Ridge Congregational church, Sanford Co., Ala., September, 1878.

New Hope Methodist church, Lowndes Co., Miss., October, 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

First Congregational Church, Leland, Mich.

—J. V. Farwell of this city has given 200 of the chairs used in the great Moody Tabernacle to Wheaton College.

—Messrs. Pentecost and Stebbins, after a short visit east, have resumed their work in Chicago, which will now be carried on with the churches on the North Side. On Sabbath evening Mr. Pentecost preached to one of the largest congregations ever gathered in that part of city in Grace M. E. church.

—Bro. A. A. Wolf of Duncan, Stark county, Ill., writes that a revival work in that place has been continued now some eight or nine weeks with the joyful result of twenty conversions.

—Elder J. F. Browne, State lecturer for Illinois was engaged during February in revival work with a new church in the town of Ustick, Whiteside county. In his monthly report he says of this good work:

"The church of Christ of Ustick, Ill., was first formally organized Jan. 28, 1879; is opposed to worldliness, sectarianism and the lodge; to any compromise with the 'god of this world;' contends for Christ and the faith which was once delivered to the saints; and knows no creed but the Bible and no name but Christian. Charles C. Knight is the elder. During the month I have been engaged with this church in revival work and in the face of the bitter opposition of Masons and Pharisaical professors who got up a rival meeting and shut us out of the union church in this locality where we had a right to worship. God has greatly blessed us and strengthened us in grace and numbers. To him be all the glory!"

REFORMED PRESBYTERIAN.

—Rev. N. R. Johnston, the efficient missionary among the Chinese in California, suggests a plan to the friends of missions to increase the efficiency of the work. He writes in *Our Banner:*

"Judging from his Word and providence I think it is the will of him who said, 'Go, teach all nations,' that the Reformed Presbyterian church would educate two or more Chinese students, and prepare them to be Covenanter missionaries in China; and also that it is the duty of the church to give us an educated native helper. We need one who is intellectual, educated and pious; we need one who knows the facts of Christianity, is familiar with its fundamental doctrines, and intelligently attached to the distinctive doctrines and practices of the Reformed Presbyterian church. Such a helper cannot be had now. Our hope is in the education of one or two of our recently baptized converts. Of these Ju Guy is the most promising. He is young, prepossessing, intellectual, amiable, and truly pious. His father, in China, has heard of his conversion to Christianity and wishes him to return home. The son wishes to remain here that he may enjoy the advantages of the ordinances of Christian fellowship. He is willing to forsake father and mother and all for Christ's sake and the gospel's; but he cannot be retained here nor educated without means."

The plan is to raise $300 in ten shares of $30 each for the annual support of a student; churches, Sabbath-schools, etc., are invited to engage in the work and raise $600 if possible.

UNITED BRETHREN IN CHRIST.

—Having published a letter in regard to the U. B. society in Chambersburg, Pa., a brother wishes to give a brief extract from the church history to show that the principles there maintained are identical with those of the fathers:

"No minister in the church as far as the author is informed has fallen into the prevalent practice of reading his sermons, and the practice would not be tolerated in any congregation. United Brethren ministers are generally well informed men called from the field or workshop. They are good extemporaneous speakers — successful evangelists. Choirs have not been established in any congregation, and the General Conference of 1861 without a dissenting vote adopted a resolution prohibiting their introduction. Organs or other instruments of music would not be tolerated in the public worship of God. In their assemblies the men and women usually sit apart, and all join in singing. At the close of this General Conference, 1861, one of the Bishops said, 'The fact has been developed here that on all important questions this church is a unit.' "—*U. B. Church History, Vol. 2, p. 422.*

The above was the practice of the church for near one hundred years, but how is it now? Is it not to some extent like the man's jack-knife that had worn out three blades and two handles, but he thought it was still the same old jack-knife his grand-father had owned? Who then that has moral honesty would blame those that fear God, for inquiring for the old paths and who seek to walk therein. (Jer. 6: 16.) JOHN FELTERHOFF.

—Rev. J. W. Hott, editor of the *Telescope*, has three brothers, who are, with himself members of the Virginia Conference. Of its late session he writes to his paper: "The conference was decided in its expression in respect to the law of the church on secret societies. In one or two places, where the most difficulty has been in the past, a kind but faithful regard to the law has been followed with prosperity and peace; and God is prospering the work, and the church sustains the highest respect. A vote taken in the conference showed thirty-three to nine in favor of the law; and those voting in the negative did so with the explanations which expressed their indorsement of the opposition of the church to secret societies."

—The last *Telescope* publishes reports from a large number of churches in which there have been recently 481 conversions and 680 additions to membership.

—Last Sabbath new churches were dedicated to the worship of

God—in Montezuma, O., and Pipestone, Mich., Revs. E. Counsellor and G. Sickafoose were expected to officiate respectively.

—Bishop Wright is to preside at the dedication of the first U. B. church in the Arkansas Valley, erected near Sedgwick City, Kansas, on the last Sabbath of the month.

—Rev. H. J. Becker, presiding elder at Sacramento, Cal., and editor of the *Pacific Telescope*, proposes to the membership in California that if they will extend the circulation of that paper he will pay proportionally to liquidate the debt now resting on the Sacramento church until it is removed.

BAPTIST.

—Rev. W. W. Ames of Menomonie, Wis., stopped in the *Cynosure* office on his way to Texas last Thursday. He intends to spend the winter with his son in Donley county, in the northern extension of the State, hoping to fully recover from a catarrhal difficulty of long standing. Mrs. Ames remains in Menomonie. A full statement of the persecutions he has endured, and especially the last attack of the lodge through the courts is nearly completed and will soon be given to the public.

—Elder Barlow is fulfilling every expectation of the friends in Menomonie. His ability as a speaker has given him immediate and great influence among all classes. At the regular temperance meeting in Lammer Hall on Monday evening, the 10th inst., he delivered an eloquent and instructive address. The Menomonie *News* has given him a department and no limitations, except that he must fight his own battles. The first article is a fine poem on the text, "The fool hath said in his heart There is no God," well calculated to reach a considerable class of readers in Menomonie.

—Rev. Justin D. Fulton, to whose difficulties with the Baptist Ministers' Conference in New York we have heretofore alluded, was about a fortnight ago formally expelled from that body. The committee to whom at the previous meeting Dr. Fulton's apology was referred wrote to him asking that he would substitute for that apology another which would be more satisfactory to the brethren. This he refused to do and the committee thereupon unanimously recommended his continued suspension. After protracted debate a motion for expulsion was adopted by a vote of twenty-three to eleven.

—At a regular covenant and business meeting of the Spring Creek Baptist church, Iowa, March 8th, 1879, the pulpit committee submitted the following report:

"We have received letters of inquiry from two ministers. These letters have not, as yet, been answered by your committee because we believe the attempted assassination of your pastor at the Spring Creek union meeting-house Feb. 9, 1879, has materially changed the duty of this church to its pastor. In the opinion of your committee for the church to willingly allow the pastoral relation to be severed at the close of the present month, would be for it to consent that it may be as Bro. Austin's enemies desire, and therefore virtually to turn him out to be stoned to death. Therefore, your committee earnestly recommend the church to reconsider the vote by which Bro. Austin's resignation was accepted, and to invite him to withdraw it and to remain with us during the entire year 1879, as pastor at the same salary he is now receiving."

The vote was reconsidered, the resignation withdrawn, and Elder Austin consented to remain as requested.

—Bro. Wm. Fenton of St. Paul, Minn., is announced to lecture in the German Baptist church of that city on Tuesday evening next.

CONGREGATIONAL.

—Rev. W. I. Phillips, of College Springs, Iowa, called at this office on his way to Oak Park, Ill., last week.

—The late Dea. Asa Otis, of Norwich, Conn., left nearly $750,000 in bequests, making the American Board of Commissioners residuary legatee. Amherst College and Yale Theological Seminary received $25,000 each.

MISSIONARY.

—Writing on a call to foreign missions, Dr. Leonard Bacon holds that if a man should present himself to a vacant church and say, "I have been considering the question and I find myself divinely called to be pastor of this church," he would not get a hearing, and yet for foreign missions men have to announce themselves, as called to the work. He wants to know why foreign missionaries should not be called in the same way in which a wise church selects and calls a pastor.—*Baptist Weekly.*

News of the Week.

—Elihu Burritt, the "Learned Blacksmith," died at his home in New Brittain, Conn., on the 6th inst.

—There is a great struggle for the Speakership of the next House between Randall of Pennsylvania, the last incumbent, and Blackburn of Kentucky. The latter is supported by nearly the entire Southern element.

—At the Brinley library sale in New York, on Tuesday, the first edition of Eliot's Indian version of the New Testament sold for $700. Bishop White Kennett's copy of the first edition of Eliot's Indian Bible, published at Cambridge in 1663, sold for $1,000. The Petit copy of the same work brought $550.

—Last Friday seven murderers were executed in different parts of the country: one each at Concord, N. H.; Lowell, Mass.; and Windsor, Vt.; two at Portland, Oregon; a Spaniard at Pueblo, Col., and a Chinaman at Maryville, Cal.

—Robert Smalls, the much persecuted colored Congressman from South Carolina, has recently, in a quiet way, done an act which would make a white man conspicuous, but in his case it seems to have been entirely overlooked. He was a slave before the war, and had a kind master, who was financially ruined during the rebellion, and died in poverty some years ago. Smalls recently learned that his daughter had become widowed, and was herself in a distressing condition. In the most delicate manner he arranged that she should be provided with the necessaries of life, and sent her son, a boy of 16, an appointment as cadet at the naval academy.

—The largest sum of money that was ever paid to any one man from the United States treasury in a single payment was given to Captain Eads. The amount was $750,000, which was appropriated in the river and harbor bill, to enable him to complete his jetties at the mouth of the Missiisippi river.

—In a single day last week over three thousand settlers for Kansas passed through Kansas City. There is every prospect for an immense emigration to all the Western States during this spring.

—Over 1,000 guests were invited on the evening of the 10th inst., by Cyrus W. Field, to celebrate the silver wedding of the inception of the enterprise by which Europe and America were linked by the Atlantic cable. His house in Gramercy Park, New York, was thronged with the prominent men of the country.

—According to the accounts from Sofia preparations for another insurrection in Macedonia are in active progress. The leaders are the Bishops of Sofia and Ochrida, the Russian Chief of Police of Widin, the Bulgarian bandits Storke and Petko, two Austrain deserters, two Bulgagarian civil functionaries, and an Englishman named Cooper, who served with General Tchernaieff in Servia. The Turkish government is perfectly aware of what is going on, and is taking measures on the frontier accordingly.

—Dispatches dated March 10th stated that two of the three dams protecting Szegedin, a large city in central Hungary, from the overflow of the Theiss river, burst. Five thousand men are working on the remaining one. If this bursts 70,000 people will be made homeless. Many villages are already swept away Szegedin is in a marsh on both banks of the Theiss river. Later everything gave way, and nearly the whole city crumbled into the flood. The dispatches of the 14th state: The government commissioner at Szegedin reports that he was rowed through the submerged streets, and found three-quarters of the town in ruins. He thinks if the water remains a few days longer scarcely 200 houses will be left standing. The Burgomaster estimates that several thousand persons have been drowned. He attributes the disaster to the indolence of the inhabitants, and to the fact that the government commissioners concentrated all their efforts on strengthening the dams, and did not prepare means of saving life in the event of the contingency of the breaking of the dams.

—The Lord Mayor of London, at the request of the Austrian Ambassador, has opened a subscription for the relief of Szegedin. A correspondent at Szegedin telegraphed Thursday that thousands of people were starving. A correspondent passed in one of the relief boats 400 persons who had taken refuge in a church. The boat was unable to afford them any help. There were hardly any serviceable boats available. In a school-house 1,500 people had taken refuge, and were without food. A large number of boats which were proceeding to the aid of the submerged city had been stopped by the storm, which had cut off communication by river.

—The *Pall Mall Gazette* says that a private letter from a high Indian official states that the people of Cashmere are dying of famine like flies, and at the present rate of mortality the province will be nearly depopulated by the end of the year.

Home and Farm.

SPRING WORK.

[From the American Agriculturist.]

Take Care of the Health.—As the snow and ice disappear, much rubbish that has collected during the winter will be uncovered. Those who live in the country are too careless about matters affecting the health. Foul surface water frequently flows into the well. Cesspools and barnyards overflow and saturate the ground, which gives off dangerous vapors under the influence of the sun's warmth. Fevers of various kinds and other diseases attack old and young. To clean until all danger is removed should be the first work of spring. The cellar under the house must not be overlooked.

Keep the Feet Dry.—A farmer should be provided with waterproof boots and overcoat, in which to work about drains, ditches, and wet barn-yards.

Hired Men.—Every farmer must decide for himself if it is better for him to hire help and cultivate more land, or cultivate less land and do without help. But it is cheaper to pay for help than to let work get behindhand, or to leave necessary work undone. The best help is the cheapest. A married laborer is as a rule the steadiest. Besides he need not be boarded in the house, to the serious inconvenience of the family, and the destruction of domestic privacy. Farmers who hire constant help, should provide a dwelling for the men, where they may be boarded by one of themselves. Farm laborers should be paid every week or every month; these short settlements prevent mistakes and disputes. Cash purchases more than credit

Drains must be examined, lest they become choked and water remain upon the crops. Stagnant water is injurious not only to all vegetation, but to stubble land, but much benefit may be gained by turning the spring wash from roads on to meadows or pastures, and causing it to spread as much as possible.

Top dressing meadows or fall grain, will be found useful. Spread the manure evenly upon the snow, if any remains, and go over with a brush harrow as soon as the ground is dry enough.

Grass and Clover Seed may be sown upon the last snow with great ease and regularity. Each strip may be sown exactly, without missing or overlapping, as the seed can be readily seen upon the surface. The seed will not be injured, as it will not vegetate until the ground becomes warm.

Fodder Crops.—A good supply of green fodder never comes amiss. Cows at pasture will always eat a meal of fresh-cut green fodder, and it helps the milk-pail. An acre or two of fall-plowed ground should be liberally top-dressed with manure, and sown early with oats and peas, or barley and vetches. The ground must be made rich; 2½ bushels of oats or barley, and 1½ of peas or vetches, should be sown.

Early Pasturing is a mistake. The stock is made dissatisfied, and lose their appetite for dry food. Trampling is very injurious to the soft soil, which does not recover from it for several years. The injury to the grass is serious. Wait until the ground is dry and there is a full bite upon the pastures. Never pasture a meadow in the spring.

Plowing.—In plowing, one may "make more haste" but get "less speed." Now plow should be put into ground that is wet, or when the soil sticks to a bright steel mold-board. If water is seen in the furrow, plowing should be stopped, although the suface may seem dry. The nearing the plowing and seeding can be brought together, the better will it be for the crop. It will be better to run two plows by and by, than begin too soon. There is plenty of work to do before one begins to plow.

Implements.—All farm implements, carts, and wagons, should be carefully overhauled. Look to the bolts and nuts especially. Use the lock nut bolt, which cannot get loose, upon all implements, machines and vehicles. Clean and oil all bearings and gearings of machinery, with the best sperm oil. Common kerosene oil and a bunch of cotton rags is the best means for removing gum and dirt. A few drops of kerosene put on a rusty nut or screw, will often loosen it. A hot iron held for a few moments to a tight nut, will loosen it by expanding it. Castor oil is the best lubricator for wagons and carriages. Use crude petroleum instead of paint, upon all tools, plows, harrows, etc., and soak the wood with it until it will take up no more. It is cheap and need not be spared. Oily rags will take fire spontaneously in warm weather, and should not be allowed to lie anywhere about.

Seeds.—If a full supply of seed has not been procured, no time should be lost. To lose a week or two at seed time, because seedsmen are crowded, or to go without scarce seeds because the stock is exhausted, is a loss of money. The best, freshest and cleanest seed only should be used. This kind costs more, but is much cheaper than poor foul seed. A change of seed is desirable, especially of such grain as peas, oats, or wheat, which are attacked with weevil, or deteriorate in weight in our warm climate.

Horses.—As the work season approaches the feed should be gradually increased. Sudden changes are dangerous. Feed only coarsely ground or "chopped" grain. Corn ears ground (corn and cob together) are not fit food for horses. The coarse, indigestible pieces of cob will irritate the intestines. Only the most digestible food should be given. A quart of linseed cake meal in the feed twice a day, for a week or two, will be a useful laxative at this season, and will help the shedding of the coat. Don't spare the curry-comb.

Cows.—In-coming cows need close attention. It is well to have a large stall in a separate building, in which each one may be kept loose until she has calved. This will prevent danger to both cow and calf, and trouble with the other cows, which are apt to be restless and lose milk upon such occasions.

Calves.—The best heifer calves should be selected to replenish the dairy. Calves to be raised should be well fed from the first, and never allowed to go back. Treat them kindly.

Sundry Matters.—As soon as the snow melts take a careful look over the farm. One cannot fail to find some things that need to be attended to. A supply of bran and flaxseed should be kept on hand, so that there will be no time lost when they are needed in a hurry for a sick animal. Procure a stone-boat for moving plows, harrows and seed. Remove the old heavy shoes from the horses' feet, and replace them with low shoes without calks. Feed all animals well and liberally, and rid the stock of all vermin. Keep all the work well advanced, and then there will never be occasion to do anything in a hurry, and so lose time.

ORCHARD AND NURSERY.

Planting.—Preparations for planting may be made this month, and in some latitudes the trees may be set out. The soil should have been prepared last year, but if it was not no time should be lost. New soils rarely need manuring, but exhausted lands must be renovated. It will be useless to set out young trees in a stiff, poor soil, and expect them to give a satisfactory return; it is true they may live and bear in time, but they can never make a healthy growth, or produce good fruit. See that there are no low spots in the orchard where ice and snow may collect and remain during the greater part of the winter: trees planted in such places do not ripen their wood properly, and are liable to be injured by early frosts, and the land cannot be cultivated until late in the spring.

Beans must not be planted until there is no danger of frost. Early valentine and dwarf wax are good bush sorts for early snaps. Case-knife, large and small limas, are best pole sorts for shelling; for late snaps the giant wax and asparagus bean.

Beets may be sown after the ground is thawed, in rows one foot apart, sowing thickly to give plenty of beet greens. The best early is Egyptian blood, bassano is good, and for late the long blood.

Carrots.—For table use the early horn is best for both early and late; it is not so large a cropper as long orange and others. Sow in rows a foot apart.

Celery—Sow seeds in a slight hot-bed, or early in the open ground. Dwarf white and dwarf crimson are best.

Corn must not be sown until all danger of frost is past. If planted every two weeks until the last of June or beginning of July, a succession may be had until late fall.

Cucumbers.—Sow on the earth side of pieces of sod and place in a hot-bed; set these in the hills when frosts are over. Or prepare a few hills in the open ground with fermenting stable manure and cover with a hand glass. Either method will give a crop far in advance of the open ground plantings.

Horseradish.—Is easily grown from sets in well manured ground, and the product is much better if planted anew every year. Set two feet apart and one foot in the rows. It may be planted between the rows of early cabbages, as they will be out of the way before that has made much growth.

Lettuce.—Set out plants from the hot-bed and cold frame as soon as large enough to handle and frosts are over. Sow seeds for second early, uncover and loosen the soil around that sown last fall in the open ground. The varieties are many; we have found Early Simpson, Hanson and Tennis Ball to be satisfactory.

Onions.—Sow Yellow Danvers and Early Red in drills fifteen inches apart in an abundantly manured soil. A good dressing of wood ashes may be given after the plants are well up. In some localities sets may be planted; both seeds and sets should be got in early. Also put out potato and top onions.

Parsnips.—Sow early in deep, rich soil; the Holland Crown or Cup in 18 inch drills; dig roots which were left in the ground over winter.

Peas.—It is our practice to put in a few rows for early use as soon as the ground is thawed. They may now and then fail, but the risk is worth taking. For main crop there is nothing better than the Champion of England, but there are numbers in the catalogues that may be tried. In small gardens the dwarfs, which need no stakes, are valuable, as they can be put in various spare places, between rows of later plants, and thus utilize every foot of ground. Sow the tall varieties in double rows six inches apart, and set the brush between them.

Potatoes.—Only early sorts should find a place in the garden. A few may be forwarded by starting sets in boxes of earth in a hot-bed, and some may be putin the open ground early at a venture. Early Rose is the establised early variety.

Radishes.—If wanted early, sow in a gentle hot-bed or cold frame, French Breakfast, Olive Shaped and Early Turnip. When the ground is open sow in drills, a foot apart, once a week for a succession.

Squashes.—If desired early they may be started on the hot-bed on sods as directed for cucumbers. Summer Crookneck is best early. The late sorts need a warm and highly manured soil with more manure in the hills.

Tomatoes.—There are many good sorts, but one cannot go amiss if he takes Conqueror or Canada Victor for early, and Trophy for main and late crops. Start in hot-bed or window boxes and transplant once, if not twice, before setting out. A few may be petted in pots to be turned out when it is safe.

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Rejected		31½
Oats—No. 2	24¾	28
Rejected		19¼
Rye—No. 2		45
Bran per ton		10 25
Flour—Winter	3 25	5 60
Spring	1 75	4 75
Hay—Timothy	7 50	8 50
Prairie	5 50	6 00
Mess Beef	8 00	9 00
Tallow	5	6½
Lard per cwt		6 45
Mess pork, per brl	8 00	9 80
Dressed hogs	4 40	4 50
Butter medium to best	12	25
Cheese	8	7½
Beans	1 10	1 40
Eggs	15	16
Potatoes per bu	70	85
Apples	1 75	2 50
Seeds—Timothy	1 17	1 23
Clover	3 50	3 80
Flax	1 25	1 60
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Hides green to dry flint	8½	14
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WISCONSIN LECTURE WORK.

Permit me through the CYNOSURE to urge the friends of the reform in the State of Wisconsin to rally to the help of the cause in the State. We are about to employ a lecturer for the rest of the season. Send on your subscriptions to the treasurer, M. R. Britten, Vienna, Wis., and let those appointed last fall at the State meeting go work in earnest. Also those of the friends who want the State meeting held in their place please inform me of the advantages and prospects of being well sustained.

ENOS COLLINS, Pres.,
New London, Wis.

Topics of the Time.

The evangelist Pentecost has been greeted more warmly than ever since resuming Gospel work in Chicago. Grace Methodist church, on the North Side, has proved to narrow for the audiences, and the well known Moody church (Chicago Avenue) near by has been opened. Last Friday evening Mr. Pentecost displayed a moral heroism as grand as it was rare. He was preaching from the text "Ye must be born again," and during the discourse gave from his own experience a testimony against the lodge, which, all things considered, was truly wonderful. He said that he was once truly in moral darkness. When about twenty-four years old he was persuaded to join the Masonic lodge, and during the ceremony found himself hood-winked, tied up with a rope, and his clothing nearly all removed. He felt indeed that he was in the depth of moral darkness, and as soon as he could extricate himself he abandoned such an institution forever. With their usual Masonic sagacity the the press reports of this sermon omit every mention of these sentimets, and we are dependent for this brief and imperfect notice upon the memory of a friend who was present.

A mob of thirty thousand foreigners, half drunk, a thousand of them armed and drilled, howling all last Saturday night in and about the Chicago Exposition building, we should say was an interesting spectacle—very. There were no Chinamen in that army of Marat, either. A most fit celebration for the memory of the petroleum fiends of Paris! But, truly, if the great brewer and Freemason, citizen Conrad Seipp, who wants to be elected city treasurer; or Schmidt, who wants to be mayor; or the hair-brained Parsons, who wants subscribers for his paper, think they can climb the ladder of Jacobinism to office and spoil, they may find an end to their road sooner than did Robespierre or Danton. Such scenes might do for New York, or even for Cincinnati, which aspires to be the Paris of America; but the citizens of Chicago will support our mayor if he will prevent such displays here in future.

Our Washington correspondent gives us an inside view of the Forty-sixth Congress which assembled at noon on the 18th inst. for the extra session. Little was accomplished by way of business during the week, but the leading party found they were not very strongly leading after all, and on a close vote could count on but one majority in the House. The President is, therefore, yet master of the situation. One feature of the organization for those of us who fought and prayed through the days of war is painful to say the least. We cannot read calmly that ex-Confederate General Joseph E. Johnston will probably be chairman of the House military committee; that Withers of prison-pen fame is chairman of the committee on pensions; and that the subordinate offices of Congress are liberally bestowed on ex-colonels and staff officers who were on the wrong side.

Archbishop Purcell has written a letter to the public, explaining the reasons of his enormous debt. He claims that but half a million was the amount of the original deposits; the rest, three or four millions, is the result of compound interest. The money was invested, not in secured loans, but in Romish libraries, orphan asylums, churches, cathedrals and in educating priests at the diocesan seminary. He has paid the salaries of the professors, and fed, clothed and educated the student priests. That is, he has taken the pittances of the poor promising to return the same with interest payable annually or oftener, as all savings banks do—then he used the money as if he never expected to refund it! He asks for sympathy from Catholics and Protestants. He don't deserve it. The whole transaction is a fraud by confession; and age and ecclesiastical position should not shield him.

The exodus of the colored people from the South has begun in earnest. It has set in the same direction with the best class of emigrants from Europe, and the hard-working poor of our Northern States—to the prairies of Kansas and Nebraska. Hundreds have passed through St. Louis and hundreds more will follow. Southern papers raise an outcry at losing their laborers, and depict the miseries of emigration. Their advice will be as little heeded as their threats have been a source of terror. It is, too, an evidence of the persecutions to which this people have been subjected which cannot be denied; but, perhaps, most of all the South is troubled because they are going where their votes will do some good. It cannot be denied that there must be suffering among them; but it is no worse than they have endured, surely; and need not be more than the poor from other lands endure for a few years. Acknowledging the worst that can be said, the cause for this exodus from the South is patent, and we cannot blame the blacks for fleeing, when persecuted in one city, into another. The movement seems to be spontaneous so far and confined entirely to the colored people.

The Mormons are said to be utterly defiant, and since the Supreme Court decision against polygamy their adulterous practice called marriage has gone on with increased zeal. The *Deseret News*, edited and published by George Q. Cannon, delegate to Congress, and Brigham Young, Jr., discusses the late decision, and attempts to rouse religious fanaticism with such arguments as these: Celestial marriage, including the doctrine of plurality of wives, was revealed to them directly from God. It does not matter who may dispute this as a fact, they have evidence of it which to them is complete, leaving no room for doubt. The skepticism or disbelief of others makes no difference at all to them. Congress, many years after this doctrine became an integral part of their religious creed, the practice of which was commanded by the Almighty, passed a statute, declaring what God had authorized a crime against the law. The Supreme Court now affirms that law to be valid. Does this affect in any way the truth that God has revealed and commanded it? Not in the remotest degree. The principles that underlie plural marriage are just as true to-day as they were at any previous time, and no human law or court decision can possibly alter or abrogate them. The issue is between the Supreme Being and those who venture, ignorantly or otherwise, to oppose his purposes and designs.

The new mining regions of Colorado at Leadville and Gunnison, southwest of Denver, are attracting a crowd of adventurers to repeat the experiences of the Pike's Peak and Black Hills gold fever. The principal productions of the mines are silver and lead, and the probabilities of an immense production from these new mines have sent down the prices. Within two days lead fell from $50 to $20 per ton and silver has dropped nearly four cents an ounce since January. The report that gold quartz assaying $20,000 per ton has been discoverd will keep up mining stock permanently if true; if otherwise it will answer the purpose of speculators until their mining stock is sold. Railroads are nearly completed to this new land of wealth and its full capacity for production will soon be thoroughly tested.

Freemasonry Suppressed.

ACT OF THE GENERAL ASSEMBLY OF RHODE ISLAND, JANUARY, 1834, WITH REMARKS BY REV. H. H. HINMAN.

Whereas, on the memorial of sundry citizens of the State the several incorporated Masonic societies in the State, styling themselves lodges, chapters, encampments and councils, have been regularly cited to appear before this Assembly and show cause, if they have any, why their several charters should not be declared forfeited and void; and said societies having accordingly appeared and been heard by their counsel, and a full investigation having taken place into their principles, practices and proceedings; from which investigation it appears that their usages enjoin secrecy on their members and also require obligations to be administered which could never have been within the contemplation of the legislatures which granted their charters; Therefore

Section 1st.—*Be it enacted* by the General Assembly, and by the authority thereof it is enacted, that the several acts of incorporation hereinafter cited, viz., "An Act to incorporate Providence Council of Royal and Select Masters," passed January 1824; "An Act to incorporate the Providence Encampment of Knights Templars" passed May, 1824; "An Act to incorporate the Pautucket Chapter No. 4, of Royal Arch Masons," passed May, 1824; "An Act to incorporate Union Lodge, No. 10, of Free and Accepted Masons," passed May, 1824; "An Act to incorporate Evening Star Lodge, No. 17, of Free and Accepted Masons," passed June, 1827; "An Act to incorporate LaFayette Lodge, No. 19, of Free and Accepted Masons in the Town of Cumberland"—be and the same is hereby repealed. [It was provided that they might continue one year for the sole purpose of collecting debts and dividing their property, after which they should not exist.]

Sec. 2d.—And be it further enacted, that each and every society of the Order of Free and Accepted Masons, lodges, chapters, encampments, councils, or by whatever name or style the same may be known which is now incorporated by any act of the Legislature of this State, shall so long as they shall remain so incorporated make returns, in writing, yearlyand each year to the Secretary of the State at the May session of the General Assembly, or before the second day of the session, of the number and names of their members and officers, the number and names of the persons who have been admitted to such Masonic society within the year last preceding the returns, with the mode and manner of their admission and the form of the promise or obligation which such new members have taken on their admission; the place and times of the meeting of such society, holden within the last year; together with a schedule or inventory of all the funds and property, real or personal, belonging to the said corporation at the date of said returns. And said returns shall be signed by the presiding officer of said Masonic corporation, and an oath or affirmation of the truth made before some judge of the Supreme Court or justice of the court of Common Pleas of the county where such incorporated society is located, and a certificate by said judge or justice endorsed and attached to said returns.

Sec. 3d. And be it further enacted, that for every violation of this act, the presiding officer of said society neglecting to make returns aforesaid, shall forfeit and pay the sum of $100, to be sued for and recovered in action of debt *quitau* before any court of competent jurisdiction in the county where such presiding officer shall reside; one-half thereof to go to the person who shall prosecute for the same and the other half for the use of the State.—The above was copied from the official records in Providence, R. I., March 12, 1879. In the month of May, 1834, the other Masonic bodies, including the Grand Lodge of the State, surrendered their charters, and by the act of the Legislature they were declared void.

From the foregoing it appears:

1st. That the General Assembly of the State of Rhode Island did make a full investigation of all the facts in reference to Freemasonry in that State.

2d. That their judgment was based on the testimony of the Masonic societies and their counsel.

3d. That it was found that the obligations and general character of these societies was such that they could not be safely tolerated in the State.

4th. That all Masonic charters were repealed or surrendered.

5th. That the Legislature of Rhode Island claimed and exercised the right of inspection as applied to Masonry, and required full returns to be made of all the obligations administered, and all ceremonies practiced. This most righteous act continued on the statute book until 1842, when amidst the excitement of the Dow rebellion it was repealed.

There are now in the city of Providence eighty-five secret societies—sixteen of them Masonic—and only eighty-four religious organizations of all kinds.

It was Dean Swift who said that "it was easy to see what the Lord thought of money, judging by those to whom he gave it." We all know that this is not true as a proposition, yet there are times when we are forced to recall it with a keen sense of its force and meaning. We quote it mentally, and are naturally a little comforted thereby, when we see arrogance and ignorance, coarseness and prejudice, delicately clad and luxuriantly fed, while the finest and noblest natures are too often overwhelmed with petty cares or suffering under numberless privations.—*Sel.*

Making Masons by Anti-masonic Lecturers.

BY REV. W. S. FULTON.

We are frequently told, "Your Anti-masonic lecturers are increasing the number of Masons." If that be true, then brethren Stoddard, Rathbun, Browne, and other well-meaning but imprudent(?) men would better stop instanter.

But is that assertion true? We say emphatically, No. it is not true. Masons themselves do not believe it. They like to have what Stoddard calls "Jack Masons" assert it and cry out it is so; but they tremble every time one of these men takes the platform to denounce their darling institution.

Let me give my reasons now for denying the assertion that the number of Masons is increased by Anti-masonic lecturers.

1. It is contrary to all reform experience.

Noah is the first reformer we will mention. Now he preached reform and he "was a preacher of righteousness too." He preached a long while. I expect the ministers of his time, if there were any besides himself, held up their hands and said: "Don't say such hard things; the people can't bear them." "Things certainly can't be as bad as you say." "Why, brother Noah, here are good men doing this and that, and the thing can't be so bad." But Noah preaches away and says: "Yes, things are bad"—"Wickedness abounds in the earth." "Every imagination of the thoughts of man's heart was evil every day." "God is about to destroy the world, if it repent not of its sins."

The world went on in its idolatry; God destroyed the world save Noah and his family. Let the reader draw his own inferences.

Another reformer we mention was Abraham. He was a man who was called upon to separate himself from the world. (Gen. 12: 1.) The Lord's first word to Abraham is, that he should leave his father and his kinsmen and the idolatrous house in which he lived and go to a land God would show him. Away he must go; faith his guide; God his trust.

By going forth he renounced and rebuked idolatry. "Actions speak louder than words," and thus he lifted up his voice mightily against Baal worship.

Now did not God sanction and approve these reform movements? Certainly he did. And will he not sanction and approve these staunch and noble men who are coming out and denouncing idolatry in our own land? Yes, he has shown his approval by what he has done for them. God is blessing them in their labors, and to say that they are making more Masons than Anti-masons, is to say God is cursing them.

But look at other reform movements. How was slavery crushed? God, it is true, smashed its hydra head, but he used means to kill the beast. What means? Public discussion and agitation. The dark clouds of that day are fast sinking in the east, and the sun shines out brightly on the land now, but there was a day when to denounce slavery was as unpopular and dangerous as it is to denounce Freemasonry now. That was an open fight, an open enemy; but secretism is a sneaking hidden enemy. It has lurking places in the sanctuary, in the state—yea, in the family.

Look again at intemperance. Temperance to-day has a thousand tongues to advocate it. But was it always so? Once the pulpit, largely at least, and the press both were almost silent. A man arose here and there to speak in favor of temperance; but many, the great majority of preachers held up their hands just as they are doing to-day about Masonry, and said, "Don't say too hard things about whisky! We have some men in our church who sell whisky and like a dram once in a while. We must deal gently." Poor fellows! Did such men make temperance popular? No, never. And would public opinion be so generally correct on that subject as it is had no one said or done anything? No, never. Did you ever hear of these easy-going, slip-shod fellows educating and leading the minds of people up to a correct standard? Did you ever hear of their fighting with Apollyon as Christian did in Pilgrim's Progress? Did you ever hear of their "resisting unto blood, striving against sin"? No, never.

But who have made drunkenness and intemperance so unpopular? History answers that and every intelligent man and woman knows. And we say, "Honor to whom honor is due."

When Betsy kills the beast, John comes down from the loft, takes up the poker, plies it savagely to the "nasty brute." and exclaims to his neighbors, "Look what a beast me and Betsy killed!"

So when slavery is dead—when temperance is made popular by Betsy (woman), a great many men stick their heads out of the doors and windows of the churches, etc., etc., and cry lustily: "Slavery was an enormous, gigantic evil." "It's wiped out now." "The poor black man has his rights." "We'll take care of you." "Come on."

So it is with temperance. Once, from policy men, who are loud now,

"Not a drum was heard, not a funeral note,"

No, scarcely a whisper could we hear from them. To-day they shout, "We've done it."

Such conduct reminds me of frogs

in a pond. I was walking along the road a few days ago, and came upon a frog pond. It was just after a shower, and the frogs were out in all their regalia, green vest and striped pants, and were singing very poetically I suppose, but not very harmoniously. But as I came near, there was a sudden pause—not a voice was heard. The thought struck me, That's just like a great many men, yes, and preachers too. When the clouds of reproach and scorn and derision roll away from a subject, and the sun smiles, they mount every stand and say, "Give it to the devil. Give it too him. Hit him again." But let Freemasonry step along and how soon every mouth is stopped.

What I was to those frogs, Freemasonry is to many who can loudly speak and preach against sins that are unpopular now. It silences them. It spikes their guns. Now, reader, before closing this point please ask yourselves these questions:

(1.) Has God sanctioned this method of coming out and denouncing sin, publicly and fearlessly? Read 2 Cor. 6: 14–18; Rom. 2: 21–23.

(2.) Who have done God's service most good and benefited mankind most—the men who have spoken fearlessly and faithfully against sin, or those who have waited till it is popular to speak against a particular sin; which?

(3.) Does not all reform experience prove that to destroy any sin and its influence, is to openly condemn and denounce it?

(4.) Will, then, these good and true men be likely to increase the sin of Freemasonry by increasing the number of the craft?

No, for it is contrary, as we have tried to show, to all past reform experience.

2. Again. That exposing Freemasonry either by lectures, or Ronayne's expositions, will not increase the number of the craft, is evident from the conduct of members of the lodge.

The conduct of Masons toward Anti-masonic lecturers denies the assertion that they help to increase Masonry.

Let Bro. Stoddard or Blanchard or any Anti-masonic lecturer, be announced to lecture in a Masonic town, and will not Masons fly as hawks (not doves) to their windows, to their roosts?

Why? What do they fly there for? Are they going to appropriate him some of their charity money? Masons say such men are to be pitied! and if they have such a charitable institution, why couldn't they just hand him over a few hundred dollars and raise him "on the five points of fellowship" above want?

But do they do that? Not a bit of it. Do they fly to the "upper chamber" to get on their regalia? Sometimes they do, I know, but it is not for the lecturer's benefit if they do. Do they fly up there to get out handbills? to circulate the word? No. Do they go there to tell Dr. Jones to announce it from the pulpit on Sabbath? No. Dr. Jones is never at home when one of these fellows that "that turn the world upside down" comes around. He's always "out of town!"

Do they assemble to vote that Mr. Anti-mason may use their hall or temple to lecture in? No. They don't do that kind of business. That's the "sanctum sanctorum," and no man "covered with the filth and pollution of the outer world" can enter. Do they resolve to go and get every body else to go? No. They dont't do that either. What! will the Masons not do any thing, and yet say to this lecturer, "You are increasing our numbers!"

Now, reader, don't you think they are making Masons fast by such conduct? Every sensible man can see it is absurd.

But let a good Anti-masonic lecturer be announced where they are, and what do they do? They do fly as hawks to their hiding place, and for the purpose of tearing him to pieces. How?

(1.) By stopping all avenues of advertising if they can. In many places the press is hoodwinked; the church is barred, the minister's mouth is padlocked. If you pay for an advertisement it is stuck away in some obscure part of the paper. "Keep quiet," is the policy. "Don't let the people know of it." Shame on an institution that resorts to such means!

(2.) By injuring the character of the lecturer. Freemasonry, in this, is like a serpent with poisonous fangs. It spits its venom against any one who interferes with its wicked designs.

The readers of the *Cynosure* need not be told by me how secretism resorts to everything mean to vilify and ruin the character of Anti-masonic lecturers. If these men make more Masons and help the cause, why do the brethren of the lodge try to ruin the good name of any man who opens his mouth against them? Why is this? David complains of the wicked man in the 10th Psalm. So may every faithful lecturer say of Freemasonry. Read the 7th and 11th verses.

Reader, do you believe this assertion that "lecturing and talking against this evil institution will increase its power and influence?" If you do, then you must stop all reform movements. You must stop preaching the Gospel itself!

But you do not believe it. Those who make the above assertion do not believe it. No, its only an excuse. It only to shirk duty with some and escape controversy. You who believe Freemasonry with its kindred orders is wrong, speak and write and lecture against it.

Let us say to these noble men who are devoting their energies, yea, their lives, in lecturing against Masonry, God be with you! Go on in the name of Him who said, "Go ye into all the world," and who hath left you the promise, "Lo, I am with you alway, to the end of the world."

Dresden, O.

Signs of Alarm.

Editor Christian Cynosure:—I am exceedingly glad of the work your valuable sheet is doing in exposing the evils of Masonry, and the success with which our lecturers meet throughout our land. The proceedings of some of the Grand Lodges in the past year show that a great change is taking place, and that it required immediate action on their part to remedy that change.

The *Masonic Jewel* says, "Masonry is not a mercenary society. Yet I am afraid that biased by friends and influenced by mercenary motives, many are induced to join our order, who, after they find there is no money in it, or that it does not suit their purposes, quit attending lodge and paying dues, and are dropped from the rolls and become non-affiliates." This is of so common an occurrence at the present day, that the Grand Lodge of New York has been "advised" to take the matter under a careful consideration. The *Advocate* of May 29th in alluding to this point in its Masonic columns under the heading of "Grand Lodge" says there are many matters to come before it, "which require the most careful scrutiny," and it is "important that due deliberation should be given to the subjects." Again it says, "There are no two lodges working alike, and in many the different officers use different language," and closes by asking the question, "Where is uniformity, and what is it?" That's the point we Anti-masons desire to know. Echo resounds. It is confusion. It is Babel.

The same sheet of June 5th under the heading of "Grand Lodge of New York," among other things says, "The financial condition of the order in New York is not happy; its membership in common with the general public is, as a rule, impecunious, and as a result there are more men disgraced by suspension for non-payment of dues, than has ever been known before—suspended for the only reason that they have no money in the pocket, while they have uncoined gold in their hearts. This should be a subject of thought—suspend benefits if you please—but don't withdraw sympathy and fellowship from a good man and a good Mason, because he is poor. At the bottom of all present difficulties in the order in New York now, is the simple word money."

This subject of thought, as the *Advocate* styles it, was before the Grand Lodge. Its ranks are weakening, more than has been known before according to its own medium. Its financial condition not happy; and in order to blindfold outsiders and to keep up a good showing amongst themselves, now look after non-affiliates. Such as the *Masonic Jewel* speaks of as biased by friends and influenced by mercenary motives are induced to join the order. The *Advocate* of July 24th, under "Correspondence and Answers," on this point says in answer to the question, "Why is it that when members cannot pay their dues they are expelled from the lodge? Is it because they are poor?" *Ans.* First, No lodge can expel for non-payment of dues only. They can only suspend in some jurisdictions; in New York only drop from the roll, as is termed, for one year; and if at the expiration of the year they fail to pay or make provision, they are suspended. It is not, strictly speaking, because the members are poor, but because the lodge will have to pay the Grand Lodge tax, and to save the payment of that tax they slaughter the member whether he be a good one or a bad one, never stopping to ascertain if the brother is poor and cannot pay; thereby ignoring one of the most important, if not vital, landmarks of the institution. The almighty dollar is uppermost in their thoughts. It can hardly be charged that it is because the delinquent members are poor, but the losing sight of their duty to their fellows in the hour of their distress. It is all wrong, and the great fraternity will see it some day, and if not then too late, remedy it."

This same *Advocate* speaks of the retrograding movement of Mississippi, Illinois and Wisconsin, by turning the Council degree over to the Chapter, in which Iowa, South Carolina and a few other jurisdictions are soon to follow, may be based upon two reasons. It says: "First. The Companions feeling mortified at the continued disregard and slight with which the Council degrees have been looked upon by all those who have sought the honor of knighthood, in not first obtaining those degrees before they received additional honors, caused the action of placing the Council degrees in the bosom of the Chapter, by which they undoubtedly contemplated to coerce all such candidates into the necessity of obtaining these degrees. The Council degrees having been placed under the control of the Chapter, of necessity are now part and parcel of that body, and the Chapter degrees being a prerequisite to the order of Knights Templar, they will be forced to receive them. Second. A reform in the multiplicity of grand bodies, separate and independent, as they now exist."

In the issue of May 29th under Correspondence and Answers says to correspondent Egypt, Jackson county, Ky., in relation to certain publications, that "all such are frauds, and very injurious to the brother who might attempt to use them, as he would be set down as an impostor. All those engaged in

the publication of such books are clandestine." How about the list of standard and popular works on Freemasonry as furnished by the *Advocate* and published in the number of July 17th, viz.: General Ahimon Rezon and Freemasons' Guide, by Daniel Sickels 33°; Symbolism of Freemasonry, by Albert G. Mackey, M. D.; Text Book of Masonic Jurisprudence, by the same author; Freemason's Monitor, by Macoy & Sickels, and a host of others? Are they clandestine? If so must not Masonry be clandestine?

C. H. Elliott.

Chandler the Magician.

At the beginning of the war of the rebellion there were two members of Congress who insisted on a thorough application of the war powers of the government for suppressing treason and restoring constitutional order and law. These men had faith in the powers of the Constitution to vindicate liberty and to hang rebels. Their names were Wade of Ohio, and Chandler of Michigan.

Strange as it may seem, these men were set upon by the Republican press of the country for their opinions, and so constantly pursued with abuse and detraction, that at last the public came to think them deserving of disgrace. Mr. Wade went down to his grave with public odium upon his head, and Mr. Chandler has with difficulty overcome popular ill will so far as to struggle back into the Senate of the United States. Senator Sumner was dead; Senator Wade was dead; and Senator Chandler survived, seemingly only in name, and without any power. All obstacles seemed removed from the way of an easy fraternization of the Democrats with the rebel leaders. An extra session had been rendered necessary by Democratic connivances in which the Democrats would have the ascendancy in the Senate, and a happy return to the spoils of the government lay open before them. Jefferson Davis and Mormon soldiers were to have pensions; then rebel soldiers might hope to come in for pay and bounty; then slaves were to be paid for; then a change of government to the imperial form; then there was no end to the vista of glory that opened up before the delighted Democracy. What a feast for hungry men lay opened out before them after eighteen long and weary years of enforced abstinence.

But in the midst of these glowing anticipations, that one man of three who always insisted that Jefferson Davis should be "hung on a sour apple tree," arose and made a speech. It was a short speech, not a long one; thunder-bolts don't last very long. The giants of debate, the Masonic Blaine and Conkling, were cowering before the glorification of their fellow Mason, Jefferson Davis, when Chandler arose. The Senate chamber was full of the cloud and incense of the glory of Jefferson Davis, and there was but one single vote wanting to give Davis a pension from the government which he has never regretted having tried his best to destroy!

Of course, we all know that rebel devotion to Jefferson Davis means devotion to the rebellion, and nothing else. There is no personal attachment in it; for Robert I. was the favorite candidate for the first emperor. Davis merely held the stirrup for Lee to mount. The rebels would probably prefer even Grant to Davis for the imperial throne.

Such was the state of things in the United States Senate, when Senator Chandler, awakened from a sleep, arose as if all the years since 1861 had been slept away in an unpleasant dream, and he was called on to make a war-speech. As he proceeded in his speech, he towered up in the presence of Democrats and rebels like some strange magician, conjuring up scenes which they had supposed had long since been forgotten.

Reader, did you ever witness that scene in the feast where Macbeth sees the ghost of his blood-spotted victim coming up in the midst of the guests and taking his own seat? Fancy that it was the guests at the feast who saw the ghost instead of the guilty Macbeth, and you may have some idea of the effect which was produced upon Democratic Senators by Mr. Chandler's speech. They saw visions that struck them dumb with astonishment and affright. Not one word could they utter. They looked at each other with amazement and suspense, as the image of Jefferson Davis (without a pension) melted away amidst clouds of floating incense, while the voice of applause, as if from far-coming generations, broke upon rebel ears, and awoke them to utter dismay.

What the Republican Senators present from New England thought and felt, who have never insisted on a proper execution of the Constitution and laws against the rebellion, due to the respect which we owe to republican government; especially what the senators from Vermont felt, which State had utterly failed during the war to maintain its antecedents as a model republic that had emphatically abolished slavery years before subscribing to the constitutional compact of the federal government; what all Republican senators must have felt who have stood by with folded hands and seen Mr. Chandler under an outrageous cloud of newspaper oppression while trying almost alone to roll back the accumulating forces of an ill-suppressed rebellion;—what all men and women would have felt who have lost a thousand millions of bad debts as the consequences of a badly conducted war, we can only conjecture; but there the magician stood, and with the rod of eloquence drew a circle at which the rebel forces subsided like stormy waves upon an iron coast. One single man accomplished at last what thousands had recreantlly failed to undertake, and which they had lost all power to do by a timid submission to unworthy fears, or to a cool calculation of self interest.

But are Republican senators emboldened by the speech, and are the Democracy intimidated by it? Are they frightened by the visions which they have seen? Not at all. Neither party, weighted as it is by the antecedents of the last thirty years, is capable of rising to the level demanded by the republic. Both parties are so compromised with the low, grovelling spirit of the Masonic lodge; are so given over to the witchcraft and necromancy of the sly fraternity, that they can no more serve the interests of the republic than the witch of Endor could sustain the failing fortunes of King Saul.

Senator Chandler's speech, though of crushing weight and force, has come too late to have the desired effect; and the danger is that the people will delay action too long on our Anti-masonic platform to save the republic. There is no time for delay when a single vote, or so, would have given a pension to an unrepentant rebel. When the ship of state is among such breakers, a stronger party must come forward and take the helm, or her safety will depend alone upon mere accident and chance, and not upon the cool minds and strong arms of the best men of the country.

If any of our readers have read the speech to which we allude, and which is now ringing through the country as did formerly Webster against Hayne, let them remember that the voice which has kindled such a fire in the American breast, was not the voice of Senator Chandler as representative of Michigan; it was not the voice of the Republican party; it was not the voice of the people of Michigan, who were largely from Vermont in Anti-masonic days, but it was the voice of a mere individual: it was the voice of a magician, the abused, the derided, the condemned Zach. Chandler who spoke.

American.

Reform News.

From the Indiana Work.

Veedersburg, Ind, Mar. 17, '79.

Dear Cynosure:—I will once more let my friends in Indiana know where I am and what I am doing. On my route I found brethren Kuffle and Holderman in health and faithful, but Bro. John Adams, one of the true and faithful, has gone to his reward. We miss him at Roann from our reform ranks.

At Idaville, White Co., I found many excellent friends. Got permission to speak in the U. P. church and circulated appointments, but when the time came the house was not opened. In conversation with one of the officers of the church, he told me I should have seen the other *side*. I closed the conversation by asking said officer how many sides the United Presbyterians have on this question. At this place they have taken in some whom their law excludes.

The Seceders however offered their house south of Burnettsville, and pursuant to notice we had a good hearing. I have now spoken in every Seceder meeting house in the State and have, I think, many excellent friends among that body of Christians. I am now in Fountain county, where we have had excellent meetings and have opened the way for a rousing annual meeting at Attica. The friends here are very anxious and are willing to support it financially. I am now enjoying the hospitality of our staunch friend, Rev. Wm. Hoobler, whose faith rests only on the sure Gospel foundation. But I must go hence to other fields of work.

Respectfully, S. L. Cook.

New England Notes.

Waterford, Mass., Mar. 10, 1879.

Dear Bro. K.:—A four hour's detention at a railroad depot enables me to do up some back correspondence. I lectured a second evening in the Town Hall at Southbridge on the 6th inst. It was very unpleasant and the audience was small; but I think a good impression was produced, especially on the pastors of the Congregational and M. E. churches, who seemed thoroughly convinced of the importance of the reform and disposed to do their duty in the matter. One bought some books and the other took a list of books to purchase hereafter.

From here I went to Hudson, Mass., not forty miles away, but as difficult of access as though it had been two hundred. The leading lines of railroads in New England are models of convenience and cheapness, but the shorter lines are about the most expensive and inconvenient of any I have ever seen. Hudson is a new thriving manufacturing village about due west from Boston. It has Baptist, M. E. and Unitarian churches besides the Romanists. The whole place seems given up to the lodge, and almost every man you meet wears some kind of Masonic jewelry. Daniel Stratton, brother of Rufus Stratton of your city, is the exception, and he has borne faithful testimony amidst abounding opposition. His pastor, who is a Mason, told me that if a man lived up to the teachings of Masonry he would be saved, although he admitted that Masonry did not require him to believe in Christ, and he is not a Unitarian, but a Methodist. Bro. S. told me of a little discussion that he had not long since. He took occasion to say that he did not see the need of

secrecy in order to promote temperance, and thought it ought to be omitted. His pastor said he was reminded of Dr. Beecher's old dog who got a woodchuck into a stone wall, and though it was taken out and killed, still the old dog would bark at the hole. He said the hunt for the Masonic woodchuck was finished forty years ago, and he thought it was about time to stop barking. Bro. Stratton told him he had no doubt Mr. Beecher was a smart man and had a smart dog, but he thought he knew as much about a woodchuck as Beecher did. He said that his dog got a woodchuck into the wall and after they got him out the old dog still barked, and they soon got out another. Still the old dog was unwilling to leave, and they soon found a third, and then he left at once. The woodchucks were not all caught forty years ago, and he should keep up his barking until they were.

On Saturday evening, the 8th, we had a hall finely filled. Three-fourths were Masons and there was but one lady, but her warm sympathy kept her in her seat to the end. The feelings of the Masons were unusually bitter, and after talking nearly two hours I had much difficulty in getting out of the hall. The Worthy Master declared that no such books as Webb's Monitor, Sickel's, Mackey's or Chase's works were ever used by Masons, and that all my quotations were the inventions of Anti-masons. Others who were members of the lodge, chapter and commandary declared they had never heard of any such publications. Some godless and profane men thought I had done very wrong in quitting the work of the ministry to lecture against Masonry, and hoped I would resume that sacred calling. I told them I appreciated their advice and that we would have an anxious seat for their special benefit. The pastor of the Baptist church attended and assured me of his sympathy.

PROVIDENCE, R. I., March 12th.—I am writing in the office of Bro. A. M. Paull. I went from Hudson to Thompson, Conn., where I spoke in the Town Hall on the 10th and 11th to fair audiences of attentive listeners. Thompson is one of the most beautiful of the country villages of New England. It has a Baptist and a Congregational church, and both the pastors are thoroughly in sympathy with our work. The Baptist minister made remarks fully endorsing what I had said and the Congregational minister promised to bring the matter before the Association with which he is connected.

Bro. J. S. Perry was present on both occasions and made excellent remarks. I have found no one in New England so well prepared to discuss this subject as he, and I venture to send his name to be put in the list of lecturers. Since I came here I have visited the State House and copied the record of the act of the General Assembly of January, 1834, repealing the Masonic charters.

MARCH 17.—I have been most kindly entertained and aided by our earnest friend, A. M. Paull, and have made the acquaintance of some true friends of our reform. This city, which is the second in New England, and numbers about 100,000 inhabitants, seems to be almost wholly under lodge rule, and yet there is a strong undercurrent of feeling against its despotic power. Rev. M. S. McCord of the United Presbyterian church, is faithful to the principles of his denomination and an outspoken friend of our cause. His church has been considerably contaminated with secretism, which he by faithful and patient labor is endeavoring to purge out. The Free Baptist church has for its pastor Rev. Mr. Brewster, who says he heartily sympathizes with and endorses our movement. The Baptist churches, the most numerous body in this city and State, are said to be unanimous in their opposition to the lodge. I called on three of them and they all expressed a decided sympathy with our work. One week ago to-day at their ministers' meeting they devoted three quarters of their hour to a discussion of Masonry, with a unanimous conclusion that it was practically hostile to the cause of Christianity.

Rev. E. G. Taylor, of the First church, occasionally bears testimony against it in the pulpit, and yet his and all the other churches have in them so large a percentage of secretists that such testimonies amount to very little in their practical results. Of the Congregational pastors I cannot speak positively, but I think none of them are Masons; nor are all the Methodist Episcopal ministers ensnared in this abomination.

I have spoken here but once on the 14th, in East Providence. The night was dark and rainy and I was sick. Our meeting was small but I hope not without some good results.

WILLIMANTIC, Conn., Mar. 18.—I came here from Providence last evening. Before leaving I called on Rev. M. Earnst, a Lutheran minister, now employed on the editorial staff of one of the city papers. I found him to be a man of fine mind and attainments and in hearty sympathy with our work, withal he is fearless and outspoken. I left the city of Roger Williams in the earnest hope that the spiritual freedom that he established there is to have a revival. I am consulting with Bro. Conant about plans for the future and may come West. Yours in the Lord.

H. H. HINMAN.

BRO. STODDARD'S WORK IN OHIO.

DRESDEN, O., Mar. 12, 1879.

DEAR CYNOSURE:—We have had the General Secretary, Rev. J. P. Stoddard, in our bounds lately, and I wish to give a brief report of the work done while he was with us,

He lectured in Zanesville, Ohio, March 14th, giving three lectures, one in the forenoon, one in the afternoon, and one at night. The audience was small considering the size of Zanesville, a place of about 24,000 inhabitants. Why it was so only those who know something of the difficulty of getting up a meeting in a strong Masonic hold can tell.

Let me give a few of the difficulties we met with in preparing for these lectures. In the first place we couldn't find a single active worker in this reform in the city of Zanesville. Out of 24,000 not one could be found to take the lead. Not a paper (there are four published) would notice the meeting, except one which gave a little notice in an obscure place. Mr. James McFarland, Newtonville, eight miles away, sent word a week before to have the meeting announced, but only this one paper deigned to announce it. Then they were paid for advertising it. They advertised the lecture, pocketed the money and that's the last we heard from them. And here let me tell the readers of the Zanesville papers, I sent a report of the lectures, but not a word was published, and that too, after reading my communication and saying they would publish it. The cable-tow is around all of them.

Next we tried the pulpits, but we fared no better here. One minister (a U. B.) promised to announce it. Still he did not come near our meetings, and whether he announced them or not I can't tell. Unless he did, not a minister in Zanesville could be prevailed on to do it. What else can I call it than slavery? When these two great forces are held by Masonic rule, is it much wonder a few strangers, living miles away, could get information to the 24,000 in Zanesville?

And then the Masons did all they could to keep the lecturer from being heard. While Bro. Stoddard was speaking the fraternity passed along the streets in a funeral procession.

Still, we trust much good has been done. Bro. Stoddard lectured the same to those present as if there had been a thousand. We are glad to see him, and hope to have him back some time, when we can get out a larger audience.

A few questions and I close:

What have we learned from these lectures and preparing for them? We have learned that Bro. Stoddard is the right man in the right place in his position as Secretary and lecturer. All present were well pleased with his lectures.

Again; we ought to see, and do see the great need of thorough organization. If we are to succeed in this reform we must organize.

Some of us at least have been taught that where Freemasonry has laid its cold icy fingers on men, it is almost impossible to warn or stir them up to action in any reform work.

Lastly we learn that the city of Zanesville, like Athens, is "wholly given up to idolatry."

May God send more such men as Stoddard to break the chains of Freemasonry and let "the oppressed go free." Yours for the truth,

W. S. FULTON.

ANOTHER REPORT OF THE MICHIGAN STATE MEETING.

Hoping an abler pen than mine would present to the public an account of this meeting through the *Cynosure*, I have been looking for something concerning it and fearing it might not appear through the expectation by each that some other one would do it, I venture to send a few notes in regard to it.

And first, let me say that Bro. Stoddard's advice and counsel in regard to the calling of it was timely and wise and brethren Perkins and Jones carried out his suggestions in such a thorough manner that the meeting was an entire success.

The adjourned meeting served to call the attention to this one so that on the first evening the large and commodious hall was completely filled. The hall will seat about 1100 people with standing room for many more; and on the second evening it was packed full. On the third night when Hiram was slain, though an admission fee was charged of ten cents there was a full house.

Respecting the work of Mr. Ronayne in presenting the subject to the people I need only to say he did it splendidly. The people of Adrian were delighted and astonished. They had supposed that the Anti-masonic movement was started and sustained by a few discontented and prejudiced minds, but when they saw it *demonstrated* that Freemasonry was in reality a revival of ancient pagan mysteries and worship they accorded a degree of respect to the movement not given before.

In the forenoon of the second day a self-appointed champion of the lodge—a king among them—entered the lists for a little debate, but came off so badly worsted that his own friends were ashamed of him. After that no one dared appear in the meetings in defense of the lodge.

The Adrian *Times* published notices of the coming meeting in its daily and weekly issues and printed the proceedings in full as far as they were furnished it. Through the failure of some one the proceedings of Thursday afternoon and evening were not furnished and consequently did not appear, which is to be regretted as it is important to get our work before the public through the secular press as much as possible.

The *Weekly Press* would not publish a notice of the meeting or print anything in regard to it, not even a sneer, which last is quite an improvment. The people are anxious to have the lectures repeated and

(Continued on ninth page.)

Confession of Curtis Cogswell.

Deer Lick, O.

I am now almost seventy-four years old and have but a few more days to live; and as most criminals make a confession of their awful crimes before death, I will make mine. When I was twenty-one years old, the year after the Freemasons murdered Capt. Morgan in New York, I was induced by Freemasons to join their lodge in Yates county, N. Y. I sent in my petition to the lodge, was accepted and took what they call the Entered Appentice degree, and went through all the tomfoolry and nonsense of that degree, just as described in Morgan's book and President Finney's and Elder David Bernard's, and took the awful oath attached to that degree, just as described in the above books, which were wicked enough to make a cannibal ashamed. Then after that I took the second and third degrees, up to what they call the "sublime degree" of Master Mason; and took the dreadful wicked oaths of the other two degrees and saw all the works of the devil in the three above degrees, which made me perfectly ashamed of what I had done. I left them forthwith, and have done all I could against the cursed institution ever since and will as long as God spares my life.

Now I ask the forgiveness of God and of all men for being such a fool and committing such an awful sin as joining the Freemasons, hoping this warning may be the means of keeping many a young man from falling into the sin that I did of joining the lodge.

[Signed,] Curtis Cogswell.

Rev. Geo. F. Pentecost, the evangelist, met a young man about nineteen years of age in the inquiry room in Boston, who said that he did not believe in religion, and thought that almost all professors of religion were hypocrites.

"That is a serious charge to bring against us," said Mr. Pentecost.

"I do not want to judge harshly," said the young man, "doubtless many think that they believe what they profess to, but it does not seem to me that they really do."

"Is your mother a Christian?" resumed Mr. Pentceost.

"She is a member of the church."

"But is she a Christian?"

"I do not think it hardly fair, Mr. Pentecost, for you to ask me such a question."

"But you have brought a sweeping accusation against Christians. Let us begin at home and see if you can verify it."

The young man's chin and lips quivered as he burst into tears, replying, "If my mother believes that I have an immortal soul bound for everlasting destruction unless I repent, why does she never speak to me on the subject of religion?"

"Oh!" said Mr. Pentecost, "next to *unbelief*, *indifference* in Christians seems to be the great stone which prevents dead souls from being quickened into life."

Correspondence.

A Word to Fellow Laborers.

I have had some success, in a very hard field, in securing subscribers for the *Christian Cynosure*, and I wish to say a word to encourage others to keep trying, although your efforts may not be as fruitful of good results as you desire. I rejoice to know that there are at least seven names on the subscription list of the *Cynosure*, added through my humble influence and efforts. A good deal of patient labor has been required. We cannot do a year's work in a day or week. But we must watch our opportunity, and when we meet a person at all likely to become a subscriber, explain to him the excellence of the paper. I purpose to work for the circulation of the *Cynosure* until the Gospel which it so faithfully represents shall triumph. Let each of the present 4,000 subscribers secure four others, and not 10,000 but 20,000 subscribers would be the result. What we need in this cause is not spurts of enthusiasm, but earnest, steady, prayerful work. What the New York *Tribune* was in the long anti-slavery war that the *Cynosure* is in the anti-lodge reform. The gates of hell shall not prevail against the church of Christ.

S. C. Kimball.

Write for your Paper.

York, Pa.

Editor Cynosure:—To fully expose the sly and crafty craftsmen who do so much mischief in the church, the State, the family and in society, it is necessary to lay before the public their works, which are more less concealed, disguised, beautified or made perfectly enchanting, especially to persons of a weak mind.

In order, therefore, to make the "works of darkness" more easily seen by the unsuspecting and the unreflecting portions of the people, I suggest that all readers of the *Cynosure* note down all the doings of the secretists in their own localities, and then send you either a simple statement or a review for publication or your own private use, as you may decide. These statements or reviews might be in letter form, and sent to you monthly or quarterly. Yours,

E. J. Chalfant.

The Brethren Church.

Liberty, Ill.

Editor Cynosure:—I was not aware that any dared to oppose Masonry to so full an extent without being in danger of life or property. Why to approach a Mason here in argument against the lodge, you are made an object of pity, as ignorant of all that is grand and noble. But we still hold fast to the divine teachings of the Bible, and to the idea that if the lodge is ennobling to the mind and elevating to the character we fail to see it; and would shrink from giving such work as Masonry even a bait as we would shun the most poisonous serpent.

The church known as the Brethren or German Baptist has always made it a point to exact from every candidate as an obligation that they unite with no secret organization. They number over 1,600 ministers in the United States and over 100,000 members. Let the army be united, determined and steady, and with such weapons as man never invented, such power and strength as is not human, the terrible barricades, built to defy man and God, will crumble to the earth, and their deep, dark pits will be opened to the shame of mankind. Let Anti-masonry be agitated till all our boys and girls will deem it as a terrible blot on religion and society. To be a Mason in some localities "is greater than to be a king;" but if they were looked upon as would-be murderers, seducers of women, defrauders of their lives and happiness in this world, wine-bibbers and mockers of all things that are good, then there will be a change. May the good work go on. May the *Cynosure* receive its 10,000 subscribers.

Annie Sierle.

A Family Exiled.

Clayton, Mich.

Many years have passed and many wonderful events have transpired, since the writer in 1811, was taken in his mother's arms and virtually driven from Litchfield Hill, Conn., from what was then called the Catlin House half a mile north of the court house, into the then wilderness town of Verona, Oneida county, N. Y., to escape the persecution and terror of the Masonic fraternity, who seemed to be determined on my father's death. He was waylaid and mobbed and only escaped in the providence of God, by being on Sheriff Landon's fleet mare, which none but Sweepstakes or a few Long Island racers, could lead; and all for no other reason than telling what he innocently learned of the preparation of a candidate for the Masonic lodge.

Thus was my father and mother with their six children forced for dear life from a happy home in a happy neighborhood, and their children robbed of educational privileges for which Litchfield was noted, especially the Female Seminary, the first ever established in America. I feel that we were robbed of our birthright, the privilege of living in our own birthplace, under the influence of such men as Judge Reeve, Lawyer Gould, Col. Talmadge, the Tracys, Buells, Landons, Catlins, with Dr. Lyman Beecher for our pastor. I can but mourn the loss but hate the cause. How long it shall be permitted to curse the world is known only to him who rules the world in righteousness and has promised his people to bind Satan a thousand years.

R. E. Bird.

Our Mail.

A. N. Boardman, Plainfield, Ia., writes: "I see the light is advancing."

Noah Thomas, Maryland, N. Y., writes: "This is a region where people love the praise of men more than the praise of God. Many wonder that I dare speak out to them as I do. But I don't want them to stand at the judgment bar of God and say I did not warn them that they were going to ruin."

S. G. Reed, North Hannibal, N, Y., writes:

"I requested one man to whom I sent some *Cynosures* to hand them to his neighbors when he had finished reading them. But he returned them in my absence and said he lived in a very peaceable neighborhood. He did not dare to hand the papers to them to read. A courageous Methodist! It would take a legion of such soldiers to storm the castle of secretism."

J. H. Fake, Cherry Valley, Ill., writes: "I rejoice that I am an Anti-mason. I expect always to be one, and also to be a subscriber to the *Cynosure*."

A. Osgood, Lostant, Ill., writes:

"We must keep the lamp of truth burning, and expose the errors of secretism, although men and demons cry, 'Don't torment us before the time.' Now is God's time—to-day—to-morrow may be too late. The truth is working like leaven in the minds of the people. The clergy here are ashamed to have it known that they belong to secret lodges, and like one of old, they have to dissemble. If Paul were here they would get a severe reprimand. The Masons in this vicinity are ashamed to wear their regalia at the funerals of their brethren. I cannot see it my duty to help support an adhering Mason or a Jack Mason, in church or state."

Zeba Smith, Montpelier, Vt., writes:

"We are with you in trying to help forward the cause. Some of our neighbors are glad to read the papers and hear what is going on. We need Mr. Ronayne or some other lecturer here to wake up the people. Most of them around here are connected with the grange, the church and all; and they appear to be afraid the *Cynosure* will harm them in some way. They seem to choose darkness. You can understand why I attended the meeting at Worcester and was much pleased with it. My relatives live mostly in Massachusetts and at the West. I visited some of them last fall and told them about the Worcester meeting and something of what was doing against secretism. It was news to them. One of them, however, had seen a little item in his paper that said the 'fanatics were going to have a meeting at Worcester.' I carried a little piece that I found in the Morning Star to the editor of the Green Mountain Freeman, and asked him to publish it in his paper. He wrote it off and said he would, if he found he had not published it before. We have not seen it. I take the paper. They publish for secret societies, the doings of the State Grange, etc. The Worthy Master of the grange, Franklin by name, in his annual report says the financial feature no longer demands the attention of the order, as prices are low and competition sharp. Boyden writes that he expects to see the day when the financial feature will be eliminated from the work of the grange, and the grange be more successful than it has been in time past."

Benj. F. Cole, Jacksonville, Ill., writes:

"Have you been informed of Mr. Sam'l French's death? I failed to see any mention of same in the *Cynosure*. I supposed his family would have informed you of it. He died some three weeks since with typhoid pneumonia. Was sick a week and unconscious. The Anti-masonic and temperance cause has lost a true friend, and a live and energetic worker."

We deeply feel the death of Mr. French which was noticed in a late number of the *Cynosure*. His clubs of subscribers we miss also. May his mantle fall on another. The youngest and bravest will soon die. Life is short. We must close up the broken ranks and press on in the battle for Christ and his kingdom."

J. V. Long, Oskaloosa, Ia., writes:

"I am doing all I can for the reform."

James Andrews, Ridgeway, O., writes:

"I am surrounded with secretism or devilism. It is a curse to the church and the world. I am trying to do all the good I can. Do pray for me."

A. J. Foor, Raub, Ind., writes:

"I have been astonished at the ignorance of many in regard to Masonry. Some say, How is it so bad when so many good people join it? Their eyes are not half open or else they have no vision at all. I lend my paper to all I can get to read it."

David Basford, South Chesterville, Me., writes:

"May the Lord help you to spread the light and truth until Satan's kingdom is destroyed."

D. W. Gilfillan, Trempeleau, Wis., writes:

"The reform the *Cynosure* is urging upon the American people, and especially the Christian portion of them, wholly commends itself to my convictions of what constitutes Christian duty and a Christian life. All forms of organized secrecy, but especially the oath-bound form of it, show a conformity to the world, to its maxims and practices, that greatly mars if it does not entirely eat out vital godliness from the heart. It is a dangerous element that is stealthily creeping in and silently but surely undermining the church of the living God, and making it a reproach instead of a blessing to the world. I therefore cheerfully second all the efforts put forth by these Christian reformers to expose these seats of iniquity, and to teach Christian people to abhor and shun their abominations."

R. B. Dawson, Baxter, Ia., writes:

"I hope we will have efficient aid here that the cause may not retrograde."

D. J. Ellsworth, Windsor, Ct., writes:

"Bro. Hinman is doing a good work in our State, and he is a worker, too. Brethren and friends in the State should give him all he is ready to do and pay him well for it. Such work is very unpopular and disagreeable, and few can stand up to it. Separation from the world is a great help to one's courage and faith."

C. M. Swan, Union City, Mich., writes:

"I used to be afraid to say what I thought of Masonry. I have got over that now. I will not vote for a Mason, neither will I pay my money for a Masonic preacher. I believe God is in this reform work. I mean to keep trying to circulate the *Cynosure*. I give all of my papers away."

C. D. Hoyt, Sen., Mundy, Mich., writes:

"The Lord is for us, and is more than all them that are against us. Masonry is dying out in this town quite fast."

S. E. Cormany, Petoskey, Emmet Co., Mich., writes:

"If you find it in your power, please send me some tracts for distribution. We are in what would seem an unequal contest up here in the north woods. The secretists are building their lodges of logs in the woods in advance of churches and missionaries, and but for the knowledge that God is on our side, and one with him is a majority, we would feel discouraged."

The calls for free tracts are frequent and urgent.—[ED.

Wm. D. Lowry, Senecaville, O., writes:

"I endorse the writing of Eld. S. C. Kimball in full as set forth in the *Cynosure* of Feb. 20, 1879, on page 4, under the caption 'What we need.' And particularly the idea expressed thus: 'One thing more we need here in the East; a tract carefully written, stating that Blue Lodge Masonry is thoroughly and completely exposed by Edmond Ronayne, and signed by as many seceding Masons as will sign it.' With the Bible for my guide I have opposed the institution of Freemasonry for many years, and I am with you in the fight during life, or until, by the grace of God, the foul spirit is cast out of church and state."

Mrs. M. A. Gamble, Ypsilanti, Mich., writes:

"The reform in which you are engaged is doing very much in the building up of the kingdom of our Lord and Saviour by bringing the minds of men out of the mystification and darkness of secrecy into the light and liberty of a pure Gospel."

Gideon Hunt, Plainfield, Ind., writes:

"Our town is badly infested with secret societies."

Mrs. A. J. Salisbury, Pascoag, R. I., writes:

"The *Cynosure* has been a great help and comfort to me, and if it could have been our Father's will, we would have done more for the ten thousand. But our will is to do our Father's will, and wait his good time."

J. K. Weber, Titusville, Pa., writes:

"I happened to get hold of one of your papers a short time since which is the first paper on Anti-masonry that I ever saw, and it suits my ideas to a dot. I believe in true Christianity, but I don't believe that Christianity and Masonry can live in one body."

E. L. Harris, Delavan, Wis., writes:

"I will do all I can for the paper, for I deem it the best agency that can be brought to bear on this terrible engine of Satan."

David Bromley, Rushville, Pa., writes:

"Masons of the present day are so ignorant, so dishonest, so destitute of self-respect, so full of effrontery, and their vile system so insusceptible of defense, that about the only thing they can reply to those who offer honest and just objections to it, is, 'You know nothing about it.'"

J. Hodges, Huntsburg, O., writes:

"Secret societies and Sabbath desecration have nearly ruined the churches in this place, and I believe if we cannot have a good lecturer soon the church of Christ will become extinct here. My heart is with you in the work."

J. Sherk, Warren, Ill., writes:

"Warren, Ill., is a pleasant little town of about 2,000 inhabitants, and three churches, but it is a hot-bed of secretism. Nearly every man, both in the church and out of it, belongs to some secret order, ministers not excepted. Two of our ministers are adhering Masons; one a Royal Arch chaplain, and he glories in the institution. But thanks be to God, we have one minister, a promising young man, who has thus far escaped Satan's trap of secretism, and my prayer is that he may become a powerful instrument in the hands of God for the pulling down of the strongholds of Satan, fortified by infidelity and secretism in all its forms. I have been an Anti-mason since Morgan was murdered, and I have taken the *Cynosure* ever since it was printed."

Wilson Swan, LaSalle, Ill., writes:

"The cause is prospering very much here, as are all the churches."

A. F. Jones, Lyons, Ia., writes:

"I am an old man; almost seventy-eight years old. I once thought Masonry dead, but I was mistaken. This section is full of all kinds of secret societies. There is a wide field for labor here."

H. Witham, Shade, O., writes:

"I am doing all I can against the power of darkness in secret societies, and spiritual wickedness hidden in high places. We are making preparation for E. Ronayne to come here and work the degrees in Masonry."

L. Powers, Ashley, O., writes:

"The Lord pity men who are afraid to do that which is right."

Lyman Prindle, West Chazy, N. Y., writes:

"We have a Masonic lodge in our little village, and it has been a curse to the place, and especially to the church, ever since its organization. A great portion of the community, and many professed Christians, do not seem to know or care what its effects are. The church members are very much like their ministers. They fear the fraternity and keep a silent tongue. I expect when the Lord wipes out this complicated system, as I think he will, these chicken-hearted Christians will shout as loud as any over the victory. I have taken your paper I think from the commencement, and am in fellowship with its doctrine and design, and expect to take it while I live."

John H. Clarke, North Mills, Pa., writes:

"I am pleased with the *Cynosure*. I love the cause it advocates. Yours for an uncompromising reform."

Wm. H. Parker, Palmyra, N. Y., writes:

"Please publish the grange password for this year if you can get it. While in a street-car in Philadelphia, in 1876, I asked a Mason why they called their Masonic building a temple. He replied, because it was a fine costly edifice. I told him there were many such that were not temples, and asked him again why they called it a temple, but got no satisfactory answer. I then told him I could tell him why it was called a temple. It was because Masonry is a religion. He said Masonry had nothing to do with politics or religion. I told him I thought it had very much to do with both. He then jumped up and left the car. We have six or eight secret societies in this place, and many of them operate against the cause of Christ as represented by the various churches, yet the ministers seem to be asleep on this great question. The Episcopal rector in this place is one of the high-titled Masons in this State."

We do not know the grange password.

Sabbath School.

LESSON XIV.—April 6, 1879.—SANCTIFIED AFFLICTION.

SCRIPTURE.—Job 33:14-30.

14 For God speaketh once, yea, twice,
Yet man perceiveth it not.
15 In a dream, in a vision of the night,
When deep sleep falleth upon men, in slumberings upon the bed;
16 Then he openeth the ears of men,
And sealeth their instruction,
17 That he may withdraw man from his purpose,
And hide pride from man.
18 He keepeth back his soul from the pit,
And his life from perishing by the sword.
19 And he is chastened also with pain upon his bed,
And the multitude of his bones with strong pain:
20 So that his life abhorreth bread,
And his soul dainty meat.
21 His flesh is consumed away, that it cannot be seen;
And his bones that were not seen stick out.
22 Yea, his soul draweth near unto the grave,
And his life to the destroyers.
23 If there be a messenger with him,
An interpreter, one among a thousand,
To show unto man his uprightness:
24 Then he is gracious unto him, and saith,
Deliver him from going down to the pit:
I have found a ransom.
25 His flesh shall be fresher than a child's.
He shall return to the days of his youth:
26 He shall pray unto God, and he will be favorable unto him:
And he shall see his face with joy:
For he shall render unto man his righteousness.
27 He looketh upon men, and if any say,
I have sinned and perverted that which was right,
And it profited me not:
28 He will deliver his soul from going into the pit,
And his life shall see the light.
29 Lo, all these things
Worketh God often with man,
30 To bring back his soul from the pit,
To be enlightened with the light of the living.

GOLDEN TEXT.—My son, despise not thou the chastening of the Lord nor faint when thou art rebuked of him.—Heb. 12:5.

CENTRAL TRUTH.—God calls to repentance by discipline.

[From Scholar's Handbook.]

DAILY HOME READINGS.

M. God Speaking in Visions....Gen. 28:10-22.
T. Chastening Blest.....Heb. 12: 5-11.
W. Brought Low.....Ps. 102: 1-12.
T. The Messenger.....Mal. 3: 1- 6.
F. The Ransom.....Isa. 35.
S. The Deliverance.....Ps. 91.
S. The Light.....Isa. 60:1-4, 19:22.

CONNECTED HISTORY.

Job was afflicted of Satan, by permission of the Lord. Eliphaz, Bildad and Zophar thought his affliction came because of some great sin, and urged him to repent. He denied their charges. Elihu, a young friend of Job, justifies the providence of God, and declares the purpose of affliction.

TO THE SCHOLAR.

Notice that the Book of Job lifts the veil between this and the other world. It gives us a glimpse of the mercy and the providence of God in dealing with his saints, and teaches the great lesson of submission to God's will.

NOTES.

"The Book of Job," an historical, dramatic poem, probably the oldest in the world; written perhaps in the time of Abraham, or before the exodus from Egypt, though some place it after the age of Solomon.

Job, "weeper," a rich and powerful man or prince of "the sons of the East" in Uz, and living in the Arabian desert between Syria and the Euphrates. He had seven sons and three daughters before his trials, and as many after them, and twice as large possessions. He lived 140 years after his affliction; the Septuagint says he was 70 years old when his trial came upon him.

Elihu, "he my God," a young friend of Job, and a Buzite, probably therefore, a descendant of Nahor, and remotely related to Abraham.

ILLUSTRATIONS.

"Afflictions improved." Bees draw honey from the thyme, a most unsavory herb, so wise men may learn something useful from the most bitter affliction.—Value of Affliction.

Spurgeon remarks: "Our crosses are not made of iron, though painted sometimes with iron colors; they are formed of nothing heavier than wood. Yet they are not made of pasteboard, and will never be light in themselves though our Lord can lighten them by his presence....He who has borne the true cross, and known its sanctifying power, will value every sliver of it, counting his trials to be his treasures."—Joy in Affliction.

A silver thread stretched in a window between the sashes, makes an Eolian harp. And while the air is calm and still, there is no music; when the winds blow softly, a faint music is heard; the stronger the wind, the louder and sweeter the melody. So it is with the Christian heart in affliction: the greater the trial, the holier is the peace, and the purer the joy of the soul.

OUTLINE OF THE BOOK OF JOB.

Job's righteousness and prosperity, chap. 1:1-5.

God suffers Satan to try him, 1:9-12. He (Job) endures the trial, 1:22. Satan tries him again, 2:4-6. Job still firm in integrity, 2:10.

His three friends come to comfort him, 2:11-13.

Job in his grief wishes he had not been born, 3:1.

Eliphaz speaks, and claims that suffering must spring from wickedness, 4:7-9, 17; 5:3, 4. He exhorts the sufferer to turn to God, 5:8, 17, 18.

Job utters his deep grief, 6:2, 3; complains that his friend is cruel, 6:14; maintains his innocence, 6:30; but admits his sins against God, 7:20, 21.

Bildad intimates that Job's sons and daughters were cut off for their sins, and that Job himself cannot be upright, or God would not so deal with him, 8:2-6. He thinks Job must have been hypocritical in his seeming goodness, 8:11-13.

Job admits his sin against God, but no wickedness, as compared with other men, which could justly bring upon him such suffering, 9:2, 3, 17, 20; 10:7.

Zophar bluntly accuses Job, 11:2-6; and advises him to put away his iniquity, 11:13-15.

Job still professes innocence, 12:4, and claims that the wicked are not always punished in the sight of men, 12:6. He accuses his friends, 13:4, 8, and again admits his guilt before God, 13:26; chap. 14:17.

Eliphaz reiterates his former charges, 15:4-6, and claims that the wicked suffer, 15:20, 34.

Job complains of his friends, 16:1-5; admits that his affliction is from God, 16:11, 12, but that it is not for any injustice in him, 16:17-19.

Bildad falls back upon the general position that the wicked suffer, 18:2-6.

Job again complains of the cruelty of his friends, 19:2, 3; claims innocence as against men, 19:4; and cries for pity from his friends, 19, 21, 22.

Zophar reasserts the view of the three, 20, 5, 29.

Job insists that wickedness does not always bring suffering, so far as appears to men, 21:7-9, and that he has not followed the counsel of the wicked, 21:16.

Eliphaz comes out very plainly against Job, 22:5-7; and advises him to repent, 22:23-25.

Job desires to seek God, 23:3-7, but maintains that he has kept God's law, 23:11, 12. He reiterates that wickedness and suffering do not always belong together, 24:23, 24.

Bildad, speaking last of the three friends, falls back upon the universal depravity of man, 25:4.

Job's final claim, 31:4-8, 39, 40.

The three friends cease, 32:1.

Elihu speaks, 32:2-6. He takes issue with Job, 33:8-12, and claims that suffering is for discipline, 33:19-30.

God speaks "out of the whirlwind," and shows Job his own ignorance, 38:3, 4, 16, 17, 21.

Job makes confession to God, 42:6.

God justifies Job before his friends, 42:7.

Job's prosperity restored, 42:10-17.—Bible Class Scholar.

The Christian Cynosure.

CHICAGO, THURSDAY, MARCH. 27, 1879.

Neutrality in Religion or Morals.

It is proposed to make the United States strictly neutral in religion, or rather between all religions. This is all slave-holders asked, viz., to be let entirely alone—all, indeed, that wrong-doers ever ask.

But such neutrality is, in the first place, an impossibility. To say that you are in favor of putting a truth on an exact level with error, and treating both alike, is to deny truth altogether, for there is no such truth on an equality with error. If Jesus Christ was the Son of God and the Judge of the world, to treat an Asiatic, or African, or Chinese religion as strictly on a level with Christianity, is to say, by actions louder than words, that Christianity, claiming to be the only true system of religion, is an arrogant pretender. In the Roman Pantheon all the gods of their conquered nations were sitting, side by side, each supreme in his petty realm, and each at peace with every other. But if you put Christ on a level with all those false deities you deny him and make him an impostor like them. This seeming fairness is ruinously unfair to truth; while error can afford it because she is rated correctly, just what she is.

So neutrality between slavery and liberty was impossible. So of Masonry and Anti-masonry. If Bishop Weaver, or any one else, claims to treat those who wish to exclude adhering Masons just as well as he does those who wish to retain and admit them, to love both alike, his influence is wholly on the side of the wrong. He says, by his actions; "Those who are seeking to destroy Masonry and those who are seeking to save it, are equally worthy and lovable brethren." He who takes this ground gives all his moral power to the Masons. This explains Thomas Corwin's remark that put one slaveholder among fifty men and the one would govern the forty-nine. They are constitutionally disabled by being put on a moral level with that slaveholder. So treating the *Itinerant* as if it was as much in good and regular standing in the United Brethren church as the *Telescope* is to cripple the *Telescope*. The liberality or neutrality between them is but seeming. For the *Telescope* opposes Masonry and the *Itinerant* does not, and the moment the church should put them on a level and say, "Go ahead, good brethren, you are both right," it not only acts a great untruth, but it signs the death warrant of the reform paper, and it dies as by slow poison from that day on.

—An unusual amount of matter for the paper last week made it necessary to condense some interesting letters. Let it be so every week. Reformers, write for your paper.

The Sycamore Church Action.

"We do not, indeed, consent to make it a test of church fellowship because we believe that is an extremity against Christian charity to which we have no right to carry our opinions."—*Ans. of the Sycamore Congregational church to Deacon West.*

We desire respectfully to say to this beloved church:

1st. That in 1836 the Synod of Cincinnati (of which Dr. Lyman Beecher, Calvin E. Stowe, D. D. and Dr. Joshua L. Wilson were members and which for evangelical piety, Christian learning, and influence with the American churches had not its superior in the whole country) voted: "That active membership in a Masonic lodge is incompatible with a credible profession of the Christian religion."

2nd. That I took the little book entitled, "The Image of the Beast," to Professor Boardman of the Chicago Congregational Seminary, and asked him to read it, consult his Faculty, and give me their judgment on its teachings. Dr. Boardman returned the book with the general statement that he could see no unsoundness in its teachings. The doctrine of the book is—that the secret empire, or net-work of lodges, now covering this globe, is the image of the universal, persecuting, pagan Roman empire, made at the suggestion of Popery by "them that dwell on the earth" (Rev. 13: 14); that is by persons in the church and out. And if lodgery is an image of that universal, despotic, paganizing power, then those members in the Congregational church, Sycamore, and in other churches, who adhere to its oaths and practice its rites, either from belief or for advantage, they are worshipers the beast or his image, and receive his mark in their foreheads or in their hands." "The same shall drink of the wine of the wrath of God." (Rev. 14: 10.) Now dare you beloved brethren, carry your "opinions so far against charity" as to leave your brethren, Dustin, Southworth and Boice exposed to so fearful a doom without joining your good Deacon West in striving to save them.

If you doubt whether these brethren have already drank this wine of double damnation in a symbol, from human skulls, ask them. They never deny it to me, and I think will not deny it to you. But if, fearing their human penalties which they have invoked, they should be left to the sin of such a denial, appoint a church meeting and we will bring and present to you the proofs that that fearful "fifth libation" is part and parcel of the Knight Templar's degree which these brethren have taken.

3d. In 1874 the national triennial meeting of Knight Templars was held in New Orleans, which passed votes endorsing the White Leagues of Louisiana, who had and have since murdered Union men by wholesale. Gen. Dustin, I learn, went to New Orleans and was a member of that Knight Templar's gathering. Now, beloved brethren and sisters in Christ, we ask you whether those brethren have a right to drink the "broth of these abomniable things," and then sit down to drink the symbol of the blood of Christ? Have they a right to practice these secrets in the face of Christ's prohibition of such secrecy (Mat. 10: 27), and then come and sit down in the house which is called by his name, and claim that they "are delivered to do all these abominations?" Are you willing to expose your sons to these man-traps and gins of Satan?

Do not, we beseech you "give sleep to your eyes or slumber to your eyelids," till you have rescued brethren Dustin, Southworth, Boice and others from the fearful condemnation of God under which they lie. And recall your good Deacon West, heal the hurt of Zion, and give joy to the

"Angels who make the church their care."

And suffer us one word to your members ensnared in the lodge. Brethren, you know in your consciences and honor that the revelation of the lodges made by hundreds of men like the late President Finney are true. How can you by your silent adherence to those wicked and horrible oaths, give the lie to hundreds of saints in heaven and on earth who have renounced and revealed them? Suffer us, dear brethren, in view of the nearness of eternity, and its just and true retributions, to entreat you to renounce the works of Satan and return to Christ. For Masonic meat destroy not him for whom Christ has died. Your former beloved pastor, Windsor, loathed and wrote against these abominations. United Presbyterians, United Brethren, Wesleyans, Reformed Presbyterians, Free Methodists, Friends and others, more than half a million of enlightened Christians, have cast these unfruitful works of darkness from their fellowship. We pray you call a church meeting and resolve to have no more to do with secret societies, and God and good men will bless you.

—The exposition of Freemasonry at Marshalltown, Iowa, which the craft were in such a frenzy to break up occurred in September, 1877, and not two years ago as was lately noticed.

—Eld. J. F. Browne, Illinois State Lecturer, expected to leave Morrison last week to push his work into other regions.

—The success of the Iowa State Convention will put heart in all the workers of that noble State. Bro. Stoddard sends a copy of the Masonic hand-bill which for scurvy abuse proves the lodgites of West Branch adepts in their profession. It is only a refined method of egging, but shows no better breeding. Bro. Moses Varney, of Springdale, Cedar county, sends a cheerful note on the Convention and calls on the friends to rally for the support of the work. Every one is called on, and without waiting till next week, when the letter will be printed in full with the form of pledge to be used, begin this very day to send in to him *pledges and cash* for the Iowa State work. Don't wait for to-morrow in such a cause. Help now.

—The able and interesting Washington letter elsewhere is the first of many which we hope to receive from a legal gentleman residing in that city who has long watched the developments of Freemasonry in the fence corners of Congress and the executive departments. He has kindly consented to aid in extending information respecting these dark spots on the American escutcheon among the people—those who are by right and constitution qualified to demand their removal.

—Brother W. E. Hardin of Newtown, Indiana, writes further of Dr. Cook's efforts for reform in Fountain and Warren counties, in preparation for the State convention in Attica during next fall. The Free Methodist church is open for the meeting and expenses partly pledged. He invites the State executive committee to correspond with Rev. W. H. James of Attica, concerning arrangements.

—Missouri friends are waking up and asking for Elder Rathbun. That's right, Bro. *Freeman*, the Elder is ready for work. He should be constantly employed in Iowa and Missouri so far as his health will permit. The success of his initiations in Birmingham and West Branch are sufficient answer to the insinuations that he cannot work the degrees. Let the example of the Iowa Convention be followed. Get resident seceding Masons to assist everywhere; and if there are none, get them to secede beforehand by convincing them of their wrong course while remaining in the lodge.

—Past Master Ronayne wishes us to say that he has sent copies of the "Master's Carpet" to all subscribers, and if any mistakes have been made, they will be corrected, on his return from Jackson, Mich., April 7th, 8th and 9th.

—Having been attacked editorially in the Masonic department of the *Inter ocean* of this city, Mr. Ronayne has written a sharp reply which the same paper was in honor bound to publish. He briefly reviewed his lodge connection showing that what his Masonic enemies claim to be a "bad record" was all made in the lodge, which was at the same time voting him honors and making him presents. The action of the Relief Board also clears him from the trumped up charges peddled about by Freemasons.

Our Washington Letter.

The Speakership Contested by two Masons—The Lodge and Hard Times—Randall Re-elected Speaker—Speculations about the Extra Session.

WASHINGTON, D. C.
Mar. 15, 1879.

The contest over the speakership of the House of Representatives gets warmer every day. All the candidates are Masons and for the present at least there is no hope for us who know what that one word means.

Randall, by a combination of some two hundred Masons in his district, has been kept and maintained in the House for years past as a prominent statesman, and he has not been slow to recognize and reward brothers, knowing full well that all his prominence has been attained through them and his future prospects are in their hands.

Blackburn, by a small combination in his district (I do not suppose there are two hundred Masons in it), has also been maintained here, and I do not hesitate to say that I believe if the people in their respective districts knew they were Masons and owed their elections to the close corporation combinations of Masons neither would be allowed to retain his seat very long. The people who do not belong to secret societies are as ten to one to those who do, and I do not think the time is far off now when the ten will assert their rights and put secret society men in the background.

I attribute to these secret societies all our hard times. The way they influence the courts and legislation is such that it lessens the confidence of the public not only in man but in everything with which man is in any way connected. Let me illustrate. If you have twenty-five thousand dollars and desire to go into any kind of business you will have to employ others in the capacity of book-keepers, clerks and workmen. Now suppose your book-keeper, or other employe, is a Mason and what is vulgarly called on the make. He can swindle or rob you, and even if you have the time to prosecute him it will be fruitless, because it is almost impossible now-a-days to impannel a jury without one or more Masons on it, and upon his giving them the talismanic signs they will either acquit him or hang the jury.

Now your Masonic employe knows this and takes advantage of it, while you haye hired him upon what you considered the best business recommendations and it never once perhaps entered your mind that when you were hiring a Mason, or secret society man, you were employing a person whose conduct might be so uncertain that it would result in injury to yourself, and his relations to the courts were such, that it would be impossible to hold him to account.

Now to the ordinary risks of trade you have to run the risk of your secret society employes who can rob and swindle you with impunity and these risks combined render business undertakings so uncertain that people who have capital are unwilling to use it, when they are subject to mishaps from which no amount of discrimination would save them. Hence the want of confidence that at present exists all through our country.

The courts are powerless except often to oppress and add to the prevailing distress. Legislation is controlled by secret society people and the public is generally losing confidence in legislative wisdom. And all these evils are to be set down at the doors of secret societies for they practically disfranchise every person who does not belong to them, and claim and get for their members rights and privileges which are denied to all other persons.

MARCH 18th.—since the above was written, the Randall "Masons" have beaten the Blackburn "Masons" in the Democratic caucus and the result will be that the offices and other spoils of the House of Representatives, will belong to Masons of the Randall type for the next two years. You can plainly see that the people, that is the Anti-masons, for I take it the great mass of the people are Anti-masonic, have no show or consideration given them at all, the contest having been between Masons.

This is the way now in all elections to prominent offices: both candidates are Masons and as a matter of course either, if elected, would throw all his influence in favor of brother oath-bound Masons, or the lodge. And the people for whom the government was established have no say at all as to the manner or by whom the government shall be administered. They have remained quiet so long letting these secret societies perfect their combinations, that if they, the people, ever do succeed in getting the upper hand again it will only be after years of struggle.

The extra session of Congress convened to-day without developing anything extraordinary though every available seat was occupied and all the standing room by the immense crowds which seemed to expect something unusual.

The President's message is understood to be very short, consisting of about two hundred words, simply calling attention to the fact that no provision has been made for the army, the legislative, executive and judicial branches of the g vernment.

There is great variety of opinions here as to the length of this extra session. Some even intimate that we are to have stormy times and predict that it will continue until the next regular session in December. Others say it may last several months, while the more thoughtful, with whom I concur, think the differences between the two parties will be settled in a very few days after both houses are organized, and the appropriations will be passed. I used the term "two parties" in the above sentence in order to be clearly understood. For you must know there is but one party in this country and that is the great Masonic party. It is conveniently divided into parts called Republicans and Democrats for the purpose of the better hoodwinking the people. If any of one your readers disbelieves me and is an Anti-mason, let him try to get an office of "honor and profit." He will agree with me in a very few months. I have seen this government conducted under the auspices of Lincoln, Johnson, Grant and Hayes, and have seen Democratic and Republican Masons drawing from the official breast together regularly as purring kittens, and no exceptions taken to it, but on the contrary excuses, and satisfactory ones too, made for the Democrats who by reason of *their party* not being in power could hardly have the *right* to have an office in Washington.

O. N.

Reform News Continued.

larger houses could be obtained even than before. There is quite a demand here for Anti-masonic literature and Ronayne's Handbooks "go like hot cakes."

I need not perhaps give the details of the business on Wednesday and Thursday as some of it has already appeared in your columns. On Wednesday afternoon Bro. Mathews delivered a telling lecture on the religion of Christ and the lodge contrasted, and on Thursday afternoon Bro. Stoddard in a masterly address gave us the "Landmarks of Freemasonry." Mr. H. C. Pratt of whom the *Cynosure* has heard before, made a spirited speech. He was unanimously appointed our delegate to the National Christian Association meeting in June next in Chicago.

Appropriate resolutions were passed, thanking the *Times* for its friendly aid and the people for their hospitality, and expressing our objects and aims. The last will yet appear in the *Times* if they can be procured.

In conclusion let me say our meeting was a grand success and good has been done, light has been shed where it was sorely needed, and the work of our organization has attained a degree of respect in the popular estimation not before reached.

The attendance from abroad was not quite as large as was hoped for, but the local attendance was excellent and the financial results cheering. Permit me to say to our friends in and out of the State, I shall be most happy to receive suggestions and advice respecting the prosecution of this great work in the State, and I earnestly ask your hearty cooperation and help in the discharge of the duties to which you have been pleased to call me.

Your fellow servant,

C. QUICK.

The Iowa State Convention.

CEDAR RAPIDS, Ia., Mar. 20, 1879.

DEAR CYNOSURE:—Bro. Hall, of Elgin, Iowa, was elected Secretary of the Iowa State Association yesterday and will send you a full report soon, but not in time for next week's issue.

The meeting convened as per notice and was well attended and the interest sustained to the close. At the last meeting the house was packed to its utmost capacity and brother Rathbun, assisted by two Master Masons who have left the lodge within a few weeks, acting as Junior and Senior Wardens, rendered the third degree in a very effective manner. Three Master Masons present signed a certificate to the correctness of the work and the convention passed a resolution expressive of their opinion of the work done and the way it was performed, all of which will be furnished with the Secretary's report. September 16 to 18 next was fixed as the time of next meeting and Bro. Rathbun was continued as State Lecturer until that time.

Among the clergymen present who took active part in the convention were Bishop Wright, Revs. J. H. Austin, W. H. May, M. S. Drury, Johnston, Robb, Hall, Galloway, Philo Elzea and a number of others.

There has been a good degree of progress made in this State during the year past, and so far as I could learn Bro. Rathbun has the confidence of the friends wherever he has been, both as to his ability in working and discussing Masonry, and as to his Christian deportment. Sister Rathbun made one of the most effective and stirring speeches of the convention, and could she accompany her husband occasionally to present this question from a woman's standpoint, it would hasten the consummation of our work. The enemy were aroused and gave vent to their feelings by printing and circulating handbills headed:

"VARIETY THEATER AT THE BOWERY, NEE QUAKER MEETING HOUSE. So mote it be."

Some ten of the prominent Friends in whose house our meetings occurred were mentioned by name as theatrical performers, and the inspiration of the whole paper may be seen by a few specimens.

1. Song—"Scratch my Back," by entire company.
2. Blow off Gas to keep the Biler from Bustin', by the Pres. [Rev. M. S Drury.]
3. Prayer, by saloon keeper, [Rev. J. H. Austin].

"SYNOPSIS."

Masonry! thou art a fraud and we can prove it so by G—d
We have known you because we were there,
And were glad to get out by losing our hair,
We joined it for influence, but found we had none,
We went back on it for the purpose of making some MUN."

The effect of this slang can be easily inferred. Like the infamous proceedings of the craft at Marshalltown the recoil was more fatal than the blow. The good people of West Branch were indignant to find that they could not invite their neighbors and Christian friends from abroad to meet with them in their own house for prayer, conference and discussion without being insulted, maligned and smeared over with the slime and blasphemy of the lodge and its villainous tools.

J. P. STODDARD.

Home Circle.

Our Master.

O Lord and Master of us all!
Whate'er our name or sign,
We own thy sway, we hear thy call,
We test our lives by thine.

Thou judgest us; thy purity
Doth all our lusts condemn;
The love that draws us nearer thee
Is hot with wrath to them.

Our thoughts lie open to thy sight;
And, naked to thy glance,
Our secret sins are in the light
Of thy pure countenance.

So to our mortal eyes subdued,
Flesh-veiled but not concealed,
We know in thee the fatherhood
And heart of God revealed.

We faintly hear, we dimly see,
In differing phrase we pray;
But, dim or clear, we own in thee
The Light, the Truth, the Way!

The homage that we render thee,
Is still our Father's own;
No jealous claims nor rivalry
Divide the Cross and Crown.

To do thy will is more than praise,
As words are less than deeds.
And simple trust can find thy ways
We miss with chart and creed.

No pride of self thy service hath,
Nor place for me and mine;
Our human strength is weakness, death,
Our life apart from thine.

Apart from thee all gain is loss,
All labor vainly done;
The solemn shadow of thy Cross
Is better than the sun.

Alone, O Love ineffable!
Thy saving name is given:
To turn aside from thee is hell,
To walk with thee is heaven!

How vain secure in all thou art,
Our noisy championship!—
The sighing of the contrite heart,
Is more than flattering lip.

Not thine the bigot's partial plea,
Not thine the zealot's ban;
Thou well canst spare a love of thee
Which ends in hate of man.

Our Friend, our Brother, and our Lord,
What may thy service be?—
Nor name, nor form, nor ritual word,
But simply following thee.

We bring no ghastly holocaust
We pile no graven stone:
He serves thee best who loves the most
His brothers and thy own,

—John G. Whittier.

The Fatal Step.

A certain nobleman in a court of Europe, on the eve of his marriage, requested the celebrated painter, David Teniers, to paint for him a portrait of the heathen god, Hymen, the representative of marriage. The artist eventually produced a portrait of that idol which viewed from a certain distance was exceedingly charming, but on closer inspection was found to have a malicious frown. The arch-duke Leopold, of Flanders, heard of the famous painting, secured it, and placed it in his portrait gallery, on a kind of a dais, to mount which the visitor had to pass a very slippery, polished step. Below this was the pleasing point of view, but no sooner had he passed the slippery step than farewell to the charm! It was no longer the same thing.

This portrait is a fit representative of sin and its nature. With what charming smiles does it present itself to the human mind! What joy does it not promise? What wisdom does it promise to impart as the fruit of its work! how desirable to behold; for it tends to make wise!—Gen. 3: 6. What a charming face it puts on, in presenting its claims! How innocent it looks and what persuasive language it employs in its representations! But no sooner is the "fatal step" taken, and the enticing fruit partaken of than farewell to the charm! The conscience is stung as with a serpent; the will dethroned, the imagination perverted, the desire enslaved, the understanding darkened and confounded, the shades of death gather around the doomed souls, the thunders of God's law are loosened from their moorings and and the whole foundation of moral manhood is shaken in its very center. The transgressor stands self-condemned, with slavish fear quaking to the foundations of his being. Sin has left a bitter sting; it is felt in the inner parts, gnawing as a worm that never dieth.

Reader, beware of the fatal step! Watch your appetite! Beware of the intoxicating cup, the tempting cigar, the soothing opium! They will chain your appetite forever; and as the idol of your taste, drag you down to the pit. Beware of the enticements of licentiousness, which when taken up with, will chain your whole nature down to the gates of perdition, and the idol-fiend will grin upon you with a malicious smile!

"Oh!" said a fair one, not long ago, in this city. who had been enticed away from a virtuous life, home, and the house of God, by those vultures of the pit, and goaded on in sin, until in a few months, she was found upon a death-bed, "I am sinking into the pit!"

A praying brother and his wife were called by her grief-stricken parents. She was pointed to the "Lamb of God, that taketh away the sin of the world." The throne of grace was besieged in her behalf; the Man of grief. acquainted with our frame, turned his shining face to the fallen one; light streamed down the portals of eternal death; the chains were snapped asunder; the cleansing stream poured down into that soul from the cleansing fountian. He spoke as to the on e on Calvary. "This day thou shalt be with me in Paradise." The powers of darkness gave way, and with a smile of triumph upon her face, she cried, "Christ is helping me; he gives me the victory." The powers of eternal death were broken; the soul was snatched from out the jaws of the lion, and plucked as a brand from the burning.

O, ye careless ones, take care; beware! And you, Christian professor, lend a helping hand in rescuing the fallen ones, by the power of the Holy Spirit and the blood of Christ. They are blood-bought, and as precious as your own soul. And you, dear reader, who may be enticed into the organized forms of secret conclaves, beware! They represent themselves in a charming form of great wisdom, and godly teaching; higher than the church of Christ is able to give. Shun these dens of Satan, and their doctrines! No sooner have you entered, than your conscience is hoodwinked, your understanding darkened and beclouded, your will enslaved, and your moral self wrapped up in a garment of lies, and your soul bound to a covenant with hell, and you have signed the mortgage of Satan upon your conscience, throat and tongue. Thus bound, you are in danger of becoming the play-ball to the dominions of darkness, who have become strong in the covenant with death. The cunning idol, with its malicious frown, will continue to hold that penal cut-throat knife to your throat, and you have learned something. As many as have not this teaching, who know not the depths of Satan; as they speak—"I put upon you no other burden, but that which you have; hold fast till I come;" says "he who was dead, and behold I am alive forevermore, and I have the keys of hell and death." Rev. ii.: 24, 25; and i.:18.—*H. W. Hampe, in American Wesleyan.*

Sun-Worship.

The Indians of the great Southwest, as were the natives of ancient Mexico and Peru, are all sun-worshipers. They have various titles for their god, and worship him under various symbols; but it is the sun, the great giver of life and health, that is worshiped everywhere as the supreme power. The moon and the stars are, however, considered gods of lower order, and subject, in some mysterious way, to the sun, and to have control, in a limited manner, over the rain, winds, storms, and weather in general. They all have their sorcerers, or medicine-men, who are held in some degree of superstitious awe by the people. In sickness they use incantations of various kinds, and administer herbs of different classes.

All savages are naturally very superstitious, and the Indians of Arizona are no exception to the rule. Indeed, we are inclined to believe they are, if possible, more superstitious than the natives of other parts of the land. The worship of these Indians is different among the various tribes. We have seen among the Hualapais what among civilized people would be called family worship. At the first peep of day the band would sit or squat on the top of a small hill facing the east, and raise a most dismal sort of a howl. Then the patriarch of the band would speak a few words, or utter what we supposed to be an invocation, in a most solemn tone of voice. Then another howl would arise from those around him. Then the old man would say a few words more. At this time the sun appeared above the horizon, and all prostrating themselves with their faces to the east raised a joyful shout, which was kept up until the sun had entirely risen above the mountain-tops, after which they went back to the *rancheria.*

The Pueblo Indians worship the sun under the name of Montezuma. They also believe in inferior gods, and particularly in evil spirits. They claim that many ages ago, before they came to the land where they now dwell, Montezuma visited them and led them through the wilderness to the land where they have ever since lived. They also believe that it is his intention to return to them at some future day, and make them a great and prosperous people.

The Navajoes do not believe in Montezuma. They worship what they call the Great Father and Great Mother. The Great Father lives where the sun rises, and is the author of all that is bad; while the Great Mother lives at the setting sun, and is the giver of good and the protector of those who do right.

The Mohaves worship a god they call Matevil, whom they say once dwelled among their people, and that he will one day return. They also worship and fear an evil spirit they call Newathie, and who inflicts dire calamities on them at times. All these Indians fear to go abroad at night, as the devils and evil spirits are then at their work—according to their belief.—*Ex.*

First Slave Case in England.

A planter brought to London a slave called James Somerset in 1772, and when he fell ill inhumanly turned him out of doors. Mr. Granville Sharp, a philanthropic barrister, found him in the street, placed him in a hospital, where he recovered his health, and then got a him situation as a servant. Two years after his old master arrested and imprisoned him as a runaway slave. Mr. Sharp brought the case before the Lord Mayor, who ordered Somerset to be set liberty. But the master seized him violently in the presence of the Lord Mayor and Mr. Sharp, on which the latter brought an action against the master for assault. The question of law was finally referred to the twelve judges, in February and May of that year, who decided unanimously that no man can be accounted a slave on English territory. This decision is often quoted as though the soil of Great Britain made a slave free; but that is a legal fiction. Evidently it is only when a slave (so-called) comes within the reach of an English court that his freedom is declared. At that time the American colonies were beginning their quarrel with Great Britain, but had not renounced allegiance. All the colonies were subject to the common law of England; and if in Virginia and Jamaica there had been a judge as upright and as able as Lord Mansfield, and a philanthropist as zealous as Granville Sharp, it would seem that slavery might have been dissolved by a few judicial trials.—*Frazer's Magazine.*

Childrens' Corner.

Make a little fence of trust
Around to-day;
Fill the space with loving work,
And therein stay.

Look not through the sheltering bars,
Upon to-morrow.
God will help thee bear what comes
Of joy or sorrow.

—Selected.

The Fisherman's Daughters.

CHAPTER III. (*Continued.*)

Now that Elsie was ill, mother had everything to do, and everybody to attend to; and she had told father and me that we must look after Elsie all day, and take care she wanted for nothing. Father had said, "Ay, ay, my little woman" (he always called her his little woman), "don't go for to fash thyself aboot Elsie; I'd rather sit with my little sick maid than with all the gay folks in Christendom, and let Gatty have her play the day, poor lassie, it comes but once in the year ye mind." And mother jumped up (we were all sitting at tea just the evening before the wedding day) and ran and put her arm around his neck and gave him such a hearty kiss, it sounded a long way off, and laughed, and said, "that once was quite often enough, as she had found to her cost ever since she gave up being servant in Lady Hall's grand house, for the sake of that once, and come to be wife in his poor one." And then she kissed him and said, "God bless him! he was a good, kind, tender-hearted soul as ever lived—a good Christian, a good husband, a good father and a good friend, and what more could he be?" and she kissed him again, and then sat down with her eyes brim full of tears and her face all over smiles.

Father was a very grave quiet man; he never spoke much, and very seldom smiled, and I don't think he ever laughed—leastways, I never heard him, and now he didn't say a word either; and some people might have thought it was because he didn't care. But we knew better than that; we saw and knew why the color came deeper over his face, and the water into his clear blue eyes; and he bent over his cup I think to hide his face.

But now I must go on with the wedding day. Oh, it was such a pleasant one! Everybody looked so happy, and was so kind, and all would help to lay out the dinner on the large table, placed under a big chestnut tree beside the house. As for me, I kept close to Sam, doing all sorts of things, and running messages for him; and Harry came and helped too; but he didn't seem to like it much—and Tom asked him if he was ill? He looked so down-hearted like, and he turned very red and said—"No, he wasn't ill, but he shouldn't mind if he was, if that would make other folks besides himself well."

What a lot of nice things there were to eat, for the farm ladies had brought so many presents, which together with what father and brothers had bought and caught, and the roast chickens, and the dishes of goodies made with the help of eggs from mother's poultry yard, so filled up the table, I am sure no one there had ever seen so grand a feast. Father was down amongst us sometimes, but not much. He seemed more sad to-day, I thought, than other days, and sat up a great deal with Elsie reading and talking to her—and everybody knew what he was doing, and liked him the more for it; but in truth I don't think they cared much where he was, they were so contented and happy, and all so merry at what was going on. Before dinner, father stood up and said a grace, and after dinner he said a little prayer while we were all standing. He prayed that God would of his great mercy put it into the hearts of all present to remember how short was life; but yet more—how shorter still and uncertain was the enjoyment of health and happiness in this world—that none knew what of grief was in store for them during the long year that lay stretched out between this, his wedding day—they had so pleasured him by coming to keep at "the old house"—and the one in the year to come. "Ere then," he said, "faces full of health and joy now, might be gone forever from before them, or darkened with grief, or smitten with sickness." His voice shook so he could scarce speak those last words, and he brushed the back of his hand across his eyes. He then entreated them to keep his words in remembrance, for they were spoken in the truest spirit of love and friendship toward them all. And then he sat down; and I slipped around to him, and got up upon his lap and knelt there, and put my arms round his neck and softly kissed him many times. Oh! I knew, and they all knew, how his heart was aching for Elsie.

"Bless thee, my bairn!" he whispered, pressing me to him; "thy wee kisses fall like drops of balm on my sore heart."

"Shall I run up and see how Elsie is, father?" I said in his ear.

"Ay, do, little lassie, and tell her not to greet [grieve], father will come to her quickly."

But Elsie was not greeting, she was asleep—so still and pale—and her thin hand looked so white as it lay on the coverlid. I had never before seen any one look so.

As I stood watching her, I heard ever so soft a step at the door, and turning round, saw Harry's great brown eyes peeping in. I held up my finger to him not to make a noise, and he came on very gently, holding his big shoes in his hand. He came close and looked at Elsie; and as he did so, his face got so unhappy, and I heard him sigh; then he laid a little bunch of fresh white rosebuds, just by her hand, and went away again very quietly. I don't know where he went, for I did't see him any more that day; but one thing I thought, which was, that I was sure only Sam and I missed him; they were all too merry to notice who was there and who was not.

Then we had a nice tea and after that, everybody went home, looking very tired but very happy. Some of them, before they left, told father, when they shook his hand and thanked him for the nice day he had given them, that they would try hard to keep in their hearts the words on the board and those he had spoken and make them guide their actions.

CHAPTER IV.

Two days after came Sunday. How Elsie and I had always loved Sunday! but indeed we all loved it; and well we might, for every thing we did on that day was so pleasant. Father and brothers were with us from morning till night; for no matter how "unlucky" their fishing might have been during the week, or how promising Sunday looked of a good draught, father never went out in his vessel on God's holy day, nor allowed Sam or Tom to do so. There were many on our coast who did, but father never; and in no way was he one whit the worse, in the end, than they; on the contrary, in much far better; although at the time he seemed to lose.

In the morning we were allowed one hour more of rest, and instead of five, got up at six; but since poor Elsie's fall, mother rose just as early as on other days, so as not keep her waiting for her breakfast, knowing she often lay awake for hours during the night, and that a cup of coffee greatly refreshed her, as soon as she could have it. Mother wanted father to stay in bed too, and have his breakfast, but he would not hear of such a thing, he said, and if she named it again, he would get up at four and light the fire himself, and take Elsie her breakfast; and moreover the little woman (mother) should have her breakfast in bed, that she should.

The pretty little church lay about two miles distant from the old house; but as it was inland, on the other side of the hill, at our back, it was greatly sheltered from the rough sea winds. The walk to and from it was delicious in the summer, or on bright frosty day in the winter; leading up through the wood, and down the hill-side, and over fields, and through lanes, bright with all sorts of flowers.

When I was very little, father and brother carried me by turns; and still even Sam sometimes made me mount my horse, as he called his shoulder, particularly when going to church, that I might not be tired and go to sleep during the sermon, and fall down and crack my head again, he said. Just one year before I had fallen off the seat and knocked my head smartly against the boarding. Father picked me up quickly, and for a long time I sobbed quietly to myself, with my face hid on his broad chest, while he often bent and kissed my curly head, and whispered to me to be a brave little child, and not to mind it. I was very careful after that not to go to sleep again, unless father's or mother's arm was around me; but I usually preferred creeping close to Sam. However I was too old for such silly conduct now.

When church was over, the Joneses always joined us coming home; they were our nearest neighbors, and their way to church lay in the same direction as ours. Jones was a sailor as well as father; they had known each other since they were boys, and had married at the same time; but while Jones had only two children—Jim and Harry—father had four to provide for.

"Now, lads," father would say, "let us see which of us can remember the most of the sermon to-day."

So then they all tried first for the text; then some would repeat one part of the sermon, and some another, until I had heard nearly the whole over again by the time we reached home; and greatly they all seemed to enjoy the pleasure of trying to recollect it, Harry being always the quickest at it. I quite longed to be big enough to take my part too in saying it.

Though I did not share with Sam and the others in trying to repeat the sermon, I always told Elsie all I could remember of it, beginning with the text, which I got Sam or father to find out for me in the Bible when the parson said it, and so looked at it often, to get it by heart if it was not too long or hard for me. To-day Elsie would have me tell her as usual, although Harry was going to do so in the evening; "she could not have too much of such holy things," she said; and by the time I had finished, dinner was ready, and so was I for it, I can promise you.

We always had a grand, nice hot joint of beef or pork on Saturday, and cold on Sunday, with a large fruit tart and potatoes, and some other vegetables—for though mother staid at home in the morning with Elsie, they read their prayers and Bible, and a sermon together; so she could not cook any meat now, any more than when she went to church. In the evening father stayed at home, and I also, but mother and brothers went to church.

Poor Elsie! she had been ill so long a time that I was becoming accustomed, and even unthinking of the many changes which were at first so painful in our little household; and as she never complained, and always spoke to me as cheerfully about her illness as though she were daily improving in strength and health, I fully believed that she was so, and would soon be all right again, and filling her old place amongst us as before. Ah! how little I understood her then, when one day she said, "Thank God, she was better now than she had ever been in her life, and she felt—deeply felt—that she needed the bitter affliction."

[TO BE CONTINUED]

Shun that Bad Companion.

Chemists tell us that one grain of iodine will give color to seven thousand times its own weight of water. One indulgence in bad company is enough to contaminate you for life. "One sinner destroyeth much good." The handling of pitch defiles your hands for days or weeks. How much more will evil companionship pollute your souls.

The celebrated temperance lecturer, Gough, said in one of his lectures:

"I would give my right hand to-night, *if I could forget* that which I learned in evil society; if I could tear from my remembrance those scenes which I have witnessed, the transactions which have taken place before me."

The Theater.

Mr. Rush told a friend that he was once in company with a lady, a professor of religion, who was speaking of the pleasure she anticipated at the theater in the evening.

"What, madam!" said he, "do you go the theater?"

"Yes," was the reply, "and don't you go, doctor?"

"No, madam," said he, "I don't go to such places!"

"Why, sir, do you not go? Do you think it sinful?" said she.

He replied, "I will never publish to the world that I think Jesus Christ a bad master, and religion an unsatisfying portion, which I should do if I went to the devil's ground in quest of happiness."

I do not regret having braved public opinion, when I know it was wrong and was sure it would be merciless.—*Horace Greeley.*

Religious Intelligence.

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational church, Hamilton, Miss., August 25th, 1878.

Pleasant Ridge Congregational church, Sanford Co., Ala., September, 1878.

New Hope Methodist church, Lowndes Co., Miss., October, 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

First Congregational Church, Leland, Mich.

Sugar Grove church, Green county, Pa , D. B. Turney pastor, March 17, 1879.

—The spring term at Wheaton College opened on Tuesday, the 18th, with a fine attendance of students and every prospect of a prosperous term to close one of the most prosperous years in the history of the institution, if superiority in literary attainments, the conversion of nearly all the students, and emerging from heavy debts with a balance on the other side may be called prosperity. A number of the students are regularly engaged in preaching and Sabbath-school work. Others have spoken at different places in the county in Christian temperance meetings; one is President of the Christian Temperance Union in Wheaton. In all these blessings the officers of the institution and the College church gratefully acknowledge the good hand of God upon them. Their enemies would have swallowed them up quick, but the Lord was on their side. Verily their help has been in his name (Ps. 124).

—The chanting of the Psalms has been successfully introduced into the College Sabbath school at Wheaton; and Prof. Baker, who for nearly a generation has conducted the singing in the church, intends introducing a like song service in the regular worship. Sabbath schools that are vexed with the multiplicity and expense of catch-penny music, will find in their Bibles the choicest songs of worship and of the heart.

—Prof. C. A. Blanchard has been preaching a number of discourses on the Christian evidences, the existence of God and cognate topics to the College church, Wheaton, before good audiences. The sermon of Sabbath morning, March 9th, was printed in the Wheaton *Illinoian*.

—Rev. C. W. Sherman of North Henderson, Mercer county, Illinois, has been constantly engaged in revival work since the first of December, without interruption.

—Major Whittle the evangelist is now working in Syracuse, N. Y., assisted by Mr. McGrannahan the singer.

—The Grace M. E. church proving too small for the crowds who come to Mr. Pentecost's meetings in this city, they were transferred to the Moody church last week. The evangelist is arousing more interest than in his first visit.

—Rev. D. B. Turney, Methodist Protestant, late of Grafton, West Virginia, is now settled over Sugar Grove church, Green county, Pa. A new local reform association has been formed in that locality for which Bro. Turney will be an able advocate. The name of his church augments the roll of the Associated Churches of Christ.

PRESBYTERIAN.

—The trials of Rev. James Donaldson of Wardsville, Ont., are not unknown to our readers. He heartily sustained Elder Barlow when attacked by the lodge in the Ridgetown Baptist church, and soon found the same snakish enemy crawling about his own altars. The lodge was strong in his presbytery and he was forced from his pulpit. It formed a cabal to starve him out and drive him from the place. He says in a late letter:

"There is no prospect of any immediate settlement, or indeed of any settlement in this country or in this denomination that can be comfortable or consistent to me with my present views. May God open a large and effectual door where I can enter in and preach a full Gospel as well as a free Gospel, that God's name may be glorified and sinners converted and saved. I wish for your paper ten thousand times ten thousand subscribers, and am sorry that for a while I may not be one of them as I desire."

BAPTIST.

—Mrs. Dr. Hatch of Warrenville, Ill., daughter of Dr. Nathaniel Colver's second wife, died a few days ago. She was for some time a member of Dr. Colver's family, and was to him in his old age all that a daughter could be, and was cherished by him with peculiar affection.

—A Baptist council in Minnesota, called to ordain a young minister, after concluding their examination of the candidate, passed a resolution declaring, while they heartily approved his Christian character, call to the ministry, and doctrinal views, his denial of the right of women to to speak in church was designed to interfere with his usefulness, and they therefore declined to ordain him. The Baptist papers severely criticize the council.

—Dr. C. H. Blackall, so long associated with the Baptist interests of Chicago and the West has removed to New York to take an important place in the publishing interests of the denomination.

—Dr. Blackall's place as a Sunday school missionary will be filled by Mr. H. R. Clissold of this city.

—Dr. C. E. Hewitt of the Centennial Baptist church, Chicago, has resigned on account of an oppressive church debt. Chicago has lost Dr. Evarts after a work of great success for twenty years, on the same account, and last week the Michigan avenue church called a conference of the Baptist churches of the city for advice. Dr. Curtis, the pastor, has resigned and a bonded debt of $53 000 hangs over the church property, while over $6,000 are needed for repairs and to pay a floating debt. The conference helped the overborne church to little but unproductive sympathy. These severe experiences are teaching our city churches a lesson which more grace, years ago, would have rendered unnecessary.

—It serves to shows the intense feeling in California respecting the Chinese, that a week ago the name of Rev. Mr. Reed was stricken from the roll of the Baptist Association of San Francisco, for "a misrepresentation of facts before the Baptist Ministers' Conference in New York, respecting Baptists and Christian people generally on the Pacific Coast touching the Chinese question."

CONGREGATIONAL.

—Rev. W. I. Phillips is supplying the Independent church at Streator, Ill., for a few Sabbaths, until an engagement, previously made with Rev. G. W. Bainum, late of Bunker shall Hill, ensue.

—Rev. Israel Brown, from Wheaton and Oberlin, whose great success in his first pastorate at Olney, Ill., was cut short by Masonic opposition, is now located at Marseilles, Illinois.

—Rev. George Bent, brother of Prof. J. A. Bent and Mrs. Pres. Blanchard, Wheaton, has begun work with the church at Red Cloud, Webster county, Kansas.

—Union Park church in this city pastorless for nearly a year, has secured the services of Rev. F. A. Noble of New Haven,

—Rev. Edward Ebbs has been preaching at Naperville, Ill., for about a year. He gives notice that his ministry with that church closes April 27th.

—The *Advance* lately published a letter respecting Rev. Geo. Thompson, the faithful home missionary of Leland, Michigan, asking that aid be sent him; and has had the pleasure of forwarding $16 as the first response. Bro. Thompson writes to the *Advance* that his books giving a history of his experiences as missionary in Africa (with Bro. H. H. Hinman) and as an opponent of slavery may be obtained for $1.25.

METHODIST EPISCOPAL.

—Rev. John Lemley, former editor and publisher of the *Golden Censer* and *Methodist Free Press*, has been expelled from the church on charges of lying and hypocrisy prepared by the present managers of the *Censer*.

—The German Methodist churches of Chicago number six, but have only 1,000 members, though an average attendance of 4,000. And this is said to be the largest Protestant influence among the 100,000 Germans of the city.

UNITED BRETHREN IN CHRIST.

—Rev. D. Shuck, of Stanislaus, California, formerly of Hartsville, Indiana, lectures at Central View, in Capay Valley, on the 27th inst. Subject: "The relation of Christians to secret societies."

—Rev. J. V. Potts, of North Robinson, Ohio, has just issued a new book from the U. B. Publishing House, Dayton, entitled, "The Itinerant System as a means of Gospel Evangelization."

—Rev. A. Shambaugh, of Bear, Wis., has experienced a very precious outpouring of the Spirit on his work during the past winter. He writes of it in the following:

"This winter has been an unusually hard one financially, but spiritually it has been one of the best in twenty years. Not so much excitement as at some other seasons, but such a thorough searching and investigating of the principles of religion is seldom seen. Order and respectful conduct has grown fifty per cent within the last six months. The people are moved from principle, and act from conviction of the heart. The now prevailing spirit is not of any advantage to secret societies. Love and good will rule the heart, and it will take an effort to make them exchange so good a fellowship for Masonic selfishness. Open-hearted Christianity has no pleasure in secret guarded halls. Brethren in Christ, teach men to believe and repent, and the lodge will number less. Backsliders make the best material for the cable-tow."

—Our readers have been interested in the case of the King Street U. B. church in Chambersburg, Pa,, to which Rev. J. M. Bishop now ministers. The origin and history of this organization are likely to form a chapter in the annals of the denomination through the recent action of the Pennsylvania Annual Conference in removing Bro. Bishop's name from its roll and in forcing the withdrawal of two other preachers, John Fohl and A. Bickley. The case of the church has been appealed to the General Conference which meets next year, The case as presented by our correspondents shows that the prime cause of the trouble is the adherence of a part of the original church to the testimony of the United Brethren against the lodge. The nullifiers being in the majority the others withdrew, and in maintaining the ordinances of Christ have been greatly revived and blessed. A correspondent of the Chambersburg *Herald* of March 12th makes the following statement:

"Those who have read the proceedings of the Pennsylvania Annual Conference published in these columns are aware that during the sitting of that body peace and harmony did not always prevail, but that the name of Rev. J. M. Bishop was erased from the conference journal, and Revs. J. Fohl and A. Bigley, two of the oldest members of the conference, who had labored hard and for forty-three years upheld the doctrines of the United Brethren church amidst persecutions from within and without the church, were compelled either to resign from the conference or be silenced from preaching the gospel to as respectable a congregation as there is in the church. To a people who though for years had been persecuted and harassed in the church of their fathers for upholding the doctrine of the church, and after bearing up under it all until it became eminent that to worship together was impossible until their grievances were remedied by the conference, they worshipped temporarily in a room on Broad street. After laying their grievances before that body when assembled at York, and receiving no justice, they purchased the King street M. E. church, where they now worship. That they are called 'strikers' and other harsh names by the illiterate and those who are unacquainted with their case we are aware, but when a people are true to the laws and government of the Discipline of their church how can they be truthfully called strikers? That they have passed through a very severe ordeal at the late session of conference is evident, and that they will still be persecuted for a while may be expected. That the prosperity of the King street U. B. church has overreached the mark set down, is clearly demonstrated in the attack made upon it. After Rev. J. M. Bishop, who the committee on grievances reported was not responsible to the conference he having appealed to the general conference, was voted off the conference journal, they also attempted to bind Revs. Fohl and Bigley, so much so that they were compelled to resign their allegiance to that body, and then draw up a set of resolutions prohibiting any member of this or any other conference from preaching for the congregation calling themselves "The Loyal United Brethren in Christ," which they are. After the members of the congregation had been pub-

licly notified of their names being erased from the church record, without any just cause, they want to say who shall or shall not preach to them, in which they have wonderfully failed. Now can the congregation of the King street church worship under their own vine and fig tree, none daring to molest or make them afraid. The resolution refers to a violation of the discipline, page 62, upon which we cannot now dwell for want of space, but simply refer that body to the same section, page 61, some parts of the 2d paragraph, which we think was violated frequently."

MISSIONARY.

—The following was prepared by one of the secretaries of the Methodist Episcopal Missionary Society:

"The American Board did not expend as much in its first year as is required to build 150 miles of Massachusetts railroad. President Grant, in reviewing one of our Indian massacres, said: 'A war ensued which cost the nation thirty millions of dollars. Fifteen or twenty Indians, indeed, have been killed at an expenditure of more than a million dollars apiece.' Missions have never wasted money thus: The entire contributions of this country for evangelistic work during the year of the Modoc war was not one-fourth of its cost.

"Our government expended from April, 1861, to September, 1866, as pay of officers and men engaged in the war $1,094,000,000. As all the missionary societies of the United States do not spend over two millions of dollars annually on their foreign missions, the above sum would meet all the expenses of American foreign missions, at the present rate, for 500 years.

"The heaviest cost of missions relative to immediate results is at their beginning. For twenty years prior to 1869, the Baptist Telugu Mission averaged more than $460 expenditure to each convert. Since then the average cost has been $25. This represents the decreasing proportion of expense to result in all foreign missions, because:

"1. The per centage of converts is increased. After Carey landed in India the average net gain of converts was two and a half per annum; during the last ten years it has been 2,117. In the whole of India during the years from 1861 to 1872, the increase of native church members was 61 per cent. It is probable that on an average the number of converts from heathen nations throughout the world has doubled every fifteen years.

"2 The native agency is less costly than the foreign. The interest on $1,000 will support in perpetuity a native preacher in India or China.

"3. The native churches are becoming more self-supporting. The voluntary contributions of the churches in the Sandwich Islands have for some years been $24,000 per annum. In Liberia our church has had a steadily increasing membership, with a steadily diminishing appropriation from our missionary society. In China only evangelists are supported wholly by us. The maximum aid granted to any native Chinese Methodist pastor is one-half his support.

—The American Board publish a table showing the proportional disposition of every hundred dollars received. It is as follows: In Mexico, $1 25; in Spain, $1.50; among the North American Indians, $2 50; in Ceylon, $3; in the Hawaiian Islands, $3.50; in Austria, $3.75; among the Zulus, Southern Africa, $4; in the Foochow missions, China, $4; in the Micronesian Islands, $4.50; in Northern China, $5; in European Turkey, $5.50; in Central Turkey, $5.50; in Western India, $7.75; in Eastern Turkey, $8; in the Madura District, Southern India, $8.25; in Japan, $8.50; in Western Turkey, $17. Making an aggregate of $93.50 thus widely distributed. The remaining $6 50 constituted the total cost of the home administration, a part of which was employed in the service of the missionaries abroad, and a part in the communication of missionary intelligence at home. The total cost of administration last year, relatively to the entire receipts, including the payment of the debt, was only five and three-quarters per cent.

News of the Week.

—The Communists of Chicago met at the Exposition building Saturday night in great crowds. The daily press says the object was ostensibly to celebrate the anniversary of the Paris Commune of '48 and '71—really, to make money enough to carry their political spring campaign and to transform the tri-weekly communistic sheet of this city into a daily paper. The Exposition building was densely packed by the 30,000 Communists who kept up their howls all night. And even as late as six o'clock Sunday morning crowds of drunken fellows from the scene of rejoicing rushed along Adams street crying "fire." In one part of the building the Socialist military companies, being the Lehr and Wehr Verein, Jaeger Verein, Bohemian Sharpshooters, and Fifth Ward Labor Guard, drilled and were cheered by the many lookers-on. There were about 1100 men in the ranks. All bore the latest improved muskets. Some wore red plumes in their hats. Some wore gray uniforms. Some wore blouses. All carried belts and cartridge-boxes and bayonet scabbards. They looked as though they meant business. About $5,000 was realized from the demonstration, and it was daylight before the crowd went home. The celebration was continued Sabbath afternoon. The crowd numbered no less than 10,000 people, but what they came for no one seemed to know. There was some poor music and considerable loud talking, but no regular programme was carried out.

—One feature of the Senate committees which will attract national attention is that Withers, of Virginia, who had command of the prison pen at Danville, Va., during the war, where Union soldiers suffered almost as much as at any prison in the South, is made Chairman of the Committee on Pensions, and to him disabled soldiers are to look for relief.

—After this month the streets of Brooklyn will be lighted with naphtha instead of gas. It is said the local gas companies mourn the loss to the extent of nearly a half million dollars per year.

—The terrible prairie fires which recently occurred in Republic and Cloud counties, Kansas, extended over an area ten miles long and three wide, and swept everything before them. It is said about 100 homes were consumed; and also large quantities of grain, farming implements, hay and other property. The winds were so high, the fires so fierce and hot that the inhabitants were obliged to take refuge in cellars, dugouts, or underground habitations. But one life was reported lost—that of Mrs. Borversox, who was burned to death while attempting to release some horses from burning in a stable. Several other persons were severely injured. The loss is estimated at $40,000.

—The forty-fifth Congress, which recently adjourned, voted $375 to every one of its members for stationery, or a total of $124,225. This was so much that the members were not able to take it all in stationery, but took cash, and others opera glasses, books, carpet-bags, razors, and other articles of use and ornament. This refers only to the House of Representatives.

—Another calamity, it is feared, has befallen the fishing city of Gloucester, Mass. From the thirtee missing vessels of the George's fleet, long since due, thre are still no tidings, and the belief has become general among the citizens, reluctant as they are to accept it, that they are lost with their crews and their catch. This means a loss of 156 men of Gloucester, husbands of forty-one wives and fathers of nearly a hundred children, and property which cannot be replaced for less than $75,000.

—The dispatches from England stating that a number of live cattle shipped from Boston to Liverpool on the steamer Brazilian had been slaughtered because of the existence of pluro-pneumonia among them are pronounced by shippers as incorrect, private dispatches to the contrary having been received. A number of shippers in this country continue to send the dead meat in refrigerators. Since the Brazilian sailed from Boston two other steamers have left that port with live cattle, the Sumatra sailing last week with 120 head for London, and the Massachusetts, last Wednesday, with 276 head for Liverpool. The only shipments of live cattle from this port to English ports since the order of the Privy Council was 100 head on the steamship Holland, which sailed on the 5th of March for London. These are all western cattle from Missouri and Ohio.

—The first dispatches received from Cabul, the Afghan capital, since the death of Shere Ali are just at hand, and announce that tranquility reigns there. Yakoob Khan has been proclaimed Ameer at the capital.

—The expenses of the International Exposition at Paris were 55,000,000 francs; the receipts amounted to 30,000,000 francs.

—At a banquet given by the advocates of the abolition of slavery at Madrid, Spain, last Sunday night it was resolved that the society for promoting the total disappearance of slavery from the Spanish colonies should be organized. Senor Castelar and 103 former deputies of the Cortez have issued a manifesto to the Democratic party. They announce as their programme a sincere return to the constitution of 1869, which proclaimed religious and educational liberty, freedom of the press, and liberty of meeting and association. The manifesto also declares in favor of universal suffrage, inviolability of Spanish territory, and the payment of interest on the public debt, and recommends a policy avoiding alike reactionary excesses and demagogic utopias.

—An educational bill before the French Assembly states that according to existing laws foreigners are not allowed to teach in France, and declares that the same should apply to an order essentially foreign by the character of its doctrines, nature, and aims of its statutes. This passage refers to the Jesuits, who have twenty-seven colleges in France, with 848 teachers. Twenty-six other communities, having sixty-one establishments and 1,089 teachers, are also unrecognized by the state.

—The French floating battery Arrogante foundered off Hyeres Wednesday. Forty-seven men were drowned out of a crew of one hundred and twenty-two. A storm arose during firing practice, and the Arrogante sprung a leak. The ship Souverain, near by, was unable to render any assistance. An effort was made to beach the Arrogante, but she sunk about a kilometer from the Isles of Hyeres. The Arrogante's armor was five inches thick at the water-line.

—It was announced on Monday morning from St. Petersburg that in consequence of the representations of Lord Dufferin and Count Schouvaloff, concerning the views of England and Bismarck, a new conciliatory line of policy has been decided upon. Russia is now giving orders to her troops in Turkey to commence evacuation in the middle of April, and terminate it within the period prescribed by the treaty, and is ready even to propose a mixed occupation of Eastern Roumelia for a limited term.

—Prince Gortschakoff of Russia, in a diplomatic note to Salisbury of England, says that his government must support within the limits of the treaty of Berlin, the interests of population, for whose defense Russia made war. A general understanding would be greatly facilitated if those populations acquired the conviction that their interests would be effectually defended by Europe within the same limits when Russian troops were no longer there to protect them. All that the British government and its agents can do to induce in them confidence, moderation, resignation, and thus effect an equitable and pacific execution of the treaty, will meet with Russian co-operation.

—Pinto, the Portugese explorer, who has crossed Africa, telegraphs: "I struggled with hunger, thirst, native floods, and drouth. I have saved all my papers, twenty geographical charts, many topographical maps, three volumes of notes, meteorological studies, drawings, and a diary of complete explorations of the Upper Zambesi, with its seventy-two cataracts."

—One hundred and twenty thousand persons were rendered homeless by the recent overflow in Hungary. Eighty-two hundred out of ten thousand houses have fallen, and one thousand nine hundred persons drowned in Szegeden.

—Many avalanches have recently occurred in Austrian Tyrol. At Bleiberg, ten houses were crushed, forty persons killed, eighteen seriously injured and fifteen missing.

—The British steamer Boliver, Captain Doherty, plying between Liverpool and St. Thomas, came in collision with the Haytian steamer Michael. The latter sank and sixty persons were drowned.

—The Swiss State Council, by a vote of 27 to 15, resolved to restore capital punishment in Switzerland.

Home and Farm.

Buying Farm Tools.

The following suggestions from an exchange regarding the selection and purchase of machinery and tools seem to us wise. They are, it seems, addressed to farmers who expect either to use or store their tools; for those who intend to leave their machinery in the field, or their plows, etc., wherever they used them last, or where they expect to need them first in the spring, we should all, of course, advise the buying of the very cheapest out:

Decide on the most efficient implement to accomplish your purpose. If a corn-sheller, do not consult a false economy by getting one a little smaller than you can most profitably use. If a cultivator, get one that is strong enough to wear. If a pulley, one that is stronger than any possible strain to which you can apply it.

Always get the best and most thoroughly built instrument in the market, and be willing to pay for the workmanship. A cheap tool is never satisfactory in the end. Buy at as low a price as you can, but don't get a cheap tool!

Before buying see if you really need it. Calculate the gain which will come from its use and the saving which may reasonably be expected from its ownership.

Remember that too many implements and too expensive implements, are a ruinous draft on the farm profits. Balance this thought, however, with the opposite reflection—there can be no greater waste of resources than going without a tool that is really needed.

Few farmers buy too many tools, but many farmers buy unintelligently and wastefully. The best tool is always more profitable to buy than an inferior one, and yet, no matter how good the implement, it is unsatisfactory unless you find for it advantageous use. The saving from machinery comes from use, not from storage.

Bloat in Cattle.—A French veterinarian has been investigating the nature of the gases found in the stomachs of cows and other ruminants that had become bloated by over feeding on green clover and similar foods. Gas present in the rumen (or "paunch") of a cow that died scarcely two hours after access to a clover field, was found to consist of 74 30 per cent carbonic acid, 23 46 per cent carburretted hydrogen and 2.21 per nitrogen. Neither oxygen nor sulphuretted hydrogen could by traced. In the case of a "bloated" sheep, also, 76 per cent of carbonic acid was found. From these observations M. Reisit is led to suggest alkalies as remedies especially recommending ordinary magnesia.

Whitewashing.—Pour boiling water on unslaked lime, that is, lime in the shape of stones, which have not fallen apart by exposure to the dampness of the atmosphere; cover the vessel over to prevent the steam from carrying away the finest particles of the lime, which are needed to permeate the smallest crevices; add one pint of salt to four gallons of the white-wash, stir it well, and apply where desired; the salt unites with the lime and forms a smooth, hard, white surface, lasting next to paint. A good whitewashing of all the fences and outbuildings of a farm house adds so much to the cheerfulness, tidiness and healthfulness of the premises, that every intelligent farmer owes it to himself, his family, his neighborhood and the general interest of the community in which he resides, to make it a point, at least once a year, to use a liberal supply of good whitewash wherever it may be applied with advantage, with the assurance that it will make his place much more salable, besides more healthful.—*Sel.*

To Preserve Fence-posts.—Fence-posts can be preserved for a great length of time by painting the portion which is set into the ground with the following preparation: Mix very thoroughly equal parts of coal tar and raw linseed oil. To this add as much finely pulverized charcoal as can be made to adhere to the timber when applied with a brush. Apply a thick coating of this preparation, allow it to dry a day or two, then set the posts and they will be found to be almost indestructible.

To make Cleaning Easy.

An exchange offers the following good hints to housekeepers:

The pantry shelves are getting grimy, or finger marks around the door latches are looking black and unsightly. For lack of time they are left day after day, for it is hard work to scour all the time, and it wears off the paint too. The husband keeps his bottle of oil, or perhaps a large can holds it, for he never stints in that. Now suppose his wife had her bottle of spirits of ammonia to use; she takes her basin of water and clean cloth, just puts on a few drops of the fluid and wipes off all the dirt; it is worth more than half a day's labor and does not hurt the paint either. She could put a few drops of the fluid in her dishwater and see how easily her dishes could be cleaned; a few drops on a sponge would clean all the windows in the sitting room, making them shine like crystal. It would take the stains off the teaspoons, and a teaspoonful in the mop pail would do more toward washing up the floor than ten pounds of elbow grease applied to the mop-handle. A housewife has just as much right to make her work easy and expeditious as her husband has. If she does not, the fault is her own in a great measure.

A Useful Preparation.—A dressing of linseed oil will serve to prevent iron and steel from rusting, and mixed with lead and applied will prevent the decay of wood in farm implements and machines.

A pail of milk standing ten minutes where it is exposed to the scent of a strong smelling stable, or any other offensive odor, will imbibe a taint that will never leave it.

Leaves are the best bedding. A stove in the piggery, and a warm blanket for the sow, may save a litter in cold weather. In arranging a piggery this should be considered.

As soon as the teeth begin to fail, the animal—whatever it may be—is past a profitable age. Sheep go down hill fast. Weed out the flocks and keep only thrifty sheep over the winter.

It is more honorable and dignified to be living independently on a farm, making good butter and cheese, and raising abundant crops and fine stock, than to sit in high places and aid in making bad laws.

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SUBSCRIPTIONS RECEIVED DURING WEEK ENDING MARCH 22, 1879, from N W Allen, M Alger, H Bohrer, G W Bingham, W M Boyd, B Chalfant, J C Crozier, C Chamberlain, S L Cook, H Cotterman, J Dawson, S B Daniel, C C Foote, H Gott, M A Gault, D B Heckert, L W Hoag, S P Hodges; J E Holmes, I Jackson, S C Kimball, I O Miller, H McLaughlin, N W Myers, T McNair, J N Norris & Son, P P Perry, R W Rogers, J G Scott, C W Sherman, O B Scott, J G Steel, C B Schaefer, J P Stoddard, E D Tillson, T White, J R Wright.

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MARKET REPORTS.

CHICAGO, Mar. 24, 1879.

GRAIN—Wheat—No. 2		90½
No. 3		80
Rejected		66½
Winter	1 01	1 02
Corn—No. 2	31½	35
Rejected		31½
Oats—No. 2	25	31
Rejected		24½
Rye—No. 2		45
Bran per ton		10 50
Flour—Winter	3 25	5 60
Spring	1 75	4 75
Hay—Timothy	7 00	8 50
Prairie	5 50	6 00
Mess Beef	8 00	9 00
Tallow	5	6¼
Lard per cwt		6 45
Mess pork, per brl	8 40	10 15
Butter medium to best	12	25
Cheese	8	9½
Beans	80	1 85
Eggs		12
Potatoes per bu	40	80
Apples	1 75	2 50
Seeds—Timothy	1 10	1 25
Clover	3 60	3 90
Flax	1 22	1 65
Broom corn	1½	4½
Hides green to dry flint	6½	14
Lumber—Clear	27 00	34 00
Common	10 00	12 00
Shingles	1 00	2 40
WOOL—Washed	27	36
Unwashed	17	24
LIVESTOCK Cattle Choice	5 00	5 40
Good	4 40	5 00
Medium	4 00	4 25
Common	2 50	3 85
Hogs	3 10	4 25
Sheep	3 50	5 25

New York Market.

Flour	$3 25	8 00
Wheat—Spring	75	1 02½
Winter	1 04	1 15
Corn	39	45
Oats	31¾	54
Rye	58	60
Lard		6 65
Mess pork	9 37	10 63
Butter	17	29
Cheese	6	8½
Eggs		18
Wool	10	39

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CHICAGO, THURSDAY, APRIL 3, 1879.

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Notices.

TO THE PEOPLE OF NEBRASKA.

The time has come that the friends of light and truth in this State should organize to oppose secret lodges. The cause of every man, woman and child in this State is suffering from their influence. Let us rally at YORK, York County, Nebraska, on Wednesday, April 30th and May 1st, 1879, and set up our banners in the name of the Lord. Rev. J. P. Stoddard, Secretary of the National Association opposed to secret societies, will be present, and other distinguished speakers and lecturers are expected. Let there be a general attendance of all.

W. S. SPOONER,
J. M. SNYDER,
Kearney, Neb. Committee.

TO THE FRIENDS OF CHRISTIAN REFORM IN NORTHERN NEW ENGLAND:

Failing health makes it important that I go home for a season for a little rest, but I hope to return in about a month to Vermont and spend about three months in Vermont, New Hampshire and Maine. Shall be glad to hear from brethren in reference to the work.

Address me at Wheaton, Ill., or the Cynosure office. H. H. HINMAN.

WISCONSIN. LECTURE WORK.

Permit me through the CYNOSURE to urge the friends of the reform in the State of Wisconsin to rally to the help of the cause in the State. We are about to employ a lecturer for the rest of the season. Send on your subscriptions to the treasurer, M. R. Britten, Vienna, Wis., and let those appointed last fall at the State meeting go work in earnest. Also those of the friends who want the State meeting held in their place please inform me of the advantages and prospects of being well sustained. ENOS COLLINS, Pres.,
New London, Wis.

Topics of the Time.

Pastor Leavitt of the Lincoln Park church of this city, repels the attack of the subsidized Masonic press upon the evangelist Pentecost in a sharp, manly letter. Mr. Pentecost, he says, is here at the invitation of the Chicago churches. He is conducting the meetings on the North Side in answer to the written call of fourteen churches and pastors; and is therefore their guest. They do not mean to dishonor themselves by allowing him to be meanly attacked. Moreover, "no inconsiderable portion" of the Christians of Chicago agree with Mr. Pentecost in his position on the Author's Carnival. This carnival has been preparing for months. Car loads of scenery have been prepared in Buffalo at great expense. Eighteen hundred ladies have been spending time and money over it; Mr. Pentecost made the low estimate of $5.00 each for dress, or $9,000. They may be able to raise as much for the six charitable institutions designed to be aided. The reason of the criticism is obvious. Yet this carnival is more creditable than the performances got up to ridicule our great-grandparents and with outlandish dresses and singing the hymns that were the solace of those old hearts to raise the laugh of the vulgar for the sake of a little gain.

There are grave charges hanging over the head of Senator Ingalls of Kansas, elected this year to fill a second term. They are to the effect that he "secured his election by acts of bribery and corruption, and that, by himself and his agents, acts of bribery and corruption were resorted to" to induce a large number of members of the Kansas legislature to vote for his re-election. Only six years ago Samuel C. Pomeroy, who had long and faithfully served the State and nation was candidate for re-election. Opposed to him was Ingalls, a Mason, and Cornelius Logan, who had been at the head of the Odd-fellow order in this country—that is, openly opposed, his real opponent was the Masonic lodge, which at last in a meeting of conspirators found a tool fit for their despicable work, a man named A. J. York, who made frequent visits to Mr. Pomeroy's hotel trying to no purpose to get a consideration for his vote. Late at night before the day of election he gained a private interview, and, promising his vote, asked for a loan for his bank at Independence, Kansas, to carry it over a trying time. The loan was given, and next day the roll of greenbacks was shaken aloft at the critical moment and with a howl of bribery the vote was taken and Ingalls elected. The charges against the latter are explicit, and if the permission of the Masonic fraternity is given will be thoroughly investigated.

Along with the colored colonies in Kansas and the Mennonites in Dakota the Romanists are undertaking a vast colonization scheme in the latter territory. Mile after mile of land has been purchased or otherwise secured and several colonies have started in a thrifty way. The priest is one of the first on the ground with a jealous eye upon his increasing flock, but neither they nor the country at large have such fear of his peculiar power on the broad plains. It is the Romanist colonies in the cities that are to be dreaded. In them the priest it a despot as well as a ring-leader. Removed from the cramped alleys and tenements and poisonous air of the city to Dakota the earth will swallow up the dragon-flood of superstitions on which they have been fed for religion, and useful occupation will train them to be quiet citizens.

Serious and dark pictures are too often dropped off our end of the Atlantic cables. Here is one from last week which presents a view of England, armed and struggling to prevent her numerous colonies from slipping away from paternal control, though insatiable and grasping for further conquest over weak and barbarous tribes: "It may be stated with authority that in the best informed political and commercial circles a serious alarm is felt for the immediate future of England. In addition to the wars of Afghanistan and Zulu Land, the government appears likely to become involved in a conflict with Burmah, while the correspondence with Russia concerning the execution of the treaty of Berlin is anything but pacific in its nature. In his dispatch to Lord Loftus, which the latter was directed to read to the Russian Prime Minister, Lord Salisbury charges that the Russian agents in East Roumelia are permitted to lead the people there to believe that an insurrection against Turkey will secure their independence and union with Bulgaria. The Russian reply is by no means conciliatory, and the situation is extremely strained. To add to the gravity of the situation, the latest advices from Afghanistan indicate that much more fighting at a very large cost, will be necessary. There are 8,000 English troops in Afghanistan, many of whom are daily becoming incapacitated by the climate. The quarrel with Burmah will require at least 5,000 troops, and 15,000 men are now either in South Africa or on their way thither. Meanwhile business does not improve. The slight amelioration caused by the opening of the spring trade has passed away. The large manufactories are doing bad trade. The financial news from India is most gloomy, and a new loan of $25,000,000 is to be asked for by the Indian government to meet the losses caused by the demonetization of silver in England. Altogether, the outlook is regarded as extremely discouraging." Not an armed power in Europe to-day but is struggling with difficulties equally great and alarming. Nor can it be hoped that the gloomy scene will be lightened until the trade of war is abandoned for rational and peaceful measures of arbitration.

Cheap telegraphy is promised before we are ready to adopt the postal system. It is reported that a new company has been incorporated in New York with a capital of $3,000,000, which promises to construct double lines to the West and South and operate telegraphic machines capable of transmitting one thousand words per minute, and of performing with these wires the whole telegraph business of the country at the maximum rate of twenty-five cents for thirty words, east of the Rocky Mountains; night messages fifteen cents for fifty words; press reports ten cents per one hundred words. Under an arrangement with the postoffice they promise to use stamps for messages, and utilize the street letter-boxes for stamped messages collected every fifteen minutes during the day. The company claims to operate under an entirely new invention which has been thoroughly tested. The conjury of invention has disarmed doubt and we have ceased to wonder at the powers of electricity. By Edison's quadruplex instrument four men can now operate at each end of a wire, and do for twenty-four hours each week day between Chicago and New York, two transmitting and two receiving dispatches. The only wonder about this new invention is that it should be unheard of until a company, full armed like Minerva, springs into being. It will be hailed throughout the land as a destroyer of the existing monopolies.

The Unfathomable Wickedness of the Lodge.

BY REV. C. C. FOOTE.

Not content with its tremendous power and mischief in the present world the lodge system strikes its baleful roots deep into the eternity to come. Its devotees neither enter into the kingdom of heaven themselves nor suffer those that would to enter in.

A friend of mine said to a religious (?) Mason, "If two young men were attending a revival meeting, one of whom was a Mason and the other not, which of the two would be the more likely to become a Christian, the Mason or the not Mason?" A pregnant question! Not only the moral character, but the very life of the lodge is involved in the answer. An evasive, or a hesitating response would be equally fatal. This the man clearly saw, and for once honesty triumphed over duplicity, and he answered, "The Mason would stand the poorer chance of the two."

Here then is the frank confession of one who knows, that Masonry enhances the peril of the souls of its votaries; and renders their eternal perdition more probable! Is not this appalling fact enough to place such a system of iniquity under the ban of the universe? It is easy enough to see why this man gave the answer he did, and two facts will make it clear that he gave the true answer.

Fact No. 1. That young man had been told that, "if he lived up to the religion of the lodge, that would save him." So a Master Mason once told me. Why should he then seek salvation from the Son of God, who was not a Mason? To do that would be to pronounce the pretensions of the lodge a "damnable heresy," (as in truth they are) deserving the execration of heaven and earth. This would be equivalent to an acknowledgement that Masonry is itself a fraud, and that consistency required him to renounce it, or abide the fatal consequences. Well might the Saviour say to those in such a plight, "How can ye escape the damnation of hell?"

Fact No. 2. That young Mason had seen a minister of the Gospel led into the lodge, "neither clothed nor naked," hood-winked, cable-towed, "seeking light," confronting an invisible altar, his passive hands placed upon the book of God by an unseen person, there kneeling to "an unknown god," and taking a sacreligious oath, with horrid penalty never to reveal the secrets, however heinous they may be, of which he is about to be made the guilty custodian. And all this is but the beginning of deeds of darkness that unconverted young Mason is destined to witness in that same deluded minister.

Now if all this is not enough to generate in that young man the profoundest contempt for the Gospel preached from the pulpit, and caricatured in the lodge by that minister, then he must be a victim of unlimited credulity or an infinite simpleton.

Take another fact. At the close of a discourse in one of the churches here, in which I had said that no man could enjoy the presence of the Holy Spirit in the lodge-room, the pastor arose and said, "Brother Foote has told the truth. I have tried it, and know that it is so; and that is why I left." Thousands have borne the same testimony, many of them men of world wide renown.

Who can fathom the sin of an institution whose practices necessarily give away the pure and blessed spirit of God. Well might Rev. J. M. Whipple, in the *Cynosure* of March 13th, pronounce Masonry "one of the greatest monsters of wickedness that ever cursed the world."

Detroit, Mich.

By their Fruits.

BY REV. P. B. WILLIAMS.

Editor Cynosure:—I know of but one authorized way of judging men and institutions—"By their fruits;" and judging the institution of Masonry by this rule, I am led to decide at once that the "tree" is evil in its nature and tendency. Evil are its deeds because it seeks "darkness." And in its dark places it proposes to unite all men, Jews, Mohammedans, pagans and Christians, in one common brotherhood, which is evil in its tendency. Oil and water will mix together more easily than Christianity and Judaism or paganism.

I was diverted some time ago by a Mason trying to dodge this point by saying that, "At the lodge door the Jew must leave his Judaism and the Mohammedan his Mohammedanism." "Then," said I, "if this be true, the Christian must leave his Christ and his Christianity and meet upon the level with all these others to learn of the Masonic order, virtue, morality and science. Is it not a shame for any one professing Christ so to do? Whatever Freemasonry does as an institution each individual member is charged with the same and must be considered guilty by those who think on the subject but a little. Masonic lodges are chartered under the laws as corporate bodies. Every act done in their order brings every member of the corporate body under accountability. When Captain Wm. Morgan was murdered it was done by the whole Masonic fraternity. The number remaining in was guilty. When the order rejects Jesus Christ, every member remaining in, is guilty of rejecting him. No man can belong to a Masonic lodge without sinning. Remaining in them is where the sin is. Things are done in those orders that will not stand the light. A life of purity cannot be led in a Masonic lodge. While everything else is open to investigation and criticism, our governmental affairs and the system of Christianity, its doctrines and institutions, Masonry hides itself behind its secrecy (so-called) as a kind of a touch-me-not, and says to the world, "Stand off and let us alone, for you know nothing about us." If these words of Masonry were true, it would be one of the best arguments in all the world for Christians not to enter these lodges.

Again, as a fruit of this institution, let a minister or any one oppose them, especially in public, and they will begin the work of slander and every device that can be invented will be brought to bear upon his character just as if their cause could not be sustained in any other way; and in all my experience I have never known any other kind of Masonic argument. If they want to try to point a moral, or adorn a tale they will take the private character of some one who happens to be "mean enough" to think Masonry wrong.

The recent Masonic concert at Ft. Wayne, Ind., displayed some of the fruits of the institution. It is evident to the casual observer that Masonry favors gambling; and not only so, but taking the above mentioned concert as a sample, it favors *cheating* in gambling! Will they deny? They can boast of their help to the widows and orphans; but, Mr. Editor, at Fort Wayne, Ind., they have cheated the widows orphans and all others out of all they possibly could, at one *grand concert!*

We are not looking for fruit different from the above until we have first made the tree good, which we are trying to do as fast as possible, "This kind goeth not out save by fasting and prayer." The devil of Masonry is a hard one to cast out, you know, it *tears* men so. Some are being torn by it here, but we hope soon to unmask the beast for them and get them restored to their right minds.

Zanesville, Ind.

Parasites.

BY JOHN V. BAKER.

An able teacher, in a lecture on on animalcules, delivered in Louisville University a few years ago, made use of this quotation:

"Large fleas have little fleas
Upon their backs to bite 'em!
Little fleas have smaller fleas,
And so on, ad infinitum."

Judging from the statements of their own authorities, secret societies are in the same condition as the insects referred to. While they all draw support from the people of all classes, and are a source of much evil to the churches and our government, let us be thankful that they also prey upon and weaken each other, otherwise their power might be still greater.

Grand Master Lininger of Nebraska, in his annual address to the Grand Lodge, regrets that so many Masons belong to other secret societies. He says of the brother who joins other societies: "How can he assume new duties until he knows they will not conflict with those he has already obligated himself to perform?"

The National Grange, at its annual session in November, 1877, enacted the following law:

That any member of our order found engaged in organizing a secret society within our order, or consisting in whole or part of members of our order, is regarded as a conspirator, and all members of our order engaged in the same, assisting in the same, or remaining in the same, should likewise be deemed conspirators against the life and prosperity of our order and shall be liable to expulsion, upon charges, trial, etc.

This is quoted from the instructions of H. Eshbaugh, Master Missouri State Grange, and he says it is in full force and effect in that State. It seems to shut the door of the grange to the introduction of new secret societies into the order, or the participation of any of its members in any new secret society.

Taking the ground that secrecy is right, as secretists do, this law seems to be the product of despotism, for how soon may some of the brethren feel it a duty to organize a secret anti-tobacco society, or a secret society for the suppression of lying, or one to fight against the sin of profane swearing, etc., etc., but they dare not engage in any of these "laudable undertakings," for fear of expulsion from that order which claims that "Its teachings are the loftiest that man can seek," namely, Patrons of Husbandry.

Leesville, Mo.

The Murphy Movement.

BY GEO. W. CLARK.

Mr. Francis Murphy, after "swallowing" intoxicating drinks until he had, to use his own words, "lost all," ruined himself and family and found himself in prison, was induced to "swallow from the temperance world" the saving doctrine of total abstinence. Rescued thereby from prison and from drunkenness, he commenced relating his experience, and finally became very successful in the work of rescuing others from drink. Many thousand victims of the liquor traffic have been "plucked as brands from the burning" by his example and appeals — restored, "clothed and in their right minds." Many of them to-day, by the grace of God, are standing firm in their deliverance. Joy and gladness have been carried into many dilapidated and wretched homes, and into many broken and desolate hearts. Convictions have been deepened in the public mind in regard to the great criminality of the liquor traffic, and the necessity of its extinction if we would save our country. In fact, no one can know until the judgment day reveals the extent of the good resulting from such labors. It is

true that some of the best seed "falls by the wayside, and on stony ground" and does not bear much fruit, but the truth shall not return without "sheaves!" Some seed shall find its way into "good soil" and shall "bring forth fruit to the glory of God." Doubtless greater results and more rapid and continued advance would be made in this reform if the good people would more heartily and unitedly sustain and keep up the work after the new laborers have left for other fields. But no reformed man or reformer of men was ever perfect, or ever accomplished all that could be desired. Mr. Murphy's great mistake was in teaching "cessation of hostility to the liquor traffic"—the very traffic which nearly caused his own ruin and the ruin of all the wretched creatures he was trying to save, and thousands of its palsied and fettered victims beyond his power, and whom no human efforts can ever save until prohibition puts the destructive poison beyond their reach. It was through the conscienceless traffickers in intoxicating poisons (to whom Mr. Murphy has misapplied Lincoln's "meritorious phrase") that many of his partially reclaimed subjects were tempted and drawn back again to ruin, and that is filling the land with crimes and wretchedness, and woes unutterable, and would, if it could, flood out all trace of Francis Murphy and every other temperance lecturer's foot-prints.

Mr. Murphy would have shown more wisdom and would have accomplished vastly more permanent good had he in every place organized and trained his newly converted and zealous disciples into an army, solid not only for total abstinence, but solid for prohibition of the wicked traffic, and appealed to all good citizens, not only to take the pledge against liquor drinking, but to take the ballot against the liquor vending. No doubt Mr. Murphy's mistaken policy in this direction has been a "bonanza" to the drink traffickers, and given them a new lease of encouragement in their work of death. But the "triumph of the wicked is short." Mr. Murphy, however, is not the authorized oracle of the temperance world. However liquor dealers may have received and taken umbrage under Mr. Murphy's policy, it is a great mistake to say that the "temperance world swallowed it as a panacea to cure all the ills the liquor trade is father to." Whatever a few temperance men or Murphy followers may have done the great "temperance world" looks upon this traffic as the crime against God and against human society, and never did, do not now, and never can adopt Mr. Murphy's parodied aphorisms, or his strange and anomalous policy in relation to it. Total abstinence from intoxicating drinks, and prohibition for the drink venders, moral suasion for the drunkard, but legal suasion for the drunkard makers, is the doctrine upon which the "temperance world" is organized and operating, and upon which it is steadily concentrating its forces, and upon this platform in the near future will the intelligent, humane, patriotic and Christian elements of the civilized world unite for the overthrow of this greatest enemy of the human race.

Dansville, N. Y.

Law and Gospel.

BY JAMES BARNET.

The obligation of the law, embracing the Gospel upon the Christian, is as immutable as the throne of God.

To annul the law of God between the believer and God, would be to destroy the necessary and natural relation between the creature and the creator. The additional bond of redemption does not annihilate, but strengthens the obligation. We do not cease to be creatures, by becoming *new* creatures. Does the law lose its force, by being conveyed to us through the hands of Christ—himself being Lord of all? Why do men wish to be rid of this rule? The proof of our love to the Saviour is the keeping of his commandments. (John 14: 15).

The law, partially at least, as in the case of the heathen, is discoverable by the light of nature. (Rom. 2: 14, 15). Whereas the Gospel is the hidden mystery of God, which could only be known by the light of revelation. (Rom. 16: 25).

There is a perfect harmony of the Law with the Gospel; though distinct they are not opposite; they coming from the same source, must ultimately meet in the same plan, and subserve the same end. They harmonize in mutual subserviency in the Christian system. The provisions of the Gospel are fully commensurate with the demands of the law. Its righteousness fulfills the law as a covenant. Its grace obeys it as a rule. Both have a commanding and a condemning power. Both combine to bring the sinner to Christ—the law indirectly, as a schoolmaster, showing his need of him; the Gospel directly, exhibiting him in all points suitable to his need.

In this center of everlasting love, the "mercy" of the Gospel, and the "truth" of the law "meet together." The "righteousness" of the law, and the "peace" of the Gospel here "embrace each other." Both unite to endear the ways of God to us—the law as an instrument of conviction, teaching us to prize the grace of the Gospel; the Gospel as the principle of holiness, exciting us to delight in the law of God after the inward man.

As both are transcripts of the Divine mind and image, both must be hated or loved together. It is a bad business to try to separate the law from the Gospel; for the law is a constituent element of the Gospel.

When Jesus Christ was teaching the Gospel to a lawyer, he gave information that the two tables of the law were two commandments, of love to God and love to our neighbor. (Matt. 22: 35-39.) So the Gospel requires, that "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and "Thou shalt love thy neighbor as thyself." And "on these two commandments hang all the Law and the Prophets."

"God is love." (1 John 4: 8,) and his law is a law of love. Even the penalty of the Law, is a penalty of love to the believer. The Psalmist said, "It is good for me that I have been afflicted, that I might learn thy statutes." (Ps. 119: 71.) We have in 2 Samuel 12: 9-11, an account of King David's sin, and what came upon him as penalty for sin; a penalty which he was to endure through life. The Rev. Thomas Boston, the author of "The Crook in the Lot," was born A. D. 1676, and ordained a preacher in 1699. He departed this life 1732. On page 29 of his book he says:

"It cannot be questioned, but the crook in the lot, considered as a crook, is a penal evil, it is certainly a punishment of affliction. Now, as it may be, as such, holily and justly brought on us by our sovereign Lord and judge, so he expressly claims the doing or making of it. Amos 3: 6. 'Shall there be evil in the city and the Lord hath not done it?' Wherefore, since there can be no penal evil, but of God's making, and the crook in the lot is such an evil, it is necessarily concluded to be of God's making."

Page 52: "Although the crook in thy lot be immediately from the creature's hand, yet it is mediately from the hand of God, there being nothing of that kind, no penal evil, but the Lord hath done it. And albeit thou hast not deserved thy crook at the hand of the instrument which He makes use of for thy correction, thou certainly deservest it at his hand."

Page 175. "There is a certain portion of suffering that is allotted for the mystical body; the head has divided to the several members their portion thereof."

Paul looked on his life as a going on in that work of suffering (Col. 1: 24). The faithful preaching of the Gospel is a work always in connection with suffering. Paul commanded Timothy in these words, "Be thou partaker of the afflictions of the Gospel according to the power of God."

Now the head and body are always in fellowship in sufferings, in glory, and in joy. Phil. 3: 10: "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." 2 Cor. 1: 5-7: "For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation and salvation. And our hope of you is steadfast, knowing that as you are partakers of the sufferings, so shall ye be also of the consolation." Rom. 8: 17: "If so be that we suffer with him, that we may be also glorified together." 1 Peter 4: 13: "But rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy." And so Christ mystical, endures the penalty for the sins of the elect; and that revelation, that God executes a portion of the penalty on us, due for sin, for our sanctification, is one part of the Gospel.

Secrecy.

"Secrecy and treachery are the bane of society, the overthrow of churches, and the downfall of nations. They wear a slimy, snakish appearance; and hence a secret organization cannot exist without affording at least a pretext for evil surmising; while we are exhorted, by the great apostle, to abstain from all appearance, or from every form of evil.

"It is admitted that national institutions and official positions are greatly controlled by secret organizations, by which the wheels of government are retarded, and even churches are trammeled in their influence for good by the same means.

"It is evident that secret organizations partake, more or less, of the nature and character of a conspiracy, grasping for governing power, and claiming special allegiance, and have somewhat similar modes of operation, though ranging from treasonable associations down to the latest and most lax of secret societies. Claiming to be oppressed, they take the world's plan of trying to beat their oppressors at their own game, in place of overcoming evil with good. Although the object may be a good one, the end does not justify the means; even as in taking carnal weapons to defend a good cause, the loss may be greater than the gain.

"The early promoters of Christianity had the fiercest opposition to meet in attaining their great end, in the midst of a wicked and gainsaying world; yet the openness of their work was their great boast. 'The king knoweth of these things,' said Paul, 'before whom also I speak freely; for I am persuaded that none of these things are hidden from him, for this thing was *not done in a corner.*'

"Our Saviour expressly declares, 'I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and *in secret have I said nothing.*' Nowhere do we find an apostolic example of secrecy; Judas being excepted. Hence all secret organizations are without Gospel foundation, and lead to strifes, divisions, and often to the downfall of things which they profess to build up. Frankness, openness and manliness are better than craft and guile and secrecy."—*The Christian.*

We have given ourselves away; that implies that we have no longer anything to do with ourselves. Our money for example is *all* God's. He leaves us what is necessary for us, and he manages it like a good father who provides largely for all our needs. But the rest is his, and he has a right to dispose of it.

Reform News.

Report of Iowa State Meeting.

The annual meeting of the Christian Association Opposed to Secret Societies, convened at West Branch, Cedar county, Iowa, March 18, 1879, at 2 P. M.

The proper officers not having arrived, the hour was improved in devotional exercises, after which Bro. J. P. Stoddard, Secretary National Christian Association, delivered an address which every body said was *good*, just like him, for this is one of his peculiarities.

The train having arrived, Bro. M. S. Drury, Corresponding Secretary, came in, and in the absence of the other officers called the convention to organization. Bro. M. S. Drury was chosen President, and he presided over our deliberations with excellent grace and ability, dispatching business with ease that showed he was no stranger to the duties of the chair.

In the evening Elder D. P. Rathbun proceeded to give the audience "farther light in Masonry" by working the first degree. Bro. Rathbun's work needs no comments; it speaks for itself. He was assisted in working the degree by Sam'l E. Starry, a Master Mason of Springville Lodge, Linn county, whose demit is dated March 8, 1879. Bro. Starry has recently seceded and is a bright Mason and intends entering the lecture field. He is a young man of promise. Bro. J. Ferguson acted as Junior Warden, also a seceding Master Mason. Bro. D. E. Middlekauf, of Polo, Ill., testified to the truthfulness of the exposition.

Wednesday was spent in the transaction of business matters of the convention. The spirit manifested during the transaction of business breathed of the spirit of the Master; no clashing, no dissension, but every one seemed to be there for the purpose of standing squarely and firmly in defence of our principles.

Elder D. P. Rathbun made his report as State Agent which will be forwarded to you as soon as a copy can be obtained. He reported as having delivered 133 lectures since he entered the State the 20th of last June; had received in all a trifle over $200. The committee on finances reported that the Association pay the sum of $50 as justly due to him for his services. The report was unanimously adopted and the money was cheerfully and quickly raised and handed over to Bro. R., thus meeting the obligation of the Association made to him.

Bro. Rathbun was retained as State Lecturer, to be assisted by S. E. Starry. The labors of Bro. R. have been most keenly felt by the lodge in almost every portion of the State. Crowds have flocked to hear him at every lecture. The lodges tremble at his approach and immediately are taken with spasmodic constrictions which purges them of their contents, and reveals to the world the food they have been feasting and living upon, viz., lies, slander, corruption and all manner of uncleanness. The lodge is receiving its death blows. So mote it be!

Resolutions were adopted declaring "that ministers of the Gospel who hold membership in the Masonic fraternity and uphold its principles are not worthy to be recognized as evangelical clergymen to occupy our pulpits, or to be invited to officiate in any capacity as Christian ministers."

"That persons who are adhering Masons are not according to Gospel rule properly eligible to membership in any Christian church," etc.

Also recommending the circulation of the *Christian Cynosure*, *American Freeman* and reform tracts and anti-secret books. Political action was deemed necessary as an effective measure for the promotion of the cause.

Bro. Nutting, editor of *American Freeman*, presented very ably the interests of the publications with which he is connected, also the proposition of G. W. Needles, proprietor of the *American Freeman*, to donate to the cause of the reform his entire publishing house, located at Albany, Mo., to become the actual property of the State Associations of Missouri and Iowa, provided an endowment fund of twice the value of the property be raised to ensure the continuance of the publication. This offer of Bro. Needles was very highly appreciated by the Association. The committee appointed to consider the proposition reported no action, in connection with the following resolution:

Resolved, That the *American Freeman*, published at Albany, Mo., under the joint editorship of Needles and Nutting, be heartily endorsed; and is as heartily commended to all the friends of anti-seerecy throughout the State and throughout the country. W. P. Johnson, *Ch'n.*

Which was unanimously adopted by a rising vote.

The measures adopted, as reported by the committee on finance, for the purpose of raising means to carry forward the work of sustaining a State lecturer and other expenses, was in the form of a contract or agreement, which found many supporters at the convention and has quite a list of signatures attached to it already. Let the friends who desire to carry forward this work send in their pledges to Moses Varney, Springdale, Cedar county, Iowa, Treasurer State Association.

A committee was appointed to appoint a committee of one in each county in the State, where the cause has friends to help carry forward this work. As soon as these appointments are made they will be published.

The following is the report of the Corresponding Secretary, which the convention voted to have published:

Report of Corresponding Secretary.

Beloved Brethren:—It may be expected that a statement of our work since we met in Washington, Iowa, be submitted to you. You are aware that our last State meeting fixed the place of its next annual session at Chariton, Lucas Co. The time also was fixed for Dec. 10, 1878. As your corresponding secretary I wrote letters and visited conferences in the interest of the said meeting, believing it best to meet at the time and place fixed by the State meeting inasmuch as said meeting did not delegate its power to the Ex. Committee to change either time or place.

Some of our dear brethren thought it wise to change the place of said meeting and so published a call for the convention at Cedar Rapids without the knowledge of the Vice President and several of the committee. This the Vice President and myself, with others, thought unwise and would lead to division. No hall or church had been secured in which to hold the convention, and the time being too short to prepare the way for a successful meeting, the call was withdrawn. This mistake cost me much writing and trouble. In all this, however, I wish to say no brother's motives should, for a moment, be questioned. All aimed for the best interests of the reform as seen by them.

This meeting was called in haste. After I got word that our friends here would gladly accept the meeting, the time was too short to hear from all the committee before the notice should have been published and I ventured to issue the call. I am sure you will approve the course pursued, and now let me say that good work has been done during the last year by Bros. Stoddard, Rathbun, Ronayne and others as lecturers, and the way is open for better organization and greater success. We cannot afford to be divided. Let us all labor and pray for this work.

Very respectfully submitted,
M. S. Drury, *Cor. Sec.*

(I have changed the words in the above report of *President* to *Vice President*. The president elect, Dr. McAyeal, having removed from the State the vice-president became president of the association, and in the above report was called such; but I have taken the liberty to make this change so that none may mistake.)

Also the following resolution concerning our Lecturer:

Whereas, We have witnessed the exposition of the first and third degrees of Masonry by Rev. D. P. Rathbun on the two consecutive evenings of our State Convention; and

Whereas, We have listened to the report of his labors since coming to our State; and

Whereas, We find in him a spiritually-minded Christian with whom we can confer in reference to the interests of our cause, and whose presence in our conventions, in our churches, and in our homes is both pleasing and profitable; and

Whereas, We believe God has called him to a special mission in working and discussing the degrees of Masonry; therefore

Resolved, That we commend him to the favorable notice of all who desire a thorough, candid, consistent and Christian exposition and discussion of this question in their midst, especially to friends of our anti-secrecy reform in the State of Iowa.

The convention was enlivened and made profitable by the presence of Bishop Wright, who addressed the convention on the subject of "How to promote the success of the anti-secrecy movement."

Rev. Joel H. Austin, Sister A. A. Rathbun and others, by their presence and their words, cheered our souls and gave vigor and tone to the convention. Long may they live!

J. P. Stoddard's presence and stirring appeals will not soon be forgotten. Just give him a chance; sympathy is not much sought, but a chance is always improved; give him a chance, brethren.

The time for holding next meeting was fixed for Sept. 16th, 17th and 18th, 1879; convening on Tuesday evening Sept. 16th at 7:30 P. M. Let the brethren take due notice and govern themselves accordingly.

Eleven denominations were represented. One hundred and forty-one delegates enrolled. Bro S. A. Flanders, Burlington, was elected delegate to National Corporation meeting. A resolution of thanks was offered the good people of West Branch for their Christian entertainment; it was glorious, without flattery. God has a true people there whose kindness will not be forgotten.

A. W. Hall, *Rec. Secretary.*
Elgin, Iowa, March 22, 1879.

STATE OFFICERS WITH ADDRESS.

President. Hon. J. M. Kent, Clarence, Cedar Co.
Vice President. Rev. W. P. Johnson, Washington, Iowa.
Recording Secretary. Rev. A. W. Hall, Elgin, Fayette Co.
Corresponding Secretary. Joseph McCleery, Marshalltown.
Treasurer. Moses Varney, Springdale, Cedar Co.
Lecturer. D. P. Rathbun, Clarence.
Executive Committee. President and Vice-President, Corresponding Secretary, Treasurer and A. M. Miller, Marshalltown; Prof. L. Bookwalter, Western; and Hon. S. A. Flanders, Burlington.

Nebraska Organizing.

Chicago, March 27, 1879.

Under the generalship of Bro. Rathbun and his able coadjutors scattered over the State, Iowa is advancing nobly in the effort to free herself from the incubus of lodge rule. Encouraged by the example, friends have inaugurated a movement for a like purpose in Nebraska. The effort to secure concert of action and unite the anti-secrecy forces of this new State, now receiving such an influx of population, should receive the attention of friends everywhere. Especially should every *free* man and woman in the State pray for the success, and if practicable arrange to attend the meeting for discussion, consultation and organization, on the 30th of April next. Great wisdom is required to lay the foundations and set up the pillars of this great movement and every one should be at his post, to

aid in starting a work which is imperatively demanded in the interests of civil government as well as for the largest success of the cause of Christ. Society is now, in a measure, in process of formation, and on that account there is much less to contend with than in older States where the "ruts" are worn deep and habits have become rigid. Let Nebraska be annexed to the other States, that have already joined our union, and let every friend who can be present to aid and assist. Iowa and Kansas, your near neighbors, will each lend you a helping hand when they find that you are in earnest, and in endeavoring to help yourselves, you will secure the sympathy, prayers and co-operation of all who are struggling against this monster evil.

J. P. STODDARD, *Sec. N. C. A.*

NEW ENGLAND NOTES.

WILLIMANTIC, Conn, Mar. 25, 1879.

DEAR BRO. KELLOGG:—Windham is one of the old time New England villages, staid, substantial and conservative. Besides a Protestant Episcopal, it has a good large Congregational church over which labors as pastor, Rev. F. Thompson, who formerly labored in the Sandwich Islands. He is reputed to be a Mason, but he received me very kindly, used his influence to get me the lecture room of the church and to have the regular prayer meeting given up for the lecture. If he is a Mason at all I think he is a reformed Mason. I lectured to a full and attentive congregation of intelligent men and women.

My next visit was to Mystic in southeast Connecticut. This is historic ground. Here was the seat of the Pequods. Their fort near here was captured by Capt. Mason, and Mason's Island at the mouth of the river was given to his heirs. A remnant of the tribes till remains on a reservation near here. I spoke on Sunday, March 22d, at 10:30 A. M. in the S. D. Baptist church, their pastor, Rev. T. L. Gardner, kindly giving me his hour. An intelligent and attentive audience gave good heed. In the evening I spoke in the hall of the Y. M. C. A. The night was dark and it rained heavily. Only about twenty-five were present. On the 23d I preached in the evening in the Congregational church. On the 24th I visited western Rhode Island. Spent the night at New London, Connecticut, and go from here to Hartford. Yours truly, H. H. HINMAN.

THE WORK IN INDIANA.

At a recent meeting of the State Executive Committee, it was decided to hold our next meeting of the State Association on the 21st, 22d and 23d of October next. We announce the time at this early date, so that all who desire to attend may have ample time to make their arrangements. Please, friends, make a note of the time, and let no other engagement claim your services then. The place is not yet agreed upon, but due notice will be given. The committee desires to make especial request that churches, associations, and communities appoint or elect delegates to the State meeting. In connection with the appointment arrangements should be made to defray the expenses of delegates to and from the meeting.

Especial request is made for churches, and quarterly and annual conferences, to take timely action in this matter, and send delegates. Besides those who may come as representatives, all who are interested in this reform movement are also invited to attend. Remember the time, and keep a "sharp look out" for an announcement of the place.

It was decided to make an appeal to the friends of the reform for means, (of which we stand much in need) to carry forward this work. The plan proposed by Dr. Champ in a former number of the *Christian Cynosure*, was adopted by the committee, viz., the raising of a fund of five hundred dollars by securing the pledges of one hundred persons for five dollars each, to be paid when the one hundred names have been secured. All the members of the committee who were present gave their pledges. The committee authorized the State Agent and Lecturer, Dr. S. L. Cook, and the Vice-Presidents who were elected at the last meeting of the State Association to make personal solicitations immediately, and report to Dr. G. W. Champ, Chairman Executive Committee, New Lisbon, Henry county, Ind. The following is the form of subscription drawn up by the committee:

"As soon as one hundred obligations for $5.00 each have been secured, we, whose names are hereunto subscribed, do promise to pay the amounts annexed to our names severally for the purpose of carrying forward the interests of the anti-secrecy reform in the State of Indiana, subject to the order of the Executive Committee of the Indiana Christian Association opposed to secret societies."

The services of any one who will take the matter upon themselves to copy the above subscription and canvass their community, and forward the subscription to Dr. Champ will be gratefully acknowledged by the committee. It is earnestly requested also, that all who may feel willing to give their personal obligation on the above plan will send up their pledges at once and have their names recorded on this roll of honor.

There has been some desire manifested to have the next annual meeting at Indianapolis. This would be advisable, and expedient also, provided we could have an assurance of a good attendance of the reformers of the State. We must not, at this time undertake to hold a meeting of the State Association at Indianapolis without a strong force to commend the enterprise to the consideration of the worshipers of Baal and their sympathizers.

It is desired that all who will make it a point to attend a meeting of the State Association at Indianapolis at the time stated above will drop a line to Dr. Champ and inform him of their intention so to do.

The executive committee will hold another meeting in a few weeks and are anxious to hear from the friends of reform in reference to the place of holding the next annual meeting of the Association. Who and how many are willing to rally around the "flag of freedom," at Indianapolis next October? Let us hear from you, friends, *immediately.*

HALLECK FLOYD.

Dublin, Ind.

PENNINGS FROM PENNSYLVANIA.

The Anti-masons in this part of Greene county, Pennsylvania, have associated themselves together under the name of the "Christian Association of South-western Pennsylvania, Opposed to Secret Societies." The work was accomplished through the instrumentality of Jonathan W. Moss, who has also been the means of securing me the pastorship of Sugar Grove church. I had the privilege and pleasure of presenting some arguments and facts at the Anti-masonic meeting a few days since, and also of preaching twice at Sugar Grove on Sunday last (March 16, 1879).

My physical, theological, and polemical health is in an excellent state of preservation, and the Lord may yet use me as an instrument to jostle up the lodge in various places by showing up the immoral and injurious character of the foul fraternities. The truth tells. Masons manifest wrath and slavish respect for their unhallowed extra-judicial oaths, yet the light is breaking and the darkness has begun to flee away. There are some—a few—of the followers of the meek and lowly Saviour who "in secret said nothing," who have boldly resolved to no longer support a hood-winked and cable-towed ministry, and from them I will receive a small sum (as they are not persons of much means), to preach the truth and do that which God will have me perform.

The financial prospect before me is very dark just now; but a light, I firmly believe, is soon to scatter the surrounding shades. We shall see. Trust in Christ, the only great light, and the exercise of true moral courage, will carry on our reform to a point of success. Our help and our hope is not in man but in God. Freemasonry shall be rooted up, torn out of the very soil, and destroyed.

Its standard works, on nearly every page, incur the guilt of blasphemy; and the systematic falsehoods which are retailed in the lodge to the dupes from whom it gets money by false pretences, are becoming so generally known that Christian men are not very favorable to the corrupt craft. As a school of depravity and infidelity, the lodge has no superior, if indeed any equal. The disgusting ceremonies of initiation, passing, raising, etc., have become public property, and the boasted secrecy of the order has been broken in upon by so many honest and honorable men that the Freemason's cry of "Perjury!" now does full as much execution at the breach as at the muzzle. The man who will take and keep an unscriptural and immoral oath, has committed moral perjury. He can only wipe the stain away by repentance and abandonment. The conscience which has been illuminated by light from on high will not be stilled with sophistry and threats of vengeance by lodge-lovers.

The pleas which are urged in defending the secretism of the various orders, will bear no examination. While the claim to vast antiquity continues to be made, it is now mostly made by the deplorably ignorant or by the grossly dishonest. The disproof of this claim, though easy, is superfluous, since intelligent Freemasons do very generally concede, when questioned, that the claim of their order to an existence prior to the eighteenth century of the Christian era, is utterly unproved and unprovable. Hence, upon their own testimony, they are guilty of teaching a tissue of lies in all their lodges, every time they refer to Solomon or any other Bible personage as having had aught to do with their ignoble institution. With a singular incongruity, they insist on having the superstructure outlast its foundation. Though the very title by which they claim the right to exist, i. e., the antiquity of their order, has been admitted to be false and invalid, they still would save the property (or secretism) at the expense of conscience itself.

D. B. TURNEY.

THE ZANESVILLE COURIER'S ESTIMATE OF FREEMASONS.

NEW CONCORD, Ohio.

EDITOR CYNOSURE:—I like to read in your pages "Reform News," so would like to give a little when we have it. Bro. Stoddard spoke three times in Zanesville, March 11th, to rather small, but respectable audiences. Some of the craft were there. Here is what the Zanesville *Courier* says:

"Rev. J. P. Stoddard addressed two very small audiences in Music Hall Tuesday afternoon and evening —on secretism. The reverend gentleman is a pleasant, rapid speaker, but in the discussion of the subject he presents ridicule for argument, and indulges in wholesale vituperation against a class of citizens that, at least, deserve to be ranked among the best in community."

No man can expose Masonry and all secret orders without ridicule, for the whole thing is so ridiculous, he

(Continued on ninth page.)

Elder Rathbun gets a Character.

Birminghan, Iowa, March 18, 1879.

Dear Cynosure:—When Elder Rathbun was here he requested me to write to Dr. Coates, the Worshipful Master of the lodge at Clarence, Iowa, in regard to his character. I did so and received in reply a letter from Geo. E. Smith, J. W. of Euclid Lodge, No. 177, Clarence, Iowa, who gave Elder Rathbun a very fair character and referred me to Rev. O. E. Aldrich of Wyoming, Jones county, Iowa, for a completer history of Rathbun's character. I wrote him the following letter:

O. E. Aldrich, Wyoming—*Dear Sir:*—A fellow claiming to be Rev. D. P. Rathbun was here lecturing against Masonry and worked the first and third degrees last week. I wrote to the Master of the lodge at Clarence, Dr. Coates, to find out his real character and was referred to you. Any information you may be pleased to give us about him will be thankfully received. He is well versed both in the esoteric and exoteric work, and is calculated to do the order a great deal of harm. How can such a fellow be managed?

Fraternally yours,
W. Pitt Norris.

P. S. A speedy answer is requested.

In due time the following reply was received, in which Rev. O. E. Aldrich gives himself and Masonry completely away:

Wyoming, Iowa, Mar. 7, 1879.

W. Pitt Norris - *Dear. Bro:*—Yours in regard to P. D. Rathbone is received. He is employed by the *Cynosure* association and the Wesleyan Methodist to expose Masonry. I have met him twice and pronounce him a black-hearted villain. I regard him a book Mason; if he was ever a regular Mason he has perjured himself; if he never was made a Mason in "due form" he is the prince of liars for claiming this. The secretary of Clarence □ has a certificate from St. John's □ 24, Wis., stating that he was never made a Mason there or ever belonged to any □ in Wis. I would make no admission as to his work being correct; it is not. It is book Masonry learned from Morgan, Bernard, Finney and others. Money is what he is working for. With such a record as Masonry has he can't do much harm. Washington, LaFayette, Jackson—all the generals of the Revolution except Arnold—were Masons. He ought not to complain if he receives the penalty attending the violation of his obligation. His exposures gave Clarence and Keystone □ new members. Christians do not go to Julian the apostate, to prove what Christianity is! Masonry numbers its membership by millions, its property by billions; embracing the *purest*, the *most intelligent men* in the civilized world, and its foundations will be moved by Rathbone. Fraternally,

O. E. Aldrich.

There's his reply *verbatim et literatim!* You will notice by his own admissions that it is not possible for a Mason made in "due form" to know the difference between a "regularly made Mason" and a book Mason, thus virtually admitting the correctness of Morgan, Bernard, Finney and others, as to the esoteric work. He says he regards "him a book Mason," and then goes on to say, "he ought not to complain if he receives the penalty attending the violation of his obligation. Now if he is a book Mason what obligation has he taken or violated? I suppose he means he ought not to complain if he has his "throat cut across, his tongue torn out by the roots, his left breast torn open and his heart and vitals taken from thence, his body severed in twain, his bowels taken out and burned to ashes," etc. These are some of the penalties that "pure and intelligent men" would love to see visited upon a fellow-man because he chooses

> "To loose his neck from this ignoble chain,
> And dares to say, I'm free."

Masons, you know, always use the "good man" argument, the "all the brains" argument, the Gen. Washington argument, etc., *ad nauseum*. Now what are we to think of this "Superintendent of public schools of Jones county, Iowa," this reverend gentleman, this Christian (?) minister, who advises me to make no admission, (i e. to lie like any Mason) as to the correctness of Elder Rathbun's work here, and at the same time gives a broad hint in regard to what should be done with him for violating his Masonic obligations. O no; Masons never killed Morgan! Masons are too pure (?) to think of such a thing! Away with such tergiversation and bald hypocricy! W. Pitt Norris.

Where Shall the Dead Nations be Gathered?

East Westmoreland, N. H., March 18, 1879.

Editor Cynosure:—In your issue of March 6th there is an excellent article on the first resurrection, by Rev. Ezra Jones, on which you make some editorial comments, near the close of which occur these words: "Yet this and all other discussions are poor and beggarly accounts of what the millennial world will be when we get to it, or what Christ will do with this planet which would not afford standing room for our race if they were all here to-day."

That idea is not new. It has been often so stated. It is really believed by most people and has been urged as an insuperable objection to the literal resurrection of the dead. Some have said there would be enough to cover the earth several times.

A little arithmetical calculation will very readily show its incorrectness. It would seem startling indeed to say that the New England States or the single State of Missouri would be sufficient to hold the entire population of the globe from Adam to the present time; and yet it is true. One town six miles square is sufficient to hold the population of these United States, or near 42,000,000, and give every person four square feet.

Missouri has 65,350 square miles. Now for a basis of calculation (though too large) we will allow 1,200,000,000 from Adam, say for six thousand years and that a generation has passed off every thirty years which would make 200 generations. Now the twelve hundred millions multiplied by the two hundred generations will give the whole population for 6,000 years, and by reducing the area of Missouri or the New England States, which would be a trifle more, to square feet and the correctness of the result will be readily seen, which will be surprising to any one who has not given it any thought.

I am a reader of your most excellent paper, the *Cynosure*, and am in hearty sympathy with its bold and faithful exposure of the abominations and blasphemies and solemn mockeries of that mystery of iniquity. I remember the Morgan excitement. My plainness of speech in those days caused much offense to the Masons, just as my preaching since then, for twenty years, has aroused the wrath of many because I persistently and fearlessly denounced, in no measured words, that "sum of all villianies." I used to tell my people in those days "that tried men's souls," that padlocks would be at a discount, while that "peculiar institution" continued in this land of freedom(?) where it was held to be a crime to believe and practice the sublime and godlike principles set forth in the declartion of independence and the golden rule!

I used to be told in those days by those attending my ministry, to let Masonry and slavery and intemperance and war and sectarianism and other social evils and vices alone and preach the Gospel. I was accused of making divisions. Well, the Saviour came for that very purpose to "make divisions." All true and faithful ministers of the Gospel of Christ will do the same. Not a division among the good, the disciples of Christ; but made in consequence of a portion of those in error and in sin embracing the truth which would necessarily and rightfully result in conflict and division. There will, of course, be conflict, division, between truth and error, right and wrong, light and darkness, sin and holiness, Christ and Belial. It has been said that a "holy war" was better than an "ungodly peace." "First pure then peaceable," is the divine injunction. No peace is desirable and no real peace is possible that is not based on purity and righteousness.

The Word of God and over forty years experience in the Christian ministry, have effectually taught me these important truths. My prayer is that all the ministers and all others who are laboring so arduously for the dissemination of light and truth and the utter overthrow of this anti-Christian and anti-republican "mystery of iniquity," may have a large measure of the sweet and gentle spirit of the Divine Master; speaking the truth in love, so that if they are called to suffer in the prosecution of their good work it may not be justly for their faults, but for their unswerving fidelity to their highest convictions of right and duty. And may God hasten the day of final victory.

Jehiel Claflin.

He Didn't Know it was a Mason's Daughter.

Sullivan, Ashland Co., O., March 24th, 1879.

Dear Cynosure:—I wish to inform the readers of your excellent paper of some of the events that have taken place in our midst within a few days. A young man with a family, came into our town a year ago, to work at his trade. Being a professor of religion, soon gained the good will of our townsmen, and was looked upon as a gentlemen; until a few days ago the mother of a five-year-old girl discovered that there was something wrong from some expressions of the child. She therefore watched her daughter and soon found that this young man, her next door neighbor, was the instructor of her in things which ought not be taught by any one to youths, and which were of the most abominable nature. When the mother learned this she was indignant and justly enraged at the villianous conduct of the man and threatened to burn down his shantie. She besought her husband to have him arrested; but this he refused to do, as the above man was a fellow Mason. So she informed some of her neighbors what had been done and they took the fellow, placed him on a rail, rode him out of town and dumped him into a mud hole. During his ride he gave the hailing sign of distress; but no one came to help him. They then gave him time to leave town until next day, and told him in case of refusal or delay he would fare worse. So he made off next day.

Yours truly,
J. B. Cressinger.

Our Mail.

A. G. McKeowns, Douds, Ia., writes:

"It is hard work combatting secretism here, but thank God, the light is spreading."

J. W. Law, Solsberry, Ind., writes:

"Lodgism has got quite a hold here, and is seeking to decoy and destroy the young men of this community. Nine-tenths of the ministers sent us are Masons. The lodge are making a terrible effort at this point to put down everything good, but we have determined to fight it to the death."

G. Marcy, Portland, Mich., writes:

"We have all kinds of secret societies here from the Good Templars up, or down, just as you have a mind to call it. I say DOWN, so low that I should think they could get no lower."

S. Rowley, Bemus Heights, N. Y., writes:

"To me it is unaccountable how a minister of the Gospel of the Lord Jesus Christ, can, while admitting the evil, refuse to expose or even to oppose."

Moses Ferrin, Ellington, N. Y., writes:

"I have scattered a good many tracts, and lend my books, and think they do good. This is from an old man, almost 81 years old. I yet remember the Morgan murder."

J. C. Bartholomew, Ely, Ia., writes:

"I was informed by an old minister of the U. B. Church that we Anti-masons have taken this matter by the wrong end. He said we should put down intemperance first then we would succeed in putting down Masonry. He said a preacher told him that the Masons got him drunk and then swore him in. I said in auswer to him, Do away with Masonry and that would do away with intemperance.

"The Methodist minister of this place is a Freemason, also the Lutheran minister is a Mason of twenty years' standing. The prophet Hosea chapter 4:9 says 'like people like priest,' and Jeremiah says, 'My people love to have it so.' What an awful condition we as a people and a nation are in. Now may the Lord wake us all up is my prayer, before the judgments of God fall upon this nation. I honestly believe the U. B. church are losing ground every day on the subject of secretism, for which I greatly grieve."

E. I. Grinnell, Blairsburgh, Ia., writes:

"I love the principles which the Cynosure enforces, and am doing all I can to establish them. You may publish my name in the Cynosure list as a lecturer. I have done and shall do all I can in the lecture work consistent with ministerial duties."

George Reubush, Middlebrook, Va., writes:

"Our ministers are all afraid of the Masons. The majority of them belong to the order."

C. B. Sherk, Charlotte, Mich., writes:

"I have just closed a meeting in this city which resulted in some twenty-seven making a profession of religion. Among them a Mason and also an Odd-fellow. The Odd-fellow has renounced his allegiance to the lodge, and I am of the opinion that the Freemason will renounce his Masonry. I showed him 'Freemasonry at a Glance,' and he acknowledged it true, and now wants Ronayne's book. He is under conviction; says he never thought much about the oaths and obligations until he was converted and I spoke to him about them. He acknowledged also that the name of Christ is prohibited from being used in the lodge in prayer. This little city has no less than seven different lodges of secret societies."

Samuel Guengerlsh, Ames, Ia., writes:

"I have been taking the Cynosure ever since I have known it (about four years). I like its principles and its fearless and unfaltering manner of expression. I think it should find its way to every family in the land. I think if it could be placed in the hands and read by every young man in the land, the works of darkness would soon have to subside. You have my prayers and I wish you, and all engaged in this noble cause, a good success in disseminating and promulgating the truth of the Gospel, and exposing the wickedness and folly of secretism in every form. Christ said, 'In secret have I said nothing.' So if there is anything good for one or several men, it may be good for all, and therefore should not be kept secret. We should do unto others as we would have them do unto us."

J. S. Perham, Brookfield, Vt., writes:

"I am making an effort to get subscribers."

Mrs. J. K. Pierson, Goodrich, Mich., writes:

"I am a firm believer in the doctrines of our holy religion. I believe that God in his own good time will bring this abominable idolatry and these unfruitful works of darkness to an end. You have my most heartfelt desire for the circulation of your most excellent paper, and the success of the great work so many noble men are engaged in. Go on in the name of the Lord of hosts."

Jacob Lohman, Lexington, O., writes:

"I have been reading a few copies of the Cynosure and think it just the paper for the times."

Henry Ernst, Alden, Minn., writes:

"I look upon secret societies as a detriment to moral reform. I never belonged to any and think I never shall. Secretism often disturbs the harmony of churches, and is a great detriment to the prosperity of our holy religion. Christ has set us a good example, for he said, 'In secret have I said nothing.' What cannot be done in organized bodies openly is not worth much. I will be glad to see your cause prosper until all the secret combinations shall be driven from the land."

Jno. Ball, Ulster, Ia., writes:

"I aim to distribute my Cynosures after reading them where they will do the most good. I send many through the mail. I want to help in overcoming the powers of darkness to the extent of my ability assisted by grace. I have been a reader of your paper from its start, and have received great light upon the workings of the secret orders. I deprecate the condition of church and state through their influence, but am thankful to God for the bold and efficient workers raised up to shed light upon the dark places; the increasing desire on the part of the people to hear and learn from sources where they will still be left free; the more recent expressions of necessity for doing this work in the spirit of Jesus, in love for the ensnared; these are all indications to me, and should encourage us all in the fact that God is working, and your labor in him is not in vain."

A lady, Courtland, O., writes:

"Please send me the book 'Odd-fellowship Exposed,' to aid me in my good work. I think the Odd-fellow lodge is a place of sin and darkness. They tell me to join the Rebecca lodge and then I will know all about it. No, never. That is only a blindfold used by the Odd-fellows to deceive their wives in regard to their wrong-doings, and thousands are thus deceived, but I am not. The husband attends the Rebecca lodge, but can the wife who ought to be the husband's nearest and dearest confidential friend, attend his lodge meeting? Husband and wife are said to be one, and ought to be, but the lodge separates them."

B. Williams, Warren, Ill., writes:

"I am anxious to get the Cynosure before the people, as I think it is the most important paper of the age, and is doing a needed work. I am glad to say the opposition to the lodge is increasing in these parts. We need some public lectures. It looks to me that the fields are ripe, but no one to lead the way. It would seem that common sense would teach a Christian that Baal and Christ have no concord, yet here in Warren we see the pastor give his hand to the church in covenant relation, thus becoming a member of Christ's body, accepting Christ as Master, High Priest, appointed of God. Some dark Saturday night he may be seen climbing up to the third story of a brick block on Main St., where with the profane, the drunkard, saloon-keeper, gambler, he joins hands, and enters into covenant relations with them, thus becoming a member of what is called a Masonic lodge, and helps them make a Worshipful Master, and a Grand High Priest, and does other religious work. Sunday morning he enters the pulpit, his Masonic Master and High Priest conspicuous in the congregation by his shining emblem, and then perhaps commences the service by reading Heb. 3: 'Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; who was faithful to Him that appointed him,' etc."

Sabbath School.

LESSON XV.—April 13, 1879.—PROSPERITY RESTORED.

SCRIPTURE.—Job 42:1-10.

1 Then Job answered the Lord, and said,

2 I know that thou canst do everything, and that no thought can be withholden from thee.

3 Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not.

4 Hear, I beseech thee, and I will speak; I will demand of thee, and declare thou unto me.

5 I have heard of thee by the hearing of the ear; but now mine eye seeth thee.

6 Wherefore I abhor myself and repent in dust and ashes.

7 And it was so, that after the Lord had spoken these words unto Job, the Lord said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken to me the thing that is right, as my servant Job hath.

8 Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you: for him will I accept: lest I deal with you after your folly, in that ye have not spoken of me the thing that is right, like my servant Job.

9 So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went and did according as the Lord commanded them: the Lord also accepted Job.

10 And the Lord turned the captivity of Job, when he prayed for his friends: also the Lord gave to Job twice as much as he had before.

DAILY HOME READINGS.

Job 36:1 33.——Job 37:1-24.——Job 38: 1 41.——Ps. 88:1-18.——Job 40: 1-14.—— Job 42:1-16.——James 5:1 20.——P . 1: 1-6.——Mat. 12:31 37.——Ex. 33 7-14.—— Prov. 11:24-31.——Ps. 37:1-11.

[From the Westminster Teacher.]

When Elihu had ceased speaking, the Lord is represented as answering the complaint of Job. 38:1; 40:2 By a series of questions, he directs the mind of Job to the consideration of his knowledge, wisdom and power; in a word, his greatness, as exhibited in the works of creation and providence. At the question, "Shall he that contendeth with the Almighty instruct him?" Job was moved to venture an interruption, and made his first confession. 40:3-5. Without an apparent notice of the interruption, the Lord continued speaking, still setting forth his wisdom and power in his works. Job seems to have listened in silence until the Lord had finished. He then uttered his final confession.

NOTES.

"Can be withholden from thee."—A literal rendering would be, "no purpose or plan is inaccessible to thee." Of this, there are two interpretations. 1. No purpose or plan, conceived or attempted by men, is inaccessible to thy mind, i. e., concealed from its observation. This is in strict accordance with the usage of the verb in Hebrew. 2. No plan of thine is inaccessible to thee, i. e., out of thy reach, or impracticable. According to the first interpretation, the statement respects the knowledge of God; according to the second, the power of God. The margin has, "No thought of thine can be hindered." This seems to have the preference among the best authorities. The Lord had passed before the mind of Job some of the most wonderful of his works. Job exhibits the impression made on his mind, "I perceive that thou art able to devise and execute whatever thou mayest will."

"That I understood not."—Heb. "and did not understand," i. e., that which I undertook to explain. The meaning is expanded in the next sentence. Job had contemplated the wisdom of God in the works of creation. He drew the rational and necessary inference that God must be just as wise in his works of providence, whether in any special cases he could perceive it or not. He accordingly confesses that in questioning the divine procedures, and trying to give a sufficient explanation of them, he has gone beyond his ability and province, he has been judging of that of which he knew nothing.

"Repent."—Heb. "grieve." The two elements of true repentance are manifest. Job is convinced of his sin, and because constrained to condemn it, grieves over it; and rejecting and sorrowing over it, of course purposes to abandon it. He does not, by this, intend to take back what he had asserted to his friends, concerning his integrity. In the sense in which they had charged him with unrighteousness, he denied the charge and claimed to be righteous. He was in no sense a more wicked man than those who had not suffered as he had suffered. But, absolutely, before God, he did not claim to be righteous, but confessed that he was a sinner, self-condemned, but repentant.

"The thing that is right."—Heb simply the "correct," or "fit," i. e., appropriate thing. The position of Eliphaz and his friends was this: God is just. He exercises his justice by favoring the righteous with prosperity, and visiting the unrighteous with adversity. Hence, Job had been unrighteous to a degree measured by the extent of his adversity. This, Job denied. The Lord sustains the denial.

"My servant Job hath."—Job maintained that God was just. But he asserted that his ways could not be explained by reference to exact, impartial and completed justice. They were, accordingly, at present inexplicable to man. This, the Lord confirms as correct.

"Shall pray for you."—The Lord, by these words, authorized Job to act the part of a priest in behalf of his friends. In early times the patriarch was the priest of his household, and sometimes exercised the function for those not of his household. Melchizedek was in some way recognized as "a priest of the most high God." The Lord, who knows the heart, anticipates the willingness of Job to intercede for his friends, notwithstanding the fact that they had aggravated his affliction by manifesting distrust of his integrity and charging him with aggravated sins.

"Folly."—The Hebrew word has often a stronger meaning, but the milder sense is probably the most suitable. The friends of Job were guilty of presumption, rather than of impiety of a more culpable sort. Indeed, there may have been a pious element in the intention to justify the ways of God. But they attempted the justification by appealing to erroneous considerations, and were led to administer an unjust and uncharitable rebuke to a truly pious and relatively righteous man. It was a fine vindication of Job on the part of God when he sent these men to ask him to intercede for their offence.

"The Lord gave Job, etc."—The purposes of the trial having been accomplished it was no longer necessary that it should be protracted. We are to be careful not to consider the renewed prosperity of Job to be the reward of his righteousness. If we do, we go over to the very ground occupied by his friends, and for the assumption of which they were rebuked. God, first of all, intends to make his children holy. He will send prosperity or adversity, as either may tend most to the accomplishment of that end. When that end is assured, he will grant them so much of this world's good as may be demanded by the stewardship he has allotted to each. They are to use what he gives for his glory, not for self-indulgence.

THE WEALTH OF JOB.

"This man was the greatest of all the men of the East."—Job 1:3.

At this distance of time supposed to be 3,000 years since he existed, it is difficult to estimate Job's wealth; but as some items are given it may be attempted although the relative value of money at the extremes of 3,000 years leaves us at a loss to calculate the precise amount.

1. The extent of the land he owned may be found from the support his stock needed; 7,000 sheep would require a range of as many acres; 3,000 camels would need five acres each, 1,000 yoke of oxen an equal range of five acres with the camels; 500 asses about two acres each; and his household, which was very great, 2,000; in all 30,000 acres. The value of this amount at five dollars per acre, $150,000.

2. The cost of Job's cattle—7,000 sheep at $2 each; 3,000 camels at probably $50; 1,000 oxen at $10 each, and 500 asses at the same price. This would equal about $175,000.

3. To tend such vast herds, according to the custom of the East, the number of laborers must have been large. Abraham, contemporary with Job, could muster in his own family retinue 318 trained men at arms. As many more must have remained at home to attend to his flocks, etc., when the patriarch went in pursuit of the invaders of Lot's territory. Job may have had 300; their pay and support $20,000.

4. The necessary houses for living and shelter, and the folds could not be less than $25,000.

The whole value of the above would be about $370,000.

All this wealth seems incredible, were it not declared so by the voice of inspiration. At the close of the book we are told that even this amount was duplicated, or $740,000.

When we compare this with the relative present value of money and that of Job's day his wealth was enormous.

The Christian Cynosure.

CHICAGO, THURSDAY, APRIL 3, 1879.

MEETING OF THE BOARD OF DIRECTORS.—This meeting noticed in the present number was held at the Carpenter building on Wednesday last, March 26th. Mr. Carpenter was in the chair and the Board well represented and harmonious in all its votes.

We call special attention to one resolution, that inviting all the State associations to be present in the annual meeting of the corporate body on the third Wednesday in June next by at least one representative. At that meeting the treasurer's report will present a manifest or exhibit of all the property of the National Association, productive and unproductive; its income and what has been done with it.

It was not to be expected that a work of such magnitude against the secret anti-Christian or lodge worships of this world could be achieved without difficulties, misanderstandings and trials. From creation to the present hour, the cause of Christ and truth has been beset with such. Considering that our reform is set against all the opposition worships of the earth's false religions, and all pagan or human corruptions of the true; and considering, moreover, the great power and rapid strides of the reform, and the almost endless diversity of religious views among its friends resulting from their earnestness, sincerity and fearless devotion to truth as they understand it, the reform itself is a moral miracle and its unity thus far an eminent token of God's favor. But these are only so many reasons why every precaution should be taken to "keep peace in and prejudice out," which can only be done by the most perfect openness and thorough mutual understanding in the management of all its temporal affairs.

We hope therefore, that each State Association will take pains to represent itself in our annual corporate meeting next June, by some gentleman in whose good judgment, good sense and integrity they can confide.

THE BISHOP WEAVER MATTER.

We notice the editor-in-chief of the *Telescope* has returned to his post, and suppose we are indebted to him for some severe strictures on the editor of the *Cynosure* for its censure of Bishop Weaver's letter to the *Itinerant* endorsing that paper; which paper the secession convention proposed to remove to Dayton, and issue as an opposition to the *Telescope*, which leading speakers in that convention bitterly condemned. Of course the nullifiers did not propose to publish the *Itinerant* in Dayton, under the eaves of the U. B. Printing House, and by the side of the *Telescope*, in any other character than that of an opposition paper—opposition both to the church and its organ. Does Bro. Hott love the *Itinerant* better than the *Telescope*, which it was avowedly intended to oppose, if not supercede? Does he love his enemies *better* than himself?

Bishop Weaver wrote "that weak letter" (he is capable of writing a strong one) cheering and encouraging the *Itinerant* and we rebuked him for it. Did we *err* or *sin* in so doing? If so, we hope Bro. Hott will point out our transgression and we will repent. Does not the *Telescope* editor know that the Masons of Elder Rigor's (Lancaster) district love the *Itinerant* and regard it as the friend and ally of the lodge? If so, did not Bishop Weaver err (as the Apostle Peter did) in aiding and abetting the *Itinerant*. It is now many years since the General Conference (I think at Lebanon, Pa.,) chose Bishop Wright (then a young U. B. minister,) editor of the *Telescope*, after a fearful struggle on this very lodge issue. The sainted Bishop Edwards, whose soul was moved to its clear depths, notified us daily of the progress of that great agony and triumph. Does brother Hott think the Brethren church has changed since then? and that he has been elected on other grounds than Bishop Wright was chosen? I trust not. The colors of Christ against anti-Christ are not at half mast in the church of Otterbein and Boehm.

Returning after a short absence, I find letters from United Brethren preachers of Pennsylvania, one for publication, thanking the *Cynosure* for its vindication of their church against the non-committalism of the *Itinerant* and the wavering of their respected Bishop Weaver. One of these ministers has served Christ in the Brethren church more than forty years. We shall answer these brethren, and "follow after the things which make for peace, and things whereby one may edify another."

"MEN SHALL REVILE YOU."

The evangelist, Rev. G. F. Pentecost, not long since, as noticed in the *Cynosure*, gave an explicit testimony against the lodge and spoke of himself as in moral darkness when he entered it "hoodwinked" and partially denuded. The daily press of Chicago suppressed this testimony in their report of his discourse and said nothing of it at the time, but after a few days the *Inter-Ocean* opens on him with great bitterness and flouting. The points on which it assaults him are two: That he coarsely insulted the ladies of his audience by speaking of them as "ladies of leisure," whereas the *Inter-Ocean* thinks they were burdened with domestic cares; and that he suggested that the 1500 benevolent ladies who have given much time to preparing for an "Authors' Carnival" in Chicago, might have done more for God and humanity in some other way. The facts were that Mr. Pentecost *complimented* instead of reproached the women of his audience by suggesting to them that God had blessed them with means and leisure to do more Christian labor than they were doing; and he made no attack on the Authors' Carnival as such, but thought the 1500 women engaged in preparing for it might better have paid $5.00 apiece for charity directly than to devote a considerable share of the winter to the carnival instead of the cause of religion.

These, so far as we noticed, were the only counts in the *Inter-ocean's* indictment of this minister of Christ, and we run no risk in saying that they are not the real ones. They furnish no satisfactory explanation of the rancor and bitterness of its attack; but his opposing the lodge does. Ex-Senator Pomeroy shared the same treatment after he spoke against Masonry in Farwell Hall. The Leavenworth *Herald* notified his Kansas constituents of his speech, and predicted that he would not return to the Senate. From that time the batteries of the lodge were masked and silent, till the time for his re-election in Kansas furnished them an opportunity to open on him. Not a word more was said of his Farwell Hall speech against the lodge, but Masons who *testified* that they had importuned him for loans of money, and promised him their support, made his compliance with their request the ground of their attack, and swore that they swindled him of his money and then betrayed him in order to convict him of "bribery in elections!"

We have an insitution spread over the world which considers this virtue. The lodge lies hid. It seldom assails men for opposing itself, but copies the methods of Satan, its "god," who keeps himself out of discussion, and relies on general reviling to destroy good men who disturb his dark realm! What a fearful institution in this!

N. C. A. DIRECTORS' MEETING.

The Directors of the National Association met in the Carpenter building on Wednesday last. There were present Messrs. Carpenter, Wait, Cook, Hildreth, Hagerty, Kellogg, Hodge, Blanchard and Thompson; also the Secretary of the Board, J. P. Stoddard, and Mrs. E. A. Cook. After prayer by Mr. Hodge and approval of minutes, a report of the National Convention at Worcester was presented and approved. The financial part is as follows:

Rent of Mechanics' Hall	$175 00
Services and expenses of E. Ronayne	75.00
Expenses Dr. A. M. Milligan	25.00
" Prof. C. A Blanchard	47.00
Printing, postage, distributing bills, etc.	67.68
Total	$389.68
Collected for payment of expenses	345.00
	$44.68

The committee on building reported no change or improvements made at the expense of the Association since June last. Some back rent is yet unpaid. Part of the second floor has been rented for a term of two years at $12.50 per month, all improvements to be left in the building. The total expenses for coal, taxes, insurance for three years, gas, etc., since June is $110.88; receipts for rents during same time, $777.13. The hall has been rented during the winter for occasional meetings; from this source $30.62 were received.

Committee on loans reported two applications examined but not taken.

The treasurer reported $1,625 of the publishing fund invested; $308.25 of the debt cancelled, and on hand in Pub. House account $463 25, in general account $102.25.

The committee on Exposition work reported $12 25 from donations and $79 63 from book sales. Paid for permit, tickets, agents to attend stand, drayage, etc., 46.84; for books and tracts, $44.04. E. A. Cook & Co. accepted the sum in the hands of the committee in full payment for books and tracts, although it was a little short.

The tract committee repoated an agreement on the subject matter of four tracts, but none yet prepared. The proposition embraced the following:

1. A 2-page tract containing: (1.) Brief quotations from representative men and representative bodies, as legislatures and ecclesiastical assemblies, from 1800 to 1868; and (2.) A brief sketch of the rise of the N. C. A. to carry out the principles enunciated in part 1st, with information respecting its aims, work and necessities, with invitation to assist.
2. Extracts from resolutions and addresses of Worcester convention, sustained by testimonies of prominent men in church and state. (4 pages.)
3. A Finney tract, containing extracts from Pres. Finney's book and his letter to Woodruff Post in 1870. (2 pages.)
4. Ronayne's affidavit with note bringing the case down to date, and adding the testimony of twenty-five seceding Masons. (4 pages.)

Voted to authorized the printing of tracts and that the plates be paid for from the permanent fund.

The committee on supplying Masonic books for the reading room reported that the want was partly filled, and recommended but two books in addition.

The joint-donation of Mr. N. W. Myers of Vineland, N. J., was taken up and the thanks of the Board voted to Bro. Myers for the gift. The following was also voted:

Resolved, That in the judgment of this Board that the recent donation of Rev. N. W. Myers be applied towards canceling accrued indebtedness of the N. C. A., and that the treasurer with the committee on loans be authorized to so apply the above sum.

This donation is a secured note for $2,300, to be equally divided between the N. C. A. and Wheaton College.

The appointment of representatives from different States to attend

the annual business meeting was heartily approved and the following adopted:

Resolved, That we learn with pleasure that the State Christian Asciations of Michigan, Iowa and Ohio have appointed gentlemen to represent them in the next annual business meeting of the National Christian Association, on the third Wednesday of June next; and we hope and request that other State Associations will appoint similar representatives to meet the National Christian Association on that occasion.

After prayer by President Blanchard the Board adjourned.

THE EXPOSITION OF GOOD TEMPLARISM in pamphlet form, entitled "Good Templarism Illustrated," which was printed in the columns of the *Cynosure* is now ready and is furnished at the popular rates advertised on page 13, single copy, postpaid, 25 cents; by the hundred $10.00. Express charges extra.

—The Chicago Christian Association holds its regular monthly meeting next Tuesday evening at 8 o'clock in Carpenter Hall, 221 W. Madison street. Friends of the reform temporarily in the city are cordially invited.

—Secretary Stoddard returned from Iowa in time to attend the Directors' meeting on Wednesday last. He expects to remain here until the Nebraska meeting, speaking in the vicinity as there may be opportunity.

—Bro. H. H. Hinman returned to his home in Wheaton last Saturday. As announced in the notice on the first page, he expects to return for a three months campaign in Northern New England. He has been laboring almost incessantly in Connecticut, Massachusetts and Rhode Island since the early part of November last, and was much in need of rest. Otherwise he is in good health and is very hopeful respecting the reform in New England. Bad roads and unsettled weather would very much interfere with the success of the lecture work during the present month. Both will mend while the lecturer rests at home and recruits his energies for vigorous work from May until August. The friends at Wheaton were glad to welcome him home again.

—A correspondent asks if the display of a five-pointed star on a business sign has any Masonic significance. The star is so often used as a symbol without any connection with the lodge that the question is not easy to answer. If Masons wish to advertise themselves as such, a Greek cross (Knight Templar's sign) or a square and compass are generally used, because their significance is generally known. If there is nothing about a man's business which would render the use of a star appropriate as a symbol and he himself is a Mason, the inference would be strong that it is a Masonic advertisement.

—Some samples of Masonic advertising which are worth mentioning are found in the Illinois Masonic Register for 1875. The Commercial Hotel of this city is put down as "Masonic headquarters." In the same pamphlet are four advertisements of a page each of the wholesale drug house of E. Burnham, Son & Co., in each one of which is a direct bid for trade on account of the Masonic relations of a member of the firm who is advertised as member of Lafayette chapter, Apollo commandery and Oriental consistory of Sovereign Princes of the Royal Secret, 32 deg. It will be no inducement for any foolish Mason to follow their example to know that the hotel is in serious difficulty on account of debts, and the drug firm broke down within a year from the publication of that advertisement, and the aforesaid Knight Templar and Sovereign Prince was arrested for heavy forgeries to which he plead guilty, but by some means *was never prosecuted*. His Masonry saved him from the penitentiary if it did not help his trade.

—The "Independent Order of Knights of the Wrench" have an "asylum" in Boston, have "banquets," dub each other "Sir Knight" and have numerous "grand" officers. What a fine thing to be "Sir Knight" anyway, even if you only grease cart wheels, turn grindstone, or curry horses in a livery stable.

—Next month, May 5th and 6th, the Psi Upsilon secret college fraternity meets at Yale. B. K. Phelps is to be the speaker; Dr. J. G. Holland (Timothy Titcomb) is poet; Gov. Andrews of Connecticut will preside; and *Rev. Henry M. Dexter*, D.D, editor of the *Congregationalist*, Boston, will attempt to introduce the solemnity of prayer.

—The *Christian*, of Boston, which has a well-earned reputation as the best paper of its class in the country, takes a stand against secretism in the last number beside Moody and Pentecost, its editor, Bro. H. L. Hastings, being also an able evangelist. This is, so far as we know, the first article making direct issue with the system of secret orders ever published in the *Christian*, although doubtless Freemasons who have read it thought it altogether opposed to their order, which it certainly was in spirit. Bro. Hastings has also taken hold of the anti-tobacco work, left by the late Rev. George Trask, with commendable energy.

AN OPEN LETTER.

To the Readers of the Christian Cynosure, Friends of Moral Reform and of Christian Education:

Dear brethren and sisters, workers in a common cause, prompted to our work, I trust, by love for truth, for purity, for Christ, shall our work fail of a permanent result? We are painfully conscious of the fact that we are fighting battles that were gained once by our fathers. A sense of over security, resulting from the complete victory of Anti-masonry in Morgan times caused them to neglect the protection of their children from the insiduous influences of secretism. Shall we commit the same mistake? neglect to make sure the work of our hands? Shall a part of our legacy to our children be these same moral battles to be fought? Shall we, in chosing the institution where our children are to be educated, leave the secret society question out of the account?

Let me assure you that there are institutions, both colleges and preparatory schools, that are safe,—institutions where the reformatory, moral and religious influences are good, where the moral atmosphere is as pure as can reasonably be expected in a sin-cursed world. Let me also assure you that these influences cannot affect your children (strange?) unless you send them where the influences are. Let me further assure you that these institutions cannot live unless you patronize them. Christ says, "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." So the adherents of the lodge, as a rule, show their hatred of such institutions by circulating slanderous reports, tampering with their students, and hindering their work in every way possible.

Well, my dear brother or sister, if what I have said has aroused or intensified your interest in Christian education and the life and prosperity of reformatory institutions, let me refer you to the advertisement in another column of this paper, of the Wesleyan Methodist Seminary of Minnesota, located at Wasioja, Dodge county, and if you wish more information write to me for a catalogue.

Some one may say, "Minnesota is too far away." Let me offer two considerations:

1. In these days of quick travel, if one is going from home at all, the distance makes but little difference.

2. You *may* save more than the railroad fare in the lessened expenses here. Have you an institution of this character near you? Patronize it then by all means.

You have no children? Then at least you are one of the Lord's stewards and may have money in your hands that he wishes invested in this institution. Will you please ask him about it, and as a faithful steward do as he tells you?

In the love of Christ, for the cause of Christian education,

Your brother.

E. G. PAINE.

REFORM NEWS CONTINUED.

cannot tell the truth about them without it. This is all Bro. Stoddard did. Where the "wholesale vituperation" came in, I was unable to discover; but I could see that the whole exposure was a bitter pill to the cable-towed and hood-winked that were there. I never heard so calm and clear an expose of these evils as Bro. S. gave us in these lectures; great good must be the result, with the blessing of the Lord.

Bro. S. also spoke three times on the 12th in Cambridge the county seat of Guernsey county. I was too unwell to accompany him that day, but I hear from a number who were there, that he had a full house, good order and close attention, and a goodly number of the orders with their wives, from the "reverends" down to the saloonists!

The prayers of many Christian households are ascending to God to destroy these systems of darkness and degradation by the breath of his mouth and the brightness of his coming. May the Lord of hosts hasten it in his time.

H. P. MCCLURKIN.

FROM THE TREASURER OF THE IOWA STATE ASSOCIATION.

We have just closed our State Convention at West Branch, Iowa, with a good time and full attendance, and feel refreshed and encouraged to press on in the good work, believing that God is prospering us according to our faith and trust in him.

I want to say to every subscriber and friend of the cause in Iowa that we have determined to press the work forward, and it cannot be done without money, and I would therefore request the friends of the cause in every county in the State to organize and select the most efficient financial worker in your county, in accordance with the instructions of the convention, and forward the name and postoffice address to me, so that we can complete the list as soon as practicable and forward it to the recording secretary.

I also send a copy of a pledge or contract recommended by the convention, and request that it be circulated as soon as practicable so that we can have funds on hand at our next State meeting in September to keep one or more lecturers in the field.

If you cannot get the five dollar pledge, get the friends to give what they can as God has prospered them, for every dollar given for the advancement of Christ's kingdom will bring forth, according to promise in his Word, a hundred fold; and his promises are sure, and this is one of them if we act in faith believing.

MOSES VARNEY.

Address, Springdale, Cedar Co., Iowa.

COPY OF CONTRACT.

We, the undersigned, citizens of the State of Iowa, agree to pay the treasurer of the Christian Association opposed to secret societies, the sum of five dollars ($5) annually for five successive years, in semi-annual payments, in advance; the object being the support of a State lecturer and agent and other objects of the association. The first payment to be made September 15, 1879, and semi-annually thereafter until the term of contract ceases.

Home Circle.

The Lord is my Shepherd.

The Lord is my Shepherd, nought else shall I need!
Once far from his fold in my loneliness pining,
To his own verdant pastures he brought me to feed,
And by the still waters I now am reclining.

Though darkness, at times, should be shrouding my sky,
And I gaze on a wilderness blighted and dreary;
The meadows seem withered, the rivulets dry,
I wander through thorny brakes, footsore and weary:

'Tis only in order my soul to restore,
And for His Name's sake in a right path to guide me:
My Shepherd would teach me to seek for no more
Save the pastures his wisdom sees meet to provide me.

Yea, though I should journey through Death's shadow'd vale,
No evil I fear, for his arms will enfold me:
With his presence vouchsafed, not a foe can assail,
His rod and his staff through the gloom will uphold me.

The Keeper of Israel a table has spread,
Prepared in the presence of foes that surround me;
With oil, rare and precious, anointing my head;
The wastes of the desert made fragrant around me.

Surely Goodness and Mercy with blessings anew,
Will follow me on to the brink of the river:
The rush of its waters conducting me through,
To dwell in the house of Jehovah forever!

—Wells of Baca.

Mammon in the Pew.

A learned bishop, in commenting recently upon the change that had taken place in the relations between the Christian church and the world, remarked that Mammon now rents a pew and helps run the establishment. It would be an interesting experiment if some one would take the book of the Acts of the Apostles and try, just for amusement, to imagine how the narrative would have read if it had been written as a record of the movements of the church and the church people nearly two thousand years later. Suppose, for example, that such a record should contain information like the following: Peter went to Cesarea to carry the gospel to Cornelius, but upon arriving at his destination he discovered that he had accidentally left all his sermons behind at Joppa, and as he did not know how to speak extemporaneously he was obliged to postpone the intended Sunday service until he could send and fetch his manuscripts.

Again, the church edifice at Antioch cost $375,000; two-thirds of which remained as a mortgage upon the building. The brethren strove earnestly to reduce the debt, and with this intent they held a fair at which pin cushions, ice cream, fried oysters and other refreshments were sold, and during which there was much excitement over a raffle for a cake. The gold-headed cane, that was offered to whichever clergyman obtained the greatest number of votes, was awarded to Paul, who had 381 votes, while only 270 were given to Peter, and 111 scattering. The attempt to raise the money having, however, failed, the edifice was sold by the sheriff, and was purchased by a Roman, who fitted it up for a circus.

Or, Philip, having for many years performed pastoral duties faithfully in a parish of Ethiopia, a number of members of the congregation grew tired of him, and they cut down his salary to get rid of him. When he resigned a younger man was called, and as nobody extended a call to Philip, he was admitted to the Home for Decayed Clergymen, where he ended his days.

Or, Paul preached at Corinth with power and fervor, and at the conclusion of his sermon he asked that a hymn should be sung. It was given in an artistic manner by the choir, the solos for the soprano and alto being unusually brilliant, while Paul was especially pleased with the left-hand playing of the organist.

Or again, when Paul visited Ephesus, he was entertained by Alexander the Coppersmith, who, although not a believer, held a pew in the middle aisle of the church, belonged to the vestry, and contributed so liberally to church objects that he was more highly regarded than any of the converts whose circumstances were not so good. Paul, while in the pulpit, preached with force against sin; but of course, carefully avoided saying anything that might hurt Alexander's feelings. And so forth.

A narrative which should treat such a subject in such a manner might be open to a charge of undue levity; but such an accusation could not fairly be made by those persons who approve of the things upon which the treasury is based. The Christian church to-day sanctions, to a greater or less extent, these very things; and it is not any more shocking to imagine St. Paul approving an effort to reduce a church debt by the help of a raffle, than it is to regard the fact that such methods are actually employed, supposing these methods to be lawful. The church of to-day is a power for good and it contains tens of thousands of good people. It is doing noble work and doing it earnestly; but Mammon does sit in the pews and help to pay the expenses; and there are few ministers who have courage enough to stand up in the pulpit and tell the rich sinner in the pew the honest truth about his conduct.

The modern preacher is in a sense in the position of a sportsman who could fire straight at his prey while the prey was far apart from him, but who was deeply perplexed what to do when a bird which he wanted to shoot came and perched on the barrel of his gun.—*Selected.*

Possessed of Devils.

In a little village away up in the province of Udine, on the borders of Italia Irredenta, there is a great alarm and commotion; for the young girls of the place, one after another, are showing outward and visible signs of being possessed by a devil. According to all accounts there are now about thirty young women in this unhappy condition. Why the evil one should have selected so obscure a village for his operations does not seem quite clear. Indeed, the blame is not laid on him but on the priests. Inquiries made by the authorities have elicited the fact that in Lent last year a series of discourses were delivered by a priest, in which he described at great length and with much detail the pains of hell; thereby terrifying weak young women that they were already lost and that the devil had entered into them. The priests, who at first were rather pleased with the impression their brother made, have since found that though they had raised the spirit they had no power to lay it again. Holy water produced no effect, the most searching exorcisms fail, and even such practical measures as beating the person affected, have been found useless.

While the fit of madness is on, the "possessed" crow like cocks, or mew like cats, or bark and howl like dogs and wolves. What is worse they shock their neighbors by blasphemous and obscene language, being especially violent against the priests, cursing them for their inability to relieve their suffering by casting out the devil The prefect of the province has sent a commission to Verzegnis, the name of the village, to see what can be done to stop the progress of this madness; for, by force of example and terror it threatens to spread. The people of the district cannot be persuaded but that the devil is really at large among them.

A curious incident of the same kind was related to me a few months ago by a friend who had heard it from the lips of one of the doctors at the lunatic asylum at Siena. At Siena there is a very large asylum in proportion to the number of inhabitants, but it is nearly always full. Among the patients is a man who was formerly servant to a priest in a town, and had been remarkable for his piety and devotion. A year or two ago he began to show signs of religious mania, and his master in hope of curing him, sent him to a country house for change of air and scene. The man appeared to get better, and after some months returned to the town, but the mania soon began to show itself again. He had an idea that he was a bishop and used to preach in the streets; so it was resolved to place him in the asylum. Two attendants were sent with a carriage to remove him; and to get him away quietly, he was told that he was to officiate at a religious function. As he was driving through the streets he blessed the people, and, on nearing the asylum, he expressed a wish to go in and bless "the poor mad people," and so was taken in. It was easy to persuade him that the patients were his flock, and he used to preach to them, and assist the keepers in many little ways; and so, being gentle and harmless, he became a great favorite. Among his flock was a very violent lunatic, who constantly used language so blasphemous and disgusting that it shocked the keepers, and even the other patients; and to this man he specially devoted his attention, trying to reason with him and bring him to a calmer state, but always in vain.

One day, without any warning, he fell on the blasphemer and strangled him; telling the keeper that the man was possessed with the devil, and he had long tried to cast him out, but in vain, and so, as the possessed creature was too wicked to live, he had killed him. But now it seemed as if the spirit of the dead man had entered into his murderer. Religion was forgotten, and its place was taken by all the vicious passions of his victim. The most blasphemous language continually issued from his lips that hitherto had been pure of evil speaking; his gentle nature gave place to the violence which had characterized the man he had killed; and from being the most tractable of patients, he has now become one of the most dangerous, and the one of whom the keepers are most in fear. They all firmly believe that the evil spirit cast out of the murdered man actually did enter into the body of the murderer. —*Pall Mall Gazette.*

Do Children Read too Much?

With the great development of interest in literature, the marvellous increase of books and periodicals, the improvements in the art of printing and illustration, and all the other influences that have so greatly extended the circle of readers and swollen the total of reading, one result is reached beyond the limits of what is to be desired. This is that a good many children have come to read too much. The boys, now, have access to libraries—and there are very few, except in sparsely settled country localities, who are not within reach of one—run through "story books" and tales of adventure at most reckless and unprofitable speed. In a report of the Harvard Library Association of recent date, it is mentioned that in six months one boy had taken out, and presumably read, 102 story books, while, in the same time, a girl took out 112 novels. This was at the rate of four a week, which, with school studies, must be considered very rapid, and, doubtless, very injurious work. A large part of the "series" books for young folks are of the class that encourages this rapid perusal, and, from personal observation of the way in which they are read in our circulating libraries, we are quite convinced that most of the boys who run through them derive no advantage whatever from the excursion. So long as he selects books of value, the person

who reads too little will be much better off at the end of the year, than the one who reads too much, and in the case of children, the volumes supplied them ought to be something more than mere narratives of travel and adventure, easily and quickly skimmed over, and incapable of leaving any valuable impression. As we have said above, we repeat it with emphasis, the present tendency with children is to read too much, and the literature supplied them is, to a large degree, utterly worthless. — *Philadelphia Times.*

Childrens' Corner.

The Little Brown Seed.

"I'm of no use," said a little brown seed;
"Where shall I go and hide?
I'm little and brown, with nobody's love,
And ugly beside."

So she rolled, and she rolled very quickly away,
And tumbled on the ground;
And the rain came in torrents, and fell upon her
And all things around.

And she felt herself sinking in darkness beneath,
Poor little faithless seed!
Where never an eye could see her sad fate,
Oh! she was hidden indeed!

The little brown seed lay still in the earth,
To herself still sighing—
Till at last with an effort she roused up, and cried,
"I'll begin by trying."

"I'll try and stop fretting, for 'tis of no use,
And if I've nobody's love,
I'll look up in hope, for there is One who will see,
The dear God above."

Oh, would you believe it! straightway the dark ground
Began to tremble and shake,
And make way for the little seed, hopeful now,
Her upward way to take!

Up, up she went, till at last she saw,
The lovely, bright blue sky;
Oh! the beautiful spirit had found release,
And the summer time was nigh.

And brightness and beauty that grew upon her,
I cannot begin to speak:
Crowned with flowers she stood, beloved by all,
So lovely,—yet so meek.

—Margaret Sidney.

The Fisherman's Daughters.

CHAPTER V.

Two years had passed over the old house without bringing any great change either to persons or things, excepting that Sam, and Tom, were now big, strong men.

Harry's one constant thought was still Elsie's happiness and Elsie's recovery. He was sure, he said, if she could but have the care of some clever doctor she would, with God's blessing, get well, and this idea went on growing in his heart, stronger and stronger, till he seemed to quite pine over it. He was always talking to father too about it, and worked him into being as miserable as himself. Mother was angry at that, and forbade him saying any more on the matter. "What was the use," said she, "of worrying, fretting, and longing for that which was utterly beyond their power to obtain as the moon to the child that cried for it? It was wrong, it was flat rebellion against the will of their heavenly Father, who, if he sent an affliction upon poor folks, who trusted in him, of a kind they could not by any possibility get themselves out of, they might be sure and certain that he had some great and good reason of his own for doing so, and which, if they could not see and know now, they would hereafter." Father sighed and said she was quite right, and from that day he would not say any more about it.

As for poor Elsie, she was not better, nor was she, to say, any worse; she was thinner, certainly, and even paler, but she was more resigned to her sorrow, and more happy than she was two years before.

One evening, having been in the house all day attending to Elsie and helping mother, who had hurt her foot so much she could only move about very slowly, and that with pain, they told me to go out and run and play about in the fresh air for an hour or so. I did not like leaving them, but Elsie would have me go. Did a good angel urge her to insist upon it? But all things are arranged by God's good providence.

Out I went therefore. At first I bethought me to run round down to the beach and try to see the "Elsie," our little vessel, but remembered that father and brothers, and also the Joneses in their vessel, had gone a good distance down the coast to fish for herrings, which at this time of year came up in large shoals in that direction, and that none of the party would return till morning, the tide obliging them to remain where they were until it again served. So I determined instead to wander about the old ruined outhouses, and into the wood, to find some nice flowers for Elsie, especially snapdragons and wall-flowers, which grew in all directions over the old broken walls.

It was now the middle of September, and the evenings beginning to close in early, so I hastened on to the wood first, not liking to be there in the gloaming, and intending to return in time to gather the wall-flowers and snapdragons near the house afterwards.

The weather was very pleasant, though not bright, for the air was still, and full of sweet sounds and scents coming from the hills, wood, and the sea shore; and a gladsome time I spent gathering wood-flowers and then those which grew, as I said, amongst the walls in the grassy courts by the side and at the back of the house. Just as I was climbing up a heap of stones and rubbish to pick a fine wall-flower, what should I see but one of Sam's favorite rabbits that had escaped, I know not how, from the hutch, and was making for the wood. He had only a pair left now, and was very careful of them, for they were a rare sort, being large and tortoise-shell colored, with long silky ears. Jumping at once down from the stones, I ran and tried to stop and drive it back again to its box; but instead of that it dashed off into another court, and then down the steep steps into the dungeon I told you of before. Without waiting a minute I flew to the kitchen for a light, and the followed it as quickly as I could. The hole was so dark that I could not see a yard before me, and groped along with the lantern close to the ground, hoping to catch a sight of bunny, who from being in reality very tame I knew I could soon then manage to secure him.

It was not in the first great black hole, so I went into the next. Whatever was the reason I don't know; whether I tipped it too much on one side, or whether the oil was spent, but out went the light, and there I was left quite at the other end of the second dungeon in total darkness. I had never before been so far in without a light by myself, and I did not like it at all, and began making my way out as fast as I could. Fearing to miss the opening by crossing the second dungeon, I felt with my hand round the wall, and had nearly reached it when suddenly I heard the sound of heavy footsteps coming down into the hole. Without a feeling of doubt but that it was Sam returned home and come to look for me, I was just on the point of crying out "Here I am, Sam," when the person at that instant missed his footing and fell, utter at the same time, in a strange voice, such frightful words as stopped my steps, and gave me a shock almost as great as if I had been knocked down. Then came other voices and other feet, a great many, and they all, as they got down, spoke such dreadful words against the darkness of the place and the steepness of the stairs that a horrible feeling seized me.

Presently I heard them call each other by their names, and now they began talking in a way and on matters I could not at first understand. By the sound of their voices I knew I was near the opening, and it was curious how clear the heavy stillness of the place made every, the least, little noise—it seemed to me I heard each movement even.

But at last the meaning of their words came upon me. They had come down from London, at different times and by different trains, to escape being noticed and suspected, having agreed to meet in the big hole in Tom Millar's old house (how had they found it out, and how did men living in London know father's name?), and their motive for coming was to rob a great, grand house seven miles from here, that very night. Sir Henry and his sons, they said, were up in town and only the ladies and servants at home; and as for them, why, the butler they would soon put into a sounder sleep than he had ever enjoyed in his life before (and here they all laughed); and the others were pretty certain, at the distance they lay, not to be wakened by the noise, and if they did, well, let them look to it, that was all. (And again they laughed a low, frightful laugh.)

"Hush!" they said, in a hissing whisper, "some one will hear us."

"I wish some one might hear us and come in here now," exclaimed a savage voice, that I could scarce believe was a man's, it sounded so cruel and harsh and altogether unnatural like. Then they again laughed, oh! so fearfully I shuddered to hear them all.

At two o'clock they had fixed to break into the house, and went on to talk of how it was to be done. "Oh!" I thought, "what did they intend doing the meanwhile? stay where they were? What was I to do? and what would be mother's terror, and poor, poor Elsie's, when hour after hour passed away and I did not return? And then father and brothers, they would certainly —if, after all, they came home tonight, and it was not quite improbable that they might do so—seek for me in this hole, thinking I might have fallen asleep somewhere."

My terror and agony was now so great that but for the remembrance of Elsie's frequent advice to me, "to pray, pray ceaselessly to God under all trouble, danger, and grief," I should have cried aloud. Sinking on my knees, however, I entreated the great God to have pity on Elsie and mother, and to keep father and brothers from coming there. I forgot myself and kept saying, "Save them good God! save them!" without hardly knowing what I said. Indeed so frightened was I, I listened no longer to their words, but became only attentive to catch any sound of well-known and beloved steps.

Just then a stir amongst the robbers again made me hearken to them; and oh! with what joy did I hear one of the men say, "Well, come along and get some supper. I am as hungry as a shark, and could eat a bit of roast butter if I had it," at which they all laughed horribly again.

"Three of us had better go the Dragon, and two to the Duck and Drake," he went on; "it won't do for us all to go to the same place, for fear of drawing attention, and let us part t'other side of thill, where we can't be seen."

"Yes, that will be best," they all said, and directly began leaving the dungeon.

And now my prayer was changed to, "Oh! I thank thee, my God! Oh! my God, I thank thee!" And this I continued saying till all their steps died away in the distance; but even then, and for a long time after I did not move. They might have dropped something, I thought, and come again to seek it, or they might not be far enough not to see me come out of the court. Oh! how little dreamed they who was so near them hearing all they said; for though it was easy to find the outer dungeon, the inner one could not be entered without a light, the opening into it being so small and almost hid by a part of the wall which stuck out beyond the rest.

But now they were gone, quite gone, and the place once more in its old state of deathly stillness. Slowly I groped my way towards the steps, and there for a space, I again waited and hearked, then crept up and out into the sweet, fresh air. Oh! how sweet after the long darkness, damp closeness, and, more than all, the horror I had been in! I almost felt as if I flew, I ran so fast along the court, into the house, up the stairs and into Elsie's room. Mother was still there as I had left her, sitting by the window working. I could scarcely breathe as I panted out my awful story; and now what was to be done? how were we to save the family of Sir Henry Barton.

Mother and Elsie were so terrified at the thought of what I had escaped, and of the danger hanging over the Bartons, that they could not at first speak. At last the only thing we could as yet decide upon was for me to run to Mrs. Jones—she was our only neighbor within three miles—and beg her to walk to Barton Court and warn the family of that which threatened them. But, alas! Mrs. Jones was not in her cottage, and I could nowhere find her, and no time remained to be lost, for the evening was just over and the night coming on.

[TO BE CONTINUED]

—Before the present King of Denmark came to the throne, his income was only about $10,000, and in course of the economy practiced in his family, his daughters were brought up to make their own bonnets and clearstarch their own collars. One of these ladies is to be the Queen of England, another Empress of Russia and a third is princess Thyra, just married to the young man who hopes to be King of Hanover some time.

Religious Intelligence.

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational church, Hamilton, Miss., August 25th, 1878.

Pleasant Ridge Congregational church, Sanford Co., Ala., September, 1878.

New Hope Methodist church. Lowndes Co., Miss., October, 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

First Congregational Church, Leland, Mich.

Sugar Grove church, Green county, Pa., D. B. Turney, pastor, March 17, 1879.

—On the Sabbath two deacons, John Christie and Prof. H. A. Fischer, were set apart by prayer and laying on of hands in the College church at Wheaton. Prof. Blanchard preached in connection an impressive discourse on church officers and their ordination. The elders of the church with Pres. Blanchard, Dr. J. B. Walker, Dr. A. H. Hiatt and Revs. J. P. Stoddard and H. H. Hinman took part in the interesting services.

—Francis Murphy, the temperance reformer, lectured to a large audience in the College chapel, Wheaton, on Friday evening last and on Sabbath evening a Scriptural concert exercise on temperance was given by the Sabbath school.

FREE METHODIST.

—Bro Edward Mathews continued the revival meetings in Hudson, Mich., through last week, holding two services daily, with large congregations and much interest. One old man of seventy-five with his only son are among the converts. Prayer is now the order of his house where games of chance were before. The "popular" ministers absent themselves, but some of the lodge men are seen in the rear of the room. The reform issues are kept before the people. Last Sabbath and Saturday a quarterly meeting was held. On Sabbath morning after love feast brother Mathews preached on the subject: "The Lord's Supper and who are proper subjects."

—A discussion has arisen between writers in the daily press of Sycamore, Ill., and the *Free Methodist*, started by a Masonic funeral performance. Bro. Baker of the *Free Methodist* prints a very able reply in his last paper, proving that Freemasonry is undeniably an idolatrous system.

—Superintendent Roberts is expected in Seattle, Washington Territory, soon. Revival interest has taken hold on the brethren there and the result is thorough conversions, with the giving up of Freemasonry, tobacco, and other works of the flesh.

—Revivals at Perryopolis, Ohio, and Orleans, Mich., were blessed with power from on high to reach lodge members. One Mason came out in each place, and in the latter several grangers; there also great opposition was experienced on this account from lodge-loving churches.

—Rev. L. H. Robinson preached in quarterly meeting, Fulton, N. Y., about the first of March on modern Delilahs, whom he classed as intemperance, Catholicism, secretism, worldly conformity and formalism.

PRESBYTERIAN.

—An Ohio correspondent, G. H. R. Hawk, on reading the remarks of the Norwich, O., *Courier* on Rev. Warren Taylor wishes to subscribe to the good character of that faithful minister of the Lord Jesus Christ and can if necessary procure scores of witnesses who can testify to his unblemished Christian character. His efforts for religion and education at Wilkesville were successful in building a church and an academy; but his exposition of the sins of secretism brought down the wrath of the lodges upon him and forced him to leave southern Ohio.

—The Secretaries of the Presbyterian Board of Home Missions state that on February 1, they were $90,000 in debt, and that their expenses for the next two months before the close of their fiscal year will be $45,000 in addition. They appeal earnestly for the removal of the debt.

—A Scotch correspondent of *Our Banner* describes the spiritual condition of the Established church of that country as at a very low ebb. The letter says:

"In the Established church all is quiet. Nobody is prosecuted for heresy. A minister in it may preach up the atonement or preach it down, may deny eternal punishment, may advocate a kind of modified purgatory, laugh to scorn the spiritual independence of the church but no church court calls him in question. In short, Dr. Tulloch, the present moderator of the Established church, is the leader of the Rationalist party in Scotland, and the evangelical men in that church are of such a milk-and-water type that they seem able to tolerate anything but disestablishment. That, they declare with great emphasis, would involve them in treason to Christ. Any other error can be endured by them but that."

—On the 9th ult. Rev. A. E. Kittredge of this city preached a sermon on the power of the Gospel, in which he referred to the Chinese question at some length, questioning how the country could endure the "avalanche of heathenism," and claiming that with their heathenism and idol worship they can only be a curse to the land, and that their presence here as voters will imperil the very existence of our Republic. Dr. Kittredge well says that our only hope as a nation is in the dissemination of Gospel principles; but he omits any reference to the darker, more subtle and dreadful idolatry of the Masonic lodge, which mingles its foul odors even with the incense on God's altars.

REFORMED PRESBYTERIAN.

—Rev. Henry Easson, missionary in Latakia near Beyrout, Syria, writes to *Our Banner* a comprehensive sketch of the work in this the only foreign mission station of the church:

"In Latakia we have three schools; 1st. The boarding school with one hundred scholars, including pupil teachers. 2nd. The girls' day-school containing 145 pupils. 3rd. The boys' day-school with 115 pupils. We have also a small school in Bahamra, another in El Douey, another in Mucherafee, and one in Gunemia; making in all in the Latakia district seven schools. Besides we have two schools in Suadea; one for Christians, and the other for Ansairiyeh. I have preached all these places during the year, and Miss Crawford examined nearly all of the schools. The work of Miss Crawford for the past two years has been to superintend and examine the schools. This work will now have to be done by the writer, and I am willing to acknowledge that it will not be done as it has been done in the past. Miss Wylie has a class in the girls' day school, which with her studies, and helping to care for the sick, keeps her well occupied. Mrs. Easson has charge of the commissary and clothing departments, etc., in the boarding school, and the fancy work of the advanced classes in both of the girls' schools. So you see we are all pretty busy, but with the help of the Good Shepherd the work will go on. We hope to see Dr. Metheny and family back about Oct. 1st, with least at two helpers. If the church could only give us another 100 pounds sterling a year, we could open several new schools in the mountains. I have urgent applications from six mountain stations for teachers, each village promising to furnish a house free for the school. Doors are opening, and may the Lord grant his people grace to enter and take possession."

—From the same journal is taken the following description of the Chinese converts in the mission at Oakland, Cal. We have occasionally noted the devoted work of Rev. N. R. Johnston among the Chinese, and our readers will desire to know more intimately its nature and results:

"A short time ago I wrote you that two baptized converts, Lem Fong and Ju On, had been added to our list. At their examination and baptism, they gave satisfactory evidence of true piety. Ju On is young amiable and promising. Lem Fong is a mature man, diffident and reserved. We are not yet well acquainted with him, but we regard him as a man of more than ordinary worth. His acceptance of Christianity and of Christ, was complete and unwavering. In deportment he is a model. Since their baptism, both have led in prayer in our Chinese prayer-meetings, and, I believe both are led by the Spirit.

On Sabbath, January 12th, four more converts were baptized. It was a most joyous occasion to them, and to the converts previously baptized, and to us who have been laboring, praying, fearing, and hoping so long. A marvelous change has passed over these young men, Chu Hop, Gin Ho, Ju Di and Ju Bong; they seem to have fully and willingly abandoned their pagan religion. I think no temptation could induce them to return to idolatry. A year or two ago, when Gin Ho entered our mission Sabbath school, if any one had told us that he would now be a Christian we would have replied, Impossible! But on the Sabbaths and at night, during the past months, he has received lessons in the class-room, as well as lessons in the Gospel preached in various forms. Now you have the result. To God belongs all the glory. In ways that we knew not the Spirit was moving upon his heart. With Him we share the joy.

During several weeks prior to their baptism I met with them frequently for special instruction, prayer and help. So early are errors and pagan superstitions imbedded in the Chinese mind, the Spirit of God only can eradicate them. These young men had their difficulties, but they had well nigh overcome them all before baptism. How much that had always been dear to them they had to give up no one unacquainted with Chinese customs and character can know. All had been forsaken for Christ.

WESLEYAN.

—Bro. J. A. Richards of Ft. Scott, Kansas, has been engaged in revival work in his church again this season. He has to overcome crushing opposition from the lodge and worldly churches but is able to say triumphantly that God's grace is sufficient.

—Rev. D. F. Shepardson, who with his wife published the *Bible Banner* at Wheaton some years ago has removed from Wasioja, Minn., to Oakwood, Brookins county, Dakota, where he hopes to assist in establishing Wesleyan societies and directing the settlement of emigrants so that they may not be without religious influences.

—Rev. H. C. Jackson of Dayton, Ohio, has reorganized the church at Chambersburg with seventeen members.

—Secretary McAllister of the National Reform Association of Philadelphia is expecting to attend the Syracuse conference to present the claims of his society. Rev. A. T. Wolff is to visit the Rochester and Lockport conferences on the same mission.

MENNONITE.

—There are twenty-five Mennonite villages in Manitoba, 480 dwellings and 2,841 residents. The immigrants from Russia have 10,470 acres under cultivation, 362 horses and some two thousand five hundred cows, and have already large stores of grain and other produce. They are growing rich rapidly and prove the very best of citizens, settling all their disputes among themselves, and having in their colony neither a constable nor a jail.

GERMAN BAPTIST (BRETHREN).

—One hundred and eighteen additions to this body of Christians are noted in a late number of the *Pilgrim* from fifteen congregations.

—At Huntingdon, Indiana, not mentioned above, a revival meeting lately closed with 49 additions to the church.

GENERAL.

—The Christian people of Springfield, O., have formed a law and order association, to attempt to prohibit the sale of papers, liquors, cigars, etc., on Sunday and to suppress Sabbath desecration generally.

—The soldiers of Fort Snelling, Minn., have organized a Young Men's Christian Association, the first connected with the United States Army.

MISSIONARY.

—A correspondent of the *Christian Intelligencer* gives the following picture of the present religious condition of Italy:

In Milan, Turin, Pisa, Florence, and notably in Rome, I gleaned but one impression—that the papal church was fatally and irretrievably losing its hold upon the masses of Italy. An eminent man, who enjoys the friendship of the present pope, remarks in an article furnished to a late number of the *Contemporary Review*, that "if the word Protestant could be accepted as the synonym of anti-papal, the people of Italy are at the present moment the most Protestant nation in the world."

Go from one cathedral to another, and while you witness the pageant of the ritual, or listen to the richest music, you look about you and wonder at the absence of worshipers. The splendid churches remain, but

the spirit which once built them is gone. They remain, but instead of being thronged with eager worshipers, they are only vast ecclesiastical show-shops, and shrines for the worshipers of art alone. Indeed, they seem painfully like the mausoleums of a dead faith.

The visitor is also struck with the many evidences of a waning respect and veneration for the church. In Rome you will waken no "holy horror," but rather provoke a sympathetic laugh, when you speak in a light vein of the Vatican. Indeed caricatures and cartoons, at the expense of the papal court, form no small part of the capital of the Italian press. We need undertake no exposition of the causes of such a state of things beyond the general and sufficient explanation that the nineteenth century with its first edge of life is beginning to touch Italy.

News of the Week.

—At the annual meeting of the Chicago, Burlington and Quincy Railroad Company, in this city last week, Mr. Willard offered a resolution requesting the Directors to instruct the officers of the road to suspend the labor of all employes of the company as far as practicable on the Sabbath.

After discussion the resolution was laid on the table until the next regular meeting of the stockholders. It is believed that the object sought to be attained is already enjoyed.

—President White, of Cornell University, was last Wednesday nominated as Minister to Germany. He was one of the United States Commissioners to the late Paris Exposition, and has written some valuable chapters on exhibitions in general, and especially upon the subject of education as there illustrated. He has long been an intimate friend of the President. Two of the President's sons have gone through Cornell and one of them is now at that institution.

—On the same day Dr. Cornelius Logan, of Chicago, was nominated as minister to the Central American States. One of his qualifications is that he is a distinguished member of the order of Odd-fellows, being a Past Grand Sire of the institution. It was he who introduced the order into Chili and Peru and translated the ritual into Spanish.

—By the burning of the Tremont House, Claremont, N. H., five people were burned to death.

—An explosion of gases in a block of buildings in Madison, Wis., on Saturday afternoon injured thirty persons.

—A dispatch from Frankfort, Kentucky, announces that Colonel Thomas Buford, of Henry county, shot and killed John M. Elliott, of the Court of Appeals, with a load of buckshot, and that he also intended to kill Chief Justice W. S. Pryor of the same court. Judge Elliott was assassinated and instantly killed on the street, in front of the Capitol hotel, at 1 o'clock to-day. Judge Elliott had rendered an adverse opinion to a case Buford had in court for some time. Buford loaded a double-barreled shot-gun, and waited for Elliott to come to dinner, and walked up and shot him through the heart without warning. Buford was arrested and is now in jail. Great excitement prevails, and there is a strong feeling against him. Buford, after his arrest, acknowledged that the other barrel of the gun was loaded for Pryor, and he would have killed him also had not some children been in the way.

—A letter from Brazil says that 18,000 people died in Tartaleza in December, one-fourth of the population; that 27,000 recorded interments were made in two months, while a number of bodies were sunk in the bay. In the villages round about poor people were dying like sheep. A horrible stench arises from the cemeteries, and the black plague is feared. Starving refugees clamored at the barracks for food. The commandant attempted to arrest the ringleaders, but was shot down. Four soldiers and several rioters were killed in the struggle that ensued. Finally the military were driven out of the town and the provision houses sacked.

—In the House of Lords last Friday Lord Huntley suggested that inquiry be made into the depression of commerce and agriculture. Lord Beaconsfield acknowledged that the depression in the agricultural interest was unprecedented, but a depression was anticipated when protection was abolished. It was estimated that the public wealth had diminished £80,000,000, and the area of land under cultivation had dimimished 1,000,000 acres. English industry and commerce, however, kept well on a level with those of foreign countries.

—There is war in Afghanistan again. A dispatch from Calcutta states that Major Cavagnari had an interview on Wednesday with the Viceroy of India, at which he informed the latter that all hope of peaceful negotiation with Yakoob Khan had failed. An immediate advance upon Cabul has been ordered. The Shoutar Gordon Pass is practicable. General Roberts can reach the crest of the pass in a week.

—The famine in Upper Egypt causes terrible suffering. In some villages the people, naked like wild beasts, dig for roots. In one town women and children fought over scraps of bread. The inland villagers are said to be starving like dogs.

—The recent fire at Akyab, Farther India, which was accidental, destroyed the native portion of the town. The loss is estimated at £500 000. A thousand people were rendered homeless.

Literary.

Good Templarism Ilsustrated —The exposition of Good Templarism which run through the columns of the *Cynosure* is now published in pamphlet form.

Price of single copy, postpaid, 25 cts.
" per dozen, " $ 2 00
" per hundred by express, charges not paid, 10 00

Vick's Monthly. This rich floral offering for April talks of ventilation and carpets, Bee plants, the Pansy, Tomatoes, Onions, etc., with many useful hints to ladies on floriculture and to everybody about good gardens and fine yards; all finely illustrated: $1.00 per year. James Vick, Rochester, N. Y.

The April number of the *North American Review* opens with an article entitled "Retribution in Politics," by ex-Gov. Hendricks. It is intended as a reply to the charges which Senator Blaine in the March issue made against the Southern wing of the Democratic party.

A good story is told by George Alfred Townsend respecting the discussion of this question in the March number, to this effect: Speaking of the design of the *North American Review* to secure articles on the negro question from the leading statesmen of the day, it seems that Senator Blaine gave the suggestion to the editor of the *Review*. Garfield is to write one of the articles. Yesterday Garfield asked Jere Black when his article was to be ready. "For," said he, "Judge, I see that you are announced as one of the writers on that theme." "Well," said Black, "I do not think I shall write any article on that subject. I have an idea that Blaine put it up. It is said that the way they tame elephants is to tie the elephant to a tree and have a man come up with a whip and flog him terribly until the elephant howls. Suddenly another man appears on the scene and attacks the flogger of the elephant with a whip, and in turn beats the whipper unmercifully so that the brute can see it. It is rumored that thereupon the elephant evinces a great fondness for the man who whipped his whipper. Now," said Black, "I do not mean to be sent forward, if I can help it, to flog the negro elephant so that Jim Blaine can come up afterward and whip me!"

The second paper is on "The Public Schools of England," and is by Thomas Hughes, author of "Tom Brown at Rugby," and shows the need of establishing in the United States educational institutions similar to those in England.

"German Socialism in America," embraces a large number of statistics of the origin and progress of socialism in this country that have never before been published, and states the dangers that are believed to threaten the States from measures which Prince Bismarck is said to be taking to rid Germany of the socialistic element.

A plea for the Indians, by the noted Nez Perces chief, Joseph, with an introduction by Bishop Hare. "The Pronunciation of the Latin Language," and "Hartmann's Religion of the Future" and other religious articles.

Published at 551 Broadway, New York, and for sale by booksellers and newsdealers generally, at 50 cents per copy.

—The use of tobacco in any of its forms, is at the best a rather filthy habit, but however careful and cleanly persons using it may be at first, they are apt to grow careless; and in old age a snuff taker or a smoker or chewer of the foul weed is likely to become a nauseous object. We suggest that our young gentlemen who parade the streets with their cigars, look ahead a few years and try to see themselves, as others will see them, sitting among a crowd of loafers and bummers in a low saloon smoking an old black stub of a pipe. If they like the outlook, then, travel on; if not let them send to H. L. Hastings' Anti-tobacco Tract Depository, 342 Washington street, Boston, Mass., and get some documents that will post them as to the evil effects of this wide spread habit.

One of the most useless of all things is to take a deal of trouble in providing against dangers that never come.

OBITUARY.

William Jenkins died at Boston Highlands, Mass., of pneumonia, February 2nd, in the 85th year of his age. He was born in Strafford, Vt., whither his father, Enoch Jenkins, had settled after obtaining an honorable discharge for faithful service through all the trying years of the Revolutionary war. His grandfather, Nathaniel Jenkins, was the town schoolmaster of Malden, Mass., for many years.

The subject of this notice, went to Hanover, N. H., when about 16 years of age to learn the saddle and harness maker's trade, and while there commenced a Christian life, and laid the foundation for those principles of temperance, freedom and fearless resistance to all evil, which so emphatically marked his long career.

In 1816 he settled in the village of Attica, in western New York. At a quarterly meeting in May, 1816, he was baptized by his brother, Rev. Herman Jenkins, who became extensively known in the West as a successful preacher and evangelist.

He was married in 1818 to a daughter of Rev. Salmon Hebard, formerly of New Hampton, N. H., who united with him in erecting the family altar, which became a prominent institution in their household, long to be remembered by their children, the workmen, and frequent guests of the family. Their house was ever the home of all Christian laborers, irrespective of name, but especially for the ministers of the Freewill Baptist denomination to which he belonged, and whose labors were generally evangelistic.

He was a pioneer in all the reforms of the day; of temperance when its advocates were few; an indomitable foe to slavery, he kept a station for fugitives on the "underground railroad," and was one of the first three in his town who opposed the iniquity of American slavery by their votes at the ballot box.

Amidst the terrible excitement which prevailed in western New York on the occasion of the abduction and murder of Wm. Morgan, he served on the grand jury at Batavia, which found indictment against several of the conspirators, and from that time he regarded secret societies as hostile to the best interests of our free institutions and to the universal law of love and good will to all men.

In his last painful illness he was calm and cheerful. At one time he said, "Every hour grows richer nearing home," and an hour before death, when asked if he had anything to say to present and absent friends, he answered: "Be faithful—unto God—love—one—another." With his last breath he signified that he was almost over the river.

Funeral services were held on the 4th inst., at his son's residence, Forest avenue, where were gathered some of his children, grand-children and great-grand-children.

On the following day the body was taken to South Carver, and an address was delivered in the Union Chapel by Rev. Mr. Plumb of Walnut Avenue church, Boston Highlands, to an attentive congregation of friends and workmen in the mill, with whom he had been long associated; after which his body was placed in the beautiful country church yard where his first wife and eldest son are buried.

Home and Farm.

Washes for Fruit Trees.

Insects and mildews injurious to the leaves of the fruit-tree seedlings and root grafts can be kept in subjection, or destroyed by a free use of the following combination of lime and sulphur: Take of quick or unslaked lime four parts and of common flour of sulphur one part; break up the lime in small pieces, then mix the sulphur with it in an iron vessel, pour on them enough boiling water to slake the lime to a powder; cover the vessel close as soon as the water is poured on. This makes a most excellent whitewash for orchard trees; and is very useful as a preventive of blight on pear trees, to cover the wounds in the form of a paste when cutting away diseased parts; also for coating the trees in early spring.

It may be considered as a specific for many noxious insects and mildew in the orchard and nursery; its material should always be ready at hand; it should be used quite fresh, since it soon loses its potency. This preparation should be sprinkled over the young plant as soon or before any trouble from aphides, thrips or mildew occurs, early in the morning while the dew is on the trees. This lime and sulphur combination is destructive to these pests in this way giving off gaseous sulphurous compounds, which are deadly poison to minute life, both animal and fungoid; while the lime destroys by contact the same things, and its presence is noxious to them. In moderate quantities it is not injurious to common vegetable life.

Another recipe for a wash for orchard trees is to put one-half bushel of lime and four pounds of powdered sulphur into a tight barrel, slaking the lime with hot water, the mouth of the barrel being covered with a cloth, this is reduced to the consistency of ordinary whitewash, and one-half ounce of carbolic acid is added to each gallon of liquid at the time of application. Apply to the trunk; it will not hurt the branches or foliage if applied to them also.

An experienced fruit-grower recommends the use of the following simple method: He takes lye from wood ashes or common potash, mixes a little grease with it, heats quite warm and with a little syringe throws it up into all parts of the tree, branches and trunk. It will effectually kill all kinds of caterpillars and worms that are infesting the tree or running over the bark. Trees treated in this manner are exceedingly healthy and vigorous in appearance, possessing a smooth, glossy bark.—*Inter Ocean.*

Onions.

No vegetable is more extensively known and cultivated than the onion. It has been the common seasoning for soups and meats, of all nations, from time immemorial; and in cooking it is indispensable. It possesses valuable medicinal properties, and is used in colds and coughs as an expectorant. It contains considerable nutriment and is tolerably wholesome, especially if boiled. Raw, fried or roasted, they are not very digestible. Eating a few leaves of parsley will destroy, in a measure, the unpleasant smell they impart to the breath.

Onion seed should be sown from the first of April to the middle of May (the earlier the better), provided the ground is dry enough to work light and fine. After preparing the land by manuring heavily and harrowing and raking fine, draw drills fourteen inches apart with a marking rake, and sow at the rate of six pounds to the acre, if wanted for bunching; but for onions to sell by the bushel, five pounds will be sufficient. The sowing is mostly done by machines, which can be adjusted to sow any desired quantity to the acre. If convenient, it is better to go over the ground with a light roller immediately after sowing. It is customary to weed them three times. At the first two the earth is drawn up a little to the plants, and at the third or last weeding it should be brushed clear away with the fingers, to give them an opportunity to bottom entirely above ground. Onions are an exception to the theory of rotation in crops. They succeed equally well any number of years on the same ground if kept highly enriched with hog dung, or fine yard manure, spread on every spring, and turned with a light furrow. A top-dressing of wood ashes applied after the second weeding is very beneficial to this crop, as will soon be observed by the dark and healthy change of color given to the plants.—*Interior.*

Sowing Flower Seeds.

Very few persons who purchase and plant flower seeds properly understand the work undertaken. This is to be expected, for perhaps until the time of sowing they have never given the matter a thought. There is a very general idea abroad, with those who have not learned by experience, that all that is to be done is to get good seed and plant it and plants are bound to follow. Our experience teaches us that flower seeds never do so well when sown in open ground—as they are of delicate nature and are liable to become imbedded too deeply, or destroyed by the sun or wind, after coming up. Seedling plants can be grown about as well in the window of a sitting-room as in a green house, provided the temperature is right.

We recommend sowing them in shallow boxes, say three inches deep filled to within one-half inch of the top with light, rich earth—the best soil is leaf mold from the woods, if it can be procured; in the absence of this, light sandy soil mixed with an equal quantity of thoroughly decomposed stable manure, will answer nearly as well. When the box is filled level it nicely by patting it down with a smooth board until it is quite even; then with a common meal sieve dust as much soil over it as will barely cover the seed; after this sprinkle with water from a watering pot with a very fine rose; keep the box in a temperature from 55 to 60 degrees, taking care to give it a sprinkle of water only when the surface appears dry. When the plants are in the second or rough leaf they should be transplanted to similar boxes in rows, say two inches apart each way and treated with water as before; the plants in a short time will be ready for the flower beds, and may be planted out on any cloudy day.—*Selected.*

Roads and Paths.—Surface water should not be allowed to remain upon roads or paths, or in ruts. Let it off, and fill up the holes or ruts with dry earth or gravel from a bank. A dry road will stand many times as much wear as one that is wet and muddy. Paths should be made dry, or planks laid down for walks over soft ground. When wet ground gets puddled, it takes a long time to dry.

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The object of this Association is:—"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform, All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary.

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Butter medium to best	12	25
Cheese	8	9½
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Notices.

TO THE PEOPLE OF NEBRASKA.

The time has come that the friends of light and truth in this State should organize to oppose secret lodges. The cause of every man, woman and child in this State is suffering from their influence. Let us rally at YORK, York County, Nebraska, on Wednesday, April 30th and May 1st, 1879, and set up our banners in the name of the Lord. Rev. J. P. Stoddard, Secretary of the National Association opposed to secret societies, will be present, and other distinguished speakers and lecturers are expected. Let there be a general attendance of all.

W. S. SPOONER,
J. M. SNYDER,
Kearney, Neb. Committee.

WISCONSIN LECTURE WORK.

Permit me through the CYNOSURE to urge the friends of the reform in the State of Wisconsin to rally to the help of the cause in the State. We are about to employ a lecturer for the rest of the season. Send on your subscriptions to the treasurer, M. R. Britten, Vienna, Wis., and let those appointed last fall at the State meeting go work in earnest. Also those of the friends who want the State meeting held in their place please inform me of the advantages and prospects of being well sustained.

ENOS COLLINS, Pres.,
New London, Wis.

—During the present month all subscribers to the Illinois State fund are requested to forward part or the whole of their pledges to the treasurer, H. L. Kellogg, at this office, to meet the salary of the State lecturer due May 1st.

Topics of the Time.

Chicago last week passed through another exciting municipal election. The candidates for Mayor who had any expectations of election were A. M. Wright, Republican, and Carter Harrison, late Democratic Representative in the lower House at Washington. The friends of the former were sanguine of victory, and the result was probably contrary to the general opinion. Harrison was elected by four or five thousand majority, One of the means by which this result was accomplished was a circular addressed to the "temperance and Christian voters of Chicago" issued by the Reform Alliance, which contained translations from the leading German papers claiming that Mr. Wright was with them on the temperance and Sunday question, and quoting his emphatic assertions of opposition to the Sunday law and friendly feeling toward the theaters which remain open on the Lord's day. One of these German papers says: "*It is essential that these nativists and temperance people within the Republican party should be checked and put in the background!*" Such cool arrogance is hard to find outside the lodge or the commune. Verily we must consult these late-landed refugees, whose crimes or violent opinions rendered them insufferable in Europe, to learn what rights we have left us. Chicago may be congratulated in escaping the rule of a man who could make pledges with such an element.

The *Catholic Review* advertises a "grand drawing" (lottery) in aid of Romish church building in Olathe, Kansas, tickets sold at a dollar each. In addition to the chance of the drawing a further inducement is held out; for every one who invests in the lottery, or entices others to do so, or contributes anything for the church, *twenty-five masses* will be said for his soul. Archbishop Purcell, of Cincinnati, promises also "the last masses of a long priestly life" to those who aid in cancelling the debt so fraudulently accumulated by him. Dr. Samson, of New York, who suggests that American Protestants might wipe out this debt for him, should receive the special benediction of the Archbishop and masses enough to prevent any disaster in respect to the future. But the mercenary nature of these religious promises would abash any one whose moral perceptions are not blunted or destroyed by long practicing with falsehoods in religion, as a Jesuit or a Freemason. And only such would be duped into these investments, in the belief that God will heed petitions sold like cabbages in the market, whose virtue is a price and not faith.

If the citizens of the United States find it necessary to practice rigid economy as individuals, they may yet view with feelings of national pride the progress that has been made in refunding the debt of the government. Within the two years administration of President Hayes, not only has resumption of specie payments been quietly accomplished, but over five hundred millions of the national debt has been called in and replaced with bonds bearing four per-cent interest, thus saving $11,000,000 to the Treasury from interest. The friends of Secretary Sherman call this the greatest feat in the history of finance, and few will care to dispute their praise. Last Friday the Secretary issued a call for all the outstanding "5-20" bonds bearing six per cent. interest amounting to $58,000,000, selling on the same day four per cent bonds to the same amount, one New York bank taking $12,000,000 and another $40,000,000, said to be the largest single subscription ever made to a government loan. These large subscriptions are allowed by the government one-fourth of one per cent commission, but a greater profit will be realized on the premium at which these popular bonds will be held. As these immense transactions are carried on without the aid of foreign capital it is a gauge of popular confidence in the stability of our government which cannot mislead. The people that can lend their national treasury $500,000,000 in two years will not tamely see that treasury despoiled for the payment of Southern war claims, or the pensions of rebels.

Nevertheless, we may not deny that such demands, and more even, may have to be sternly met within the next four years. Plenty of unconvinced and unsatisfied rebels are drawing salaries from the government, which under the circumstances is next to a pension, and Secretary Sherman has already received a Confederate bond to be filed *for redemption*. Ridiculous as the demand may appear the following letter sent with the bond is no joke: "Inclosed please find $1,000 (one thousand dollar) bond of the Confederate States of America, issued in accordance with the sixth section of an act of the Confederate Congress, Feb. 17, 1864. I desire to have my bond filed for redemption at some future day. I believe that a law sooner or later will be passed making them convertible into United States bonds. This view is founded upon the fact that two-thirds of the present members of the Senate and House have been Confederate bondholders. Such a law would produce a vast deal of consolation among Southern people, who have been made destitute by the war. My object in filing now is to entitle me to the precedence in time of settlement."

All last week the House was discussing the army appropriation bill, the point of division being an amendment repealing the election law allowing the use of national troops at the polls to preserve order. The amendment was opposed strenuously by the Republicans, but passed by a vote of 148 to 122, not enough to overcome a veto. The Democrats claim that all means to prevent intimidation at the polls should be left to State legislation. One Southern member whose district is several thousand Republican majority carries about a cannon, which is fired to help the blacks vote right. This member votes against the soldiers because he could not overcome that 10,000 Republican majority with a fair vote. The Senate is hearing long speeches this week. That body is so controlled by the Democrats, that measures are even postponed until they can be considered in the Democratic caucus.

Senator Pendleton of Ohio, has introduced a bill making cabinet officers ex-officio members of the Senate and House of Representatives during their term of office, and shall have the right to participate in debate on matters relating to their respective departments. The cabinet officers are divided in their opinion of the utility of this plan. Sherman thinks well enough of the theory but his judgment si against the practical effect. Schurz and Key favor it. McCrary thinks legislation would derive many advantages from suggestions and information furnished by the heads of departments, but there are other reasons, such as pressure of official duties, the disgrace of personal attacks on the floor of Congress, the necessity of keeping confidential matters in the state and war departments, which decide his mind against the bill. If this measure, in imitation of the British Parliament, is adopted, it may open the way for other changes which are now held to be obnoxious to American institutions.

Carmen Saeculare.

BY PROF. O. F. LUMRY.

[Suggested by the Carmen Saeculare of Horace.]

O God, that rulest heaven and earth and main,
Thy glance illumines all things, above, beneath;
Thee we adore, Almighty Lord and Saviour,
Answer our prayer.

Our country's God! Thy people sing thy praises,
No gods but thee, the living one, shall rule us,
Sons of the favored land, America, the
Refuge of freedom.

Let heathen sing of Sol as ruler, source of
Light, whose absence nature fills with gloom and night;
Thy growing brightness, Lord, has broken god and
Seven-hilled country down.

The god o'er offspring Roman could not his wards
From dread decay exemption one hour vouchsafe;
Mothers and children long since have passed away
In death's long stupor.

On festal days their gods the ancients praised;
Our grateful prayer at morning, noon and eventide
From loving hearts and altars ever true shall rise
Eternal God to thee.

Nor fates nor Terminus could fix thy landmarks;
Apollo's shield was powerless thee to protect;
Diana's shafts thy enemies destroyed not,
Imperial Rome.

In vain thou traced thy lineage from aged
Troy's most noble race and most heroic blood;
Thy mighty men have only in poet's song
An airy being.

Thy land by fostering care of Ceres failed
To sustain its sturdy race of Sons of Mars
From hands of whom enfeebled the sword has slipped
Away forever.

Despite no power possessed to shield
His subjects from wasting storms and tempests dire.
With death of men the very air they breathed decayed,
And ruined all things.

Thy household gods, all-conquering Rome, were lies,
Stupendous frauds, imaginations vain, devils,
Fictions of kings to enslave the common mind
And keep it fettered.

Thy onward march, Emanuel, has broken
Fetters from off unwilling hands and aching
Hearts; set free the slaves of ignorance and vice,
Never more to serve.

Thou art our country's God, in thy name we trust.
Keep from destroyers' paths our youth, we humbly
Pray. Their hearts with loyalty to thee imbue
Thy power display.

Of Satan's wiles give them full knowledge, ample
Warning; his worship manifold and nature foul,
Where'er in secret lodge or chapel open
Their hiding place is,

Do thou to heaven's sunlight with scourge drive forth.
Let all men know that worship, not in thy name,
To whom and wheresoever given, is Satan's gift
Not thine, my Saviour.

No god of heathen ever his country saved,
Then why should we repeat their sin and folly
In splendid temples, all abodes of idols,
Since that from out which

Thou with scourge of twisted cords didst drive Mammon's
Blind worshipers? If greater sin brings greater
Punishment, what can we expect, who devils
Joyful serve e'en now?

O God! do thou with power divine open
Blind eyes of giants, groping in the darkness for
Pillars on which is resting freedom's fair house,
Lest they destroy it.

Let not free government, united with worship
True in bonds so close, be torn asunder by
Slaves of sin and worshipers at altars false
And tyrants haughty.

Make all to see by thy unerring Spirit,
While we are true to thee, O Saviour mighty,
No enemy can harm us or freedom's good
Heritage destroy.

While circling ages onward roll their tardy
Course, or time yields not to vast eternity,
The nation is free indeed, forever free,
By thee enfranchised.

Wheaton College.

Not Mixed with Faith.

BY REV. GEO. R. MILTON.

The writer of the Epistle to the Hebrews gives in the following words, we think, the secret of the failure on the part of many who attend the stated means of grace to bring forth fruit unto God. The writer says: "For unto us was the Gospel preached as well as unto them, but the word preached did not profit them, not being mixed with faith in them that heard it." (Heb. 4: 2.)

We have often wondered how people could attend upon the preaching of the Divine Word for months and years and yet be apparently no better. But here we have the mystery solved. The Gospel is preached, but the word preached does not profit; and God says it is for this reason: "That it is not mixed with faith in them that hear it." Food in the mouth does the holder of it no good until it is swallowed and mixed with the gastric juice of the stomach. In like manner the simple hearing of good news does no one any good until it is mixed with faith in them that hear it. The anxious parent may hear of good news from an absent child, but there is no comfort in it, unless it is mixed with faith in him who hears. The condemned criminal in his cell may hear the good news that he is pardoned, but not till the hearing is mixed with faith will joy and comfort arise in his bosom. The sick man may hear of a medicine that will cure his sickness, but not until it is mixed with faith sufficient to take the medicine will it profit him. The best news that ever fell upon mortal ear will be profitless unless it is mixed with faith in him who hears it. We may hear of fortunes being left to us who are poor, medicines for us who are sick, help for us who need it, and joy for us who are sorrowful, but not being mixed with faith in us who hear it will do us no good.

Thus was it with the Gospel that was preached to the ancients. The fault was not in the Gospel. It was not in the circumstances. It was not in the times in which they lived. It was not in the prophets who delivered the message. It was not in God. But, it was in those who heard. The Divine assertion is: "It did not profit them, not being mixed with faith in them that heard it."

Adam and Eve had the Gospel preached to them in the Garden of Eden; they heard the Gospel of obedience, and they heard it from the lips of the Eternal himself, "but the Word preached did not profit them not being mixed with faith in them that heard it." The antedeluvians had the Gospel preached unto them, and so did the disobedient Jews, but the Word preached did not profit all not being mixed with faith in all who heard it.

This same thing has been true all through the ages; and is true this hour and this minute. Look at the hundreds and thousands who hear the words of eternal life. They hear of pardon and redemption and sanctification and divine wisdom and righteousness; they hear of peace and joy and the ability and willingness of Christ to make happy the most sorrowful, and pure the most impure, and holy the most unholy, and free the veriest slave; to give life eternal to the dead, health to the sick, sight to the blind and heaven to those who are on the way to hell. They hear all these things, but the hearing does not profit, "not being mixed with faith in them that hear it."

We have reason for believing that tens of thousands after hearing the proffered mercy of salvation for twenty or thirty or forty years, are no nearer the kingdom of God than they were at the end of the first sermon. Not because the words of God have lost their efficacy and power, not on account of the illogical methods of the preacher, or his stammering tongue, or his offensive appearance and style; not on account of the outward wickedness of the community, nor the business temptations, nor any other outward circumstance by which we may be surrounded, not in any of these, but in our unbelief—"Not being mixed with faith in them that hear it."

It matters not what may be our outward condition or what may be our inward state, if we will only look to the divine Son of God with a constant and an unwavering trust in him, nothing shall or can overcome us, neither the world, nor the flesh, nor the devil. St. Paul says: "We are more than conquerors through him that loved us." That was his experience, and it has been the experience of a great multitude who have "washed their robes and made them white in the blood of the Lamb." Christ can keep us without falling here as well as he can keep us without falling in heaven. He can keep us from evil while in the body as well as he can keep from evil out of the body. He can keep us from evil in this world as well as he can keep us from evil in the world to come. For whether in the body or out of the body, whether in this land or in that "Land beyond the river," we understand that Christ is our Keeper. He is our Shield; and he is our Refuge. The soul that has placed his mortal and his immortal all upon the altar of God and keeps it there, has no thought of ever looking to any other than Christ to keep him from falling while he tabernacles in the flesh, while he reigns with Christ in glory. To him it is all the same. His song is: "Unto him who is able to keep you from falling and to present you faultless before the presence of his glory with exceeding joy" (Jude 24). To such the Word preached is profitable, because it is mixed with faith in them that hear it. For it is the purpose and the wisdom of God to honor those who honor him, and to bless those who put their trust in his Word.

What the Lodge will do for One-third of a Cent.

The following case is reported in daily papers Washington:

"Yesterday, in the Criminal Court, before Justice Wilie, James H. Whitten was placed on trial charged with presenting a false claim, with the intention of defrauding the Government.

The evidence showed that the accused personated Second Lieutenant H. H. Bailey, of the Fifth Infantry, made out two accounts for the month of November, signed them, and was about receiving a check from Paymaster Wingard when the imposition was discovered.

The point being raised that the proof offered was at variance with the claim as set out in the indictment and sustained by the court, a verdict of acquittal was returned by the jury. The man Whitten is the same party that was convicted of presenting a false claim to Paymaster Sharp, sent to the penitentiary, and pardoned by the President.

His honor remarked that he must be out of his head, or else some strange infatuation possessed him, as he recollected the former trial and its result. He said that Whitten came of a fine family in Indianapolis, and that his military record was excellent, but what lead him to such strange actions it was difficult to tell. He thought it would be best if he could be impounded in a prison or some institution where he would be out of harm's way. The judge then directed his discharge, despite the request of the district attorney for his detention, who stated that he had two other charges against him."

The technicality of which the court took advantage to set at liberty a man who had within a year been dismissed from the army and also pardoned out of the penitentiary by the President, being that the claim was for $128.33⅓ while the indictment charged it as $128 33. I have made inquiries to ascertain what secret order this man belonged to and although it was admitted at first by those who ought to know, that he did belong to some lodge, after a consultation it was denied that he belonged to any.

It is difficult to conceive to what combination of fortuitous circumstances this man owed his discharge unless that always produced by the speaking of the cabalistic dialect of "Tubal Cain" and "Ma-ha-bone." It cannot be accounted for on the ground of mercy: For it would be an act of mercy and of justice to a man who committed three or four penitentiary offences yearly, to confine him in some place where he could be of service to the community and be protected from himself; not to mention or give any consideration to the citizens upon whom such a person must necessarily prey, or the propriety of making an example and upholding the dignity of violated law. Here in the capital

of the nation we see a judge, said to be a Mason, directing the district attorney, also a Mason, to discharge a prisoner whose guilt is established because of a variance in the proof of *one third of a cent*, and that too when the attorney protested that there were two other charges against the man. Such performances as these cannot but add to the disrepute into which the criminal court of this District has fallen in the last few years by reason of it being under the influence of secret societies.

I have noticed within the last year a decline in faith of Masons hereabouts and do not know what to attribute it to unless to your Association which is already assuming formidable proportions, at least to criminals.

It will not be long before people will speak their minds upon the subject of secret societies, since professed Christians are exposing them; and it will not be long before it will be next to impossible to get any decent man to acknowledge in public that he is a member of a society which practically excludes his fellow citizens from the rights of citizenship, (holding office.)

M. L.

Washington, D. C.

How to Unmake a Mason.

BY ELDER N. CALLENDER.

How can a Mason cease to be a Mason? By non-attendance, non-payment of dues, or taking a demit? No; according to Mackay's Lexicon a man may, through indifference or real repugnance to the institution, do any one or all of these and still be held a Mason. How then may a Mason cease to be one?

We answer, by a voluntary and deliberate purpose to break the Masonic covenant, and openly renouncing the institution as an evil thing to be turned from with a penitent heart. No less than this can satisfy a "good conscience toward God." Evils must be treated as evils not only in God's sight, but in the sight of men as a warning to them. Such is the voice of common sense. It is not enough to keep aloof from great moral evils and so be silent regarding them. If such a course will answer in regard to the false worships of the lodge, why not adopt it in regard to intemperance and all other abominations in the land? Why not hush every warning voice in the world and call in every reformer?

Let the Goughs, Murphys and Finneys be silent, only keep away from the evils which would, had they abandoned them, have sunk them into hell. Men who have been into an evil which has nearly sunk them into the abyss, are those upon whom devolves the duty, with double force, of lifting up the warning voice against that evil, and no power of earth or hell can exempt him. Reformed drunkards, like Gough and Murphy, can reach men for good which others cannot. Is it not their duty to use such an opportunity for God and humanity? So renouncing Masons can do under God, what others can not. Ought they to adopt silence through regard or respect to the old brotherhood?

"Wo unto Him by whom the Offense Cometh!"

BY A SECEDER.

It is no wonder that men who have never been enlightened by the Holy Spirit, who have never tasted how sweet it is to serve God with an undivided heart, who are wilfully ignorant of the truth as it is in Jesus, worship Masonry and idolize such self-made religion; but how ministers of the Gospel, elders of churches and men who profess to be Christians can serve both God and Mammon is a mystery to us. When we read in the Holy Bible that "by their fruits ye shall know them," let us see how Masonry uses that Holy Word of God.

Many a time have Masons asserted to anxious inquirers that "they also use the Bible, it always lies open on the altar in open lodge; that they could not get along without it." And why? Because it is a simple piece of furniture with them, like their candlesticks, pillars, altars, etc., and in order to make their oaths more deeply binding upon the minds of their poor deluded candidates. Yes, it is used in the lodge, it is used to obligate a new-made brother as Satan quoted Scripture, like a rag to cover their unrighteousness; and on that same plan ministers of the Gospel, elders and lay members are made use of to give the devil and his followers a chance to crawl or hide behind their religious cloak; and for that same reason ministers of the Gospel receive their degrees gratis and are exempt from dues. As long as they can be feasted once in a while they are perfectly willing to play the part of chaplain; but remember! even if you do retire a little earlier from the boisterous boys, you have assumed the responsibility of all that transpires afterwards, all the drinking and uttering of blasphemies; and even more, by your presence you have encouraged several young and tender consciences to sink down a little deeper. If Rev. A. and Elder B. think it is all right, why should I hesitate? No, if you really and truly wish to serve Christ, "Come out from among them and touch not the unclean thing!" And remember that you give offense to all true Christians, many of whom know as well as you do what Masonry or secretism is, and those who do not, can with a little exertion inform themselves by reading the exposures for sale all over the country, and by simply watching the members thereof.

Freemasonry also makes its brag, that "Atheists cannot be made Masons," and knowing from personal experience that many an atheist belongs to the craft, let us see why. When asked, "In whom do you put your trust?" the answer follows: "In God." Most of them would naturally answer that, as the question is put to the candidate immediately after a prayer; and those who do not are prompted and simply considered a little green. But to show up the real fact why the devil instructed his followers to make use of the name of God, is answered in the explanation of the form of initiation by their Worshipful Masters. "You were asked, 'In whom do you put your trust?' Because according to our Masonic institution no atheist can be made a Mason. You therefore professed your belief in Deity, otherwise no oath or obligation would have been considered binding upon you."

Thus you can see it is not to adore and worship God, but to simply make their oaths more binding. It is disgusting to think that men can sink so low as to worship such religion; but how much more are such men to be pitied and prayed for, who profess and pretend to be Christ's ministers and followers and act openly the part of teachers in false doctrines. Brethren and sisters in Christ, "beware of the wolves in sheep's clothing!"

The Last State Dinner.

Conscience and high principle, aided by woman's tact and devotion, have won many a victory but none more remarkable than that which has recently entitled Mrs. Hayes anew to the thanks and admiration of the Christian people of America and the world. The occasion was the brilliant state reception given at the White House in honor of the official representatives of foreign governments at the national capital. Besides these, the assembly included a large number of very distinguished guests, including cabinet officers, judges of the Supreme Court, military officers of high rank, senators and representatives, and others of distinguished station. In the state dining-room a sumptuous collation was spread, and coffee, chocolate and lemonade were served, *but no wines.* The Washington correspondent of the New York *Times* says: "It is understood that it was the original intention to furnish wine, in consideration of the presence of the foreign ministers, but this order was subsequently countermanded by direction of Mrs. Hayes." On previous occasions when state dinners have been given in honor of the diplomatic corps, the influence of Secretary Evarts has prevailed so far that wine was furnished to the guests, though none were placed at the plates of the President or his wife. For this Mrs. Hayes was not strictly responsible, as the dinner was under the direction of the Secretary of State. On the last occasion Mrs. Hayes had her way and the country thanks her for her courage and principle. The Washington *Star* says: "Mrs. Hayes is being strongly reinforced on the wine question by all who attended the entertainment of Tuesday evening, since the universal comment is that the order preserved in the supper-rooms was in such agreeable contrast to the indecorous behavior at many parties, even small ones at private houses given during this and other seasons, where wine was served. At some small parties it has even become necessary to remove the decanters after they had been on the table. Surely it is better not to offer wine to one's guests than to rebuke them, even tacitly, by withdrawing it before the evening is over. A widely-circulated account of intoxication at a recent handsome entertainment, and gross violation of decorum in the supper-room, is mentioned whenever the events of the season are discussed, and the conclusion of all such conversation is, 'Mrs. Hayes is right, after all, about the matter.'"—*Christian Statesman.*

Helping Words.

In great religious reforms the simple affirmation of truth is not enough; there must be the corresponding formal negation of error, so that no misconception may be possible. Paul, therefore, laid the ax to the root of the tree which was to fall—to the root of that narrow and impotent legalism which had overspread the church with its deadly shadow.—*E. de Pressense.*

A fellow was drumming around our streets last Thursday afternoon trying to get up another secret organization. It is to be christened the "Royal Templars of Temperance." Ten years hence it will probably be numbered with the things that were but are not. Still some people will have to try it. The query is, Is it more secret or insurance company? Its titles smack rather strongly of the former. Be sure you are right before you go ahead in joining any new association of which you know little or nothing and which has not been fairly tested. Better insure with some reliable company, is our opinion. But we add not.—*Sandy Lake News.*

The *Central Christian Advocate* thinks that since the members of the Oneida Company of Western New York form a secret society, "it will be exceeding difficult if not impossible to convict them before a civil tribunal." Yet the editor admits that the offense of the company is quite as great as that of the Mormons, and that he should be glad to report the success of the movement to indict it before the civil courts. We suppose the editor knows that all secret societies are above the civil courts. If he is a member of a secret society himself he surely knows this alarming fact, and if he is not a member of one he knows it as do all other well-informed outsiders. The only question is, "What are we outsiders going to do about it?"—*Religious Telescope.*

The *United Presbyterian* of Pittsburgh, Pa., in a recent issue says: "When the Rev. Dr. Tiffany, pastor of St. Paul's Episcopal church, in New York city, was presiding at a union meeting one day during the Week of Prayer, a 'well-dressed, good-looking man' arose and began to say: 'The greatest enemies of Christ are the Freemasons.' The chairman promptly said: 'My friend, you are out of order. We are here to pray for the church of Christ, not to criticise anybody.' The man disappeared, the meeting went on, and Dr. Tiffany is praised as showing 'real tact in managing a meeting.' Now, suppose the man had begun to speak against Communism, Nihilism, and the 'bigots who use nothing but Psalms' in the worship of God, would he have been dismissed with equal readiness under the excellent management of the President? But it is encouraging to know there was one man resolute enough to rise in such a place and utter even so slight a protest."

—If any business man had proved a defaulter to the extent Archbishop Purcell has defrauded the confiding people of his diocese, it would have been the occasion for vigorous denunciation and thorough and unsparing investigation. The Roman Catholic church appears to very poor advantage in this matter. It has been the occasion for weak declarations of the entire innocence of the prelate, and for maudlin appeals to the sympathy and the charity of his fellow churchmen. The Archbishop himself has just published an elaborate letter appealing for the means to pay his debt of nearly four millions of dollars. The lottery scheme has been quashed by the quick appeal of the Protestant community to the law and the constitution of the State—a fine illustration of the value of constitutional provisions in the interest of morality and religion. The only suggestion which we have seen which is likely to infuse some healthful moral lessons into this whole miserable business is the statement that the United States authorities intend to bring an action against the Archbishop for not listing the great amounts deposited with him for taxation. Many of the depositors who are now loudest in their demand for their money put it in the hands of Father Purcell to avoid the payment of taxes.—*Christian Statesman.*

—James Auten of Galion, Ohio, writes that he has a large stock of the "Master's Carpet" and is ready to supply those who have given him their subscriptions for same, and all others in the neighborhood of Galion who want the book, at $1.00 per copy.

—A disgraceful suit is now being tried in the circuit court at Princeton, Ill., between a Mr. Holiday and Dover township, Bureau county. This is its third trial, over a hundred witnesses are called, a number of lawyers are engaged, and the expenses are likly to be thousands of dollars. The dispute is over a piece of land worth about $25 required in laying out a road. Either madness siezes contestants at such times or they are too much are under the influence of swindling lawyers to use their reason; otherwise such folly would be unknown.

Our Washington Letter.

Fighting for the Spoils in Congress — The Government Employes— Masonic Office-grabbers and Hard Times—High Officials Screened by the Lodge—How it Works with Congressional Investigations.

WASHINGTON, Mar. 31, 1879.

At this writing Senators and Members of Congress are holding out the idea that they will not entertain any general legislation, but will confine themselves to the objects for which the extra session was called, viz., passing the army, legislative and executive appropriation bills. It is even reported that the House will not have its committees reported until next session. The Senate committees have already been made up and it is now ready for business.

The Republican employes of the Senate are considerably worked up over the prospect of their being "bounced." As now organized the Senate has eight Democratic majority, and it feels as if it was entitled to have its surrounding employes of a like political complexion, while more than one of the aforesaid employes *feels* that the Senate ought to set a good civil service reform example by retaining them under its rules which prohibit their removal unless sanctioned by the Vice President. As a matter of course the Democrats having the majority will soon set aside this rule and change the employes, and then reenact the rule to try Republicans when they get the Senate again.

All these changes, however, affect neither your readers nor myself, for the simple reason that the employes are to a man oath-bound members of secret societies; if they were not, they never could have obtained the places in the first instance.

Washington is the "Mecca" of Masonry. Indeed it seems as if all the important offices were filled by Masons and more than nine-tenths of the lesser ones. Taking all the various departments of the government into consideration, there are about eight thousand employes of the government holding office in this city. The offices range from $600 per annum to the $50,000 of the President. You can see from this the extraordinary expenses of the government in the way of salaries, and can calculate that if the Masons have nine-tenths of them, which in my opinion is not exaggerated, how much food and provender for the grand feasts the grand lodges get out of the lower members of the order. Indeed, if Masons exclude all other classes of citizens from office all over the country as they do in this city, it is fair and reasonable to presume that the substance of the country goes to support their treasonable and diabolical society. Look at the great mass of poor people out of employment. They, if you will stop them and inquire, are not Masons or other secret society men. All the employment of the country is given to secret society men. Yet these poor non-Masons attribute their want of work and inability to obtain employment to the hard times, as do other casual observers; never once attributing the hard times to the want of confidence in the country caused by secret societies running the courts and legislation in the interests of illegal and corrupt combinations, and to the fact that while the non-Masons in the country are to the Masons as ten to one, the Masons are holding nearly all the offices, in fact being supported by the non-Masons, and then discriminate in favor of their own members, against the very community that supports them.

Since the above was written the Senate has "bounced" the Masonic Republicans in its employ and is busy substituting Masonic Democrats in their places. I have been a Republican, but am now an Independent, because the Republican party has sold its honor in its efforts to screen Masonic scoundrelism in its ranks; and because I discovered that nearly all the offices were filled by Masons, while the great mass of voters were opposed to such concerns.

Look back for the last ten or twelve years at the men who have brought discredit upon the Republicans, and upon scrutinizing them as closely as I have done here in Washington, you will find every one of them to be Masons; in good standing in the lodge I suppose. Yet we are told: "There are no Masons in the penitentiary." When after the election in 1876, Mr. Hayes wrote that celebrated letter of his, concerning the election of Tilden and that, he, Hayes, would not oppose the will of the people, I for one was glad that such a reverse had befallen the party. I thought that four years of Democratic rule, with its consequent chaos and confusion, would relegate that party to where it belonged, and the Republicans having learned from bitter experience that they couldn't carry the load of crafty and dishonest Masonic scoundrelism, would come to the front again rejuvenated in the work of civilization and progress. I am afraid however that the demoralizing events which followed the electoral bill, have not benefitted the Republican or any other party, but have had a tendency to distract and demoralize our whole society.

What do you think of an Assistant Secretary of the United States Treasury slipping out of the palatial rooms of the Treasury Department and walking down to the criminal court here to stand trial and be convicted? To be sure, being a prominent Mason, he was granted a new trial and the "thing set right" by an acquittal. Or of a Secretary of the United States Treasury, a Mason of thirty-three degrees, coming down from his exalted position and barely escaping indictment and prosecution for using his official signature in such a way that it dispensed too freely with Uncle Sam's money.

I have witnessed such things, and the records of these investigating committees of Congress for the last ten years under both Republican and Democratic sway, reveal facts not at all flattering to Masons who think penitentiaries made for people out of their order.

Let me give you a sample. This I know, because I heard fifteen of the witnesses give their testimony and investigated to find out if the members of Congress were Masons and if the parties charged were.

An officeholder here was charged with crime in connection with outsiders in swindling the government and defrauding soldiers of their dues. Although the witnesses testified with the greatest clearness to the facts, nothing was done to convict the criminals. I noticed that two of the members on the sub-committee of three were very slow about getting to work in the committee-room, and that it was almost impossible to get them to attend or say when they would attend (as a matter of course if a majority of the sub-committee did not attend there could be no further inquiry). I happened to speak to one of these members (a Democrat) about the case, and he remarked that was "no use to go on with the investigation; that no matter what was proved they (meaning thereby the President and John Sherman) wouldn't remove the parties." This struck me as very singular, and upon inquiry I found that he was a Mason; that the other member working with him in the delay was also a Mason, and that the alleged criminals were both high in the Masonic order here. Now I frankly asked Mr. Glover of Missouri, the other member, who seemed most anxious to push the criminals to the wall, if he was a Mason, and found that he was not. Now let us look at the result.

1st. These alleged criminals (I speak only of the proceedings before this one sub-committee which I saw) are still holding offices of honor and profit, when the garb of a penetentiary would become them with infinite grace.

2nd. The Masonic Republican papers all over the country gloried in the fact that Glover was bringing down two Democratic (Masonic) rascals while he was catching one (Masonic) Republican, instead of regretting that there should be one Republican to be caught.

3rd. The Democratic Masonic journals all over the country believed what the Masonic Republican papers said, and did all they could to embarrass Glover in bringing down any more Masonic rascals of either party.

4th. The Masons in the House of Representatives of both parties joined together to prevent Glover from getting the floor to make reports

from his committee of these Masonic rascalities, and to prevent his obtaining leave to have the evidence printed (if printed you know it would be more accessible and more easily read by the public).

5th. The most eager man I have heard of in the attempt to suppress Glover and prevent the testimony of his committee being printed for the convenience of the public, was this same Masonic Democratic Congressman who told me that it was "no use to go on with the investigation because *they* wouldn't have these criminals removed, no matter what was proved."

Now these are facts, and if you see fit, publish them. I think it about time that we should hang out the battle-flag that Masons must take a back seat and let honest men rule this country. O. N.

Correspondence.

From Birmingham, Iowa, Again.

Editor Cynosure:—An article appeared in the Birmingham *Enterprise* of last week entitled "Then and Now," in which the writer endeavored to make it appear that the people of Birmingham were much more happy, prosperous and contented before they had any light on the subject of Masonry than they are now, taking it for granted that "ignorance is bliss."

Three or four years ago, says the *Enterprise*, Birmingham was almost a paradise, no one even hinting that Masonry was any thing but a noble and charitable institution, but now —ah yes, now light has shone in and there are some that choose light rather than darkness. Now Masonry is in trouble; they have no more secrets to sell, and the vocation of the tyler is gone. To cap the climax of their misery their sacred word is pronounced aloud on the streets, and not always on the five points of fellowship. The *Enterprise* thinks it a terrible state of affairs because there are those who refuse longer to be led hoodwinked and cable-towed wherever Masonry chooses to lead, and so bitterly are they opposed to men thinking and acting for themselves that a Mason who is a professor of Christianity and a class-leader, turned off one of his employes becaused he refused to vote the Masonic ticket at our late school election; and another, a Royal Arch, and a member of the Methodist church and a doctor, went to the polls with a loaded revolver, insulted a young doctor who is an "anti," said that he intended to insult him, and when our young doctor resented it, drew his revolver on him; but the weapons of the other were not concealed as were those of the Royal Arch, and it took but one blow of his natural setting-maul to bring Hiram to the arms of his friends and brother Masons. No wonder the people are divided, for "how can two walk together except they be agreed," "or what fellowship has light with darkness."

The *Enterprise* is also characteristic of Masonry in misrepresenting those gentlemen who have lectured here against Masonry. After speaking of Mr. Hinman as being the first to expose the abominations of the lodge, he says, then came one Edmond Ronayne, who pictured out the members of secret societies to be worse than horse thieves, when the facts are that Mr. R. told the people plainly and repeatedly that it was not Masons as individuals that he was contending against but Masonry.

Again, says the *Enterprise*, "After a short time one Rev. Rathbun was brought here, who went over the same ground as Ronayne, only more indecently." Well, now Masonry is indecent, a very stench in the nostrils of decency, but, then, neither Edmond Ronayne nor D. P. Rathbun made Masonry, and whatever there was of indecency Masonry is responsible for it.

The *Enterprise* objects to a song sung by Mr. Rathbun, "There are no Masons on the other shore," that is, in heaven where all Christians expect to go, but Masons don't say any thing about going to heaven; they don't even pray to go there; but to the "grand lodge above." Now Christians don't want to go to a grand lodge anywhere, they want to go to heaven where they can be with Christ and meet their mothers, sisters and little ones, who are carefully excluded from all lodges. Oh no! Christians don't want to go to any lodge any where and if Masons go there of course they can't go to heaven.

Mrs. E. B. Harbaugh.

Items from Oregon.

Wilbur, Oregon, Mar. 10, 1879.

Editor Christian Cynosure:—I have been reading the *Cynosure* for about three years and it seems to me that every number is getting more in earnest for the Christian religion, and the advocates of the reform are growing stronger. My prayer is, may the Lord hasten the time when all Christians will see the necessity of separation from the worldly-minded, "who have the form of godliness but deny the power thereof." St. Paul says, turn away from them.

The death of J. B. Smith, of Oakland, Douglas county, Oregon, has revealed some interesting facts, which were, however, expected by his friends, as he was an honest man. When he came to die he expressed his feeling that Freemasonry would not do to die by; and said to his wife among his last words: "Do not allow any Freemason to come near me, or put his hand on me, or have any hand in my burial," and so it was. His wish was carried out to the letter, although the high priest heard of his death and came to the burial, but had no hand in the services. J. B. Smith was known throughout the State as an honorable man, and his testimony has had serious effect upon the lodge in Southern Oregon.

If all the dark deeds of the lodge were brought to light in Douglas county, methinks there would be another Morgan excitement. If that poor fellow who was thrown from a bridge with a rope around his neck could be raised from his grave some revelations would be made that would awake the sleepers in the lodge to see their danger; and if that mule that ran away with $14,000 in 1856 could have talked a strange story would be told and Hiram Abiff would cry out that it is perjury of the deepest dye.

There is a question to be debated in Roseburg, Douglas county, on the 22d inst., subject:

Resolved, That secrecy is a relic of the past ages and ought to be abolished.

I have had an invitation to participate in the debate by the affirmative side. The debate has grown out of what Rev. J. K N. Bell said in his address before the lodge in Roseburg. Yours for the cause,

F. R. Hill

A Good Sabbath School Topic.

Mansfield, O., Mar. 31, '79.

The United Presbyterian church here recommended the subject of secret societies for the fifth Sabbath of March. Yesterday our Sabbath school of Ontario, Ohio, spent almost two hours, double our usual time for Sabbath school work, on the same subject. Our lay members took active service in short speeches, and in my judgment did well. I pray God that all our churches may work both in prayer and discussion for cleansing our nation of all secret sins.

A brother who took an active part in our Ohio State meeting was at Ontario Sabbath school and gave us the cream of that convention I hope that some of our members who have kept their mouths closed will from this date lead off in working against all sin, especially Masonry with all its feeders.

I suppose the U. P. church has from 8,000 to 10,000 Sabbath schools. Suppose that every quarter one half of the above Sabbath schools should take up the sin of oath-bound secret societies and with God's blessing arouse ten in every school, making five thousand workers in our cause. Yes, we have thousands of workers now that have been working, but five thousand new and zealous workers would be glorious. In our locality we have Covenanters, Wesleyan Methodists and United Presbyterians all working for our cause. We are training our youth so that when their fathers are silent in the grave and their souls are with the angels they may keep on the work; so that if God's time for the overthrow of the secret dens of sin is not in our day it may be in our children's day.

I thank God that we have four pastors who are not ashamed to speak out against all the sins of our nation from their pulpits, all within a compass of seven miles.

The *Cynosure* is improving with God's blessing upon it, and by the prayers of the friends all together in my opinion the walls of the Mason Jericho must soon fall down.

Uncle John Finney.

They Keep their Pledges.

Very serious charges have been made against the Rev. Jas. Dixon of New Albany, Ill., who has been Methodist, Baptist, then again Methodist, and now just changed to the Disciples or Christians! He is a preacher of great ability, and was once over the church in Chicago now known as the Fourth Baptist. The reverend gentleman is, or, was, a Mason. The Rev. I. C. Tully, also of New Albany, we believe, who alluded in commendatory terms to Masonry in the opening sermon at the 33d St. church in Chicago on its "New Departure" from the 25th St. church lately, speaks in the *Christian Standard* of Mr. Dixon in the highest terms, and gives a curious illustration of what he regards as "conscientious and upright." He says: "It has been long known to myself that Bro. Dixon was examining our position as a religious people, and was fully persuaded that with the Disciples he ought to be, but my mind was that so long as he was allowed to teach in the Methodist church there he should stay, as his influence in leading them to the unity of the faith was thus increased. But for this he he been with us before."

We have heard of Jesuits disguised as Episcopalians to lead them to Rome, but to find Disciples or other bodies of Christians acting thus is very strange. H.

President Hayes not a Mason.

York, Pa., Mar. 15, 1879.

President R. B. Hayes:—Some of the anti-secret reformers think you are a Freemason, while others believe you are not a member of the fraternity. If you have no particular reason for declining to answer, will you please oblige myself and others by deciding the matter? Are you a Freemason? Very respectfully yours,

Edward J. Chalfant.

REPLY.

Executive Mansion, Washington, Mar. 20, 1879.

Dear Sir:—I am directed by the President to say, in reply to your letter of the 15th instant, that he is not a Freemason. Very truly yours, W. K. Rogers,

Private Sec'y.

Mr. Edw J. Chalfant, York, Pa.

Editor Cynosure:—Above you will find my letter to President Hayes, and also his reply.

Now, as the President may only know Freemasonry from its false outward claims or lying and deceptive pretensions, it becomes the duty of the anti-secret reformers to give him "more light," by showing him the "true inwardness" of the great Masonic ring. I therefore suggest that all anti-secret publishers send him a copy of their publications.

And it would be well for the N. C. A. to present him with a few books, such as "Secret Societies," by Gen. Phelps, President Finney's book, and also Mr. Ronayne's works.

The President is about to have a long and trying struggle with the worst Masonic conclave in the land. The Copperheads of both parties in Congress will no doubt meet on the sly in the Masonic dens in Washington, to perfect their plans, which may even include "*murder and treason.*" They planned and executed the late rebellion; why shall we expect anything good, honest or patriotic them from now? Do we not yet understand what the so-called Democratic party is?

I desire to renew my request that all readers of the *Cynosure* join me in an effort to plant a few batteries in the city of Washington, where the Masonic foxes have holes without Flint, some of which are in the United States Treasury Department.

Yours truly, E. J. CHALFANT.

DEEDS THAT SHOULD NOT BE FORGOTTEN.

CEDAR HEIGHTS, Wis., March 25, 1879.

EDITOR CYNOSURE:—Please observe what the Masonic editor of the Dunn Co. (Wis.) *News* says in the last issue of that paper about the insanity of Will Fowler.

Upwards of a year ago the aged and much loved Anti-masonic friend, Rev. W. W. Ames of the same village where Fowler lives, was living in Mr. Ames' family, and had been for some time; and though from injuries received on his head he had been insane upwards of twelve years, he was and is still loved and respected by all his family and a large circle of relatives and friends, who cherished the memory of his former days of better days.

At the time referred to, the old man had become so violent that as in the case of young Fowler, his friends could no longer keep the knowledge of his affliction from a heartless and unfeeling world. The evidences of his insanity were for weeks as plain to outside observers as in Fowler's case. He had become so excited over the imaginings of his fast failing mind that the family had to watch him in his raving spells, lest he should go to the river or in some other way take his own life. These circumstances attracted attention for much longer time than in Fowler's case.

This editor, Rock J. Flint, with his usual zeal in all matters that were likely to give him opportunity to stab Mr. Ames, entered into gossip about the matter and used his influence to create prejudice against his family as to their treatment of the old man.

When that villainous Dr. Nichols, another of Mr. Ames' secret society enemies, boomed out upon the public ear the insane story of that afflicted old man, the fiendish satisfaction of Flint seemed to lack for perfection only to see Ames arrested for crime and arraigned for trial. Immediately his office, long a rendezvous for Mr. Ames' Masonic enemies, was unusually lively with certain of them, as hungry for the prey they were ensnaring, as was Flint himself.

In a short time Flint was talking as confidently of Mr. Ames' arrest as if the legal measures to that end were then being taken. He spared no time, pains, nor strength in endeavoring to convince the people that Mr. Ames was guilty. "Believe it, of course I do. And now that the old man has exposed him, Mrs. Ames is trying to get her own father into the asylum to cover up their guilt. If we could get the girl away from there we'd fetch *her*" (or words to that effect). And the girl was "got away," into the house of another Mason, and some of those fellows went in and out of the back way of that house like thieves, and in a few hours Mr. Ames was arrested on the ground of that insane man's story, put in the mouth of the girl.

Mr. Editor, when in a community like Menomonie, Wis., a minister of the Gospel, whose life is as "unspotted from the world" as is the life and character of Rev. W. W. Ames, and who has not an enemy in the world for other cause than his quiet, firm adherence to the principles plainly antagonistic to the Gospel and a free government, is so ruthlessly, so barbarously attacked and treated as he has been, by officials of civil and religious trust, men in regular standing in Congregational, Methodist and Episcopal churches, yet belonging to and shielded by an oath-bound secret institution of impostures, claiming herself "divine," "the handmaid of religion," "yea, the best institution on earth," and dating her origin from the year of light, yet holding high in her membership infidels, drunkards, liquor-dealers, gamblers, perjurers, leaders in treason and rebellion, and boasting that she controls the government,—when such things transpire, it is time for every Christian to awake and put on the whole armor of God for battle for the safety of our children and our country.

We think the people ought to have a full account of the circumstances of Rev. Ames' arrest and trial; also of the persecutions and attempt on Bro. Austin's life a few weeks ago. Keep such things before the people and they will soon come to see that free and Christrian institutions cannot long exist where organized secrecy prevails.

T. N.

HOW TO MANAGE A CAUCUS.

YATES CITY, Ill., Mar. 18, '79.

EDITOR CYNOSURE:—A day or two ago my last letter in the *Cynosure* was read in the grange store in this place, and Mr. Robert Anderson, of Yates City Lodge, No. 448, declared that my statement, that Masons were bound to sustain the lodge right or wrong, was false. I now propose to show by Masonic authority that the statement is true.

I find in a work on Masonic Law by Robt. Morris, Past Grand Master, Masonic author, lecturer, etc., the following among his prefatory remarks:

"But it matters much to the reader earnestly bent on pursuing the science of Masonry according to ancient and universal principles, that he finds discrepancies, sometimes fundamental in their nature, in the usages of the craft around him. It is a little disheartening to the conscientious student of Masonry to discover that his covenant with the Grand Lodge and his covenant with the craft universal are not identical. This has startled, discouraged, disgusted many a young and zealous brother, who but for this had attained to be a bright light in the Masonic society. The first duty of the reader of this synopsis is to obey the edicts of his Grand Lodge. Right or wrong, his very existence as a Mason hangs on his obedience to the powers immediately set above him. Failure in this must infallibly bring down expulsion, which as a Masonic death ends all. The one unpardonable crime in a Mason is contumacy or disobedience."

Now these remarks, made as a preface to a code of Masonic law, ought to settle the question, and so I will proceed immediately to show by what means the fraternity obtain control of nearly all the offices in the country.

In 1865 I announced myself as a candidate for county surveyor of Knox county; but not being known as a surveyor, and not having any of the advantages that Masonry affords, I did not receive a vote in the county convention that I know of. Then in 1867 I again announced myself a candidate and by securing the services of W. H. Eastman, an influential Mason and a No. 1 manipulator of caucuses and conventions, I secured fifteen votes out of eighty-five in the Republican county convention. In 1869 I was not a candidate, being engaged as an engineer on a railroad. That year the county seat fight caused a break in the Republican county convention, and David Wiltse, a man who was not known at all as a surveyor, but who was a Mason, was the candidate of the bolters, and was elected. In 1871 I was a Mason in good standing, and being out of employment I again announced myself a candidate.

I then consulted the Worshipful Master on the subject, and he advised me to go in for the regular Republican nomination, and to keep perfectly quiet about it and let my friends (that is, my brethren) manage the matter for me. Right here I desire to say that no well-posted Mason who is a candidate for any office ever undertakes to manage such matters for himself; but he is considered as under Masonic obligation to ratify any arrangement made by his brethren in his behalf. Bro. John D. Roberts volunteered to do what he could to secure my nomination. Then, when the preliminary caucuses were held, three Masons and two outsiders were chosen to represent Salem township in the Republican county convention. At the time of the meeting of the convention I was confined to my house by sickness. After one or two informal ballots on candidate for surveyor, it was found to be an even thing between Mr. Ralph Voris and myself, with ten delegates from Abingdon holding the balance of power in favor of John B. Carson. Just before the formal ballot was taken Bro. Roberts went over to the Abingdon delegation, and, as I was since informed, promised *on the square* that, in the event of my election, I should deputize Capt. Carson. I received the nomination and as a matter of course I felt highly flattered until I learned the conditions upon which the Abingdon delegation had voted for me. In a few days I received the following communication from Capt. Carson:

DEAR SIR:—I am informed by our delegates to the Republican county convention of Sept. 7th, that I am favorably mentioned by your friends as deputy surveyor for this part of the county; in the event of your election, of which there can be but little doubt. My friends in this part of the county so understood the matter, but as you were not at the convention yourself, and your pleasure in the matter has not been expressed, an expression of the same is desirable to us.

Hoping to hear from you soon, I am very respectfully,

J. W. CARSON.

But I find that a full account of this matter is likely to cover considerable more ground than I at first anticipated, and as I wish to be thorough, I must postpone the further consideration for another letter. W. H. ROBINSON.

OUR MAIL.

W. S. Fulton, Dresden, O., writes: "Freemasonry is strong here and many Christian people look at it with indifference. They can't or don't want to see its hideous form. I read the *Cynosure* with delight and rejoice at the good work it is doing."

E. B. Palmer, Batavia, N. Y., writes: "Of the 10,000 subscribers Batavia ought to furnish at least 1,000. * * * When Mr. Ronayne was here about a year ago he pronounced Batavia to be the worst Masonic town he was ever in. It has four lodges of Freemasons, a lodge of Odd-fellows, and an encampment; a lodge of the Ancient Order of Working Men; one of the grange, one of the Good Templars, one of the Templars of Honor, and one of the Hari Gari. They are like the devils that infested the swine, their name is legion. But you know it is always darkest just before day, and every cloud has a silver lining. We will do all we can to advance the *Cynosure* and the cause it represents."

J. N. Norris & Son, Birmingham, Ia., write: "Rev. D. P. Rathbun is here working the degrees. He worked the first and third degrees at Fairfield a short time ago. We will send you a report of the meetings soon. Mr. Rathbun is a host in himself."

N. P. Eddy, Sheffield, Ill., writes: "I have been an Anti-mason ever since they murdered Morgan, and have worked against the lodge and expect to as long as I live. I am now in my seventy-fifth year. I have belonged to the regular Baptist church almost fifty years. I used to live

in New York State and have been acquainted with John G. Stearns and David Bernard. Have heard them both preach and have read their books."

J. W. Hill, Mill Grove, O., writes:

"I think there are not many Freemasons here, but a considerable number of other orders. Most people admit that Masonry is wrong."

A. Sutherland, Belvidere, Ill., writes:

"This town, I think it is safe to say, it is controlled by the lodge. Perhaps if we had an underground postoffice some would dare to take the *Cynosure*."

William Haverstock, Zanesville, Ind., writes:

"We are still holding the fort, and by the help of God we will continue to hold it. I hope the reform movement will continue until secrecy will be banished from our land; at least till professed Christians will leave the lodges and come out from the world, and be entirely for the Lord."

J. W. Baldridge, Sen., Cherry Fork, Adams Co., O., writes:

"The truth is the people here need to be waked up on the subject of secret societies. I believe if J. P. Stoddard or some other good lecturer, would come among us and spend a week or ten days, and lecture and talk to the people it would have a good effect. I believe there are as many here who are opposed to secret orders as in any other part of the country, if they could only be made to see the importance of action. I hope you will send J. P. Stoddard to Adams county in the spring. I don't think it will be lost labor."

C. Powers, Brookline, Mo., writes:

"I have put my hand to the plow and don't expect to turn back."

G. H. Hesselink, Westfield, N. Y., writes:

"I am anxious to have everybody read my papers. I give them away, and send them by mail to friends, hoping and praying for the success of the cause that the *Cynosure* is laboring to promote."

W. Sperry, Waupun, Wis., writes:

"I am willing to do anything I can to help on the good cause. I like the *Cynosure* more and more."

A. B. Lipp, Martinstown, Mo., writes:

"I feel enlisted for the war. No quarter for secretism in the church or state. I now have promises out to lecture in my own county, also in Sullivan, Knox, Adair, Schuyler, Mason, Shelby, Monroe, and Ralls counties. Will not be able to get around until in August or September. To the friends of reform: I expect to be in the war of truth against error, or the worship of God through Jesus Christ against the worship of the devil through secret pagan rites. I aim to answer all the requests as fast as I can get around on horse back, and without expense, except what I eat and feed my horse while among you. If you call so fast and to such distant places that I cannot come on horseback, you will then have to wait, or pay way on the railroad, as I have not the means to meet that expense. I have heard from the mouths of hundreds of secretists open confession, both public and private, during the last eighteen months. Some of my bitterest enemies have come up and confessed like good fellows. Lord Jesus, give more power to thy truth."

R. Faurot, St. Louis, Mich., writes:

"I have been absent for a few weeks trying to revive a church utterly ruined by secret societies, and have succeeded on the ground of 'no fellowship with secretists.' I find a very healthy and vigorous anti-secrecy sentiment growing wherever I labor."

James S. Brown, East Mecca, O., writes:

"Freemasonry and its accomplices are a bane to civilized society, and the good the *Cynosure* is doing cannot be overestimated."

John K. Glassford, Carthage, Mo., sends for Morgan's Exposure of Masonry, and writes:

"I find this book to be a great help in 'killing Hiram' here. I wish it was in the hands of every young man in America."

John T. Comstock, Rollin, Mich., writes:

"Freemasonry has lost caste in our community most remarkably since the trap door of the lodge was lifted to the public gaze of thousands by Edmond Ronayne, at our late anti-secret State Convention in Michigan."

J. L. Condon, Mt. Pulaski, Ill., writes:

"I have the people in my charge stirred up on this subject of secrecy. They want light. I propose to keep the matter before the people."

James Robinson, Washburn, Ill., writes:

"I am glad to see and read that the work is prospering. I see that the Presbyterians have broken the ice, and I hope they will keep it floating. I will send for some tracts as soon as I can. I have great faith in the tract business. May the Lord hasten the downfall of all secret societies."

Harvey Pease, Scipio, Ind., writes:

"I requested Bro. Scammerhorn, to send for the *Cynosure* for me, and that was the first number I ever saw. I have been taking it ever since, except when the office was burned. You may judge of my attachment to the paper. I suppose Bro. Blanchard has no knowledge of me, although I have been acquainted with him by report forty years. Indeed I am acquainted with nearly all of the Abolitionists and temperance men in the United States, but I never saw them. I would like to have some of the anti-secrecy lecturers call on me."

Henry Stevens, Lawrence, Kan., writes:

"I have been in Kansas about two years and find that this place is filled with secret societies."

R. D. Nichols writes:

"A Mason recently admitted that the Mohammedans, Mormons, etc., use each their own sacred book as their lodge Bible; so proving that, Masonically, the Koran, etc., are on a level with the Christian Bible, and that Masonry is a polybiblical institution. From this it is easy to conclude that it is also polydeistical. When Christian members of the Masonic lodge do deeds of charity, as Masons, do they ever think that God has not promised to accept only that which is done in the name of his Son, if done to Christians, done to them as such, and not as to Masons?"

James Powers, St. Charles, Ill., writes:

"The craft have hung a white and black crape on my shop door, and they charge me with being crazy and a fanatic and a fool, but none of these things move me, for I know in whom I have believed. Yours for the war until Masonry goes down."

W. K. Morley, Brush Creek, Ia., writes:

"There is a lodge of forty Freemasons here, besides some outsiders who don't attend the lodge. Some of them have taken only one degree, and are evidently ashamed of that, but their mouths are closed. The United Brethren have built a neat brick church during the last season, and I think have good subscriptions not due yet to pay all arrearages. They have gained considerably in numbers since last spring."

J. B. Cressinger, Sullivan, O., writes:

"I am of the impression that if each one friendly to the Anti-masonic cause would feel as much interested as they should, and as the cause demands, there would be but little trouble to raise the subscription list of the Cynosure not only to ten thousand but to fifteen or twenty thousand. I would say to all, Lend a helping hand, the cause is of God, and must and will succeed, though earth and hell oppose. Now, if you wish to share in the victory, enlist now. Our Captain is King Jesus, and he never sustains a defeat."

Sabbath School.

LESSON XVI.—April 20, 1879.—QUEEN ESTHER.

SCRIPTURE.—Esther 4:10 17.

10. Again Esther spake unto Hatach, and gave him commandment unto Mordecai:

11. All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, there is one law of his to put him to death, except such to whom the king shall hold out the golden scepter, that he may live: but I have not been called to come in unto the king these thirty days.

12. And they told to Mordecai Esther's words.

13. Then Mordecai commanded to answer Esther, Think not with thyself that thou shalt escape in the king's house more than all the Jews.

14. For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed; and who knoweth whether thou art come to the kingdom for such a time as this?

15. Then Esther bade them return Mordecai this answer:

16. Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law; and if I perish, I perish.

17. So Mordecai went his way, and did according to all that Esther had commanded him.

DAILY HOME READINGS.

Esther 1:1-22; 2:1-23; 3:1-15; 5:1-17; 6:1-14; 7:1-10; 8:1-17.

[From International Quarterly.]

The Book of Esther contains a chapter of the history of the Jews in Persia, and "belongs in the fifty-eight years' interval between the sixth and seventh chapters of Ezra. It was after the dedication of the second temple, B. C. 515, and before Ezra and Nehemiah came to Judea, B. C. 458." The name of the writer is unknown, but as it is evident that he must have lived in Persia, and been an eye-witness of much that transpired, it seems probable that it was Mordecai. The story is told in a plain and instructive manner, that carries with it the evidence of its genuineness and value. It is customary for the Jews to read the book publicly in their synagogues at the feast called Purim, which is held about the first of March, to commemorate their deliverance at this time. It is objected that the word "God" is not in the book, and it has been well answered "that the name of God is not there, but the work of God is;" and the question is asked in reply, "If God is not there where is he? To our view, his glory—the glory of his goodness in caring for, and in shielding from harm his afflicted church—shines through every page."

The time given is B. C. 470. Xerxes which is simply the Greek form of Ahasuerus, reigned over Persia from B. C. 483 to B. C. 465. In his third year he assembled the princes from the 127 provinces of his vast empire to a feast, which lasted 180 days (chap. 1). This gathering was probably called to consult and arrange for the invasion of Greece, where he led an army estimated from 3,000,000 to 5,000,000 of men. At this feast Vashti, the Queen, was deposed (chap. 1:19-22), and on his return from Greece, after his defeat, Esther was made Queen, in the seventh year of his reign (chap. 2:16, 17).

The place, Shushan or Susa, at this time the chief capital of Persia, was 250 miles southeast from Babylon. It has been before us in our studies in Nehemiah. (See Neh. 1:1, and Lesson III).

The persons are Ahasuerus (Xerxes), the great warrior; Esther, the Queen, a Jewish maiden of the tribe of Benjamin, whose Jewish name Hadassah, signifying "the myrtle," was changed to the Persian name Esther, meaning "the star," or the planet Venus. She is described as very beautiful, and her character is one of the most perfect in the Bible. Mordecai, the Jew, the uncle of Esther, is a worthy representative of his race, displaying great reverence and faith with firmness of character, and became the Prime Minister of Persia; ranking with Daniel, Nehemiah and Ezra. Haman, we learn, was an Amalekite, descended from Agag, who was destroyed by Samuel (1 Sam. 15:32, 33), and was, as far as we know, the last of his race.

"The scepter, which is seen frequently (in the sculptures) in the king's hands, was a plain rod, about five feet in length, ornamented with a ball, or apple, at its upper end, and at its lower tapering nearly to a point. The king held it in his right hand, grasping it near, but not at, the thick end, and rested the thin end on the ground in his front. When he walked he planted it upright before him as a spearman would plant his spear. When he sate, he sloped it outwards, still, however, touching the ground with its point."—Rawlinson.

The following description of Persian royalty throws light upon this whole narrative: "The Persian king held the same rank and position in the eyes of his subjects which the great monarch of western Asia, whoever he might be, had always occupied from time immemorial. He was their lord and master, absolute disposer of their lives and property, the sole fountain of law and right, incapable himself of doing wrong, irresponsible, irresistible—a sort of god upon earth; one whose favor was happiness, at whose frown men trembled, before whom all bowed themselves down with the lowest and humblest obeisance."—Rawlinson.

[From the Westminster Teacher.]

TEACHINGS OF THE LESSON.—1. Concerning the providence of God. He foresees the calamities which in the ordinary course of human action through the evil passions of men will threaten his people. If, in his wise purpose, he suffers them to take place, it is in order to some good end which he contemplates, even when he does not disclose it. Often, however, he allows calamities to threaten, when it is his purpose to prevent them from coming to effect. In such cases, he provides agents and means to avert them, and sometimes before they are imminent. In this case, he brought Esther to the throne just in time to make her influence available for the succor of the Jews.

2. The efforts of the wicked to injure the innocent sometimes recoil upon their own heads.

[From Bible Class Scholar.]

GENERAL OBSERVATIONS.—Upon the story of Esther. 1. It shows the absolute power which eastern despots had over the lives and liberties of their subjects. 2. It displays the wanton and reckless use often made of this power. 3. It gives us an inner view of the manner in which favorites were exalted and overthrown. 4. It does not mention the name of God, and thus illustrates that religion does not consist in using the phrases of piety. 5. It shows how the Divine will is operative on human events, even though concealed from view. 6. It exhibits the fact that the good are affected by the prevalent evils of their age. 7. Vashti, so far as appears from the record, did not receive any reward for her virtuous and womanly decision against the king's improprieties. But Providence brought great good out of the issue. Our sacrifice in the way of duty may lead to the good of others whom we have no thought of reaching. 8. Mordecai's permanent elevation, as contrasted with Haman's speedy overthrow, illustrates that the basis of enduring prosperity is rectitude of heart and conduct.

LEADING TRUTH.—God will deliver us from evil. His hand is in all events, and nothing can occur without his permission. And though we seem to be hopelessly entangled in difficulties he can find a way out of them. He may in some cases see that it is best for us to suffer for a time. But such suffering, if it comes upon us in true service, is itself in the way of deliverance.

RELATED TRUTHS.—We are to seek the Lord's help by earnest prayer.

We are to get others to pray with us for a desired object.

We should be brave and encounter risks for God and our fellow men.

We are to use means as well as to pray. Esther took the wisest course to capture the king's heart.

The good need to be sustained in duty by the sympathy of others. Esther knew that she had the most earnest and sympathetic wishes of Mordecai and her people.

Persuasion is often necessary to lead one to a wise and noble resolution. Mordecai's words decided Esther.

The lower motives may come in to aid the higher. Esther's knowledge that she should die if she did not venture, helped her to decide.

A good resolution once made should be carried out.

God's providence waits upon our decisions and actions.

The Christian Cynosure.

CHICAGO, THURSDAY, APRIL 10, 1879.

SERMONS FOR THE CYNOSURE.—Some have requested a weekly sermon for Sabbath reading in the family and in places where there are none but churches infected by the lodge leprosy. Arrangements are being made to meet this request. Prof. C. A. Blanchard has promised to supply us for a time.

THE CATHOLIC REVIEW, endorsed and commended publicly by the Romish bishops of Brooklyn, Charleston, S. C.; Wheeling, W. Va.; Portland, Me.; Hartford, Conn., and Providence, R. I.; Cardinals Cullen and McCloskey; as also by Jesuits, Dominicans, Lazarists, Redemptionists and Paulists (what a list to lay aside of the New Testament?) comes weekly charged with attacks on Joseph Cook, and whoever else ably represents Protestant Christianity. This may be an ill fact considering the spirit and temper of the work, but it is an excellent sign and will do good; though Papists, like Mormons, as a class, seldom read.

THE LEAVEN WORKS.—I have received files of Sycamore papers containing the following: A respected citizen, Z. B. Mayo, died and was buried by Freemasons. Rev. D. P. Baker, of the *Free Methodist*, called it a "strange religious burial service," neither atheist, military, Mohammedan, Mormon or heathen, and asked, "What was it?" If "gentile" and heathen are synonymous we think Bro. Baker might have called it heathen. Mr. A. J. Blanchard, Superintendent of Schools in Sycamore, who took a prominent part in the "strange" burial service, comes out boldly in the papers, and Rev. Mr. Baker replies. As Mr. Blanchard is said to be an able disciplinarian and a professed Christian we think the case deserves an extended analysis and explanation which, God willing, we will try and give the citizens of Sycamore next week, though the very able presentation of Mr. Baker leaves nothing to add in the way of argument.

PENNSYLVANIA CONFERENCE, U. B.

This Conference met in Chambersburg, Pennsylvania, March 5th, last month; fifty-seven members present and seven absent; Bishops Glossbrenner and Dickson presiding. It is now forty-two years ago that I first became acquainted with the United Brethren denomination. This Conference then reported in all some ninety preachers; and the hearts of the Abolitionists of the Eastern and Middle States, were made glad by my reports of this denomination, and the extracts which I gave from their minutes; promptly expelling from their connection some of their preachers in Maryland or Virginia, who had become slaveholders by marriage, giving them six months' grace, in which to "manumit or set free their slaves."

At that time John Rhinehart was editor of the *Religious Telescope*, then published at Circleville, Ohio, and as I looked through that *Telescope* down the vista of the future I saw this broad and mighty land without a man-merchant, a human auction block or a slave! What was then vision is now reality; though he who should then have predicted it would have been regarded as an insane enthusiast.

Mr. Noel kept the hotel where I stopped in Chambersburg, a stone building, opposite the court-house, on the town square. I had not spoken in the place, but it was known that I had applied for the Presbyterian church in order to do so. This was enough. A public meeting was called and the court-house was crammed to hear speeches denouncing the Abolitionists, by Archy Finley and others. Hon. John Chambers and Hon. Jas. Dunlap made speeches counselling law and order; but they might as well have sung psalms to a tornado. A mob of some two thousand met in the town square, in front of Mr. Noel's hotel. They were forbidden entrance, and brought a large stick of timber to beat in his door, swearing the walls should not stand unless Mr. Noel gave me up to their will. My chamber was directly over the door. There was no light in it, and I stood by the window and saw that maddened, surging crowd in the clear moonlight on the common before the house. All at once some one on the skirt of the crowd raised the cry, "Here he goes! here he goes!" and the whole multitude ran off toward the skirt of the town, supposing that I was out and making my escape. In the melee the man who raised the false shout to decoy them was lost, and his voice drowned in the hubbub; and the mob, ashamed that they had been fooled, sneaked away to their homes and left me to meditate on the vanity of popular applause. Two or three Abolitionists (secretly, for fear of the mob), came to see me that night; and we talked till a late hour. They said that a constable of the town had received several thousand dollars for the poor fugitive slaves who had reached Chambersburg, whom he had arrested and returned to the tortures of the lash; and that one man, a militia major, had taken a free colored woman and her five children and sold them as pretended fugitives, and bought a splendid uniform with the proceeds of the sale.

Old Dr. Denny was pastor of the Presbyterian church. He said he was opposed to slavery but did not think it would be wise to say any thing about it; and Rev Mr. Hoffman (Lutheran) said he was an abolitionist; that Dr. Schmucker of Gettysburg, was also; and he wished me God-speed, but said that if I wished to see him he would rather I would call after night! I was then a young licentiate, anxious, like others, for worldly popularity and success, and I mused whether I must do as these ministers did to obtain it; and whether God would hold them guiltless, while they lifted up no voice or cry against the terrible outrage and wrong then filling the land. I was then young and now am old; "yet I have not seen the righteous forsaken nor his seed begging bread."

But what has all this to do with the Pennsylvania Conference of the United Brethren? Just this. That conference is now treating the organized deism and horrible despotism of the lodge, as Chambersburg Christians forty years ago treated outrage on Christ in the persons of his poor! And God will as surely require it at their hands; as he put Chambersburg, afterward, in the power of the rebel forces of the slave power, for which they gave up Christ in the person of the least of his human brethren, the wretched, hunted and despised slave.

Masonry is worse than slavery. It sends more persons to hell. It excludes Christ; mutilates the Bible; destroys the oath; worships Satan; hides its true nature; is one stupendous mass of lies; counterfeits regeneration; substitutes itself for the atonement; promises heaven while sending men to hell; administers mock baptism; claims perfect sanctification for its dupes, and caricatures Christ and the resurrection of the dead! And while slavery was only local the lodge extends around the globe!

Yet this Pennsylvania Conference at its ninety-ninth session, dropped from its roll the excellent Rev. J. M. Bishop, for no alleged crime, vice or sin, but for disobeying a persecuting, pro-secrecy majority's attempt to silence him; and allowed another of its good ministers, Rev. John Fohl, who has served Christ in that church forty-three years to be assailed and insulted by the following

EXTRAORDINARY DOCUMENT,

which was read in conference, Chambersburg, March. 1879:

"Whereas, Rev. J. Fohl, in his remarks made this morning, insinuated that three-fourths of the memmers of Chambersburg quarterly conference were members of oath-bound secret societies, therefore, we, the members of said quarterly conference, respectfully submit that such is not correct, and challenge him for the proof. D. W. Proffit, Robt. Thompson, J. A. Lemasters, D. S. Byers, S. R. Ebersole, A. H. Rice, J. Huber, W. R. Shambargen, G. W. Fetterhoff, Wm. Humberger, Philip Lemasters, W. A. Dickson, W. K. Holby, C. R. Bowles, E. Hawbecker, B. F. Zarger, John Fuller, J. F. Croft, Hiram Herman, John Shafer and Peter Forney."

How the good Bishop Dickson must have blushed when that document was read against a good and godly old Brethren minister like Bro. Fohl! Mark, it does not say there are no Masons in that conference. It does not say that two-thirds of the quarterly conference are not members of secret societies of some sort. It does not say they are opposed to Masonry and in favor of their church rule against secret societies. It does not say that brother Fohl said what they impute to him, but only that he "*insinuated*," etc. And they were permitted to put that attack on an old Brethren minister on the conference records; a paper which he could not contradict, even if they had allowed him the opportunity, because of its vagueness. Under what rule, human or divine, did Bishop Glossbrenner allow the paper to be read and recorded against a minister of Christ whose only alleged fault is that he is loyal to his church and opposed to the lodge! "Doth not He that pondereth the heart consider it? And shall he not render to every man according to his work?"

Beloved brethren of the Pennsylvania Conference, you are compassed about with a great cloud of witnesses. If Abraham could see men in hell, Otterbein and Newcomer, and Boehm, and all the holy dead who who have gone to glory from your conference, are spectators of your proceedings, and if they do not sigh to see "the abomination that maketh desolate standing in the holy place;" to see members and ministers of the United Brethren church brothering the blacklegs of secret lodges againt the example of Christ, who "in secret said nothing," it is only because they are where "sorrow and sighing forever flee away." And you, persecuted brethren, "Think it not strange concerning the fiery trial which tries you; but rather rejoice that when his glory shall be revealed, ye also may rejoice with exceeding joy." *1 Pet. 4 :12.*

DR. SAMSON'S BUREAU OF RELIEF.

The controversy which lately arose in the Baptist ministers' conference of New York, which resulted in the extraordinary vote to expel a member without investigation, and which a majority of only one-third of those present was allowed to carry, has brought one of the members into what must be considered an unmerited notoriety.

Dr. Samson, who during the war was preaching in Washington, and whose indifference on the great questions of that time were the cause of criticism, made remarks of a conciliatory character in respect to the papacy. Dr. J. D. Fulton in reviewing the remarks and the causes for sympathy with Romanism expressed in them, said "despotisms bolster up each other; the servant of one despotism is ever ready to help another. The South sought to bolster up a despotism whose corner-stone should be slavery. The government, at the head of which was Pio Nono, gave

the Southern Confederacy its recognition. In spirit and in purpose these governments were in accord. Both sought to build up a central aristocratic power at the expense of the interests and liberties of the common people. Dr. Samson's sympathy for Rome could not be explained save on the supposition that a conservatism which prevented a man occupying a prominent pulpit at the national capital, through all the years of the war, from ever opening his mouth to say one word in favor of liberty, now enables him to read an essay which ignores the teaching and the truth of revelation."

For this speech, intended only to show the unreliability of Dr. Samson and the danger of following his advice on such questions, Dr. Fulton was expelled. The details of this unfortunate affair are given more at length in our religious news. How just and safe was this criticism may be judged from sentiments from the same source in the *Standard* of this city of the 3d inst. In an article on "Business Ventures in Institutions for Christian Education," Dr. Samson refers to Archbishop Purcell's recent letter as a "touching appeal," the "affecting apologetic address to Protestant as well as Catholic friends, made by a self-sacrificing worker now eighty years of age which moves to sympathy any man that has a heart to feel;" and in the face of the enormous debts crushing the life from churches and colleges in his own Baptist denomination, which to say the least are not supposed to be dishonorably contracted; in the face of the fact that mission enterprises under the shadow of the Vatican are asking for help every year; and that part of the funds used by the Cincinnati prelate were put into his hands to avoid taxation, and the whole was used by him to build up priest-craft in America,—in spite of all this Dr. Samson asks whether it would not be a good investment for a million American Protestants to send Archbishop Purcell a dollar each to relieve those he has despoiled! These are his words:

"Would it not honor Christ, and win our varied people to him and his Gospel, if American Christians, who flooded famishing Ireland with food, should flood the aged Archbishop with the one million of the dollar contributions he asks, not for debts on churches and cathedrals, which are only alluded to in his appeal, nor even for the embarrassed institutions which he makes prominent in his statement as having involved him fatally by the support given them; but suppose it should result that American Christians irrespective of denomination, should, to the number of one million, send their dollars for the poor and unfortunate foreigners who have lost their hard-earned savings in the ebb-tide that had overtaken them."

This sentiment, the *Standard*, learning wisdom from the fate of Dr. Fulton, prints with a word of indifferent notice; and no one can tell whether it would not passively look on, and see its readers actually following this advice, while Baptist churches and colleges here in Chicago are ready to be sold under the hammer. But the publication of such sentiments is the best vindication of Dr. Fulton before American Christians, who will not soon be persuaded to believe that the scarred trunk of Romanism is a fair tree though whitewashed with abundance of flabby sentiment.

—Bro. Stoddard spent the Sabbath with Bro. M. R. Britten, Vienna, Wis., and spoke in the Baptist church at Spring Prairie. He expected to return by Tuesday of this week.

—Elder J. F. Browne called on us last Thursday. He has engaged to visit Carroll county, Illinois, next month and speak some twenty or thirty times all through the county.

—At the late town meeting at Lostant, Ill., no Freemason was elected--one good result of the goodly number of subscribers to the *Cynosure* at that point, and the lectures that have been given there in Osgood's Hall.

—Dr. S. L. Cook was in Fountain county, Indiana, last month and spoke on the evenings of the 18th and 19th in Harmony church. Bro. H. G. Owen sends word of the meetings, and speaks very highly of Dr. Cook as a lecturer, believing that he did justice to his subject, and deserves praise for his pointed attacks on the lodge, which were yet tempered with a Christian spirit.

—The notice of the work of Bro. D. B. Turney in Sugar Grove church, Pennsylvania, in our religious columns, should not be overlooked. Friends who are contributing missionary money, where they have a reasonable assurance that it will strengthen churches either openly favorable or at least acquiescent toward the lodge will do well to retain their offerings to aid such work as Bro. Turney is engaged in.

—Friend Hibbs of Mill Grove, Pa., sends a notice of sheriff's sale, at the Susquehanna Hotel in the town of Catawissa, Columbia Co., Pa., on the 27th ult., of certain real estate and buildings, which was "seized, taken into execution and to be sold as the property of the Catawissa Masonic Association." The lodge and chapter worshiping in this hall must be nearly extict to allow themselves to be sold out.

N. C. A. Annual Business Meeting.

The time fixed in the by-laws of the National Christian Association for the annual business meeting of the incorporated body is the third Wednesday in June of each year. The meeting occurs this year on the 18th day of the month and will D. V. be held at 221 West Madison street, Chicago, at the "home and headquarters" of our reform

I wish in this connection to call attention to the approval of the Board of Directors of the action of the Michigan, Ohio and Iowa Associations in sending representatives to attend this annual meeting and more especially of their request that other States should do the same. Harmony of action and mutual confidence between the National Christian Association and all co-operating associations is essential to the most efficient prosecution of our common work; and to this end, if for no other reason, we should cultivate and maintain a more intimate acquaintance.

I know of no better means of promoting this end than by mingling in these annual gatherings.

Where States do not hold a meeting at which to appoint such representatives before June 18th next, it would be proper for the Executive Committee in the several States to act so far as they have authority in the premises.

J. P. Stoddard.

Reform News.

The Exposition in Athens County, Ohio.

Shade, O., Mar. 17, 1879.

Editor Christian Cynosure:—Mr. Edmond Ronayne has been with us at this place and ably proved himself to be what he professes to be—Past Master of Masons. He proved most clearly that Masonry was heathen or sun-worship, and gave the ministry who have gone into this abominable idolatry a severe rebuke, and made a clear demonstration in working the degrees that men trifle with sincerity, virtue, truth and fair dealing, and that the pure principles of Christianity are corrupted, our laws overborne and our courts made mock trials by the lodge. I hope it will long be remembered in this community for good. I will only add that I pray God to give Mr. Ronayne health, strength and ability to continue his work and fulfill his mission, and give him grace to bear and forbear with his Anti-mason friends in the cause of reform and be careful and not throw cold water on his liquid fire.

Yours in the cause of reform,
H. Witham.

Freemasonry Exposed Lets Loose its Vile Spirits.

Zanesville, Allen Co., Ind.,
March 29, 1879.

Elmond Ronayne visited this place this week and worked the first three degrees of Masonry. The results were something more than usual. The craft became utterly unstrung and made every effort that they thought it safe to make to break up the meetings, going to greater lengths than usual. When they could not do this, they resorted to visiting clandestinely the premises of those interested in the meetings and took vengeance upon the property of such. The excitement reached a hight above anything ever experienced in this place before, and for meanness the recent and numerous cases of grave-robbing in the place bear no comparison.

On the second night of the meeting they procured some drugs and threw them into the windows upon the audience. At first it was thought to be chloroform. It immediately filled the house with a suffocating odor, and came near producing a stampede, which, had it not been for the presence of mind of some would have resulted in the killing and wounding of many, as the house was densely packed. It was soon discovered not to be chloroform, but some other very odious and deleterious drug. A number of persons were seriously injured by it and are still laboring under its effects, but it is hoped that no deaths will occur.

On the last night of the meetings there were large accessions of roughs who were ready for anything their master should suggest. Numerous parties were sent out through the neighborhood to visit vengeance upon the instigators of the meeting. The horse of Rev. P. B. Williams, United Brethren preacher of the place, was shaven mane and tail, and his buggy mutilated. Other stables of the vicinity were visited with the same results. The work was done complete enough to satisfy the most fastidious. Numerous cases of theft occurred, and other malicious work that I need not mention. These are some of the Masonic arguments of Zanesville, Ind.

E. H. Caylor.

Northwest Wisconsin.

A correspondent writes to the *American Wesleyan:* "Some time ago the Spring Creek Literary Society, had up for discussion the following:

Resolved, That secret societies are opposed to Republicanism.

Our good brother, Uncle Merritt Sabin, living near Durand, Wisconsin, was challenged to take the affirmative, and choose an assistant. The writer was requested to speak for him. For judges, three of the best men in Buffalo county were chosen, who all decided in favor of the affirmative. The secretists not satisfied with the ending, changed the form of the question, thus:

Resolved, That secret societies are beneficial to a free government and an aid to religion.

The affirmants of the former question were challenged to take the negative of this, which they did; the judges at this debate were all of them members of secret societies, yet two out of three decided for the negative. We do not need to set forth the arguments used in this discussion, but we will just say that we brought them from the Word of God, and the published teachings and principles of secretism.

Thus the battle goes on, and the light is extended by conquest."

Home Circle.

A Prayer.

I ask not wealth, but power to take
And use the things I have aright;
Not years, but wisdom that shall make
My life a profit and delight.

I ask not that for me the plan
Of good and ill be set aside,
But that the common lot of man
Be nobly borne and glorified.

I know I may not always keep
My steps in places green and sweet,
Nor find the pathway of the deep
A path of safety for my feet.

But pray, that, when the tempest's breath
Shall fiercely sweep my way about,
I make not shipwreck of my faith
In the unbottomed sea of doubt.

And that, though it be mine to know
How hard the stonIest pillow seems,
Good angels still may come and go
On the bright ladder of my dreams.

I do not ask for love below—
That friends shall never be estranged;
But for the power of loving, so
My heart may keep its youth unchanged.

Youth, joy, wealth—Fate, I give thee these;
Leave faith and hope till life is passed;
And leave my heart's best impulses
Fresh and unfailing to the last.

For this I count, of all sweet things,
The sweetest out of heaven above;
And loving others surely brings
The fullest recompense of love!

—Chambers' Journal.

Anecdotes of an old Puritan Minister.

Rev. Mr. Moody flourished at an early day in New England, having been ordained in 1700. A number of well-authenticated anecdotes illustrative of his character and manners have lately been published. Our readers will find some wholesome instruction as well as amusement in the following:

A couple of strangers called on Father Moody one day, early in the forenoon. Their horses were put out, and he took them into the sitting-room and engaged in conversation with them. His wife a opened a door from another room and beckoned him to come to her. He went, and she said to him in a low tone, "Dear Mr. Moody, what shall we do? We have nothing to set before these men for dinner." "Never mind; set the table, and I do not doubt that the Lord will send us something by dinner time." One of his church-members, who lived in sight, and saw the men call at the parsonage, said to her daughters, "There are a couple of strangers gone to Mr. Moody's and I guess it is pretty short times with them; let us prepare a dinner and send it in." They did so, and thus the set table was furnished in season.

One morning late in the fall, after snow had begun to come, he rose early, before his wife, and while he was making a fire in his kitchen, there came in a poor woman and asked if Madam Moody had not a pair of old shoes that were better than hers, that would keep her feet from the snow and cold ground. Mr. Moody took his wife's shoes and gave them to her, and she went off delighted. By and by Mrs. Moody arose and could find nothing of her shoes. Mr. Moody, hearing her inquire for them, said, "I gave them away to such a poor woman this morning." "Why, Mr. Moody, how could you do so when you knew they were all the shoes I had in the world?" "Never mind; the Lord will send in another pair before night, I don't doubt." And the prediction was verified; in the course of the day a new pair of shoes was actually sent to her.

One time Father Moody was some distance from home, and called on a brother in the ministry, thinking to pass the Sabbath with him, if agreeable. The brother appeared glad to see him, and said: "I should be very glad to have you preach for me to-morrow, but am almost ashamed to ask you." "Why, what is the matter?" "Our people are in such a habit of leaving before the meeting is closed, that it seems to be an imposition on a stranger." "If that is all, I must and will stop to preach for you." When the Sabbath day came, and he had named his text, he said: "My friends, I am going to preach to two sorts of folks to-day, saints and sinners. Sinners, I am going to give you your portion first, and I would have you give good attention." He went on and preached to them as long as he thought proper, and then paused and said: "There, sinners, I am done with you now; you may take your hats and go out of the meeting-house as soon you please." Of course no one availed himself of the permission.

Rev. Mr. Emerson, a relative of Mr. Moody's, occasionally spent a Sabbath with him, on which occasions he would read one of his well-written sermons, and numbers of Father Moody's hearers were very much taken with Mr. Emerson's well-studied discourses. "Oh! what instructive sermons—we can learn something from them," they were wont to say. Father Moody found it out, and thought within himself, "If I should once in a while write out a sermon in full, perhaps I might benefit those people who do not so well relish my random fires." So he concluded to put the matter to trial, and wrote a sermon with this object in view. After opening the meeting as usual, he began to read his manuscript, and kept on reading till he got tired, and then stopped and looked around upon the people and said, "Emerson must be Emerson and Moody must be Moody. I feel as if I had my head in a bag. You call Moody a rambling preacher, and it is true enough; but his preaching will do to catch up rambling sinners—you are all runaways from the Lord." And so he went on in his old way; he would not submit to be trammeled at that rate.—*Ex.*

Whatever the lodge may be to the mere worldling, the sanctified have something one hundred thousand times better. "Let the dead bury their dead."—*Christian Harvester.*

Unfriended indeed is he who has no friend bold enough to point out his faults.

The Western Cliff-Dwellers.

Of late, blown over the plains, come stories of strange, newly discovered cities of the far southwest; picturesque piles of masonry, of an age unknown to tradition. These ruins mark an era among antiquarians. The mysterious mound-builders fade into comparative insignificance before the grander and more ancient cliff-dwellers, whose castles lift their towers amid the sands of Arizona, and crown the terraced slopes of the Rio Mancos and the Hovenweep.

A ruin, accidentally discovered by A. D. Wilson, of the Hayden Survey, several years ago, while he was pursuing his labors as chief of the topographical corps in Southern Colorado, is described to me by Mr. Wilson as a stone building, about the size of the Patent Office. It stood upon the bank of the Animas, in the San Juan country, and contained perhaps five hundred rooms. The roof and portions of the walls had fallen, but the parts standing indicated a height of four stories. A number of rooms were fairly preserved, had small loop-hole windows but no outer doors. The building had doubtless been entered originally by means of ladders resting on niches, and drawn in after the occupants. The floors were of cedar, each log as large around as a man's head, the spaces filled neatly by smaller poles and twigs, covered by a carpet of cedar bark. The ends of the timbers were bruised and frayed, as if severed by a dull instrument; in the vicinity were stone hatchets, and saws made of sandstone slivers, about two feet long, worn to a smooth edge. A few hundred yards from the mammoth building was a second large house in ruins, and between the two strongholds rows of small dwellings built of cobble-stones laid in *adobe*, and arranged along streets, after the style of the village to-day. The smaller houses were in a more advanced state of ruin, on account of the round stones being more readily disintegrated by the elements than heavy masonry. The streets and houses of this deserted town are overgrown by juniper and pinon—the latter a dwarf, wide-spreading pine which beneath the scales of its cones delicious and nutritious nuts. From the size of the dead, as well as of the living trees, and from their position on the heaps of crumbling stone, Mr. Wilson concludes that a great period of time has elapsed since the buildings fell. How many hundred years they stood after desertion before yielding to the inroads of time cannot certainly be known.

The presence of sound wood in the houses does not set aside their antiquity. In the dry pure air of southern Colorado, wood fairly protected will last for centuries. In Asia cedar-wood has been kept a thousand years, and in Egypt cedar is known to have been in perfect preservation two thousand years after it left the forest. The cedars throughout the territories of the Southwest do not rot, even in the groves. They die and stand erect, solid and sapless. The winds and whirling sands carve the dead trees into forms of fantastic beauty, drill holes through the trunks, and play at hide-and-go-seek in the perforated limbs until, after ages of resistance, they literally blow away in atoms of fine, clean dust.

On the Rio San Juan, about twenty-five miles distant from the city of Animas, Mr. Wilson discovered the following evening a similar pile, looming solemnly in the twilight near their camping place. The scene as described was weird in the extreme. As the moon arose, the shadows of the phantom buildings were thrown darkly across the silvery plain. The blaze of camp-fires, the tiny tents, the negro cook, the men in buckskin hunting garb, and the picketed mules, made a strange picture of the summer's night, with background of moonlit desert and crumbling ruins, on whose ramparts towered dead, gaunt cedars, lifting their bleached skeletons like sheeted ghosts within the silent watch-towers of the murky past.—*Scribner's Monthly.*

A Lie Awfully Verified.

It is recorded of the saintly Archbishop Leighton, that traveling on one occasion from Glasgow to Dunblaine, he was overtaken by a tremendous storm of thunder and lightning. As the storm came on, he was seen, while still at a considerable distance by two men of bad character. Not having the courage openly to rob him, but wishing to hit upon some method of extorting money from him, one of them said, "I will lie down here by the wayside, as if I were dead; and you must tell the archbishop that I have been killed by the lightning, and beg money to bury me." When Dr. Leighton arrived at the spot, the wicked fellow told him this fabricated tale. The archbishop condoled with him and gave him money, and then proceeded on his way. But when the man returned to his companion, elated at his success, he found him *really lifeless!* Immediately he cried aloud, "Oh, sir, he *is* dead! oh, sir, he *is* dead!" On which the archbishop perceiving the fraud, left the man with this serious admonition: "See, it is a dangerous thing to trifle with the judgments of God!"—*Christian Herald.*

Jesting upon Scripture.

The evils arising from this practice are greater than appear at first. It leads, in general, to irreverence for Scripture. No man would jest with the dying words of his father or his mother; yet the words of God are quite as solemn. When we have heard a comic or vulgar tale connected with a text of Scripture, such is the

power of association, that we never hear the text afterward without thinking of the jest. The effect of this is obvious. He who is much engaged in this kind of false wit, will come at length to have a large portion of Holy Scripture spotted over by this unholy fancy.

Childrens' Corner.

I'll Put it Off.

Some little folks are apt to say,
When asked their task to touch,
"I'll put it off at least to-day;
It cannot matter much."

Time is always on the wing—
You cannot stop its flight;
Then do at once your little tasks,
You'll happier be at night.

But little duties still put off
Will end in "Never done;"
And "By-and-by is time enough,"
Has ruined many a one.

—Selected.

Long Words.

"Rob," said Tom, "which is the most dangerous word in all the English language to pronounce?"

"Don't know," said Rob, "unless it is a swearing word."

"Pooh!" said Tom, "it is stumble, because you are sure to get a tumble between the first and last letters."

"Ha, ha!" said Tom, "now I've one for you. I found it one day in reading the paper. Which is the longest word in all the English language?"

"Valetudinarianism," replied Tom promptly.

"No, sir, its smiles, because there's a whole mile between the first and last letters."

"Ho, ho!" cried Tom, "that's nothing; I know a word that has over three miles between its beginning and ending!"

"Now what's that?" asked Rob faintly.

"Beleagnered," exclaimed Tom triumphantly.—*Methodist.*

Children Doing Good.

I am sure you will find out ways of showing kindness if you look for them. One strong lad I saw the other day carrying a heavy basket up a hill for a little tired girl. Another dear lad I met leading a blind man who had lost his faithful dog.

An old lady sitting in her arm-chair by the fire once said: "My grand-daughter there, is hands, feet and eyes to me."

"How so?"

"Why she runs about so nimbly to do the work of the house; she brings me so willingly whatever I want; and when she has done she sits down, and reads to me so nicely a chapter in the Bible."

One day a little girl came home from school quite happy to think that she had been useful. For there was a school-fellow there in great trouble about the death of a baby brother.

"And I put my cheek against hers," said her companion, "and I cried, too, because I was sorry for her, and after a little while she left off crying, and said I had done her good."

Most men like self-sacrigce in their friends better than in themselves.

The Fisherman's Daughters.

CHAPTER VI.

Seeing no one else I determined to go myself to the Hall. Along the lonely roads, through fields and woods, over hills, down lanes, across commons, and sometimes bogs, I sped on; but haste as I would, not more than half the way was done, when night came on. It seemed to come faster than usual, on account of a thunder storm, which was coming faster still. The warm close day had brought it, and now there it was, grumbling quite near, and covering the whole sky with its black, fearful-looking clouds. Had I not known the road so well, from having often walked it with Sam and Tom, I should certainly have lost my way; but happily I was able, keeping one remembered object and another in view, to go steadily on.

Well, the storm came steadily on too—dreadful flashes of lightning, roars of thunder, and pouring rain. On I ran, and ran, often tumbling down, through striking my foot against stones, or roots of trees, in the darkness, but jumping up again not much hurt, and praying all the way to God, to bring me safe to my journey's end. Yet sometimes, I am sorry to say, I cried bitterly; but he did bring me to the end safely; and I reached the large gates, beside one of the lodges into the park. They were, of course, shut, and I could neither open them, nor make any one hear me on account of the wind and rain; so what did I do, but—high though they were—I climbed over them, and then ran on again. I was now sheltered by a great avenue of trees, through which the lightning shone in every direction, seeming, I thought, to be looking for my little wet figure with piercing, fiery eyes. At last I stood before a monstrous door. I feared to go to the back of the house on account of the dogs, so I managed on my toes, to ring the great bell—a very little ring, for it was so hard to pull. However, they heard it, and a big man-servant, I knew by sight, though he didn't know me, opened the door and stared down at me.

"Please, sir, I want to see Lady Barlow!"* I panted out.

"Lady Barlow?" he said, roughly, "what do you want with Lady Barlow?"

Elsie had told me to tell nobody but Lady Barlow, or one of the Miss Barlows, so I said again, "Oh, sir, please, I'll tell her when I see her!"

"No doubt you would, you little beggar! And do you think my lady is coming here to speak to such as you are, and at this time of night?"

"Please, sir," I persisted humbly, "I can go and speak to her."

"Get along with you," he said angrily; "or I will set the dog upon you!" And he was going to shut the door, but I cried out in an agony, "Oh! please don't shut the door! If I don't see Lady Barlow to-night you will be all killed; indeed, sir, you will."

"What does the girl mean?" he said, savagely, "Well, give me your message at once—if you have one, that is—for I can't stand here in the cold any longer."

Just then a nice sweet voice called out, "Who is it, Edwards? who is there this dreadful night?"

"Oh, only some little beggar, ma'am," he said, in a very different voice from that in which he had spoken to me, "who declares she must see Lady Barlow!"

"She?" answered the same voice, "is it a woman then?"

"Yes, ma'am, a child!"

"Oh, let her come in out of the storm, whoever she is, poor, wretched little thing!" said the lady; and Mr. Edwards opening the door wider and standing back, I came in at once.

How grand it all looked! and how light the great hall was! Standing near a door was such a beautiful young lady, dressed very elegantly, I thought; and she stared at me so surprised, and yet so kindly, and said,

"What a little creature to be out such a night!" and she came near to me and said, "What do you want with mamma, little girl? I will give your message."

"Please, ma'am," I began; and then I went on and told her, as well as I could, all I had heard in the dungeon, and that Elsie sent me to tell Mrs Jones, and that I came, as there was no one else to do it. Before I finished she caught me by the hand and said eagerly,

"You dear, good, brave little girl! to think of you coming all this distance by yourself on such a night; and if you had not what would have become of us? Come and tell mamma yourself;" And she led me into a great bright room, with ever so many lights shining at the same time; and where there was another young lady beautiful as herself, and an old lady, who was dressed differently, but very grandly, and did not look so pleasantly as the young ladies

This was Lady Barlow, they told me, and I repeated again to her what I had said to Miss Barlow; and as I spoke they all became very white, and lifted up their hands, and said, "What a providential escape!" But whether it was mine or theirs they meant, I did not know; but I suppose it was mine, for they all looked so kindly on me; and then they rang the bell and told the big servant—whose face was now as white as the young ladies, for he had heard all I had said in the hall, and while I spoke had uttered several low groans of horror to himself—to send Mrs. Parsons, who they said to me was the housekeeper. Soon after, a great, fine looking old lady dressed all in black silk, came and stood in at the door, and Lady Barlow told her to take me, and have my clothes dried, and give me something nice to eat, as I seemed hungry; "for," said she, "Mrs. Parsons, the little girl has perhaps saved all our lives, to say nothing of our property; and send Edwards again to me at once.

Mrs. Parsons knew me very well and always spoke gently to us whenever she saw us come with the fish. And now she took me by the hand to her nice comfortable bedroom, and got me into her bed and rang the bell and sent down my clothes to be dried. She was so pleased to see how clean all my things were, and how clean I was myself; she said no lady could be cleaner, and she did not mind a bit letting me into her bed, or any other bed in the house. Then she brought me a cup of nice hot tea and plenty of cream in it, and afterward such nice things as I had never eaten before in my life, and I wished, oh, how much I wished, I could have carried them all to poor Elsie, instead of eating them myself. I told Mrs Parsons that she looked so good-natured, I was not afraid of her as of Lady Barlow, and talked all the time and told her all about the dreadful robbers; and she kept lifting up her hands, like Lady Barlow, and saying, "Dear, dear, how awful—how awful! What will wicked people do next?" as of the robbing of Sir Henry Barlow was the last and most wicked thing done in the world.

While my clothes were drying, I fell asleep, I was so very tired with my long walking and running. When I woke, Mrs. Parsons told me it was then twelve o'clock; that the house, down stairs, was full of police who on one of the servants had been sent to bring, and that a lad had been also sent to tell my mother I was safe, and should come home in the morning. Oh, I was so glad to hear that!—mother and Elsie knowing I was safe, I mean. And now I remembered I had not done as Elsie bade me, I had not yet knelt down to thank my heavenly Father for all the mercy he had shown me; so I asked Mrs Parsons if I might kneel on the bed and say my prayers? and she said, "To be sure! I was a dear, good little girl to think of it, and God would be sure to bless me;" but if I had told her I had not said my prayers properly, though the Lord had taken so much care of me, I am afraid she would not have thought me such a very dear, good little girl; however, I did not like to say so.

She had said I was not to get up again, and so she left me while I was saying my prayers. I lay down again when I had finished, and despite my wish to stay awake, I fell so fast asleep I did not open my eyes any more till it was broad daylight, and a little clock standing on the mantel-shelf was striking six. Then I saw that Mrs. Parsons had come into bed with me, and yet even that had not woke me.

"How I must have slept," I thought, greatly getting up. I knelt down as Elsie had taught me always to do directly I woke and said my prayers. Then I crept out of bed and washed my face and hands and dressed myself, for all my clothes were nicely placed on a chair quite by my side. After that I sat down by the window, smoothing my hair with my hands, for I did not like to touch Mrs. Parsons' brushes or combs, though several were lying on the table, which had such a big looking glass on it, as tall as I was, if not taller. On another table were some books, and one was a Bible. I was so glad, and took it and sat down again and read a chapter, as Elsie always liked me to do, and just as I had finished, and was thinking I would creep gently out of the room, and run home (I did so long to see mother again), Mrs. Parsons woke and looked up and saw me.

"Who's that?" she said. Oh dear me! yes to be sure! I forgot," and she rubbed her eyes; "my brains are all in a maze like," she went on, sitting up and pushing the stray hairs off her forehead. "Dear me, what a night we had of it!"

"O, please, ma'am, will you tell me?" I cried eagerly, and going to the side of the bed.

"O, dear!" said Mrs. Parsons, laying her head back on the pillow "how did it all happen?—let me see;" and she shut her eyes while I waited to hear what she was going to say, but, to my surprise and disappointment, she fell asleep again. So I went back to my chair, and amused myself watching the gardener sorting the flowers, for the windows of this room looked into such a beautiful garden

Another hour passed away, and a servant came in with a jug of hot water, and told Mrs. Parsons it was

[*This name was incorrectly printed last week. —Ed. Cyn.]

seven o'clock. Seeing me still sitting there, she told Mary (as she called her) to take me down stairs to her room and give me some breakfast, for I had been up she didn't know how long. So I followed the servant to the housekeeper's room, as she said it was, where she told me to wait quite still till she came again; and away she went, for what seemed to me a very long while. I did so dislike doing nothing but staring out of the window that I felt almost determined to get through—for it wasn't high from the ground—into the road leading to the park, and run home. I think I should have certainly done so, had not Mary come in with my breakfast; nice tea, and cream, and cake, and bread and butter, and some beautiful kind of preserve.

"Please, ma'am," I said, as I sat down before the tray, "will you tell me if the robbers were caught last night?"

"Don't you know?" she said. And then she told me how the police, four of them, and the butler and footman, and I don't know how many more, were hidden in the house waiting for the robbers. She told me all about their coming, and their being seized after much resistance. "When the police had them safe, we all saw them with their hands and arms tied behind them, and their feet fastened; there were six altogether, such awful, black, dreadful-looking fellows! —all save one, with fair hair; who looked better than the rest. He had a very sorrowful face. And the tears kept coming into his eyes, and I could see his hands trembling dreadful, though they was tied, poor lad! I should like to have let him go; I don't think he would ever have done such a thing again; he was so young and looked as if he loathed himself and the others for what they had done; but he had nothing left now but to take his share with the rest." Then she told me how Mr. Edwards stood by the door, not helping a bit to catch them, and only peeping in; and when they were safe, then in he came, and made believe to be very busy, and to have had a deal to in knocking them down, and so on.

"But, dear me child, you aren't eating your breakfast, and you must be so hungry! get along, do, there's a good lass. After breakfast we all intend getting up a 'scription amongst us for you; you are such a good, brave little thing—but for you we should have all had our throats cut in bed, for didn't every one of 'em come provided with big knives on purpose? 'Twas Mr. Edwards first proposed our doing so."

[TO BE CONTINUED]

—A Masonic "lodge of Instruction" was called in Adrian, Michigan, on the 18th ult., to "mend up, probably," says a correspondent, "the tattered garment of the old handmaid who was so roughly handled there" at the State meeting.

Mothers who would like to save their children from the miserable habit of using tobacco, would do well to supply them with a quantity of Trask's Juvenile Anti-Tobacco Tracts, issued by H. L. Hastings, 342 Washington street, Boston, Mass. A little light on this subject may save a great deal of money, some health, and in some instances even life itself.

Religious Intelligence.

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational church, Hamilton, Miss., August 25th, 1878.

Pleasant Ridge Congregational church, Sanford Co., Ala., September, 1878.

New Hope Methodist church, Lowndes Co., Miss., October, 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

First Congregational Church, Leland, Mich.

Sugar Grove church, Green county, Pa., D. B. Turney, pastor, March 17, 1879

SUGAR GROVE CHURCH, WARREN COUNTY, PA.

How wonderful are the ways of Divine Providence in bringing to pass that which shall redound to the glory of God and the happiness of his people. So now, after enduring for many years a ministry inspired by the lodge, we have the prospect of hearing a pure Gospel preached in our midst.

Sugar Grove church is a large and beautiful church building, erected and owned by no particular denomination, about six and a half miles from Cameron, and on the Pennsylvania side of the State line. A few years ago the Winebrennarians and the Episcopal Methodists each organized congregations here, but the M. E.'s died out altogether, and the Winebrennarians seem to be following.

Lately a few of us who are decidedly opposed to the lodge, chiefly Presbyterian in denominational connection and bias, weary and disgusted with a ministry that was dumb concerning the principal curse of the church of the present day, extended an invitation to Rev. D. B. Turney, a Methodist Protestant minister, to labor amongst us. We were interested in Mr. Turney as being a man who has borne no little persecution on account of his faithfulness in rebuking the popular sin of lodgery.

The Anti-masonic portion of our community (those willing to *do* anything) are not numerous, and if any friend of our cause, and especially if any friends of our pastor, Mr. Turney, who is not unknown to the readers of the *Cynosure*, on reading this should feel it to be both a pleasure and a duty to contribute something to his support, they can do so by sending it to me at Cameron, Marshall county, W. Va., in order that we may carry on the good work with unflagging energy and unabated power.

JONATHAN W. MOSS.

WESLEYAN.

—Rev. M. R. Baldridge of Wasioja, Minnesota, is planning to do missionary work in that and adjoining States with a preaching tent during the present season.

—There are eight meeting houses and forty appointments on the North Carolina mission. In connection are fifteen Sabbath schools with an aggregate attendance of 600.

—The spring conferences begin April 2nd and continue until the middle of May. These six conferences represent the territory of New York State, northern Pennsylvania and eastern Ohio and are six in number. The connectional agent D. F. Kinney will visit them all, God willing.

—Above forty conversions are the result of a revival in Waterville, Ohio, twenty-three joining themselves to God's people on a recent Sabbath.

—A Wisconsin correspondent of the *Wesleyan* writes thus of some of Elder J L. Barlow's neighbors:

"Two weeks ago, Father Adey held quarterly meeting on his Fall City circuit. The meeting was held in the large school-house, except on Saturday evening, when the Good Templars occupied the room. As this was not the first time that the lodge had claimed priority and pre-eminence over our class there on such occasions, the better part of the community censured the lodge, and the Dunn County *News* gave space for a sharp reproof from one of their own number. The preaching at this meeting was by Rev. S. A. Gilley, formerly of the Illinois Conference of the Free Methodist church, who having united with the Wesleyan church on trial and served out his probation, was admitted into full connection and duly licensed as a local preacher, by the quarterly conference. Trusting in self, apart from Christ, he fell before the tempter; but now forgiven and restored, if he trusts in Jesus alone, he will be of service to God and the church. By request of the people, he is to supply the Wesleyan society in the 'big woods,' above Menomonie, Dunn county, as pastor, till next conference."

FREE METHODIST.

To all Lovers of Earnest Christianity and Reform: — A camp-meeting is to be held near Palmyra village, Jeff. Co., Wis., commencing June 4th, 1879, and holding one week.

This place is a stronghold of secretism and little impression has as yet been made upon it. Bro. Hinman has lectured here; he had rather poor congregations as there seemed to be but little effort on the part of any to advertise the meetings. Secretism largely controls or influences all the churches of the place. We have been able, under much opposition and deep-seated prejudice, to obtain a foothold here with two classes formed. We held a grove meeting here ten months ago, and although it was quite rainy during much of the meeting, we had good congregations and some measure of good was accomplished and souls saved.

We now propose holding a camp-meeting and wish the united efforts of all lovers of reformatory truth in pushing on the battle. There will be hay, poles, etc., for all coming with tents, and those not able to tent who would like to come, by writing me beforehand, arrangements can be made for board at reasonable rates.

We invite correspondence. We should like to join with W. C. Stevens and others for a series of expositions by Ronayne this next summer, engaging him for four or six weeks to deliver lectures five or six evenings a week or from twenty to forty lectures in the time in Rock, Walworth and Jefferson counties.

Very truly in the work,

JOHN A. MURRAY,
J. W. CAIN,
Pastors.

Free Methodist church on Whitewater Circuit.

BAPTIST.

—Bro. H. C. Leland, of Eau Claire, Wis., who is now completing his theological course in the Seminary near this city, has been unanimously called to the church in Grinnell, Ia. Bro. Leland has had much experience in evangelistic work, having spent one or two seasons assisting Rev. A. P. Graves in successful revival meetings.

—Mr. Graves is himself now in Nebraska. He began meetings in Lincoln, the State capital, about April 1st. On the 17th he is expected to begin a series of meetings in Omaha.

—Dr. Ives of this city has been preaching in Oak Park, a suburban town, since last winter. His labors have been blessed to the church.

—Several notices have appeared in our columns respecting the exclusion from his conference of Rev. Justin D. Fulton, D.D., of the Centennial church, Brooklyn. Reference is made to the case in the editorial columns this week. The action of the conference was on this wise. The committee appointed on the case reported by Dr. Reid, who said he had always had and always will have the warmest feeling of friendship toward Brother Fulton, that if the conference really knew his warm and generous disposition and only understood him sufficiently to realize how much rashness he keeps back and how little he lets out, there would not be as much feeling against him as at present exists among them, but by his action in refusing to withdraw what he had said against Dr. Samson, the members of the committee felt bound to report in favor of his suspension until he did withdraw the offensive utterances.

Dr. Reid then reported that the committee had held a meeting and had sent a letter to Dr. Fulton kindly suggesting his substitution of a more ample apology than the one he had written. They received a reply from him respectfully declining to do so, and under those circumstances it was recommended by the committee that he be suspended from his privileges as a member of the conference until he consented to and did withdraw his offensive statements against brother Samson. The report was received and adopted after a short debate, and the committee discharged with thanks.

The question was however brought up again in a few minutes, and a heated discussion ensued, during which a motion was made by a Rev. Moore to expel Dr. Fulton, which extraordinary business was voted without trial or examination! To their credit be it said that two-thirds of the conference did not vote, yet their permitting such scandalous action is certainly reprehensible.

The meeting was concluded with prayer by Dr. Parmelee, who prayed God to forgive the conference for their action, and invoked more of that spirit that dwelleth in Jesus Christ.

A Brooklyn paper publishes the following interview with Dr. Fulton:

A reporter found Dr. Fulton at the Centennial Baptist church on Clinton avenue last night, when the following conversation ensued.

"What do you think of the action of the conference?"

"I know not whether to congratulate myself or to pity them. I complied last week with the vote of the conference, and had a right to have gone there to-day and claimed my seat, and could have held it against all comers."

"Did their action surprise you?"

"A week ago it did. Then they lost their opportunity to do a magnanimous thing. To-day, smarting under the condemnation of the public, they have acted in the heat of partisan feeling, and have expelled me because they were unable to answer argument by argument, or meet my facts with a refutation."

"What, in your opinion, will be the result of it?"

"The country will take the same just view of it as it did before, when it regarded the action of the conference as hasty, and my words as timely and truthful. Now it goes forth that I have been expelled without a hearing, and not because I did not comply with the vote of the conference, but because of what was written in the newspapers by myself and others, despite the protest of some of the most eminent men in that body."

"What do you intend to do about it?"

"Serve the Baptist denomination with more devotion than before, believing that the Lord, in the future as in the past, will make the wrath of his enemies to praise him. Already it has done good. In nearly all portions of the land attention has been called to the fact that the aristocratic sentiments of the South are in danger of allying themselves to the Papistic purposes of Rome, in the hope of controlling the negro vote in the South, as the Irish vote is controlled in the North to bolster up despotism and widen the sway of superstition. It has done me good. It has called attention to the position which I have held for twenty-five years, and the anti-Papal league of to-day invited me to deliver a lecture in the Academy of Music in Brooklyn, and Cooper Institute, New York, on witnessing for the truth the overthrow of the Papacy. It has done the conference harm. It has revealed the fact that the men who fail to speak for freedom during the war have sided against liberty and in favor of a despotism that threatens the future of America. Whatever may be true of New York the people are for liberty, and with Mazzini in the past, I am glad to make God and the people my watchword, and go forward."

LUTHERAN.

The following interesting notices appear in the *Lutheran Standard*, Columbus, O., and show that this great body of Christians are not indifferent to the questions which will ere long be prominent in every organization which stands for Christ against the world:

"The Concordia Conference will meet, God willing, on Wednesday, April 16, 1879, at 9 o'clock A. M., in St. Stephen's church, Shenandoah Co., Va. Subjects for consideration: Theses on Secret Fraternities, by Rev. Snecker; Theses and Essay on Missions, by Rev. Hahn; Theses on Church Government, by Rev. Sibert.

G. W. LOSE, *Sec'y.*"

"In accordance with the wish and request of the joint vestry of the Ev. Lutheran Thornville charge a Conference will be held, in said charge, for the discussion of *Theses on Secret Fraternities*. This Conference will be held on Wednesday, April 30, and Thursday, May 1, in the Ev. Luth. Grace church in Thornville, Perry Co., O. There will be services on Wednesday evening, and the Conference will hold its first session on Wednesday morning at 9 o'clock in the church. The discussion will be carried on in the English language, and the brethren of the surrounding charges are hereby most cordially invited to come and participate in the consideration of the following Theses:

1. Secret societies are *religious*.
2. Their religion is *anti Christian*.
3. Therefore a Christian has no right to belong to such and to fellowship with them.

The brethren will please to notify the undersigned in time of their intention to come.

S. BÆCHLER, *Pastor.*

UNITED BRETHREN IN CHRIST.

—Rev. W. O. Dinius has lately removed to Ridgeville Corners, Henry county, Ohio, occupying the new parsonage.

—Bishop Castle writes to the *Pacific Telescope* that there were forty accessions to the church at Philomath, Oregon.

—The *Telescope* says ex-Bishop Henry Kumler, of Dayton, Ohio, is in feeble health, and is now eighty years old. He has long been a zealous and true-hearted laborer in the U. B. church, and waits "to depart and be with Christ."

—The following is not the only instance by far of the influence of the anti-lodge discussion in strengthening those churches which maintain a godly discipline against the idolatry of the age. A brother, William H. Taylor, writes:

"I have severed my connection with the M. E. church and cast my lot with the United Brethren in Christ. Several others of our class have done the same thing; not because there were no Christians in the M. E. church, but because it has become the Masonic Episcopal church. The handwriting is plainly seen on the wall; the church is cursed with a curse, and if the foundation be destroyed what can the righteous do but go elsewhere?"

CONGREGATIONAL.

—Rev. C. O. Brown of Rochester, Michigan, has for months been the object of a secret and villainious attack by means of anonymous letters, at length found one letter purporting to be written by himself and filled with the vilest imprecations. An investigation showed that the author of these letters was one Armstrong, the Methodist minister of the place. The aim of this vilifier was to drive away the Congregational pastor and break up his church.

—A brother in Oberlin informs us that by some blunder the printer omitted the rule of the First Church of Oberlin against secret societies, from 100 copies of the manual and possibly one of the imperfect copies was sent to the *Advance* office; so there may be good reason for the omission in its notice which we criticized lately. The rule of the church which is rigidly maintained, is contained in the following "Position of the Church on Public Questions:"

1. The church does not admit to membership persons who are in active connection with any Masonic organization.
2. Persons in the habitual use of intoxicating beverages are likewise excluded.
3. The use of tobacco, its sale or manufacture, is to be discouraged in every proper way.
4. The working of cheese factories or the supplying of milk to them on the Sabbath, is regarded as a disciplinable offense.

—In the Thursday evening prayer meeting last week with the College church, Wheaton, Bro. H. H. Hinman spoke of the old Central church in Plymouth, Conn. This church adopted a rule against the lodge in 1831. When the Litchfield South Association met with this church the subject of Freemasonry was thoroughly investigated, several Freemasons being examined under oath. The Association condemned the lodge and the church disfellowshiped it. Bro. Hinman was cordially received here. He found also an earnest spirit of missions in this church showing itself in abundant work for the salvation of the nations sitting in darkness.

PRESBYTERIAN.

—Rev. Lyman Whiting, D.D., whose refusal some years ago to allow a Masonic funeral parade in his church at Janesville, Wis., was installed over the Kanawha Presbyterian church at Charleston, West Va., March 23. A hopeful work is going forward with the youth of this congregation, and unwonted prosperity is felt in all its interests.

News of the Week.

—The volume of West-bound travel through Council Bluffs is unprecedentedly large for this time of the year. Last Thursday the Union Pacific took out twenty full cars of passengers, including nine of emigrants, and this number is not greatly in excess of the general average. A large proportion of the persons going West are destined for Colorado and the Territories.

—In the suit of John H. Burke against J. C. Flood et. al., to recover $26,000,000, which defendants are alleged to have unlawfully appropriated from the funds of the Consolidated Virginia Mining Company, the San Francisco court ordered the defendants to answer in thirty days.

—The *Commercial Bulletin* of New York, closes a review of wheat prospects in the Northwest as follows: "It is very evident that, while there is nothing yet to cause uneasiness in grain circles, the opening conditions of seeding for the season of 1879 are far behind those of 1878. These conditions are, a late spring, an average acreage, and a disposition to decrease the amount of wheat sown."

—The case of Fitz-John Porter, whose conduct at the second battle of Bull Run, gave him a court-martial, secured a re-investigation of his case when the Democratic party returned to power in Congress. The decision reverses the former condemnation. Should Porter be restored to the army, with back pay, as recommended, he will be entitled to $134,000, if it is reckoned on his rank as Major General of Volunteers, and $72,000 if reckoned on his rank in the regular army as Colonel of Infantry. Army officers in Washington criticise the report very severely, and a mock petition has been in circulation there, asking Congress to reopen the case of Benedict Arnold.

—A special telegram from Washishton has the following: "It is believed here among well-informed parties from the South that an effort will be made in this Congress to remove the disabilities of Jeff Davis, and he will then be elected Senator from Mississippi. A Southern editor here states that this is Davis' ambition."

—Daniel McIver, one of the proprietors of the Cunard line and a member of Parliament, writes that he does not know any nation whose trade prospects are so gloomy as Great Britain. British exports to the United States are comparatively nothing in the volume of value. The balance of trade is so overwhelmingly against Great Britain that he sees nothing except ruin for home industries, whether manufacturing or agricultural, if the present state of things is allowed to continue.

—Austria, England, Russia, Turkey, and Italy have consented to take part in the mixed occupation of Eastern Roumelia. Italy, however, has made some reservations. There will be no commander-in-chief. Each nationality will have its own commander. The sole object of the occupation will be to prevent any conflict between the Turks and Bulgarians.

—The Egyptian officers sent to break up the slave depots at Bahr El Gazel, in Kordofan, Central Africa, reports an engagement with Suleiman, the chief slave trader, and owner of twenty-five depots, in which the women alone waiting transportation into Egypt numbered 10,000. The Egyptian forces numbered 3,000, part armed with improved rifles, and were intrenched. Suleiman, with 11,000 Arabs, made several assaults, but they were completely defeated, and fled in disorder, leaving 1,087 dead. The Egyptians lost 20 men.

—The report of the Englishman sent by Rivers Wilson to inquire into the famine in Upper Egypt, shows by statistics that 10,000 persons died by starvation alone in Girgeh, Kena, and Esna. The famine, which was really a money famine, caused by overtaxation, has now terminated, but has left disastrous consequences. If similar taxation continues, another partial failure in the rise of the Nile will cause a famine worse than the last.

—Miragoane, in Hayti, was destroyed by fire on the night of the 16th of March. The Haytien government is sending relief. Five or six thousand persons rendered homeless. Property destroyed included 50,000 bags coffee, 1,800,000 pounds logwood, of which 800,000 pounds were to be shipped to France and the balance to New York. The loss is about $1,000,000.

—A Shanghai letter of Feb. 21st says: "A joint stock company of Chinese merchants is being formed for the manufacture of cotton cloths, and a very large mill will be built at Shanghai. It is also proposed that another woolen factory be started at Tientsin.

"The selection of a northwest frontier town for a woolen mill is accounted for by the fact that in that region Tartar sheep are very numerous, and wool can be got for the gathering, and their fleeces hitherto have not been properly utilized. The establishment of a cotton mill at Shanghai is done with the intention and determination to extinguish the trade of the foreigner. A prominent personage in the movement is one Peng, a Taboui, who has written strong appeals to Chinese Governor Generals urging home manufactures of cotton and woolen goods."

—A severe tornado passed over Brown Summit, N. C., last Thursday. Several houses were blown down, scattering furniture broadcast. One boy was killed, and many seriously injured by falling timbers. Trees and fences were prostrated and the wheat damaged some

Home and Farm.

THE HEALTHFULNESS OF LEMONS.—When people feel the need of an acid, if they would use lemons or apples they would feel well and wish it. When lemons are cheap in the market, a person should purchase a half dozen at once, and prepare them for use in the warm weak days of the spring and summer, when acids, especially citric and malic, or the fruit of lemons, are so grateful and useful. Press your hand on the lemon and roll it back and forth on the table to make it express more easily; then press the juice into a bowl or tumbler—never into tin; strain out all the seeds, as they give a bad taste. Remove all the pulp from the peels, and boil in water—a pint for a dozen peels, to extract the acid. A few minutes' boiling is enough; then strain the water with the juice of the lemons; put a pound of white sugar to a pint of the juice; boil ten minutes, bottle it and your lemonade is ready. Put a tablespoonful or two of this lemon syrup in a glass of water and have a cooling, healthful drink.

GREEN OR ROTTED MANURE.

Josiah Shull, in an address before the Central New York Farmers' Club, related the following experiment in the application of green and rotted manure: "I have used excrement matter in the spring of the year, spread and plowed under, and cultivated, and well incorporated with the soil, and planted the land with potatoes. The potatoes did finely, were well formed and very fine for the table. At the same time, and on the same piece of land, plowed under well rotted manure, with the same cultivation, and the potatoes were over-grown, ill-shaped and soggy, not fit for the market or the table. My theory of the difference in the quality of the crop was, that the manure being well composted, the action on the plants was so vigorous as to cause the tubers to form very rapidly; consequently they were soggy and not fit for the table. Whereas, on the part planted with raw material, the decomposition was rapid enough to feed the plant just enough and at the right time.

A SHRUB FOR EVERYONE.

The Great Panicled Hydrangea—Hydrangea paniculata grandiflora—is one of the best hardy shrubs we have had for years, and is fast gaining the popularity it deserves. It seems to succeed in all situations and in every variety of soil. The flowers appear in August and are a wonder to those who have never seen them. They grow in immense pyramidal-shaped panicles, measuring from eight to ten inches at the base—pure white at first, but changing to rose-color as they fade. What makes the plant particularly desirable is that the flowers remain in perfection over two months.

The Hydrangea is propagated very easily by means of cuttings. If these are planted in the autumn and kept growing in a warm greenhouse through the winter, they will bloom the following summer. The lateral shoots strike quickly in the hot-bed and these, with a generous culture and not pinched back, will usually bear one enormous corymb of flowers. The plant does not often grow rapidly the first season after transplanting, but when once fairly established it quickly increases in size. Liberal watering and good drainage will ensure larger cluster of flowers. As the branches are weak and the flower heads very large and heavy, it is better to stake the plant or support the braches by a hoop of wood or iron.—*American Garden.*

THE VALUE OF SUNFLOWERS.

We would call the attention of farmers at this time to the value of sunflowers as a crop, and enumerate some of their values and uses. In the first place the flowers abound in honey, and furnish food for bees. The seeds contain oleaginous matter and yield oil at the rate of one gallon to the barrel, which is but little inferior to olive oil. One acre will produce fifty bushels of seeds. It is also valuable for food for horses and poultry; it has been used for bread by the American Indians, and also in Portugal. The leaves are excellent fodder for cattle. The stock while growing may be utilized as bean poles where they are scarce or difficult to be obtained, and when dry may be used as a roofing, or set up against a fence to form a windbreak. They contain a large amount of potash and are excellent for firekindling. The seed has also been recommended for fuel. The reputation of the growing sunflower to absorb miasmatic vapors, and preventing fever and ague, is well known.—*Buckeye Farmer.*

NEW PLAN OF SELECTING POTATO SEED.—Mr. John Owen of Fairmount, Mo., writing to the Elmira Farmers' Club, presents the following which is worthy of a trial: Select from medium sized potatoes, cut them in two pieces, crosswise in the middle, between the stem end the blossom end, (I think this a better designation than seed end and root end,) and plant the stem end, and if potatoes are scarce and you plant the blossom end, be sure and plant them separate, and always save your seed from the stem end. By this course your potatoes will come very quick, be of even size, quite large and well flavored, and in about three years, by continuing the process, you will bring the species, whatever kind it may be, back to its pristine purity. The yield will not be quite so great, but the quality very superior, with but very few small ones.

WHAT FIVE SHEEP WILL DO.—Five sheep will enrich one acre of old worn-out mowing land in three years, so that it will produce one and one half tons of hay per year for several years by a slight sprinkle of seed each year sown in early spring. Five sheep will produce manure in winter to the value of $10, by giving them suitable bedding. Five sheep will get their living through the summer on one acre of ground; the pasturing of the same would be $3. Five sheep will raise five lambs worth $15. Five sheep will shear twenty-five pounds of wool, worth $6.—*Maine Farmer.*

—The following table of periods which some of the most common seed require in germinating is given in the Michigan *Farmer:* Wheat, one day; millet 1; Hungarian grass, 1; barley, 7; spinach, 3; beans, 3; mustard 3; lettuce, 3; ainseed, 4; melon, 5; cress, 5; cucumber, 5; beet, 6; purslane, 9; cabbage, 10; parsley, 40 to 50; hyssop, 30; almond, 1 year; chestnut, 1; peach, 1; rose, 2; filbert, 2, and hawthorn, 2.

THE NATIONAL CHRISTIAN ASSOCIATION.

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The object of this Association is:—

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary.

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CHICAGO, April 7, 1879

GRAIN—Wheat—No. 2	92	92¼
No. 3	80	80½
Rejected		68
Winter	1 02	1 05
Corn—No. 2	85¼	86¼
Rejected		83½
Oats—No. 2		28½
Rejected		25
Rye—No. 2	48¼	49
Bran per ton		9 25
Flour—Winter	3 25	5 60
Spring	1 75	4 50
Hay—Timothy	8 50	9 00
Prairie	5 50	7 00
Mess Beef	8 50	9 00
Tallow	5	6½
Lard per cwt		6 35
Mess pork, per brl	8 50	10 55
Butter medium to best	12	25
Cheese	8	9½
Beans	50	1 35
Eggs		12
Potatoes per bu	40	80
Apples	1 12	1 20
Seeds—Timothy	1 10	1 25
Clover	3 50	3 75
Flax	1 30	1 70
Broom corn	1½	4½
Hides green to dry flint	5½	14
Lumber—Clear	27 00	34 00
Common	10 00	12 00
Shingles	1 00	3 40
WOOL—Washed	27	36
Unwashed	17	24
LIVESTOCK Cattle Choice	4 75	4 90
Good	4 25	4 50
Medium	4 00	4 25
Common	2 50	3 85
Hogs	3 50	4 10
Sheep	4 00	5 50

New York Market.

Flour	$3 25	8 00
Wheat—Spring	78	1 06
Winter	1 04	1 15
Corn	39	45
Oats	31¾	34
Rye	58	59½
Lard		6 65
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Butter	16	29
Cheese	6	8½
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Notices.

TO THE PEOPLE OF NEBRASKA.

The time has come that the friends of light and truth in this State should organize to oppose secret lodges. The cause of every man, woman and child in this State is suffering from their influence. Let us rally at YORK, York County, Nebraska, on Wednesday, April 30th and May 1st, 1879, and set up our banners in the name of the Lord. Rev. J. P. Stoddard, Secretary of the National Association opposed to secret societies, will be present, and other distinguished speakers and lecturers are expected. Let there be a general attendance of all.

W. S. STONER,
J. M. SNYDER,
Kearney, Neb. Committee.

Topics of the Time.

Political legislation is still the chief business of the extra session of Congress which has now been sitting nearly a month without settling the questions for which it was called. Secretary Sherman gives his opinion that this extra session has greatly impaired the prospects of the Democratic party and will lose them a million votes. The Republicans of the Senate have decided to take notice of the negro exodus from the South and Senator Windom of Minnesota, is preparing a resolution declaring it the opinion of the Senate that the exodus is caused by political persecution of the colored race, by failure to pay them decent wages and by the practice of compelling them to accept unfair and unable terms in the farming of plantations, and will ask that a special committee be appointed to investigate these causes, and also to take into consideration the propriety of providing means to enable the colored people of the South to colonize in the Western States and Territories, where they can have full political liberty and enjoy their constitutional rights.

This colored emigration promises to be one of the important events of the time. The impulsive nature of the negro, the years of abuse and oppression he has endured while nominally a free citizen in a free land, the promises and flattering prospects that tempt the ignorant, and the determination which animates the better informed—all these reasons are acting powerfully, and while the movement is fostered at the North will tempt multitudes to venture on a long journey and face untried privations. The exodus has spread from Mississippi until we hear of companies coming from Virginia. The St. Louis authorities have vainly proclaimed against the emigration pouring through that city, it does not stop short of a Free State, and Wyandot, Kansas, is the first point. Thousands are now congregated there, homeless, penniless, but not friendless. Kansas pastors are appealing not in vain to the churches and the philanthropic of the North, and a "National Emigration Society" has been established in Washington with Senator Windom President; Edward McPherson, the biogapher of Thad. Stevens, treasurer; and Prof. Greener, of Harvard University, a colored man, for secretary. Aid for the emigrants will be forwarded by this Society or by any responsible city paper. The South looks on helplessly while its best laboring element is leaving. Offers of money are as little regarded as the pictured rigors of emigration; and possible loss of the cotton crop has led the planters to send for Chinese to California. Avarice may yet be a better protection for this suffering people than the bayonets of their friends.

The United States Supreme Court has decided three cases of considerable public interest. The first is that of the Northwestern University of Evanston, Illinois, which resisted the payment of taxes on its property and was unsuccessful in the Supreme Court of the State. The charter of the institution allows it to hold real estate to the amount of 2 000 acres of land and receive gifts and devises above that amount which must be sold within ten years. Under this charter large amounts of city and suburban real estate are held. The new constitution of the State, however, provides that property actually used for educational purposes can only be held by such institutions free from taxation. The decision of the United States Court exempts from taxation all property legally held under the charter, which was made under the old constitution of 1848.

Another decision of the Supreme Court reverses the decision of the U. S. district court of this city respecting the first company of whisky ringsters arrested here in Chicago. Judge Blodgett discharged these Masonic swindlers because as much had been promised them by their brother Mason, the U. S. District Attorney, as a reward for confessing their crime. The Supreme Court maintains that the immunity to which a criminal is entitled for testimony against accomplices is not a legal defense of their crime, but only ground for the interposition of the pardoning power. Unless therefore the President interferes, the case against the swindlers may be called any day by the prosecuting attorney; but no one who has watched the prosecution of liquor frauds in this city can reasonably expect any movement on his part so long as the least hope of executive clemency remains.

The Hebrews observed the tenth day of their seventh month, our September, as a day of atonement when the High Priest confessed the sins of all the people upon the head of the scape-goat, and all were commanded to "afflict their souls and do no work at all." It was probably in imitation of this important occasion that the annual fast day was first established in New England, on the principle that "the thing remains so long as the reason remains;" and no one will deny that, all things considered, we have as great reason to repent of and confess national and individual sins as did the people just freed from the four hundred years slavery of Egypt. It is painful, therefore, to read of the neglect into which this annual observance has fallen. We are reminded of King James II. and his "Book of Sports" for the Lord's day, when we read that the Annual Fast is likely to become "the great Massachusetts and New England holiday." On its last occurrence in March a legislative excursion was taken to Plymouth, at Boston there were boat races, base ball, rifle and pedestrian matches and extra performances at the theatres, beside which the observances of religion held a sadly subordinate part.

The Kedive of Egypt has just added to the complications of European affairs. For years his ambition for civilization has produced the greatest extravagance. The immense sums borrowed of French and English capitalists were lavished on improvements which, like many of our own railroads, have not yet begun to remunerate their owners. He also kept an army in European style and a harem as large as King Solomon's. His European creditors lost patience and looked also for a loss of their loans, but by government intervention English and French financiers were made members of the Kedive's cabinet. Their reforms abolished harem and army, and promised to make the internal improvements profitable. But the unfortunate ruler found his people unready for reform and full of insurrection. So he kept his people by sending off his imported ministers. France and England were provoked, but are in doubt whether to appeal to the Turkish Sultan, who has yet some jurisdiction in Egypt, or not. The Kedive is arming meantime and raising funds for war. An ill-advised step may renew the struggle over the remains of Turkey. The Berlin treaty is not a self-enacting document. Now that the Russian troops are about to withdraw from Bulgaria and Roumelia new complications have arisen which old General Todleben believes will make more fighting necessary before peace can be permanent.

—Elder Rathbun reported at the Iowa State meeting that he had given 133 lectures during the year and in connection therewith THIRTEEN Master Masons had renounced the lodge. *Send on their names.*

—Rev. Gustavus Alexy of New York is endeavoring to raise funds in this country for the sufferers from the great flood in Hungary. Any contributions may be sent to Rev. Howard Crosby, D.D., 116 East 19th street, N. Y.

Hon. Thaddeus Stevens on Freemasonry.

On December 10th, 1834, Hon. Thaddeus Stevens presented to the Legislature of Pennsylvania an indictment of Freemasonry, of which the following is a part:

"*Whereas*, it is alleged and believed by a large and respectable portion of the citizens of this commonwealth, that the Masonic institution is injurious to the rights and dangerous to the liberties of the people; that it imposes on its members oaths and obligations unauthorized by and inconsistent with the laws of the country; that it binds its members to give preference to each other in all things; to apprise each other of all approaching danger, whether such danger arises from the legal prosecution of their own crimes and misdemeanors or otherwise. It secures an undue because an unmerited advantage to members of the fraternity over the uninitiated farmer, mechanic and laborer in all the ordinary transactions of life. It prefers a corrupt brother to honest citizens in appointments to office. It prevents the wholesome enactment and due administration of laws. It enters and corrupts our legislative halls, our executive offices and our courts of justice. The trial by jury, instead of being the paladium of our rights, it converts into an engine of favoritism and Masonic fraud. Its whole tendency is to cherish a hatred to democracy and a love of aristocratic and regal forms of power. The truth of these things has been repeatedly proclaimed under the signatures of thousands of honest men by authentic documents procured from the lodges themselves, and by the testimony under oath of numerous adhering Masons of good character, and it has never yet been contradicted by the sworn testimony of a single witness.

"Therefore, *Resolved*, That the committee on the judiciary be instructed to bring in a bill effectually to suppress and prohibit the administration and reception of Masonic, Odd-fellows, and all other secret extra-judicial oaths, obligations and promises of the nature of oaths."

This resolution, with slight amendment, was adopted by the House of Representatives by a vote of 85 to 7.

The act of the Legislature which became a law reads as follows:

"If any person hereafter initiated or admitted into the society of the order of Free and Accepted Masons, lodges, chapters, encampments, or other association or society; or passed or advanced therein from one grade to another; or elected an officer thereof, shall be required to take, repeat or subscribe to any oath or obligation of the nature of an oath not authorised by law, the person or persons who shall administer or who shall aid or assist in administering, or shall voluntarily take, repeat or subscribe any such oath, affirmation or obligation in the nature of an oath," shall, on conviction, be fined from twenty to one hundred dollars.

Science and Masonry.

We often hear diatribes of science against religion, the *Christian* religion; but Masonry seeks to shelter itself against science by adopting science as a part of itself; just as it seeks to shelter itself against ridicule by deliberately making the ridiculous a part of itself. Masonry is very cunning; but it is far more ridiculous than it is scientific or religious.

In 1876 a German of Syracuse, New York, by the name of Otto Schmidt, went to the Centennial at Philadelphia, where he contracted the typhoid fever. Returning home he died. Afterward, a rain fell, which is usually regarded as one of Heaven's choicest blessings, and some of the poisonous excretions from the deceased were carried by it into a well. Seven households used water from this well, and out of them all there occurred seventeen cases of typhoid fever. All these cases occurred within the narrow space of one hundred sixty-five feet by five hundred; and there seems to be no reason to doubt that they were all contracted from fever-germs that had dripped or percolated into the well from the case of Otto Schmidt.

Now in Philadelphia, where this disease originated, and which Heaven's blessings themselves became the means of propagating among so many persons, there is a great source of moral disease infinitely worse than the typhoid fever. We allude to the great Masonic temple which so overshadows all the churches of the city of brotherly love. Let us suppose that an honest man from the country had been lured into that temple during the Centennial; had been shown all its wonders, its beautiful stones, its splendid rooms, its magnificent carpets and curtains, etc., and had gone home sick with the belief that "Freemasonry is better than the Christian religion." He is an honest, unsuspecting deacon of a church, it may be, and he carries this moral infection into the church with him, so that even the Christian religion, like the blessed rain from heaven, is made the means of polluting and poisoning the wells of truth—let us suppose this to be the case, I say.

Reader, we have here a very apt illustration of the great evil that may be inflicted upon society by one single germ from that rank moral poison, Freemasonry. One single man of the lowest possible qualities of character, may carry the infection into a whole neighborhood. Little did the neat and tidy neighbors of the honest and unfortunate Otto Schmidt dream when hearing from him the wonders of the Centennial, that he bore secret germs of disease with him that would hurry off many of them to the grave. So when an honest, though ignorant fellow, has been initiated into the mysteries of Freemasonry in some city, and goes home to spread the wonders of the new religion among honest, unsuspecting men of the country village, little do the Christian people there dream of the odious poison with which he is infecting their religion and destroying their spiritual life.

This is the way that that moral disease, Freemasonry, has been borne all over the United States. Boston and Philadelphia have received the infection pretty directly from European infidels and atheists, and it is now poisoning all the wells of truth in the country. Its secret germs have dripped and percolated into the churches, until few remain which are not infected with mortal disease.

American.

The Unholy Alliance.

BY D. B. TURNEY.

There is, in this bright and beautiful world, a church which seems to have formed an unholy league with the lodge. It not only tolerates, but even defends Freemasonry. It allows both members and ministers, without rebuke, to hold connection with the cable-towed craft —nay, more and worse, upholds and supports the abominable institution.

This church has sanctioned oath-bound secretism, and at the last general conference refused to condemn the evil thing, *knowing it to be such.* It has instructed the trustees of the the Methodist churches to close the pulpit against anti-secret ministers; and has refused to entertain, in various annual conferences, resolutions expressive of the wickedness of the lodge power—motions for the appointment of committees on Freemasonry—motions for the adoption of reports against countenancing the evil, etc.

This church has declined, through her bishops and general dignitaries, to hear the appeals of scores and hundreds of the members against Freemasonry, in some of the annual conferences; and has refused to print in the official organs of the denomination, articles which were opposed to the lodge, while admitting into the same papers communications which spoke in favorable terms of "the Ancient and Honorable Order of Free and Accepted Masons." It has arraigned and condemned, without even the form of a fair trial, ministers of the Gospel, of unblemished lives and conduct, for simply attending and taking part in anti-secret meetings, and has exhorted ministers and members in the ecclesiastical "perview of the body," as one of the bishops has callod it, wholly to refrain from taking any part in agitating the question.

This church has declared, in substance, through her general conference, that Freemasonry is not a moral evil—while she has repeatedly refused, through her bishops, to let annual conferences express an opposite opinion, and in some cases has tried to hinder her ministers and members from patronizing the *Christian Cynosure* and other anti-secret papers. She has refused to take into some of her annual conferences pious and talented young men, called of God to preach the Gospel, for the simple reason that they were opposed in heart and soul to the corrupt and degrading idolatry of the lodge; and has removed able and efficient presiding elders from their districts for their Anti-masonry. She has refused in her general conference capacity, to exhibit any opposition to Freemasonry, though requested to do this by some thousands of her ministers and members, but has given all the weight of her influence to the haltered and hoodwinked Hiramism of the foul fraternity. The reading world knows these facts.

The church which has done all this need not be specifically mentioned as every person knows it to be the one which styles itself "the Methodist Episcopal Church." But is my denomination, the Methodist Protestant, much better? Not much. To be sure it has not officially defended the order, through general conference legislation, as the M. E. church has done; but I am very much afraid it will at its next opportunity. Hence, as a minister of the M. P. church, I beseech my brethren to be warned in time, that they may help me to save our denomination from following the bad example of the M. E. church. I write these words in sorrow, but for the sake of the high and holy cause of Christ, feeling that duty requires much plain speaking. I have spoken the truth in love, and if any persons are angry, my skirts are clear at least.

Who are the Blessed—The Truly Happy? III.

BY REV. WARREN TAYLOR.

It is a full month, reader, since our last walk together; but I think we were becoming acquainted—were we not? Let us go again into the gardens of flowers, into the orchards of rich and mellow fruit, into the green valley and beside the river with its crystal waters ever and forever flowing. The Owner of the orchards says we may eat of the fruit. The Lord of the manor says we may drink to the full of the crystal waters.

There be those who have felt their need of these apples of true knowledge and forgiveness, and of the water of life. And they received a benediction frm the Holoiest, for their state of mind was at least an encouraging one. And there be

those who have seen and been deeply conscious of the badness of a heart alienated from God, and of a life spent in sin; and they have sorrowed over it and wished that it had not been so. They were sick of sin and longed to be free from it; and in the deep silence of their souls were praying and hoping that God would be merciful to them. And then came another benediction, "Blessed are they that mourn." And feeling their own unworthiness and helplessness they began to have compassion on their fellow men, who were "ignorant and out of the way," and not only to bear, but to forgive and even forget the injuries they had received from others. They had little thought about demanding rights, whilst themselves were suing for mercy. And then come another benediction. "Blessed are the meek."

The foundations of a pure and holy character are now laid. For where there is one right desire, one right feeling of the heart, there is some holiness. The difference between the natural and the converted man is not that the one is entirely sinful and the other entirely holy. But that the latter has some holiness—whilst the former has not. And the foundations being laid, the holy character is rising into something like comely proportions, when we hear again from the lips of the Holiest—"Blessed are they which do hunger and thirst after righteousness, for they shall be filled." The benediction is not to those who have the thing, but to those who hunger and thirst for it. Yet none but the Christian hungers and thirsts after righteousness. Others hunger for happiness, and for those things which they vainly imagine will make them happy. But those who desire and intensely long for righteousness, do love God. They are in sympathy with him. They have been born again.

To us, there are two kinds of righteousness. The one, that which has been wrought for us by our Lord Jesus Christ; that "robe" of his own merit, which he freely puts upon sinners who come to him and humbly trust in him, for pardon and justification and eternal life. It is in this alone that we can stand accepted before the throne of the Father's glory. This is to be desired and sought and accepted as a free gift to all who simply believe. But those who have obtained this, though oppressed with great ignorance and with passions unsubdued and wrong habits unrectified, and though evil thoughts and evil feelings and evil desires are ever springing up in them, and though they find no way as yet to escape from these hateful things; yet they desire to escape, and to be free from them all. They desire and seek with more or less of ardor and constancy that the holy principle of rectitude implanted in them by the Holy Ghost may pervade the whole soul and give character to the entire life; and that every thought and feeling and act may be brought into the captivity of obedience to the law of Christ. They have been converted. They are new creatures in Christ and on the way to heaven. The warmest and strongest of their longings go out toward an unseen God and unseen Savior. But sin still lives in their members. It lives in many an old habit. It is aroused by many an assault of the adversary and many an allurement of an evil world. And then, as to many a divine command and many a feature of Christ's image or example to be copied and many a promise that might help or encourage, a great cloud of ignorance hangs over the mind. The Christian is far, very far from being perfectly holy, or perfectly enlightened. The righteousness of Christ he has, not because he has kept the law, but because he has believed. And that inner righteousness he has something of; and he longs to have it in perfection. For this he labors; for this he prays; for this he studies and fights his battles, and for this he hopes. The benediction and promise, "Blessed are they which do hunger and thirst after righteousness, for they shall be filled," cheer and animate him. The words of the beloved and inspired disciple, "We know that when he shall appear, we shall be like him, for we shall see him as he is," cheer and animate him. Burdened with the remains of his old and corrupt nature, but with his heart on the unseen world and panting for God, he exclaimes with the Psalmist, "I shall behold thy face in righteousness. I shall be satisfied when I awake with thy likeness." It is for this he hungers and thirsts and hopes.

"O glorious hour, O blest abode,
I shall be near and like my God,
And every power find sweet employ
In that eternal world of joy"

Reader, have we seen who are the blessed—the truly happy? If not, I think we have at least seen who are to become such.

Is there any thing in the pomp of of circumstances; any thing amongst 'toys and empires' to compare with the blessedness of those who hunger and thirst after righteousness? Escially when we associate the longing and the foretaste with the promise "for they shall be filled!"

O brother, let us study, and dwell on, and feed on these beatitudes of the Saviour, and find in them sweet instruction and sweet comfort. And then if persecutions should arise for the truth's sake, we will take it gladly, whilst we rejoice in the hope that after we "have suffered awhile," through the exceeding riches of his grace, "we shall see him and be like him." Amen.

New Birmingham, O., Mar., 1879.

We cannot cure infidels and skeptics by calling them hard names. No more can we by mere invective reform those who we think have gone astray in the churches and who are preaching a Gospel less pure than that of Paul. As for the most of men who are either altogether wrong, or who are tinged with evil, the way to drive them to total destruction or unrestrained fury, is to goad them with bitter epithets and set them aside under the ban of a vulgar curse. If a tree bears crab fruit, we will not reform it by denouncing it, throwing sticks at it and placarding its trunk with defaming notices. After all we may thus passionately do, it will go on producing astringent apples, and probably in greater quantity than before. But if we can graft it and infuse into it a better life, its foliage and fruit will immediately exhibit the power of a transformation, and instead of being useless and a pest as before, it will succeed to the condition of beneficence and profit. Many a man has been driven away from the church with cudgels which were wielded, professedly, at least, in the interest of his reformation.—*United Presbyterian.*

Nihilism.

The Russian Nihilists derive their name from the Latin *Nihil* (nothing). They would reduce all government to nothing, and are the political destructionists of the age. They would abolish all taxes and all propriety rights. At the Congress of Basle, held in 1869, Bahoumine (a Russia Nihilist), thus defined their theories: "By social liquidation I mean the expropriation of all existing proprieties, by the abolition of the political and legal state, which is the sanction and only guarantee of propriety as now existing, and of all that is called legal right, and their appropriation, in fact everywhere, and as much and as quickly as possible, by the force of events and circumstances."

At one of the state trials of the Nihilists a paper was produced, which was found in possession of one of the conspirators, containing a statement of their opinions. One article reads thus: "The Revolutionist despises all doctrines and has renounced all science of this world. * * He knows but one science, that of destruction."

Nihilism is really French infidel Socialism transplanted to Russia, and affected by some of her servants, because they think (as do some in other countries) that scepticism is a proof of mental ability and progress. However, in 1869, Nihilism began to assert its influences in organizing secret political societies. The chief agent of this was one Netchaief by name. He converted to his opinions many young men of the educated portion of Russian society, who became zealous propagandists of these doctrines among nobles and peasants, and even among the soldiers.

A "Circle" was formed consisting of five members; a certain number of these, when grouped, formed a "Section." The central direction was in Moscow, with its ramifications mostly through the southern provinces. Judicial functions were assigned to the central committee, even to executing capital punishment on those who betrayed their secrets; indeed, secrecy was one of the main features of this society. All communications were in secret cipher; each Circle was isolated, the governing members being known only to each other. Divisions, however, soon arose in their councils respecting the measures of accomplishing their aims. One party wanted to wait for a gradual propagation of their ideas; the other wanted to use physical force, and precipitate a revolution. The latter triumphed, but the plot being discovered, the leaders were arrested, tried and punished. This caused a lull in Nihilism, but in 1874 incitements to revolt appeared in Russia, in the shape of pamphlets, appeals, etc.

The Nihilists now joined hands with the most advanced Socialists, aiming at an annihilation of property, state, church, marriage; also at the murder of the Czar. Those spirits of evil which had in 1871 left Paris a wreck, seemed to have winged their flight to Russia. Investigations were begun by the government which implicated not only peasants and artisans, but many persons of superior education and rank, among them being Prof. Dakhovsky, of the Larvslar College of Law, and Khavanko, President of the General Sessions of the Magistrates of Tchernigoff. As a result of these investigations, thirty-seven provinces were found to be infested with Nihilism, yet so secretly had they worked that the police of St. Petersburg did not discover its presence until long after its establishment in that city. Silenced for a time at home, the Nihilists printed a journal in London called the *Vpered* (Onward), and provided for its introduction and circulation in Russia.

The late trial of Vera Sassalitch developed the amount of this insurrectionary spirit still prevailing. This woman attempted to assassinate in St. Petersburg, the Chief of Police, Gen. Trepoff; yet on her trial before a jury, composed largely of officials, she was acquitted, and treated virtually as a heroine.

Late tidings come from Russia that the insurrectionary spirit has broken out afresh in her universities. As these have always been the hotbeds of Nihilistic theories no wonder that the Russian government is disposed to deal severely with the offending students.—*Presbyterian.*

—The chief danger from any secret temperance society lies in the secret alliance of its leaders with other dark orders, in its influence as a training school for the rest, and its drawing by their love for the temperance cause, thousands of good men and women into the bewildering maelstrom of the secret worships which are excluding Christ from religion, and putting in his place his rival and antagonist "the god of this world."—*Sandy Lake, Pa., News.*

Reform News.

A Wisconsin Association Opens the Lodge Publicly and Successfully.

Springvale, Wis.

There is in this town an anti-secret organization which holds its meetings in a school house two miles and a half from the village of Rio. The organization has existed for several years. The past winter several members have been preparing to present the three first degrees of Masonry according to good authority; and having seen the degrees worked at our State meetings, they feel prepared to make the trial. The first part of February last there was a call from a few of the friends of the cause in Rio to meet and try to organize there, and an invitation was extended to this society to meet with and assist. The meeting was to be held in the hall over the Baptist church (formerly built for a store with a hall above, but since purchased by the Baptist society for church purposes). Accordingly a number from Springvale were on hand, but the key was nowhere to be found, although the hall had been used the night before. After some inquiry it was said to have been given to a young man who had left town that day, but we have been led to believe since that it was there all the time.

The meeting was therefore dropped for the time being. The church is mostly under secret society influence, although there are some anti-secretist members and it was from them the call was made.

After a few weeks they met again and organized successfully and then sent a request to the Springvale friends to work the degrees. So on Saturday evening, March 15th, this society was on hand to work the first degree; when lo! the lamp chimneys were gone and the stove taken down and top carried off.

Soon, however, another hall was procured and the degree worked, there being quite a number present to witness it. The Masons seem to be quite stirred up about it, at least they have indulged in language more forcible than elegant in regard to the Springvale people. Nevertheless, on March 20th, another hall was obtained and the third degree worked, killing Hiram and raising him on the five points of fellowship to the amusement of quite an audience. A. C. Jennings.

From the General Agent.

Warren, Ill., April 10 1879.

I am enjoying the hospitality of Bro. and sister Williams, whose knowledge of the secret orders and zeal in the defence of the truth make them a terror to evil doers, and a serious annoyance to the craft in their deceptive work in the church and community here. I accompanied Bro. W. to the prayer-meeting last evening in the Freewill Baptist church. Only a few were present, mostly women, but the meeting was a precious one. The absence of the pastor, H. G. Woodworth, was, I am told, not an unusual occurrence, although he lives less than a block away. It probably added to, rather than detracted from the spirituality of the occasion, as he defends and joins the pagan worship of the devil's church behind the door and beyond the "hole in the wall," and comes out from these midnight orgies to insult Christ and his "bride," the church, by wearing the symbols of Freemasonry conspicuously upon his garment when he enters the pulpit and prayer-meeting. This zealous member of the craft is considered so essential to the well-being of the lodge that his loving brothers carried him up in to their hall to attend an installation when he was too feeble to make the dizzy ascent himself, and presented him with a Masonic hat. This he wore to church, and I am told placed conspicuously upon the table beside the emblems of the broken body and shed blood of the Redeemer, whom he had rejected in lodge services only the night before he administered the communion on Sabbath morning.

I have great sympathy for those unfortunate men who have been deceived and snared into Satan's net and who would escape if they could see their way, but for a man who dotes upon his heroism and intellectual supremary, I can find no scriptural ground for excuse. The blinding influence of this system is terrible.

I have been waiting here for the rain to cease and the clouds to break away so that I could prudently attend to matters of business that brought me to this place; and indications are that I must continue to wait.

At Spring Prairie, Wisconsin, I had a good Sabbath with the Baptist church and lectured in the same place on Monday evening. The attendance was more them was anticipated under the circumstances, and most present gave earnest heed to the things spoken. The grange in Walworth county died soon after Prof. C. A. Blanchard was there. It was buried without a funeral and now rests in an unknown grave without a monument, and no mourners go about the streets to bewail its departure as untimely.

Bros. Britten, Whitmore and others have been rewarded for their efforts by witnessing a great change in the sentiment of their town and in fact the whole county in the last three years. They have the sympathy and *active* co-operation of their families, and on that account have less to contend with than some others who are less favored in this respect. The church there is in especial need of a pastor at this time whose gifts, education, principles and devout piety would render him acceptable and useful in gathering up and feeding the sheep and lambs of the flock. J. P. Stoddard.

A Christian Minister Decides for Baal.

Upper Lake, Cal., Mar. 21, 1879.

Dear Cynosure:—Some months since a man claiming high social position, and by profession a school teacher, came to our town. He was a member of the order of "Good Templars," but as is always the case, he brayed more loudly and kicked and fought more desperately for his old mother Masonry than he did for himself and members of his own order. Hence a few days ago he challenged J. Black to debate the following question, viz: "*Resolved*, that oath bound secret societies, in their nature and tendency are opposed to the Christian religion." Black affirmed and the school-master, Mr. Mikesell, denied. The judges to set on the case were hard to find. Mr. Black granted him the privilege of selecting all the judges. At length, however, a missionary Baptist minister, pastor of the church at this place, agreed to act as moderator, and also one of the judges. Two brethren of the Southern Methodist church were obtained for the other two judges, and the debate opened lively and in earnest. The old handmaid and her daughters were kept on trial under charge of opposing the religion of Christ for four nights before full houses of eager listeners. The various lodges were well represented; and to the credit of Masons particularly I never saw men act more civilly, while jacks would occasionally drop their monstrous ear back and show signs of madness and dismay.

The opening speech forced the negative to admit that secret societies were religious institutions, and was in fact a *saving* religion and not the Christian religion, yet, said Mr. Mikesell, "it does not oppose the religion of Christ. It stands neutral." The affirmative then went to the bottom of the thing, and clearly showed that Masonry was identical with the ancient mysteries, that all oath-bound secret societies had their origin in the darkest heathenism, and that modern secretism, by whatever name, is in nature and principle Freemasonry; and that the ancient mysteries and pagan idolatry or devil-worship is Masonry the world over; that Baal worship had always opposed the true God. The above was proved by Masonic authority and the Bible. The credibility of the books proving Masonry was plainly proven and its horrible corruption shown up most clearly.

Now for the decision. But remember, if Mr. Mikesell proved one point for the negative, or answered to one already proved on the affirmative, I could not nor did not see it. The Baptist divine now finds himself in a dilemma, for the reason he had years ago committed himself against the lodge and was, as I am credibly informed, left by his church to preach to vacant seats and naked walls. I know myself that his congregation or church are lodge members or deep sympathizers, and how he is their pastor again, perhaps under promise to keep his tongue still on that question. You may imagine his trouble when compelled to decide between the two altars, Baal's and that of the true God, with many of Baal's worshipers and some, too, of his prophets, all of his own church, facing him with a defiant look. They tell him, "decide against us if you dare!" And he dare not, though he tried to get away without making a choice of Baal publicly, but could not. So it is, our Saviour hears the same old voice, "Away with him; crucify him." Give us Baal for our god and release unto us Barabbas.

Jubela.

Anti Secret Meetings at New Concord, Ohio.

New Concord O., Apr. 5, 1879.

Public initiations in the three degrees of Blue Lodge Masonry were conducted at this place on the evenings of March 31st and April 1st and 2d by Edmond Ronayne. The exercises on each evening occupied from four to five hours. The ceremonies of initiation were preceded and accompanied by numerous quotations from standard Masonic authorities, explaining their true force and signification. Taking the position that Freemasonry is what these authorities represent it to be, and examining it in the light of Bible history, precept and prophecy, Past Master Ronayne showed conclusively that Freemasonry is a religious system; that it rejects the God of the Bible and teaches salvation by works without Christ; that its pretended use of the Bible is a sham and the garbled and mutilated extracts from it are a cheat; also that the vision recorded in the 8th chapter of Ezekiel is literally fulfilled in Freemasonry, and that the Tammuz there spoken of is identical with the Osiris of the Egyptians, the Baal of the Phœnicians, the Apollo of the Greeks, the Jupiter of the Romans, and the Hiram Abiff of Freemasonry; that the rites of Freemasonry are intended to conform to the mysteries or secret worship of these heathen gods, all of whom are the same and personate the same. Such being the testimony of Masonry itself as to its character the conclusions were drawn that a worshiper of the natural sun cannot adore the Son of Righteousness, or, in short, cannot be a Christian; that this is an idolatrous nation, and that God's judgments will be visited upon us as such if we do not repent; that professed ministers of the Gospel who engage in Masonic worship are priests of Baal, and the opinion was expressed that as Elijah the prophet

had never died he would some day be sent back to earth to complete the work commenced at Carmel (a question for the pre and post-millenarian controversialists).

During the initiations attention was called to the obligations making the candidate no longer a *free* man; especially was it shown that a minister of the Gospel subjecting himself to the dictates of the Grand Master, who may be a rumseller, or similar character, must thereby become, in Scripture language, "A dumb dog that cannot bark" for Jesus, the Divine Master, against the rumseller, his Worshipful Master. The power of thwarting the administration of justice in courts of law was made apparent to all. While it seems almost incredible, and every charitable mind is loth to believe that Past Master Ronayne's view of the whole matter is correct, yet we believe that its correctness was impressed on every intelligent unbiassed man, woman and child who heard him. Cavil was silenced. Past Master Ronayne possesses the rare acquirement of being learned in both Biblical and Masonic literature. He reasons with great clearness, and an evident desire to be understood, evincing that there is no necessity for taking extreme ground on the subject and manifesting a spirit of good will toward the fraternity which it would be well for all engaged in like work to imitate.

H McREARY.
Sec. of Anti Secret Ass'n.

From the Capital of Minnesota.

St. Paul, Minn., April 5, 1879.

Dear Brother Kellogg:—I have lectured three times in this city, twice in the German Baptist church and once in the colored Baptist church. There are some Masons in the colored Baptist church, but none in the other. The German Baptists would not for one moment give place to a secretist at their communion-table, but the English Baptist church glories in her secretists and commends them from the pulpit. And it may be said of all the English speaking Protestant churches, so far as I know, that they run greedily after Baal Peor. The pastor of the German church has reported my lectures for the German papers. I cannot tell what effect my lectures have had. The audiences were interested and the attendance was good. The pastor of the colored church was caught by the Masons, but he tells me it is no place for a Christian and he has nothing to do with them. But he breaks bread for them at the Lord's table.

Yours truly,
W. Fenton.

—Have the 140 friends whose subscriptions expired in April renewed? When you have a work to do in the reform don't put it off over night.

Correspondence.

Nullifiers Casting out Loyalists.

Silver Lake Ind., Apr. 3, '79.

Editor Christian Cynosure:—I write to inform you, and the many readers of the *Cynosure*, that for standing for the constitution and law of the United Brethren church and for God's way of saving souls, I was expelled from the class on the 30th of March, 1879, under the following charges:

"November the 30, 1873. We the the committee of the Fair View class, have met at the residence of B. Uish at the above date, and asked two questions, namely, that said Uish attend church and pay his assessment." (This is an exact copy of the specifications and charges.)

This committee was instructed by the presiding elder, J. Sickafoose, and by him these specifications and charges were prepared. Now my reasons for not paying the preachers and for not attending church, I plainly gave to the above committee as follows: The U. B preachers so bitterly opposing me for opposing secret societies. As, Rev. J. Surran called the *Christian Cynosure* "a sin for sure and a devilish sheet," and first positively denying and afterward confessing that he was a Freemason, and through his deception four of the U. B. churches, viz, Fair View, Silver Lake, Manchester and Keesey's were closed against our General Agent and Lecturer, Rev. J. P. Stoddard, and God was denied the power or authority (by a Mason) of having his message delivered by his servant in the Fair View church.

Rev. J. Pickerd called the *Christian Cynosure* a posionous sheet, but endorsed the U. B. *Tribune* (or *Observer*, or whatever it is), published by the twenty-six Freemasons who called Bishops Edwards, Dickson and Glossbrenner "children of the devil," for standing for the constitution and the law of the U. B. church, and who labored hard for two days to set aside the law of the church; yet Pickerd endorsed that paper and preferred it to the *Religious Telescope*.

Rev. S. Wells discarded the law, saying, "I care not for man-made rule; I care not for any man's preconceived opinion; I care not for your restrictive clause;" and then as a confession of his guilt for throwing away the legislative, the judiciary and the executive power of the church, numbering at that time about 135,000 members, said, "Put me out if you dare," repeating it, and then received a Freemason and an Odd-fellow and a granger as members. By his actions he thus reared an altar for the worship of Baal, which in the estimation of secretists is superior to the altar erected to the worship of the living and true God; while the Discipline (or law) says (page 80), "No person shall be permitted to join our church while holding membership in any secret society," and the Constitution (page 16, article 2, sec. 7) says, "There shall be no connection with secret combinations."

Rev. E. Leithman refused to inform himself, and in a bold and defiant manner read the Discipline and gave us to understand that he cared not for the constitution or the law, and boasting of his ignorance of secret societies, he then published me to the class and congregation and the world as dishonest for not paying him for his wilful ignorance: while the law (Sec. 3:6, p. 81) says: "It shall be the duty of the pastor to instruct our people upon the evils of secret societies, and to endeavor to prevent them from being ensnared in such evils, and, so far as possible, to reclaim all who may have joined any secret order."

Rev. J. Good also failed to enforce the law of the church, and did not read the Discipline, knowing he would have to read the above law. (Please see Discipline, Sec. 11:4, page 63) "To read the....four sections ....every six months....namely, the confession of faith, reception and duties of members, ardent spirits and secret societies." And because I did not pay him for discarding the law I had to again be published to the class and congregation and the world as being a dishonest and immoral man. Even after he told our State Agent and myself (turning his hand) said, "it was with him on secret societies, just——"

Twice I spoke to presiding elder M. Commons, in regard to the constitution and law of the church, saying that this work should be done, etc. Said he "I know it, Bro. Uish, but we must leave that for the General Conference;" adding, "when I embraced religion, and especially when I went into the ministry, I thought ministers could speak freely on secret societies, and when I left the order and joined the church, or rather joined the church and then left the order, I spoke to an aged minister on this subject and he said, 'Shut your mouth, be still, don't say anything.'" Now whose servant is he and all that follow this rule? To me this aged minister was a slave to lodge power, and is not every one who obeys him in so far also a slave to lodge power? The Discipline, page 78, Sec. 2, says: "All slavery, in every sense of the word, is totally prohibited; and shall in no way be tolerated in the church."

God, through Isaiah (58:1), says: "Cry aloud, and spare not, lift up thy voice like a trumpet and show my people their transgressions, and the house of Jacob their sins." Please compare this with, "Shut your mouth; be still; don't say anything against secret societies." Then please see what God says (Isaiah 56: 10, 11): "His watchmen are blind; they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand; they all look to their own way, every one for his gain, from his quarter." But does not Jesus say, "And if the blind lead the blind, both shall fall into the ditch." (Mat. 15:14) And Paul warns us to "Beware of dogs." (Phil. 3:2) And John tells us where he sees the dogs. (See Rev. 22:15) "For without are dogs," etc. Now must I pay these "dogs" for misleading the flock?

"My sheep wandered through all the mountains and upon every high hill; yea, my flock was scattered upon all the face of the earth, and none did search or seek after them." You cannot find a lodge of any note in the United States but what some of the flock are led in. The preachers generally are taken in free, so the flock will follow.

Jesus says, "I am the way and the truth and the life; no man cometh unto the Father, but by me." Now please see Discipline page 12 and question 3, section 3, page 46. But Freemasonry through good works and by the common gavel pretends to save its dupes, by personifying Hiram Abiff (name not found in the Bible) their chief corner stone.

Now just how the lodge can reject Christ, and the power of the Holy Ghost and still retain God is more than I can understand. Hence I would urgently say, O brethren, let us introduce Jesus to a dying world, then Jesus will introduce us to the heavenly host. Heaven is a large place, and we will need a Friend to introduce us. Jesus says in Mat. 10: 32-33: "Whosoever therefore shall confess me before men him will I also confess before my Father which is in heaven. But whosoever shall deny me before men him will I also deny before my Father."

But I am expelled and for the same cause that the Baptist church in Perry, N. Y., expelled eight of its old members, because they refused to sustain and fellowship Freemasonry in the church. And five of the best ministers in the Indiana eldership (Church of God) were expelled, because they refused to sustain and fellowship Freemasonry in the church. Yet I am asked, Can you not come and hear and help support our present preacher, Rev. J. Todd? How can I, when he is a Royal Arch Mason? It is true he publicly said on the 30th of March, that he had not attended lodge for four and one-half years, but did not say he did not attend chapter in this time. Jesus says: "Blessed are ye when men shall hate you, and when they shall separate you from their company," etc. I do praise the good Lord for a present, free and full salvation; not through the lodges, but through Jesus our present and only and all-sufficient Saviour. May the good Lord enlighten them, and forgive them, for they know not what they do.

Yours for the Bible way of saving souls.

Benj. Uish.

Throwing Bombs into the Enemy's Camp.

Editor Cynosure:—As I have seen different plans suggested by the friends of this great reform to educate the world against secret societies, I will set forth mine. As we know that there are many denominations in the United States, and as far as I know all hold an annual ecclesiastical meeting, classes, synods, conferences or presbyteries. Now each of those different bodies report in the minutes of their proceedings the number of the ministers and their addresses, the number of congregations or preaching stations, the number of members, etc. Now to circulate our reform literature by way of the church, let some brother take upon himself, or raise a club to buy *Cynosure* tracts enough to send each member belonging to one of these before-mentioned ecclesiastical bodies one tract. As there are many ecclesiastical bodies as I am not prepared to know much in respect to them outside of my own church; but the Evangelical Lutheran church have, in the United States fifty-three District synods. Have we not men of means enough so that one out of each of these bodies can give each member in the association he belongs to a tract, or one tract to every two or three? Now if this plan meets the sanction of the readers of the *Cynosure* I shall be glad. I am no sectarian, and I make use of the Lutheran church as an example. If every denomination do likewise, as soon as enough have reported their names to comply with the above, then let us go to work and get the best and most appropriate tracts and carefully envelope them and direct as follows: "To the full council of —— congregation for distribution, in care of Rev. ——." I say full council since there might be a Judas in the council and he cut the fuse of the bomb, and then it would not explode. Philip Kribs.

"*Is there no Help for the Widow's Son?*"

Mr. Editor:—I would call the attention of your readers to the fact that two of the greatest Masons of the country, and at the same time the two most covetous and mercenary politicians of the whole world, ex-General Butler, and ex-Senator Cameron, have at last turned to bay against that "widow." They have been cultivating the widow (the Masonic, speculative widow) all their lives, and now the widow comes in for her share of the profits. They have fought her vigorously, and destroyed her house, not by the aid of long Masonic prayers exactly, but by the aid of a court of justice, which, as Masons, they are aiding to corrupt.

The good Lincoln was one of the laxest governors in the world, but both ex-General Butler and ex-Senator Cameron were too much for him. One he sent to the rear, to Lowell, and the other he ablegated to Russia; but not till they had inflicted infinitely more mischief upon the country than the widow Oliver has done upon them.

It was the assassination of President Lincoln that let Gen. Butler loose from his confinement in Lowell; and it was the Masonry of Pennsylvania and the corrupt administration of Gen. Grant that white-washed ex-Senator Cameron, and restored him to favor with a Masonic party.

But at last, these distinguished members of the lodge are beginning to be haunted by their own widows.

So mote it be.

Persistent Effort to Disguise the Wolf.

Schaghticoke, N. Y.

Editor Christian Cynosure:—Indignation compels me to state some facts in regard to the persistent effort made in this place to have the abominable works of darkness clothed with the apparent sanction of religion.

Some few years ago we found notices posted that on a certain day of the next week there would be an installation of officers of the Masonic lodge, which would be held in our church, accompanied by a lecture by a member of the order. On ascertaining the fact, we drew up a remonstrance against such sacrilegious use of our house of worship, which we presented (signed by some ten or twelve of the members of the church) to the board of trustees, who held a meeting the day before the proposed installation. The next morning I received a note from the president of the board, who was a prominent Mason, stating that they had duly considerad our request, but as the arrangements had already been made and the notices given they could not very well countermand them. He also gave me a pressing invitation to come down and hear the lecture, which I respectfully declined.

A few days after a glowing description of the installation and lecture appeared in one of our county weeklies (whose editor is a Mason), congratulating Christians in that they were doing away with their prejudices against the order. Since then we have had no occasion for complaint until now. We have had one or two funerals of Masons held in our church by request of friends, but the services were always conducted by the pastor in ordinary form, and the Masonic ritual observed at the grave where it belongs.

Two weeks ago a prominent Mason of our place died. Notice was given Sabbath evening that the funeral services, by request of the famly, would be held in our church on the following Tuesday, one of the daughters being a member of our church. At the appointed hour a number of Masons formed their prescribed procession at the residence of the deceased, and marched to the church as usual. The services were opened by a chant by the choir, selected passages of Scripture were read, and appropriate remarks and exhortations were made by the pastor, when he was told they would dispense with his closing prayer as they had a form for the occasion.

To my surprise the Masonic chaplain then arose and gave the exhortation laid down in their ritual for the services at the grave, which was very inappropriate, as you know, at the church, and some of it very objectionable to sinners redeemed by the precious blood of Christ. The brethren were exhorted to prepare for the solemn hour of death by a strengthened resolution of amendment, as the happy reflections of a well-spent life afforded the only consolation at a dying hour. I thought to myself, what consolation then can we have who have not spent all our lives well? Jesus must have been very much mistaken when he consoled the dying thief with the promise that he would be with him in Paradise. The Master's ceremony was then given, explaining the emblems of the lamb-skin and the evergreen, which were then deposited in the grave (the church) and the craft followed suit. The rest of the services I cannot describe, for I could not endure any more and left. And now we will again beg of our trustees to prevent a repetition of such sacrilege in our house of worship, because being silent might be construed as sanctioning such performances. Jacob Ackart.

Of Presbyterian Church.

Not Our Neighbors.

Birmingham, Iowa.

"By thy words shalt thou be justified, and by thy words shalt thou be condemned." A Mason speaking of Elder Rathbun, who lectured here a short time since, said that what Rathbun told of Masonry was all lies; that if Mr. R. had told the secrets of Masonry as he (the Mason) knew them, he would not have got out of town alive. Thus unwittingly admitting Masonry to be the same murderous institution that Mr. R. and others say it is.

I am satisfied that any intelligent person with a desire for truth and a willingness to receive it, need not wait for a lecturer to come and tell us of these things. We can see them for ourselves in almost every community. We read of these things in the *Cynosure;* we are told of the idolatrous worship of the lodge, of their blasphemous oaths and their horrid death penalties, of the murderous teachings, of the lying and the intrigue, of the deception and hypocrisy of Masons and we are constrained to believe these things are so; but then we think it cannot be that our neighwould do these things. We know Masonry to be an evil but the citizens of our town are so moral and religious that if they are Masons we have nothing to fear; thus sitting down at our ease and forgetting that the teachings and principles of Masonry are the same the world over. Its oaths are as blasphemous, its death penalties as barbarous and shocking right here in our community as anywhere else. No matter if it is our near neighbor, no matter if it is our beloved preacher, they have, if Masons, taken these same horrid oaths, bound themselves by these same unrighteous obligations, and will go as far to defend a brother Mason, whether he be "right or wrong," here as anywhere else.

Hear how they talk of those that oppose them: "He ought to be killed." "I'd rather see him dead than any man I know." "He's a black-hearted villian and ought to suffer the penalty of his broken obligation," and for no other cause but that of having no fellowship with the unfruitful works of darkness, but rather reproving them. These are facts known to all but the wilfully blind, and it is time that all lovers of Christ, all friends of reform, were fully awake to these things. We ought to pray more earnestly, to labor more faithfully, and encourage and sustain those men who have taken their lives in their hands, or rather have put their lives in the hands of God and gone forth to battle with this Goliah of iniquity.

Mrs. E. B. Harbaugh.

Our Mail.

L. B. Lathrop, Hollister, Cal., writes:

"I am preparing to lecture one week from next Sunday, March 9th, at the morning meeting house. My text will be 2 Cor. 4:3, 4. I intend to divide my time after this and give a part of each day to work and a part to study for lecturing. I hold no fellowship with any church here. I have paid my last dollar to any worshiper of Baal."

Mr. Lathrop encloses a letter to himself from Henry Campion, San Francisco, California, from which we take the following extract:

"I am astonished that Satan has bound so many men together, and so cunningly, and yet I am told that Freemasonry is a good, moral and benevolent institution. What an outrage against society, and what a degraded system it is. I want to be free, and to be free indeed, and to call no man master. I think secretism is one of Satan's masterpieces to delude people with. I love to recite the text, 'In secret have I said nothing.' God is love, and he is a rewarder of him that seeketh him."

G. P. Loomis, Birmingham, Ia., writes:

"Bro. Rathbun has been doing a good work among us, and has made many warm friends. He worked the first and third degrees in Birmingham and Fairfield, and gave a lecture in Birmingham on the religion of Masonry, and Masonic charity as experienced by himself."

D. H. Newman, Spencer, N. Y., writes:

"I pray that God may teach the preachers of our land as he did Ezekiel in the 8th chapter; take them by the top of the head and lift them up out of the slums and fog, so they may see the abominations that are committed. But it is to be feared that some of them have gone so far in the hole in the wall they never will get out again."

R. S. Ball, Huron, O., writes:

"I am very hopeful for the cause, although I am surrounded with discouragements, because 'He that is for us is more than they that be against us.'"

Rev. A. A. Wolf, Duncan, Ill., writes:

"My sympathy is for the *Cynosure* and I am opposed to secrecy, and it is too late

in the day to compromise with secrecy, the handmaid of Satan."

O. Breed, Avery, Ill., writes:

"I am holding the fort in this place against great odds. We want a Ronayne or a Rathbun here to make an advance on the works of the enemy."

E. Mathews, Hudson, Mich., writes:

"I still hold myself free to respond to calls for work in overthrowing secretism."

Miss M. A. Macauley, Pittsfield, Ill., writes:

"I send six renewals and one new subscription. We like your paper very much. Have been reading it about seven years, I think. We do all we can for it and will continue to do so. The reform is gaining slowly here. A number of men have said that they will not vote for a man who belongs to a secret society. None of our ministers belong to a secret order that I know of, except the Methodist Episcopal minister, who belongs to the Odd-fellows."

Mr. A. W. Hall, Elgin, Ia., writes:

"Masonry here is dead. A Master Mason here, claiming to be an infidel, was approached, after Bro. Rathbun's exposition, by some of the brethren, and urged to deny the truthfulness of the expositions. His reply was this: 'You Methodists can lie all you have a mind to about it, but I won't.' There are several Masons here who declare the expositions were correct."

Albert Hepburn, Salem, Oregon, writes:

"We have had a very mild winter here, more so than usual. It has rained scarcely any since the fair last October. Times are very dull at present, but not more than might be expected, as there are so many Chinese who are on the lookout for all the labor, which white laborers would do if they were not underworked by the Celestials. And there are a great many of the craft that are combined together and block out those who do not belong to them. I would like to see Ronayne or Hinman out here to stir the people up and let them see the right side."

J. B. Wells, De Ruyter, N. Y. writes:

"The Masonic folly is exceedingly popular here."

John T. Carson, Springdale, Ia., writes:

"I am always interested in every paper I receive. I believe you are doing a good work. God be praised for it."

Elder A. F. Dempsey, Lisbon Center, N. Y., writes:

"I have been afflicted in body, some of the time very sorely, now for near six weeks. Thank God, my afflictions have been made a great blessing to my full salvation."

P. P. Perry, Fort Scott, Kan., writes:

"I think I can see some signs of our cause prospering in our vicinity. It is a hard task when we have to fight the church. If we only had the world to fight we would soon conquer. Our country must be in a deplorable condition. Swindle and monopoly appear to be the whole theme. I hope the *Cynosure* will be able to ferret out the swindle more and more. The Fort Scott ring have had a short respite from the Short Creek swindle, where a few men made what money was made, and hundreds of men were made poor; some of them so poor they had to beg their way home. Now another scheme is being tried in this county. Another railroad monopoly in which they want the county to vote bonds to the amount of $120,000, and it is said they are expecting to make $30,000 themselves. How can men be so brazen or so bare-faced! I mention these facts that people may be on their guard. I tell our people if they have a home to stick to it, and if not try and get one and let all speculators go. If we can make an honest living we had better be satisfied, and not run in debt a single dollar, for it is a fearful thing to be in debt now."

Mrs. E. J. Rockhold, Bethany, O., writes:

"I am greatly interested in your publications exposing secret orders, which I verily believe one of the greatest evils of the present day."

Mrs. Lancaster, Cambridge, Me., writes:

"We live in a lodge community, only one hundred rods from the Masonic temple. We are the only family that manifest any opposition to this anti-Christian worship. We are trying to do what we can. We have several of Ronayne's Hand Books, also Finney on Masonry, which we lend wherever and whenever we can. I am sure we have kept some from the lodge."

E. Weyman, Apohaqui, N. B., writes:

"I have been convinced that Freemasonry with all other sworn secret societies were wrong ever since I read Morgan's disclosure of Masonry. After that time Masonry was quite unpopular, but within a few years it has been revived in our province, so that our ministers are joining the lodges. A number of years ago I presented a resolution in a yearly conference of Free Baptists to protest against all associations of men sworn to secrecy, but it was rejected. I have become fully satisfied that all such associations are injurious to church and state. I am an old man, in my 79th year, but if I was a young man I would not take any stand with any body of Christians that would not stand clear from those works of darkness."

Albert Benefiel, Upper Lake, Cal., writes:

"I think secrecy is on the decline. There is to be a debate in town to-night, on the secrecy question, by Messrs. Black and Maxwell. It is becoming a little too still. The devil says, Don't disturb the peace. I say, Bro. Black, wake us up. I know a few sensible men who have belonged to the lodge who are ashamed of the cess-pool into they have fallen. May God, through his instrumentalities, bring secrecy into disrepute everywhere."

S. L. Cook writes from Attica, Ind.:

"I have just finished a course of lectures in Carroll county; expect to put in this week in this (Fountain) county. Hence to Gibson county if I can reach it. Thence still on the war path."

R. R. Atkins, Flint, Mich., writes:

"Permit me to say that we regard the *Cynosure* as a true and devout Christian reform journal without a parallel in the history of the world. You can consider us as subscribers right along, heart and hand with you in this glorious reform, and our prayer is that God in his infinite wisdom and goodness will assist you, and all true Christians in forever obliterating this gigantic evil, Speculative Freemasonry, from our land."

Sabbath School.

LESSON XVII.—April 27, 1879.—THE COMING SAVIOUR.

SCRIPTURE.—Isaiah 42:1-10.

1 Behold my servant, whom I uphold;
Mine elect, in whom my soul delighteth;
I have put my Spirit upon him:
He shall bring forth judgment to the Gentiles.
2 He shall not cry, nor lift up,
Nor cause his voice to be heard in the street.
3 A bruised reed shall he not break,
And the smoking flax shall he not quench:
He shall bring forth judgment unto truth.
4 He shall not fail nor be discouraged,
Till he have set judgment in the earth:
And the isles shall wait for his law.
5 Thus saith God the Lord,
He that created the heavens, and stretched them out;
He that spread forth the earth, and that which cometh out of it;
He that giveth breath unto the people upon it,
And spirit to them that walk therein:
6 I the Lord have called thee in righteousness,
And will hold thine hand,
And will keep thee, and give thee for a covenant of the people,
For a light of the Gentiles;
7 To open the blind eyes,
To bring out the prisoners from the prison,
And them that sit in darkness out of the prison house.
8 I am the Lord: that is my name:
And my glory will I not give to another,
Neither my praise to graven images.
9 Behold the former things are come to pass,
And new things do I declare:
Before they spring forth I tell you of them.
10 Sing unto the Lord a new song,
And his praise from the end of the earth,
Ye that go down to the sea, and all that is therein;
The isles, and the inhabitants thereof.

GOLDEN TEXT.—This is my beloved Son, in whom I am well pleased.—Mat. 3:17.

CENTRAL TRUTH.—Christ is the model of all true service.

DAILY HOME READINGS.

M. His Character.....Mat. 12: 14-21.
T. Author of Faith.....Heb. 12: 1-6.
W. The Creator.....John 1: 1-14.
T. Saviour of the Gentiles.....Acts 13: 44-52.
F. Witness against Pharisees.....Mat. 4: 12-17.
S. He Ever Liveth.....Exod. 3: 11-15.
S. Grace of Christ.....Ps. 45.

[From Scholar's Handbook.]

NOTES.

The Book of Isaiah contains chiefly prophecies, with some history. It was probably written and arranged by Isaiah himself. The first portion of the book relates mainly to the Jewish people and their foes, with prophecies about Assyria, Moab, Egypt, Syria, Edom, Tyre, and some historical facts of the reign of Hezekiah. The second portion is chiefly a prophecy about the Messiah: Isaiah has been called the "Gospel Prophet." Of sixty-six chapters, forty-four are quoted or referred to in the New Testament, and Isaiah is named as the author of the prophecy twenty-one times. He is said by tradition to have been sawn asunder when ninety years of age, and during Manasseh's reign.

"Smoking Flax," or dimly burning wick of the Eastern lamp, which was often made of flax or other similar material, laid in a narrow urn-shaped vessel, used as a lamp.

KNOWLEDGE OF CHRIST.—John Flavel compares our progress in the knowledge of Christ to that gained by those settling in a newly-discovered continent. At first they sit down by the sea side, and upon the borders of the land; gradually they search further into the heart of the continent. The best are only on the borders of this vast continent of knowledge.

[From International Quarterly.]

DAILY HOME READINGS.

Isaiah 1:1-31; 2:1-22; 11:1-16; 25:1-12; 32:1-20; 40:1-31; 42:1 25.

SUGGESTIONS AND QUESTIONS FOR SCHOLARS.

"Isaiah, the Man, and the Book." The prophet Isaiah lived in the days of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah (chap. 1:1). "The ordinary chronology gives B. C. 758 as the beginning of Jotham's reign, and B. C. 698 as the year of Hezekiah's death." He may have been twenty years old when he began to prophesy, and tradition says he lived until the reign of Manesseh, by whose order he was sawn asunder. Of his personal life, we only know the name of his father (chap. 1:1), who, tradition says, was the brother of King Amaziah; and the fact that his wife is called "the prophetess," and the names of his sons bear witness to his prophetic announcements. Looking at him as a witness for God, his character appears almost unrivaled. The nation of Israel was carried away captive during his ministry; and that of Judah was morally very corrupt, and hastening to its fall. The succession of four kings and the reformation under Hezekiah, gives special importance to the prophecies uttered by this wonderful man. For sixty years he comforted the people, expounded the Word of God, reproved them for their sins, warned them of their doom, and entreated them to return to Jehovah, maintaining a holy dignity in his many offices, united with the deepest resignation and unfaltering faith toward God. But he is especially known and endeared to us as the "Evangelical prophet," and his descriptions of the coming Messiah; his sufferings and rejection by Israel, and their sufferings and rejection in consequence of their rejection of him, together with his return, and their subsequent restoration and blessing, make this book of prophetic testimony one of the most precious and profitable in the sacred Scriptures. The book has been divided into two parts, viz., chapters 1-39, pertaining to the nation under the old dispensation, and chapters 40-46, reaching to the end of the church dispensation and beyond. It has also been divided into several parts, giving the distinct views of the prophecies. But we may confine our studies to following the footsteps of Jesus in Isaiah, and especially in comparing the chapters and subjects selected for our home reading lessons.

"Isaiah." In Hebrew, Ye-sha-ya-hu, i. e., help or salvation of Jehovah. In Greek Esaias, Mat. 3:3. The name of his father was Amoz. He is to be distinguished from the prophet Amos. "The family and tribe to which Isaiah belonged are now entirely unknown." He mentions his wife and two sons, 7:3; 8:3, 4. According to his own statement his ministry extended over a period within the reigns of Uzziah, Jotham, Ahaz and Hezekiah. Many of the best authorities, taking the first five chapters of the book of his prophecies as a general introduction to the whole, find in chap. 6:1 a note of time marking the commencement of his ministry. "If we reckon from the last year of Uzziah to the fourteenth of Hezekiah, the last in which we find any certain historical traces of Isaiah, we obtain as the minimum of his prophetic ministry a period of forty-seven years, and this, supposing that he entered on it even at the age of thirty, would leave him at his death less than eighty years old. And even if it be assured that he survived Hezekiah, and continued some years under his successor, the length of his life will after all be far less than that of Jehoida the high-priest, who died in the reign of Joash at the age of 130 years.—Alexander.

[From the Westminster Teacher.]

TEACHINGS OF THE LESSON.

1. The purpose of God in his works of creation and providence, and in the conduct of his moral government centers upon the Messiah and the establishment and progress of his kingdom.

2. This kingdom is to be extended until it comprises all nations.

3. To the extension of this kingdom God is pledged by prediction and promise.

4. By means of it he will make known his perfections and exhibit his glory.

5. It is the duty of every man to bow to the authority of the Son of God, the king in this kingdom, to obey his commands and to be loyal to his person and service.

6. This kingdom spreads its conquests by means of the truth and by the gracious operation of the Holy Spirit on the mind, heart and conscience of mankind.

7. The progress of this kingdom is a matter of joy and gratitude to all the subjects of it.

[From Bible Class Scholar.]

CONTEMPORANEOUS HISTORY.

During the period of Isaiah's labors there was a very strong current setting in toward confirmed idol worship. The northern kingdom had become hopelessly corrupt. And some years before our present lesson was written it had wholly disappeared from the list of nations, never more to be restored. And in the kingdom of Judah the state and government were in contest between two rival parties, the one favoring the worship of Jehovah, and the other given up to idolatry. It required the utmost efforts of piety and patriotism to save the nation from following at once in the track of the northern kingdom. The long and earnest labors of Isaiah must have contributed largely toward the preservation of "godly seed" in Israel.

At the date of our lesson the city of Rome has been founded about fifty years.

STRIKING STATEMENTS.—"A bruised reed shall he not break." The gentleness of Christ.

"The Isles shall wait for His law." The most distant nations are agonizing and unconsciously longing for the law, the just authority, as well as the merciful deliverance of Christ.

"I * * will * * give thee * * to open the blind eyes." It has been said that among all the miracles of the Old and New Testaments no one opened the eyes of the blind but Jesus. He is the "Light of the world."

The Christian Cynosure.

CHICAGO, THURSDAY, APRIL 17, 1879.

A NEW BOOK—Ezra A. Cook & Co., will soon issue a book intended to be a sequel to all the works written in the discussion of secret orders, of which Jesuitism is chief and lodgery its image. It will give: 1st. An authenticated exposure of the Masonic ritual, certified to as correct by living Masons of known standing and character; 2d. A skeleton exposure, in the shape of notes from standard lodge writers, which notes confirm and illustrate the ritual throughout; and 3d, explanations and analyses of the whole lodge system by the senior editor of this paper. Dr. Bacon said of Weld's "Testimony of a Thousand Witnesses" to the cruelties of slavery, that it was "*A Tremendous Book.*" It is hoped that this compilation will be no less. It will throw more light on the relations of the Beast and his image, Popery and Lodgery, than any work yet published. From extracts to be hereafter published our readers will be able to judge of its merits.

GRANT AND THE COLORED VOTERS.—Bro. B. J. Turner for a number of years a colored teacher, now at Antioch, eleven miles from Columbus, Miss., writes the subjoined interesting letter. The Military Chapel church has a membership of 63, and is "Northern Methodist." On the 23d ult. Bro. Eli Tapley visited the church and gave a brief address on secret orders, at the close of which the church, which is warmly opposed to secretism, voted to place its name with the Associated Churches of Christ. The allusion to General Grant in the letter is significant:

"It affords me great pleasure to write to you that the circulating of the paper and tracts by Mr. E. Tapley are doing great good. The Methodist church which I belong to, the Military chapel, numbering 63; the pastor in charge, Bro. Thos. Brownlee. We are bitterly opposed to all secret societies whatever, also hoping that all other colored churches will do the same; wishing that they had speakers all through the South to waken them up to a sense of their duty. The Lord only knows how we suffer; the justice of the peace being a Mason he gives judgment in favor of the Masons and against us. May the Lord bless your paper and give you ten thousand subscribers. We love General U. S. Grant because he sent his army and caught the ku-klux clan. I wonder does he love us, and will he do the same for Masonry and the grange, if we should elect him the next President? The grange has said in the lodge that our wages shall be 40 and 50 cents and we can't get any more. Please send me a copy of you paper. Pray for us. B. J. TURNER.

—A school-house exposition was given near Rio, Wis., on the Saturday evening following the meetings reported in our "Reform News."

BISHOP WEAVER.

In last week's *Telescope* this brother devotes above a column to the editor of the *Cynosure*. He thinks I have misrepresented him. But I do not see that I have. A paper was started in Harrisburg, Pa., called the *United Brethren Tribune*. I first saw a copy of it in Phœnixville, Pa. The pastor of the United Brethren church in that place was circulating and obtaining subscribers for it. He told me that he was a member of a secret lodge, and refused his consent for an anti-secret lecture in his church.

Another paper was afterward started in Harrisburg called the *Observer*, which was openly and strongly opposed to the United Brethren rule against secret societies.

A third paper, the *Itinerant*, is now published in Harrisburg, edited by Rev. Mr. Rigor of the Brethren church, to which so far as I know or can learn Freemasons make no objection, and which is also opposed to the church rule.

A year ago (May, 1878) a convention of preachers from United Brethren conferences met in Dayton (not by conference appointment) and held a revolutionary convention. We have not the minutes in full before us; but Masonic papers hailed the convention and freely published its proceedings. That revolutionary body: 1. Condemned their church rule against secret societies, proposing none in its place. And 2. They resolved that "its enforcement is wrong." That is, not that it should be *repealed*, but not *enforced*, set aside by preachers and churches; "nullified" in short.

In that nullification convention the proposition was made to remove the Harrisburg paper to Dayton, and puplish it beside the *Telescope*. I do not recollect how the vote stood, but the proposition met with favor and was voted. Rev. I. S. Buchwalter, a devoted United Brethren minister, wrote concerning it: "See their audacity in proposing to remove their printing establishment to Dayton, Ohio." Their "printing establishment" was that at Harrisburg. It was for writing an encouraging letter to the *Itinerant*, and bidding the "printing establishment" God speed, that the *Cynosure* censured Bishop Weaver. "For he that biddeth him God-speed is partaker of his evil deeds" (2 John 11). The "evil deeds" of the Harrisburg paper was that it was the "printing establishment" of that wicked nullification convention; and we rebuked Bishop Weaver for fraternizing with men who were running a rival and opposition paper to the *Telescope*, and proposing to move it to Dayton and set it up under the eaves of the Brethren printing house.

Now if we have done injustice to Bishop Weaver, he has only to point to his record and say, "The *Cynosure* is mistaken. I opposed that nullification convention and its Harrisburg organ. All my brethren know this." But if he should say this, they would ask him this plain question: "Why, then, did you write that Harrisburg letter?"

This is all we intend to say on this subject. If Bishop Weaver has done his duty as a faithful bishop and guardian of his church, he is far above and beyond our censure; for "not he who commendeth himself is justified, but whom the Lord commendeth." But if he has failed as Peter did when Paul rebuked him, I hope he will repent like Peter, and yet speak of me as his "Beloved brother" Blanchard, as Peter afterward spoke of Paul.

"THE ASSOCIATED CHURCHES OF CHRIST."

Brother P. P. Perry of Fort Scott, Kansas, writes under date March 17th:

"We have been agitating the subject of organizing an anti-secrecy, anti-tobacco church. Some hold that we must organize under the head of some denomination or else we will start a new denomination. Others take the ground that we can organize under any name we please and after awhile offer ourselves to any conference or presbytery we may choose. For instance we could call ourselves the Tabernacle church or Bethel church, without specifying any denomination. Please give us your views in respect to this matter."

ANSWER.

The last opinion is Scriptural and sound only put the name of Christ into your church name, as Tabernacle Church of Christ. All existing church denominations were at first organized in this way, and were blest until they began to put their denomination above Christ, or practice worships not given of God. The Associated Churches of Christ were not intended as a new denomination but to renew all denominations corrupted by the lodge or lodgery. They are already so widely dispersed that they can never meet together and do business as a new denomination, and the dispersion will continue.

Meantime, as the New Testament churches sprung up as "little independent republics," each transacting its own business, so it may be now; and by sending its name to be enrolled among the Associated Churches it will secure the following desirable ends and objects:

1. It will give its testimony against the anti Christs, corruptions and idolatries which have "crept in unawares" within the walls of Zion.

2. It will be strengthened by union of heart and strengthen others.

3. Whenever there is a presbytery, association, conference or convention in its vicinity, "seeking first the kingdom of God," and whose ways please God, it can give to and receive the right hand of fellowship from that body.

THE LODGE IN SYCAMORE, ILLINOIS.

The citizens of Sycamore, Illinois, a pleasant inland city, have been stirred up thoroughly by the secret society discussion: by lectures years since given by Prof. C. A. Blanchard, by the Arnold brothers, by the the *Free Methodist*, and now lately by a discussion in two of the Sycamore papers, briefly noticed last week. Perhaps the good people of Sycamore have had argument and facts enough, but they are perplexed by the division of intelligent and good men. How can the lodge be so vile as the *Cynosure* makes it, while leading minds, church members who pass for good men still adhere to it, and ministers who are not Masons yet adhere to their members who are? We wish to relieve their perplexity, and as Mr. A. J. Blanchard, the teacher and guide of their children, is now prominently before them as the champion of the lodge, and the bitter contemner of its opponents, we cannot do better than to explain the case of the lodge by his own case; observing, by the way, that we think much better of Mr. Blanchard, who comes out boldly for his lodge, than we do of a minister of the Gospel who pretends to be an Anti-mason, as Rev. Mr. Grassie has assured us he is, while doing everything in his power to protect the lodge and injure those who oppose it, thus giving the lie to his professions by his practice.

But why, you ask, should intelligent and capable men like Mr. Blanchard, adhere to Masonry if it is "the abomination" which it is represented to be by those who renounce it?

We answer, in the first place, Mr. Blanchard is ignorant of the nature of Masonry as many Papists and Mormons are of their systems. The proof is this: He (Mr. B.) lately told you in his printed articles that he had never seen Chase's Digest of Masonic Law, a book which stands related to the lodge as the Digest of the Statutes of Illinois is related to the State. This book had reached its twelfth edition two years ago, showing how universally it is read and relied on by the order. The presumption is that Mr. Blanchard has joined the lodge, as thousands of ambitious young men have done, and remains ignorant of its nature. Another proof of his ignorance is that he told you in his late printed articles that "The Blazing Star was an emblem of the star which led the wise men to Christ." Formerly it was so. But Mackey (Lex. p. 62) says: "As this allusion interferes with the universal character of Masonry, it is now generally omitted." After English Masonry was adopted by the Jews and by French atheists, all such allusions to Christ were cast out as unmasonic, out of place in a "universal re-

ligion." Mr. Blanchard might as properly profess to superintend your schools while ignorant of the school law and Webster's dictionary as to champion Masonry while ignorant of its laws and lexicon. "The Blazing Star" has not only ceased long since to represent the star which led the wise men to Christ, but "The Star of the five points" has been adopted as a symbol of "the five points of fellowship;" which are what you see in the pictured resurrection of Hiram Abiff by the lodge master, viz, "Foot to foot, knee to knee, breast to breast, hand to back, and cheek to cheek."

And this disgusting embrace of a pretended corpse fourteen days dead and decayed accordingly, is not only symbolized by the "star of five points;" but the same star is the chosen symbol of the adoptive lodge for women, which men are permitted to join! Whether the infamous suggestions of such a symbol are intended to corrupt and debauch the imaginations of women meeting in a night lodge away from their homes and husbands or not, the system of which it is part is twin with that of Baal Peor. (See Num. 35: 1-3)

Then there is something in the rites of a false religion which blinds the worshipers. "In whom the god of this world hath blinded the minds of them which believe not" is not a figure but a fact. When the Holy Ghost came on Saul, "There fell from his eyes, as it had been scales; which was but an outward and material type of what happened to his mind. Indeed the folly and stupidity of all false religions are such that the natural sense and reason of mankind would reject them but for this blinding process by which Satan, "the god of this world," dims and darkens the mind of his worshipers. And the mission of Christ has principal reference to the removal of this soul-blindness which the false worships of earth superinduce in men.

"If from thick films can cleanse the visual ray,
And on the slightless eyeball pour the day"

Whether he gives efficacy to truth or receptivity to the mind, the result is, he who was blind sees.

If these ideas be Scriptural and true, nothing but divorcing the two kinds of worship will ever restore its power to the Gospel which has been lost by confounding and mingling them. For whatever the citizens of Sycamore may think of this reasoning and analysis, one thing is obvious, viz, that the ideas of Messrs. brethren West, Dow, Henry Wood and others are just as opposite from Masonic ideas as light is from darkness, and they never will or can be reconciled but by the destruction of one set or the other. Which will it be?

—Bro. I. R. B. Arnold of Sycamore, Ill., has sold out his interest in the printing house of Arnold Bros. and will hereafter, God willing, give his whole time to the lecture work. All who have heard Bro. Arnold will be pleased to learn of this determination. The fine views with which he illustrates his lectures draw full houses. Last Friday evening he gave an illustrated lecture on views in Europe in the Wesleyan church, Sycamore, to a crowded house. Friday evening of this week he has an appointment in the Baptist church of DeKalb, Ill. Arrangements are being made to have DuPage county thoroughly canvassed by Bro. A., visiting every town and giving his lecture on Mythology and Masonry.

—Friend Woodford of Waverly, Iowa, has engaged in the business of canvassing for the *Cynosure* with a heartiness that is good to see. He has a paid notice in his local paper offering the *Cynosure* for 50 cents to all citizens of Bremer county to the number of one hundred. He has forwarded twenty-three names already, paying the difference in cost himself. He now wishes to extend his offer to twenty five brethren ordained to preach the Gospel and residing in the State of Iowa. Address him, with 50 cts. enclosed, at Waverly, Bremer county, Iowa.

—A brother in Worcester writing of a friend whose intention to join the lodge was entirely changed by reading the *Cynosure*, shows how effectual was the work of the last national convention there, since then he resolved not to support Freemasonry in the pulpit; he can not therefore attend his own church. The Worcester friends sustain an interesting and working local society. This letter gives us a hint of their zeal in this extract:

"We hold our meetings once in two weeks and discuss and talk the matter over and I am sure that we gain strength from week to week although many good men are yet too weak to stand alone or too timid to meet with us and I fear some fear the face of man more than God, but on the whole I think the work is progressing gloriously considering how few are willing to labor in the Master's vineyard. Tuesday evening we had a lengthy article read by a Worcester gentleman. The meeting chose a committee of five to meet yesterday to consider in regard to having it published."

THE ILLINOIS ASSOCIATION received to its treasury during March the following sums:

Hiel Lewis, Amboy; Geo. Avery, Galesburg; Mrs. J. C. Tyson, Chicago; $2 00 each: Mrs. Charles Webb, Chicago, and "A Friend," by A. Wright, Wilton Center, $1 00 each: John Lazenby, Jacksonville, $1 40. Total $9 40 Let the friends freely send in the $30 00 that will be needed by May 1st without delay. It will save the necessity of asking for it more directly.

—A baptism of the Holy Ghost is the one great qualification of every worker in Christian reform. Let every one read prayerfully John 14 and 16, and Acts 2, 3 and 4.

OUR WASHINGTON LETTER.

Postmaster Edmunds and his Clerk Compromise their Difficulties in the Lodge—A Startling Report about the Assassin J. Wilkes Booth.

"With whom did Postmaster Edmunds condone the crime of the late theft of $10 000? That is a question which interests every citizen of Washington. The crime did not concern Mr. Edmunds exclusively, but was committed against the peace, dignity and well being of the city. The thief, if known, and certainly is known to Mr. Edmunds, should be exposed and punished. There is but little sense and no justice in sending a negro boy to the workhouse for stealing a loaf of bread or pair of boots if a $10,000 thief can go scot free."

This slip was cut from the *Post* of this city and the facts therein referred to are about as follows: About Christmas the confidential clerk of Mr. Edmunds, the city postmaster, was given a warrant for eight or ten thousand dollars to take to the Treasury and get cashed, the same being for pay of post-office employees. He did not return in the usual time he was accustomed to make the trip to the Treasury, and in fact did not come to the post-office again during office hours that day. This created great alarm, real or pretended, with the post-master, and detectives were put on the track of the employee, who was soon caught, and pretended he had lost the money. Then he pretended that on the road to the Treasury he had taken a drink or two, and after getting the money the whisky began to take effect on him and he laid the money down somewhere and forgot all about it, and some other stories not necessary to mention here. The detectives meant business, however, and after being in their hands some hours the post master received a note saying that if "no questions" were asked the money would be returned. This has been done so far as the public are able to learn. As this is the inference to be drawn from a little article that appeared in the papers to that effect.

1st. Now a thief agrees to return stolen money if no questions are asked and no punishment inflicted.

2nd. He agrees to do this after he is caught, and the money would probably be unearthed in a day or two any way (a very reasonable thief).

3d. Here we see one of the most important post-masters in the country compounding the felony of another post-office official.

4th. We see the public hoodwinked, used as a machine or a tool for the purpose of furthering the schemes of whom? Masons. For both the post-master and his confidential clerical thief belong to that secret society, the souls of whose members are supposed to reflect such a refulgence of light and morality.

I have waited anxiously and noted the papers to see if the confidential clerk, was discharged, and up to this time I have neither seen nor heard of his discharge from his onerous and burdensome duties.

It has been usual for Masons to brag that "there were no Masons in the penitentiaries." In the light of this case, and hundreds of others occurring daily all over the country, is it any wonder? When they close the gates to keep Masons, however criminal, out, and then throw out a drag net to bring others, not Masons, in.

It is pretty generally conceded now by candid men of ordinary intelligence, that Masonry is a fraud and exceedingly hurtful to our institutions of government, and that it would have fallen into general disrepute long ago but for the facts that it is a well known stepping-stone to success in politics, and that a *well known* Mason can commit almost any crime and escape punishment through its control of the courts and the pardoning power.

While writing on this branch of the subject let me give a little gossip about a matter that I never until recently heard was attributed to Masonry, namely, that John Wilkes Booth, the murderer of our beloved President Lincoln, was a Mason of high degree, and that he was shot instead of captured, because if captured it would have put the lodge to too great a strain to have screened him according to their oaths. In an important trial, such as his would have been if captured, the whole country would have been spectators and it would have been impossible for his brother Masons, with the eyes of a nation upon them, to have gone through with the usual jugglery by which they use the courts to screen criminals. Hence he was *shot* by a *brother Mason* to keep the lodge or Masonry from being brought into disrepute. This crime is not charged to the whole Masonic body but to the individual act of Booth! But when once committed by a Mason it became the oath bound duty of all his brethren to aid him, *right or wrong*, and as it was not convenient to drag him into a lodge room and apply the cable tow, the carbine was substituted, lest the infamy of his act should attach to their diabolical order.

On page 73 of An as tar ta, a book after the manner of Bunyan's Pilgrim's Progress, except that the characters are giants in infamy instead of stature, you will see the killing of our Lord and Saviour is attributed to the Masons of that day; that is, the Jews and Romans actually did the killing, but they were worried into it and worked up to that point by Satan and his imps in carrying out their system of distracting and demoralizing the world in order that they might increase the devil's percentages.

O. N.

—Let every seceding Mason be reported before the 1st of May. Write for your paper.

Home Circle.

The Daisy

[The following poem by John Mason Good, is considered by Rev. Dr. Granville Moody one of the finest gems in the English language. It was repeated by the late W. C. Bryant, in his dinner speech at Williams College two years ago.]

Not worlds on worlds in phalanx deep
Need we to prove that God is here;
The daisy fresh from winter's sleep
Tells of his hand in lines as clear.

For who but he who arched the skies,
And pours the dayspring's living flood,
Wondrous alike in all he tries,
Could rear the daisy's purple bud?

Mold its green cup, its wiry stem,
Its fringed border nicely spin,
And cut the gold embossed gem
That, set in silver, gleams within?

And fling it unrestrained and free,
O'er hill and dale and desert sod,
That man where'er he walks may see
In every step the stamp of God?

The Holy Spirit and Answered Prayer.

Doubtless the majority of people in this country intend at some time to become Christians. The statement is frequently made, both in public and in private that every man intends to do so. But there are enough instances of a contrary sort to call for a decided justification of such statements. The writer recently heard from the lips of the man himself, the details of an experience which illustrates both this point and the caption of this article.

The man was a deist—had been all his life; did not believe the Bible and had never read it. Never gave a thought to the future further than this: God is responsible for my being in this world, and in the next he can do what he pleases with me.

At various times death stared him in the face. In early life a fever laid him low and all hope of recovery was given up. During the war he was shot through the body and expected to die in a few minutes. After that, an injury to the wound brought, as it were, the very chill of death upon him, but never did he for a moment think of any preparation for death or dread to meet it. During all these experiences he had never felt the strivings of the Holy Spirit and did not believe in his existence; yet always said to himself: "If there is a Holy Spirit, and he ever comes to me, I will not be such a fool as to resist him."

Time passed. A loving wife was converted and united with the —— Baptist church. On the evening of her baptism, her husband attended her. A group of friends observing him, agreed to make him the subject of special prayer at a given hour. Within a few days, suddenly and without any previous meditation on his part, the Holy Spirit met him. When his mind was preoccupied with business, at once, like the flash of an electric current, the Holy Spirit overpowered him. Immediately tears rolled in torrents down his face —tears of remorse for his ingratitude to God. He said to himself, "This is the Holy Spirit," and falling upon his knees, endeavored to pray. Three times he attempted to speak, but dared not utter a word lest it should not be right before God. Then his burdened soul found utterance in the words: "God, help! help! help!" And just as suddenly as the first overpowing presence of the Divine Spirit, the answer came and the desired blessing.

Thus, in a few minutes did the Holy Spirit change that man from a stout-hearted, indifferent deist, to a most humble, reverential believer. The strong man was bowed as a little child. He humbled himself under the mighty hand of God, and was raised to great spiritual exaltation. Within two weeks of the baptism of his wife, he too followed his Lord in that beautiful ordinance, and has remained steadfast in the performance of Christian duty. He is a living illustration of the power of the Gospel in "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." And truly, with such illustrations before them, Christians may be encouraged to send up such a volume of prayer as shall make the glory of God through the work of the Holy Spirit, as the lightning which "cometh out of the east, and shineth even unto the west."—*Baptist Weekly.*

Remember the Cork.

When Villiers, Duke of Buckingham, was unwell, King James II. sent an Irish priest to convert him to Popery. The Duke, apprised of the visit and its object, very courteously received the priest and expressed great willingness to be instructed. But before they entered on a religious discussion, it was agreed that they should drink a glass of wine together. After they had drank a while, the Duke took the cork out of the bottle, and shaking it with great gravity, asked the priest:

"How do you like this horse?" The priest was confounded and silent. The Duke continued all the while to stroke the cork and praise his beautiful horse.

"Your grace," at length said the priest, "has chosen an unseasonable time to be merry."

"Merry," cried the Duke, "Merry! I was never more serious in my life. Does not your reverence see that this is a beautiful horse?"

"Your grace," replied the priest, "should compose yourself and consider."

"Consider," answered the Duke, smartly, "what must I consider? Don't you see how fine a horse it is?"

"Oh," said the priest, "don't be foolish, it is surely a poor joke to call a cork a horse."

"What! would you persuade me that such a fine courser is nothing but a cork?"

"Nothing but a cork," says the priest.

"Well," replied the Duke, calmly, as if recovering from a dream, "I will not be too positive, my illness may have discomposed my mind; but how do you prove that it is not a horse?" He looked as if very insane.

"My dear Lord Duke, you must see the thing is nonsense. You took what you call your horse out of that bottle a few minutes ago; and if you are not out of your senses you must know that it is simply a cork."

"Oh, well, well," said the Duke, "your reverence may be right. I am subject to whims; let us talk no more of the cork, but proceed to the holy business that brought you here."

The priest then entered on points controverted between Papists and Protestants and continued until the Duke said:

"If your reverence can prove to me the doctrine of transubstantiation, I can easily believe all the rest."

This the priest commenced to do in the best way he could, concluding by asking the Duke if he did not think the transubstantiation believed in the Romish church, both possible and true. The Duke listened very attentively to all he had to say, and answered the question thus:

"You thought me foolish, perhaps suspected me getting insane when I spoke of a cork as a horse—your assertion of bread and wine being the actual body and blood of Christ is every whit as absurd and a little more profane. Out of your own mouth are you condemned. You take a piece of bread out of a box, pronounce a few words over it, and declare it changed into flesh and blood. You must see that the thing is nonsense, if not worse. If you are not out of your senses it can not but be evident that it is bread still, and nothing else. Remember the cork, father! Remember the cork!" —*Selected.*

The Bible as Logic.

One of the secondary benefits resulting from Bible study is that it promotes intellectual strength. Close Bible students seldom fail of becoming deep and vigorous thinkers. One reason why this is so, is that the Scriptures direct men's thoughts to things that are vast and solemn and momentous; and such things, if often presented and often pondered, tend to enlarge the mind's capacity and strength. And there are parts of the Bible which demand close application in order to comprehend their full meaning, and the reader's mind is invigorated by the exercise it has to submit to. There are argumentative processes in some of Paul's Epistles which no reader can master without study and labor; and some other portions of Scripture must be read with close attention to be fully understood. Readers who are averse to mental exertion may deem this a fault, but it should be regarded as an excellence. Large parts of the Bible are easy of comprehension, and the way of salvation is made plain that a child need not mistake it; and yet, as a whole, the Bible is a book that demands application and careful study. Is this a blemish? Let those answer who, on searching the Scriptures with frequency and care, have wondered, perhaps, at finding what strong thinkers they were fast becoming. A well-studied Bible will, it is believed, as effectually sharpen the intellect as Euclid's Elements or Butler's Analogy.—*Canada Presbyterian.*

Man, Bear, Monkey.

The *Christian Intelligencer*, of New York, gives the following item:

In his lecture last Thursday evening, Mr. Waterhouse Hawkins, one of the highest authorities on comparative anatomy, said that the structure of a bear resembles that of a man more closely than does that of the monkey. If the origin of the human form is to be sought among animals, in his opinion it is to be looked for in the line of the bear. He said that the arms and legs of the bear, when denuded of the skin so as to show the muscular arrangement, would hardly be distinguished by an ordinary observer from the same parts of the human form, while any one would readily detect the difference between the limbs of a monkey and those of a man. He said also that the monkey really is not able to walk erect, while the bear is; and here he found another agreement. Mr. Hawkins does not believe that bears are or have been the progenitors of men. He made these statements only to refute the claims of some skeptical scientists. Mr. Hawkins has no great regard for the theories of the evolutionists, and openly declares his disbelief of Darwinism.

Preachers should never fail to point sinners to Christ. Every sermon should tell men what they must do to be saved. The importance of this will appear from the following incident, related in the "Preacher's Cabinet:" "Spurgeon tells of a jail chaplain who preached on sin, and divided the discussion into two sermons: one Sunday the disease, and the second its cure. Between the two Sundays several of the prisoners were hanged. They had heard only what they already knew, but failed in hearing what they specially needed."

If by revenge you would overcome your enemy, the victory would be unhappy and inglorious, for in gaining it you would be overcome by your own corruption; but by exercising a meek and forgiving temper, you will always come off with onor and success.

Childrens' Corner.

A Biblical Alphabet.

A was a traitor hung by the hair—
2 Samuel 18: 9.
B was a folly built high in the air—
Genesis 11: 9.
C was a mountain o'erlooking the sea—
1 Kings 18: 43-45.
D was a nurse buried under a tree—
Genesis 25: 8.
E was a first-born bad from his youth—
Hebrews 11: 16.
F was a ruler who trembled at truth—
Acts 24: 25.
G was a messenger sent with good words—
Daniel 9: 21.
H was a mother loaned to the Lord—
1 Samuel 1: 27, 28.
I was a name received of the Lord—
Genesis 32: 21-28.
J was a shepherd in Arabian land—
Exodus 3: 1.
K was a place near the desert of sand—
Deuteronomy 1: 10.
L was a pauper begging his bread—
Luke 16: 20, 21.
M was an idol, an object of dread—
Leviticus 20: 2, 3.
N was an architect ages ago—
Genesis 6: 13-22.
O was a rampart to keep out the foe—
2 Chronicles 17: 2, 3.
P was an isle whence a saint looked above—
Revelations 1: 4-9.
Q was a Christian sainted in love—
Romans 16: 24.
R was obscure, yet a mother of kings—
Matthew 1: 5.
S was a Danite, who did wonderful things—
Judges 14: 5, 6.
T was a city that had a stronghold—
2 Samuel 24: 7,
U was a country productive of gold—
Jeremiah 10: 8.
V was a queen whom a king set aside—
Esther 1: 10-22.
Z was a place where a man wished to hide—
Genesis 19: 1.
Read 2 Timothy 3; 15.

The Fisherman's Daughtees.

CHAPTER VI.—*(Continued.)*

"What were you saying about Mr. Edwards?" asked that great man, just then opening the door and marching in—for he always seemed to march like some soldiers I once saw in the town—with his head up in the air, and his feet turned out, and looking as if he thought anybody so poor and little as I was scarce worth living in the world, and was in fact only in the way: he did not remember that God often chooses the foolish things and the weak things of the world to work his will.

Mary turned very red all over her face at seeing him, and said hurriedly, "I wasn't saying nothing 'spectful against you, sir. I was only telling the child it was you proposed making a 'scription for her after breakfast."

"Certainly I did—and, what's more, I mean to put it into practice too," replied Mr. Edwards, in a very grand tone, coming up to me, and standing with his two thumbs in his waistcoat pockets, staring down at me. Now I was not a bit afraid of, him for Elsie had taught me that when I did what was right, I need not fear any one—that is, what God thought right. "You are a very good little girl," he presently went on, "and Mr. James Percival Edwards is not too proud to shake hands with you;" and here he held out his large fat hand in a grand way, and I put my small brown one into it, and he kept it while he said, "no—nor is he too proud to say he is sorry—yes, little girl," he repeated, as if he thought that perhaps I might not believe it possible he could be so humble, "he is sorry he spoke so roughly to you at the door last night; but he did not know, you see, you had come all that distance purposely to save his valuable life. You are a good little thing;" and he shook my hand, and then to my comfort he let it go; and so I went on with my breakfast, merely saying, very gently, "Thank you, sir."

That seemed to please him yet more, for he patted me on the head, and said again, "Very good little girl."

Another person came in finely dressed, and she smiled upon me and said, "I was a pretty little girl, I had such nice rosy cheeks and curly hair." I thought she was laughing at me—and perhaps she was; but she was kind for all that, and as I had finished my breakfast, she took me into a grand fine garden, and told me to run about and amuse myself, but on no account to touch anything—she need not have said so, but of course she could not tell that.

I don't know how long I was in the garden, but I felt very weary, and wished sadly to be at home with Elsie and mother.

CHAPTER VII.

At last Mary came and called me; I was so glad and ran to her, and we went into the house, she telling me that Lady Barlow and the young ladies wanted to see me before I was sent home. Mr. Edwards took me by the hand to a large room, where they were sitting eating their breakfast. He told me to stand inside the door, but the same kind, beautiful young lady who had first spoken to me run up, and catching hold of my hand, led me to the table, and made me sit down on a fine chair near them—but I only sat on the edge—and then the other young lady said:

"What's your name, little girl?" And I told her, "Gatty, please ma'am."

"Well, Gatty," she went on; "you have done us a greater kindness than you are at present old enough to understand; and now think well on what I am going to say to you. We wish to repay you for your kindness. What shall we do for you? What have you been most wishing for lately? Tell us honestly, without any reserve or hesitation."

I didn't hesitate a moment. I said at once, "Oh, ma'am; please that Elsie may be made quite well!"

Upon that they all laughed so much that they could not speak again for a long while. And then Lady Barlow said: "My dear little girl, our power is limited to earthly things; God alone can make people well, if they are sick."

"Oh yes, ma'am, please; I know that. But God gives us clever doctors, and sometimes blesses what they do for others, and perhaps he may bless the means used for poor Elsie."

"You are a strange little girl," she said; "then all you want for your kindness to us is a clever doctor for—who did you say?"

"Elsie, ma'am, please; my sister."

And now they all asked many question about Elsie, and father, and mother; and oh, great—great joy! they promised to send for a doctor from London, who was very clever, they said, in that very illness poor Elsie was smitten with. And one of the young ladies said: "If money and skill can cure poor good sister Elsie, she shall soon be well; for next to you, it seems, we have to be grateful to her, that we were saved last night."

Oh! I felt so happy; too happy to speak just then, and thank them, but they were not angry; they looked kindly at me, and said I was a dear good-hearted little thing, and would always make everybody love me; and I said with great effort, "Please, ma'am, Elsie made me what I am."

"And how did she do that, my child?" asked Lady Barlow.

"She taught me to love God, ma'am; and do all that I could to please him."

"Well, you are certain to please your fellow-creatures, if you please God," she said; "at least all whom it concerns you to please. And look here, my little girl, here are five pounds for you; but they will have nothing to do with the coming of doctor," she added very quickly, on seeing I did not put out my hand to take the shining money, and I looked, I suppose, greatly sorry and perplexed, thinking she had changed her mind about Elsie.

Then I took it very unwillingly; it was such an sum immense to me.

"And here is another sovereign from me," cried the young lady I had just seen; "and another from me," said her sister, "and you are a good child for loving your nice sister so much."

I didn't understand what she meant about loving my sister. However, I took the sovereigns and stood with them in my open hand staring at them, and thinking how pretty they looked. Oh, wouldn't mother, and father, and all, be delighted!

"Please, ma'am," I said suddenly, bethinking me I had not thanked them at all—then I stopped.

"Well, dear?" asked one of the young ladies.

"I don't know what to say—please ma'am, it's so very kind of you."

They all smiled and said a great many things which are not worth repeating, of my kind little heart, and bright soft grateful little eyes, that expressed every thing for me which I was unable to say for myself, and so on—and which only vexed me the more that I could not speak what I felt struggling and burning in me to escape.

"Please, ma'am," (a bright and happy idea suddenly flashing into my mind,) "I am too poor and too little to do anything for you. I'll pray night and morning for you, and so will Elsie, and father, and all of them—that we will!" And now I was quite contented, for I thought how stupid, even wicked, I was not to have remembered the great God before.

They all smiled again very kindly and thanked me, and one of them said if my prayer made the Almighty their friend, I should then indeed be doing that for them which would far exceed anything this world could give. And then after much more talking they asked me if I would like to go home.

I tried hard not to look glad, fearing they might think me rude and ungrateful; but said, "Yes, please, ma'am," very quietly. So one of them rang the bell, and told William, who answered it, to order the carriage to be got ready quickly.

Meanwhile they and Mrs. Parsons filled a big basket with all sorts of nice things for Elsie, and such grand fruit! And they sent a large warm shawl, and two good thick flannel petticoats, for mother, who they said, must be an excellent, painstaking, industrious woman, to have brought me up so well, and taught me manners that wouldn't disgrace a drawing-room. I didn't understand what that meant, but kenew it was something very kind of mother, and I felt so happy. But one thing made me greatly ashamed—yet pleased and proud too—which was, that when the two young ladies shook my hand to wish me good-bye they also kissed my cheek, and they said again, as they had already said so often, I was a dear good little girl and they should not forget their promise about Elsie; and Lady Barlow shook my hand too, in her quiet way.

So I followed Mrs. Parsons down stairs, with my money, which they had put into a nice purse, tightly grasped in my hand. Mrs. Parsons took me first into her room, where were a great many servants standing and sitting about it; and the y all gathered round me, and Mr. Edwards said, in his big, slow voice:

"Now, little girl, look here, we have all subscribed together to make you up a nice sum of money. Each has given according to his or her will, or means, as might be—or perhaps, according to the value they attaches to their lives—but that's their look out, not mine. For my part, I value things according their value. Now, as nothing is of value without life, so it's clear life is the most valuable thing of all, just as sight is a deal more valuable than eyes—the eyes being of no use without the sight; and money a deal more valuable than the purse, a purse being of no use without the money, and so on. Upon that consideration, therefore, I have subscribed two pounds towards the collection; and Mrs. Parsons, who takes the same liberal view of things that I do, subscribes two pounds also—and now here are seven pounds altogether; quite a little fortune for such a poor little body as you are! What can you put it into to keep it safe? hey?"

"Please sir—thank you, sir—into this purse," I said holding it out, while my heart beat wildly with delight, at the thought of having so much wealth to carry home to those I loved.

"Ah! here's money already there! let me see;" and Mr. Edwards counted the sovereigns,—"one, two, three, four, five, six, seven—seven! really! why, you are rich, little one! This is a present from the ladies, I calculate?"

"Yes, please, sir."

"Ah!—very good; it's clear then they value life at as high a price as I and Mrs. Parsons do. Well, there's seven more to add to it; so you are rich, and no mistake!" And droping the money into the purse, he gave it me back again; then he shook hands with me, and the pretty servant who took me into the garden kissed me, and said I was a dear little thing. And Mrs. Parsons kissed me and said so kindly, we should meet again soon.

And now I was to go: so running up to Mrs. Parsons, who was sitting down, I surprised her, I am sure, by throwing my arms around her neck and kissing her warmly two or three times; and I begged her to thank them all for me, then ran out of the room and jumped in at the carriage door, which a man was holding open; and the next instant I was driven away to the dear old house.

For the first mile or two I thought it very pleasant being in fine carriage; but afterwards not pleasant at all; it was so close, like being shut up in a box, and I felt fearful it would every minute tumble over, it was so high from the ground.

Very glad was I when at last it stopped before our door, and I was out and in mother's arms, kissing her.

She thanked the coachman with one of her sweet, kind smiles, for bringing back her little darling, she

said; and he seemed at once to like mother, and told her he was very glad indeed to do that for the child, or anything else; she was a good lassie, and every body at Barlow Court had liked her, and would always be grateful to her. Then he asked mother if so be she would do him the favor to show him the dungeon where the little maid had heard the robbers laying their plans? and mother said she would gladly; and led the way to the side of the house where it was.

Meanwhile, I flew up to Elsie, being full of joy-news and presents—but oh! above all, the promise!

[TO BE CONTINUED]

Lodge News.

—The Knights of Pythias number 2 034 members in Virginia; they report an increase of 142 last year.

—The Rebekah lodges (Odd-fellow) number 48 in Illinois with 2 100 members, which their organs think is not very encouraging.

—Schuyler Colfax is still working for his favorite order. On the 26th inst. he speaks in Decatur, Illinois, for the Odd-fellows.

—The Masonic Grand Lodge report for Massachusetts gives the number of Masons in that State as 23,218 in 150 lodges. Number admitted last year, 803; died, suspended, etc.; 642 Paid for relief including funeral advertisements, $32,700; total receipts $86 000.

—The *Inter ocean* has the following note showing how the services of Masonic devoteeism are carried on: "Holy week has been well and faithfully observed by the worthy brethren of the A. A. S. Rite. The ceremonies in observance of Maunday Thursday in Gourgas Chapter of Rose Croix, 18°, on the evening of the 10th, were of a very interesting character. In addition to the usual partaking of the bread and wine, and the Lamb Feast, there were responses to appropriate sentiments by M. W. Bro. T. T. Gurney, Grand Master of Masons in Illinois; Vincent L. Hurlbut, 33°, Grand Master of Knights Templar of the U. S. A., Ill.; Princes E W. Chamberlain. 32°; Judge J. B Bradwell, 32°; John D. M. Carr, M. D, Past Commander-in-chief; and Sov.·. Gr.·. Ins.· Gen.·. Hosmer A. Johnson M D, 33°. These were followed by solemn and knightly ceremonies in the Egyptian Hall, conducted by the M.·. W.·. and P.·. M.·. James E Church, 32°. In immediate connection with this part of the programme, that venerable and distinguished Mason and writer, Bro. John Sheville, 33°, delivered one of his most interesting and brilliant addresses. The entertainment was closed with the crowning event of evening, which was a learned and most eloquent treatise upon the beauties of the great principles upon which Rose Croix Masonry is founded, from the pen of that genial, beloved and distinguished brother, Dr. J. Adams Allen, 32°, Past Grand Master of Masons in Michigan. About 150 of the members of the A. A. S. Rite participated, and there was a universal expression of approval and of enjoyment."

Religious Intelligence.

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational church, Hamilton, Miss., August 25th, 1878.

Pleasant Ridge Congregational church, Sanford Co, Ala., September, 1878.

New Hope Methodist church, Lowndes Co, Miss., October, 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

First Congregational Church, Leland, Mich.

Sugar Grove church, Green county Pa., D. B. Turney, pastor, March 17, 1879.

Military Chapel, Methodist Episcopal, Antioch, Miss, March 23, 1879, Thos. Brownlee, pastor.

—Prof. C. A. Blanchard preached in the Independent church, Streator, Illinois, last Sabbath. Dr. J. B. Walker and Dr. A. H. Hiatt preached in the College chapel, Wheaton, on the same day.

—Mr. Pentecost's meetings in the Moody church in this city are increasing to such a size that it is almost impossible to find room for them. One evening last week he preached to the children and an audience of about 3,000 were out.

WESLEYAN.

—Bro. C. F. Hawley, the holiness evangelist, removed his family to Wheaton last week, from Iowa; Mrs. H. having recovered sufficiently for the journey.

—Bro. H. H. Hinman is preaching part of the time for the Wesleyan church in Wheaton during his vacation of a month.

—The church at Varick, N. Y., has secured a pastor, Rev. L. N. Stratton of the *Wesleyan*, not being able to supply them longer. Rev. R E Salsbury has accepted their call and will soon remove there.

—Rev. J T. Kiggins, of Topeka, Kans., is sick with scarlet fever. His father, brother and two children were also down with the same malady, while his wife is prostrated with lung fever. Our readers will sympathize with the brother in his affliction and pray that healing may be given by the Great Physician.

—Rev H. H. Barnes of Boylston, N. Y., died very suddenly in the depot at Auburn, N Y., on his way to the conference at Groton. Rev. B. D. Snyder was with him at the time. Mr. Barnes has been connected with the denomination for thirty years and last spring took a superannuated relation. He was about seventy years of age at the time of his death.

—Rev. J. P. Richards of Ft. Scott, Kans., writes to the *Wesleyan* that there were some 40 conversions in the revival meetings last winter. One lodge of Good Templars, which held its peculiar worship in a room adjoining the hall occupied by the church has given up its charter, to the great joy of the brethren, as it was a great annoyance. Bro. R. says: "We are poor, and a strong enemy to contest every step, and our church to finish this spring. Oh, my dear brethern, how we need your prayers, your help! O, Lord, send us help from the sanctuary, help to establish this work and finish the church, and deliver us from our enemies! Any earnest, consecrated minister, east or west, who desires a good field of labor for next year, do not forget Fort Scott, Kans."

—Bro. E. I. Grinnell of Blairsburg, Iowa, is anxious to build a new church. The Wesleyan church is the largest of the three in the place, all of which appear to worship in the school house. Bro. G. says that since elder Rathbun's lectures in the place the Pilates and Herods are united against the Wesleyans. But they will hold their ground by God's help.

BAPTIST.

—Dr. W. W. Everts, late of this city is to be installed over the Baptist church of Bergen Heights, N. J., the first Sabbath in May.

—Dr. Lorimer, of Boston, who has accepted the call of the First church of this city (Dr. Everts) will soon remove West. His dispatch announcing his acceptance of the Chicago call was, "According to your faith be it unto you." He has a smaller salary here than in Boston where he was a leading preacher. Tremont Temple, where his work has been, is the largest church in that city, and was the scene of Dr. Nathaniel Colver's labors for some time. There he gave a memorable course of lectures against the secret orders years ago which so aroused the wrath of the lodge that the mayor had to send a large force to put down the mob and protect the speaker. The indomitable Colver, whose courage always rose as danger increased resolved to carry through his plan in spite of all opposition, and did so grandly.

—An exchange says that the difficulties respecting the version of the Bible is now settled. Long since the common version of the American Bible Society was a source of dissatisfaction and forty years ago a Baptist Bible society was established. Soon a controversy sprang up in the new organization about a revision of the English Bible, and a new society was the result in 1850. The Baptists have become disgusted with both, and neither of them finds much encouragement. Recently a number of prominent men held a meeting in New York and came "to the unanimous conviction that there is now no obstacle in the way of the co operation of Baptists with the American Bible Society in its work at home and abroad."

—Elder Austin of Spring Creek church, Burlington, Iowa, writes that he yet experiences much trouble from the blow on his side given by the lodge minions weeks ago. As soon as his health permits and the roads improve he expects to rally the friends in southeastern Iowa for the *Cynosure* and Elder Rathbun's expositions.

UNITED BRETHREN IN CHRIST.

—The walls of the new building for the Union Biblical Seminary are now raised and the building will probably be ready for occupancy by fall. The *Telescope* says: "It is an imposing building on an elevated piece of ground, within the corporation of Dayton, Ohio, a mile and a half from the principal square. It is near the chief street-car line and has easy access to the center of the city. The building can be seen from nearly every point of the surrounding region, and commands a fine view of the whole city and country. It is an era in the history of the church, when it can be said we have a seminary, with its own building."

—The Rock River Conference meets at Ridott, Ill, June 31. Rev. N. E Gardner of Coleta gives the annual address. Rev. T. F. Hallowell is to read a paper on the important topic: "Is it better to suffer a division of our church, than to modify our rule on secrecy?"

—Bishop Wright reports the following interesting statistics from his district: "Appointments, 1,501; organized churches, 1,127; classes, 1,141; members reported, 23,458; members remaining at the end of the year, 24,749; increase, 1,291. Preachers' salaries, including presents, $72,367 18; preachers' aid, $361 03 collections for missions, $3,926 30; conference collections, $1,354 22; church expenses, $27,-762 82; parsonages, 78; church houses, 202; Sabbath schools, 667; children in Sabbath-schools, 23 839; officers and teachers 4 168; miscellaneous funds, $758 57. Total collections for all purposes, $115 466 54. Obedience to the laws of the church and devotion to the cause of Christ and the principles of the church prevail in every conference in the district. The report shows an increase in nearly all the financial deparments, notwithstanding the failure of the crops in the northern part of district and the extreme financial depression in the West."

METHODIST EPISCOPAL.

—Another proof of the intimate connection of the M. E. church with Masonry was given at the Mexico conference week before last. Rev. A. Orr, who is known to most of our readers, sent a petition to this conference asking reinstatement as a preacher in regular standing. The petition was signed by a very large number of his former parishioners in this circuit and was every way entitled to a hearing. But it was not presented to the conference at all; and the moderator, we understand, said that if Rev. Orr wanted to oppose Masonry he had better go somewhere else than to the M. E. church. We are glad when the apologists for idolatry themselves begin to call for "separation," and that, too, to begin at the house of God. We shall perhaps have more to say next week.—*American Freeman.*

CONGREGATIONAL.

—Mrs Dascomb, wife of Prof. Jas. Dascomb, of Oberlin, was buried on the 6th inst. She married and came to Oberlin in 1834, being one of the original founders of Oberlin College. She was ladies' principal for a great many years, being loved and honored by all who knew her. The funeral services were conducted by President Fairchild and Drs. Morgan, Cowles and Brand.

—Dr. J. E. Roy writes to the *Advance* of his Louisiana experiences. At Terre Bonne he found four Congregational churches, the leading pastor being Daniel Clay, a son of Henry Clay. The letter says of his work:

"He is cultivating two hundred and fifty acres of the old plantation where he served and owns ten, for which he paid forty dollars per acre, and is working his own four mules and three horses. The four adjoining plantations of the family of his mistress have all gone into utter financial ruin. I saw the legal document by which his church was incorporated. In this Mr. Clay was recognized as its 'bishop,' and three or four brethren as its preachers. How did he ever come across that New Testament idea of the eldership, or 'presbytery,' in a local church?"

—At College Springs, Iowa, the Congregational church, Rev. Henry Avery, pastor, has united with the other churches of the place, the Presbyterian, United Presbyterian, Methodist Episcopal and Wesleyan Methodist, in a home association for mutual benefit. They have discoursed among other things, on funerals. Three things appeared as evils needing abatement:

1 The display and consequent cost.

2 The custom which obliges a minister to preach a "funeral sermon" while at every breath he is inhaling positive poison.

3 The custom which imposes on the relatives the "farewell look" in public.

A report was drawn up and adopted, embodying these and some other important and sensible reforms, and to which the attention of the people is called.

MISSIONARY.

—A Presbyterian missionary in Siam thus writes to friends in America: "A letter has just been received by the Siamese international judge, from the King of Siam, commanding him to make a proclamation to the inhabitants of Cheang Moi, Lakon, and Lapoon, that every man should be allowed, without molestation from any one, to worship God according to the dictates of his own conscience; those who embraced Christianity were not to be forced to worship spirits, or to work on the Sabbath, except in cases of emergency, as war, and the like.

—From the will of the late Dea. Otis, of Norwich, Coun., it is said the American Board will ultimately receive a million dollars. This will enable that society to undertake mission work on an immense scale.

GENERAL.

—The Chinese students at Easthampton have formed a home mission association for their own country. Some are anxious to unite with the Payson church, but cannot while the continue government students.

—Reports from the various agencies of the American Bible Society in China, Japan, Brazil, Uruguay, Russia and Turkey, show some increase of Scripture circulation over the preceding year, this increase being especially large in Russia, Japan and China.

—It is reported of the late Dr. DeKoven, head of Racine College, Wis., that a confessional room was maintained by him adjoining his library, whither resorted college students in quest of ghostly consolation. He was buried in the garb of a priest, and "commemorative celebrations" have been offered for him.

—A movement is understood to be on foot in New York to establish there a university for colored men, whose future work would be directed toward the elevation of their race in the South. It is reported that $200 000 have already been pledged for its support.

—An exchange has this comment on the popish follies practiced in Belgium: "Eighty miracles in seventy-two hours! This profession of miracles at Lourdes, on the 21st, 22d and 23d of May, last year, Monsignor Gaume, Protbonotary Apostolic, considers a 'solemn lesson to the world whose war-cry is, Death to the clericals.'"

RELIGION IN FRANCE.

—It is reported from France that the number of Jesuits in that country is increasing to a great extent. Quoting a writer who said "the Jesuits filled France when no one knew that a single one was to be found," it is remarked by a French newspaper that this was stated at a time when only six establishments existed in France, whereas now, according to official documents, there are no less than fifty-nine. M. Edmond About's paper reminds its readers that legally the Jesuits have no right to exist in France. It declares that the weakness of the government renders it, so to speak, an accomplice in the development of this powerful society, and ends by denouncing in no measured terms this dangerous association, which, "thanks to the support it has up to the present time always met with at the hands of the highest powers of the state,' has remained unassailable by Liberal measures.

The Protestant movement in France appears to be gaining ground rapidly. The population of the country is about 36 000,000, of whom 1.000,000 are Protestants, and the remainder are reckoned as Catholics, though a great majority are said by Protestants to be wanting in religious belief. Within the past year a decided movement toward Protestantism has been reported from many parts of the country. At a recent meeting in London of the National Club, it was stated that in three towns of the Department of Allier, where ten years ago there were about 60 Protestants, there are now nearly a thousands, almost all of them being proselytes. At Montargis, the birthplace of Admiral Coligny, a year ago there were between forty and fifty, while there are now 150. At Chateauroux a Catholic officer was recently buried with much pomp, and in his will was found a clause leaving money to build a Protestant place of worship; wherever there are 200 or more Protestants without a church they receive aid from the State. At Valenciennes, where twenty years ago there were only forty, there is now a church with a membership of 250 receiving a grant from the State. At Lyons, the second city in France, with a population of 350 000 and a stronghold of Catholicism, three mission rooms were opened on November 17 The meetings are described as crowded. In Paris meetings are conducted in twenty-two mission stations, with an average weekly attendance of 8 000 adults. In connection with these facts it is noted that during the late Exhibition 1 500 000 copies of the Gospels besides 20 000 Scripture cards and 3,000 Testaments and Bibles were distributed.—*Our Banner.*

CHINA.

A very singular movement in China is an imperial order closing the Buddhistic nunneries. Rev. Geo. F. Fitch, Presbyterian missionary at Soochow, writes, on December 19th: "Day before yesterday quite a little stir was created in this city, and, indeed, I suppose throughout the whole country, by an order from Peking closing all the Buddhistic nunneries throughout the whole land. For just what reason we have not definitely learned. Just across the way from our house are two nunneries, and on that day the occupants moved out. The younger will marry, and the elder will be sent to widows' asylums." Miss Safford, of the same mission, gives this account of these institutions: "There are fifty in Soochow, averaging six or eight nuns to a house. Women are the chief supporters of these nunneries, especially wealthy women whom the nuns have deluded into believing that great merit is to be acquired by founding and supporting such establishments. Individuals buy an interest in the private prayers of these nuns, at prices ranging from a few cents to several dollars, according to the wealth and liberality of the women who solicit them."

News of the Week.

—Southern members in Washington feel a good deal of concern over the possibility of the return of the yellow fever this summer. The appearance of fever in the ship Plymouth, after having been frozen up in Boston all winter, is considered a bad omen. The fear is that it will ravage the eastern coast this year, including Norfolk and the old fever points, and, in that event, there are apprehensions that Washington may not escape.

—Project of tunneling the Hudson river to Jersey City from New York is assuming solid proportions in the State Legislature, and is said to be backed by the principal railroads having termini there. The scientific and engineering problems are believed easily solved, and nothing in the way of the accomplishment of the project.

—A number of representative colored men of Boston held a meeting last week to consider plans furthering the negro exodus from the South. A committee was appointed to call a mass meeting in Faneuil Hall at an early day and arrange for means of transport for as many as may be desirous of leaving for new homes in the West.

—Cincinnati city elections have gone Republican for the first time in many years.

—From information received at the Treasury Department it is established that the credit of the United States in the money markets of the world is surpassed by no other nation except England. The credit of England is no better than fifty years ago, so far as can be judged by the quotable value of her obligations, but that of the United States has improved, especially within the past ten years, until it stands higher to day than ever before. The credit of France is now nearly, but not quite, equal to that of the United States.

—A serious attempt will be made in this Congress, it is reported, to admit Utah as a State, in order to get two more Democratic Senators. A Mormon delegation are working among Democratic Congressmen, and using the argument that the action of the Republicans with reference to polygamy will compel every Mormon to become a Democrat.

—General Fremont has a scheme to make an inland sea for the benefit of Southern California and Arizona. He would turn the waters of the Gulf of California into what he describes as their old basin. This would change what is now desert into a highway for commerce, and would open up great possibilities for Arizona.

—The Mormon conference closed in Salt Lake last Wednesday. John Taylor was re elected President of the twelve apostles and trustee of the church. Moses Thatcher Logan was re-elected to fill the vacancy as one of the twelve apostles. No President of the church as successor to Brigham Young was elected. G. G. Cannon, Territorial delegate to Congress, advocated polygamy as a preventive of prostitution.

—There were serious riots last week in the colliery towns, Durham, Eng. Near Consetts sixteen policeman protecting the non-strikers, were injured and the house wrecked. The rioting was resumed next day, and it is feared it may become general among the strikers. The miners in Houghton and Seaham districts have determined to destroy the property of the owners and managers. A hundred police are in Seaham hall, and a conflict is imminent. The colliery managers a leaving or barricading houses.

—Reports come from Kieff, Russia, that the political prisoners there are most cruelly treated. Many have been shot while attempting to escape The governor of the prison had received a decoration.

—The Russian revolutionary committee of the Nihilists has sent letters to all the imperial dignitaries at St. Petersburg, saying that though they do not intend to attack the Czar, they will continue to kill his attendants, especially the heads of police department, so long as the treatment of political prisoners is unameliorated.

—The proposed telegraphic cable from Aden, on the Red Sea, to Port Natal, on the African coast, will be 4 000 miles in length, and running down the coast of Africa will touch at Zanzibar, Mozambique, Delagoa Bay, and other points. Half the cable, it is said, will be laid by the middle of July.

—The Bulgarian Assembly has resolved that there shall be no censorship of the press Even religious publications are to be free. The Assembly has also resolved against the creation of a senate, after a violent debate, during which the advocates of a senate quitted the house. The Bulgarians are determined to have a national democracy of the severest simplicity. All parties are united in the determination that the legislature shall be elected wholly by the people. The Assembly has passed other articles of the constitution, including amendments in favor of triennial parliaments, universal manhood suffrage, and equal electoral districts.

—Advices from Capetown, Africa, about the disaster to the British convoy on the Intombe river, March 12 h report that besides the British troops killed and missing to the number of sixty, it is thought that forty wagon-drivers and followers were killed. Twenty-five Zulu corpses were found on the field of battle. Scouts report that the Zulus are concentrated in large masses eleven miles north of Tugela river. They are in a dense jungle, so that their numbers are unascertainable.

—The passage of the anti-Chinese bill and its subsequent veto attract great attention in China. The native newspapers in Hong Kong and Shanghai are extremely bitter against the proposed measure. They claim the protection guaranteed by treaty, and draw pictures of the future relation and exclusion of Americans from Chinese soil. They exaggerate the consequences to America of the withdrawal of Chinese labor, but speak with moderation though firmness of reactionary movements of China on her own ground.

Home and Farm.

Covering for Wounds of Trees.

It often happens that, either by intention, as in pruning, or by accident, trees are wounded in various ways. A common practice is to cover large wounds with coal tar; but this is objected to by some as injurious to the tree. Experiments made in the orchards and gardens of the Pomological Institute, at Ruthlengen, in Germany, go to show, however, that its use in covering large wounds is not injurious; but that, on the contrary, a callous readily forms under the tar, on the edges of the wound, and that the wounded part is thus protected from decay. There is, nevertheless, another objection; for if the tar is applied a little too thick, the sun melts it and it runs down on the bark of the tree. This can be obviated by mixing and stirring and thus incorporating with the tar about three or four times its weight of powdered slate, known as slate flour—the mixture being also known as plastic slate and used for roofing purposes. It is easily applied with an old knife or flat stick, and though it hardens on the surface, it remains soft and elastic underneath. The heat of the sun does not melt it, nor does the coldest winter weather cause it to crack—neither does it peel off.

The same mixture is also useful for other purposes in the garden. Leaky water pots, barrels, pails, gutters, sashes, etc., can be easily repaired with it, and much annoyance and loss of time be thus avoided. It will stick to any surface, provided it be not oily; and as it does not harden when kept in a mass, it is always ready for use. A gallon will last for a long time.

A most excellent preparation for small wounds and for grafting is thus prepared: Melt a pound of resin over a slow fire. When melted, take it from the fire and add two ounces of balsam of fir (Canada balsam), or two ounces of Venice turpentine (not spirits of turpentine), stirring it constantly. As soon as it is cool enough, mix in four to six ounces of alcohol of ninety-five degrees strength—according to the season—until it is as thick as molasses. It keeps well in close-corked bottles for a long time. Should it become too thick, by the gradual evaporation of the alcohol, it can easily be thinned by putting the bottle in warm water and stirring in sufficient alcohol to bring it to a proper fluidity. It is applied with a brush.

This preparation is much better than the liquid grafting wax composed of resin, beef tallow, and spirits of turpentine, which often granulates. If there be any danger that the scions will dry up by evaporation they may, beneficially, be brushed over with this composition, it being first made more fluid by adding alcohol. By this means I succeeded, in February of last year, in grafting a single eye of ægle sepinaria upon a lemon tree in a dry sitting-room, without the use of any glass covering.

Plant Early Potatoes Only.—Prof. McAfee of the Iowa Agricultural College, advises the planting of early varieties of potatoes only, in order to cut off the supply of food for the potato beetles late in summer. This, we think, is an excellent suggestion, and for other reasons than those named by Prof. McAfee. There are, at least, two broods of this insect in a season throughout the greater part of the northern and middle States, and in some favorable localities three. Now, if none but the earliest varieties of potatoes are planted, the tops will be ripe by the time the first brood of beetles have come to maturity. The second brood, not finding its favorite food in abundance, a large portion must perish, for, say from the first of August, until the following spring is rather too long a time for the mature insect to live, especially if short of food. It is generally the second or last brood of the season which hibernates, passing through the winter in safety; but by cutting off the supply of food we may at least lessen the number which are to pass over to the following season.

Poison—Lookout!—Daniel Leed, fourteen years old, died very suddenly at Akron, Ohio, April 2nd, from the effects of eating a considerable amount of painted candy, the paint containing some kind of poison. He suffered great agony.

Three children of William Miller and two of Fred Zeeler, residing at the mining village known as New York, a few miles from Youngstown, O., were poisoned lately by eating apples wrapped up in green window curtain paper. One of Miller's children has died and the others are very low.

Unwholesome Tinware.

The Michigan State Board of Health has recently been investigating the subject of lead poisoning from sheet-iron vessels lined with tin used for household purposes. The testimony of physicians tended to prove that children had died of meningitis, fits and paralytic affections, caused by using milk that had been kept in such vessels. Fruit-acids would act still more strongly and quickly on the lead than the acid of milk, hence tin fruit cans and all other tin vessels used in the household for holding food should be carefully tested for the presence of lead before being used. The following simple test is given by the Boston *Journal of Chemistry:* Put a drop of strong nitric acid on the suspected tin, spread it over a space as large as a dime, warm slightly till it dries, then let two drops of iodide of potassium fall on the spot. If lead is present it will be shown by a bright yellow color. Tin honestly made has nothing alarming in its composition, but manufacturers have discovered that although tin is cheap lead is cheaper, hence they have ventured on this dangerous amalgam. It may be thought that a poison taken in such small quantities could not prove hurtful, but herein lies one of its most dangerous characters; lead forms with acids what is called a cumulative poison; a number of minute doses may be taken before the effect of the whole becomes evident.

A Test of Pure Water.—An English technical periodical points out an easy way of testing whether water is good and fit for general use. It says: "Good water should be free from color, unpleasant odor and taste, and should quickly afford a lather with a small portion of soap. If half a pint of the water be placed in a perfectly clean, colorless, glass-stoppered bottle, a few grains of the best white lump sugar added, and the bottle freely exposed to the daylight in the window of a warm room, the liquid should not become turbid, even after an exposure of a week or ten days. If the water becomes turbid it is open to the grave suspicion of sewerage contamination; but if it remain clear it is almost certainly safe. We owe to Heisch this simple, valuable, but hitherto strangely neglected test."

Oil from Hen's Eggs.—The healing properties in the new oil extracted from hen's eggs are said to be very great, and it can be easily made. First the eggs are boiled hard; the yolks are removed, crushed and placed over a fire, where they are carefully stirred, and when the substance is just on the eve of catching fire the oil separates and may be poured off. One yolk will yield nearly two teaspoonsful of oil. In the southern part of Russia it is much used for curing cuts and bruises.

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Butter medium to best	12	25
Cheese	8	9½
Beans	50	1 35
[illegible]		9
Potatoes per bu	40	80
Seeds—Timothy	1 17	1 25
Clover	3 41	3 80
Flax	1 30	1 75
Broom corn	1¼	4½
Hides green to dry flint	5½	14
Lumber—Clear	27 00	34 00
Common	10 00	12 00
Shingles	1 00	3 40
WOOL—Washed	27	36
Unwashed	17	24
LIVESTOCK Cattle Choice	4 10	5 0
Good	4 25	4 40
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Hogs	3 80	3 90
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Winter	1 01	1 11⅝
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Lard		6 65
Mess pork	9 37	10 62
Butter	15	25
Cheese	6	8½
Eggs		13
Wool	0	33

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Notices.

TO THE PEOPLE OF NEBRASKA.

The time has come that the friends of light and truth in this State should organize to oppose secret lodges. The cause of every man, woman and child in this State is suffering from their influence. Let us rally at YORK, York County, Nebraska, on Wednesday, April 30th and May 1st, 1879, and set up our banners in the name of the Lord. Rev. J. P. Stoddard, Secretary of the National Association opposed to secret societies, will be present, and other distinguished speakers and lecturers are expected. Let there be a general attendance of all.

W. S. SPOONER,
J. M. SNYDER,
Committee.

Kearney, Neb.

Topics of the Time.

A few years ago the rite of baptism was performed by a squad of many-degreed Masons in Washington. But that act of high paganism—if we conclude that paganism is permitted in our country—otherwise of proud blasphemy, is fully equalled by the celebration of the *paschal supper* by another coterie of the disciples of Albert Pike. The Washington correspondent of the Chicago *Tribune* writes as follows in that paper April 19th: "Upwards of fifty Scottish Rite Masons assembled on Maunday Thursday night around a cruciform table, and, after partaking of the paschal lamb, enjoyed good cheer, speeches, songs and sentiments until the 'wee sma' hours.' The responses by Bro. Upton, Second Comptroller of the Treasury, and Bro. Loring the Representative from the Salem District of Massachusetts, both thirty-seconds, were very eloquent. Albert Pike, the Grand Commander, has been visiting Virginia, to revive some bodies of the Scottish Rite that have been dormant since the war." Thus accumulates the evidence that this Masonic system is one of the most subtle and deceptive forms of idolatry or Satanic worship. Yet our American churches are more blind than the dupes of Jeroboam. This Dr. Loring from Massachusetts is the great friend of Ben Butler, and the mortal enemy of Charles Francis Adams, towards whom he omits no opportunity of manifesting his vindictive spirit.

Dr. Charles Jewett, the eminent temperance lecturer died in Norwich, Connecticut, on Thursday, the 3rd inst. For fifty years this great man of one idea has battled against the rum power in nearly every State in the Union. While studying medicine in 1826 his attention was first called to the subject, but his great work was fully entered upon several years later, when, having sold a barrel of cider to a neighbor, he was astonished to find the man furiously drunk soon after. This circumstance led him to declare war on everything that can intoxicate, and thousands will recall, while reading the notice of his death, his forcible arguments against alcohol. He edited for a time the *National Temperance Advocate* of New York and was the author of several works, in the last of which, published some seven or eight years ago, he gives an emphatic testimony against the secret temperance orders. Although he had himself been connected with the Sons of Temperance, the result of his long and active opposition to the liquor traffic leads him to say that the secret order business had set back the temperance reform forty years in this country. Rev. W. M. Thayer, who preached his funeral discourse, paid a worthy tribute to this earnest man and reformer in these words: "To me the sadness of the hour is relieved by the grandeur of the life that is closed. I understand what I am saying when I use that word grandeur. The career of a man consecrating himself to the defence of a principle for half a century, regardless of reward or fame, intent only upon the triumph of his cause as a boon to suffering humanity, is both exceptional and grand. In comparison with the ambitious contests for distinction in the political arena, or even in the halls of learning, it is godlike. Divested of these selfish aims that mar the world, and enthused with the Christian spirit that was in the Master, such a life challenges the admiration of men."

The spirit of Jerome of Prague and of Huss, "the Bohemian goose" of Luther's dream, yet lives in the bosoms of the humble peasantry of Bohemia. More than a year ago a number of these lowly families left the Romish church, and although there are two evangelical churches acknowledged by Austrian law, they declined entering these, because the necessity of conversion before admission to church membership was not recognized by them. These protesting Christians declare themselves evangelical, take the Bible as their guide and accept the Heidelberg Catechism. But, for their persisting in an independent relation, they have been prosecuted, repeatedly fined, and even imprisoned. The effort of the papal authorities of Austria to suppress these believers can only be vain, but it proves what has often been charged upon the system of Romanism, that it is want of opportunity only that prevents its resuming its career of persecution.

Chicago emptied its Faubourg St. Antoine again last Sabbath upon the streets, but the Communist leaders were working for intimidation, and could not offer the seductions of liquor and the licentious dance, and so had a following of only seven or eight hundred. But nearly four hundred of these weak tools of a hundred headed despotism were armed and it is said their guns were loaded. The demonstration was a menace to every respectable citizen, and an insult beside, since being wholly composed of Bohemians, Swedes, Germans and Irish it called on Americans to stand by the Constitution, etc., cemented by the "blood of our forefathers." The militia bill now before the Illinois legislature, General Grant and the Chicago *Times* were especially attacked; the former, because under it short work can be made of such an armed mob, and the *Times* because it contrives to set the printers' lodges at defiance. There is little to fear from such stupidity except when it is allowed to gather a mob. These men make the strongest argument for a law against their own proceedings, and their attempted intimidation will hasten its passage and ensure its execution.

Secretary Sherman having succeeded so well in refunding the 5-20 bonds at four per cent, determined to call in all the bonds known as the 10-40 loan. Last Thursday nineteen New York and Boston banks united in the largest single subscription ever made to a government loan in history—one hundred and ninety million dollars. The Secretary has yet a reserve of 4 per cent bonds which are for the people and which will be kept for them. He is aware that the banks hope to realize a large sum from the premium on their immense purchase, and future sales will be managed to protect the interests of those who wish to invest their earnings in $10 certificates. This opportunity is being eagerly sought by thousands for whom the savings banks no longer have any attraction.

Miss F. E. Willard, who leads the Woman's Christian temperance movement of Illinois with such courage and skill, has united with other members of the National committee in a memorial to Dr. Schaff and his friends now revising the English Bible. They call the attention of the revisers to the fact that Christian temperance work is based on the Bible and must be greatly facilitated if the distinction in the use of Scriptural terms for wine and strong drink is made more emphatic than in our present version. The question has importance in view of the considerable class whose appetites are strong and consciences weak, and who will quibble over any Scripture for an excuse for self gratification. Such men, until the Spirit of God comes upon them and gives them grace to be honest, will have a plausible excuse, outside of the Bible if not in it, for their deeds; yet it will help many a weak brother to know that the Bible is undeniably against the use of intoxicants as a beverage.

The Spirit of Freemasonry.

BY REV. C. C. FOOTE.

In a recent conversation with a clerical Mason, I said to him, "I know as much about Masonry as you do."

To which he replied, "Yes; about the outside, but not of the spirit."

So I came home and wrote out a little of what I know of the spirit of Masonry; and the following is the result:

1. It is a spirit of the most outrageous pretensions. Pretensions unsurpassed by the most inflated boasters that ever strutted through a boaster's ephemeral life. It claims for itself a power within itself to work a moral transformation equal to anything the Son of God can accomplish by the "washing of regeneration, and the renewing of the Holy Ghost." And this their standard works declare openly. It pretends to such celestial beatitudes and illuminations for its perfected members, that outsiders in comparison, are an unwashed, profane herd of ignoramuses; and strangers to the dazzling glories in which the initiated are ever and anon reposing as on the confines of a beatific swoon. Milton's inflated devil was but a dwarf pigmy in the presence of these disgusting pretenders.

My own ears have listened, as have thousands of others, to these mysterious hints of the glories within the veil of Masonry. Neither the Bible, nor prayer, nor the Holy Ghost, nor all these combined are enough to make the man of God perfect in Christ Jesus. O no! Not at all. It takes the unknown powers of the lodge to put on the "finishing touch."

2. The spirit of Masonry is therefore a lying spirit. And such lying as the lying of Ananias and Sapphria "can't hold a candle to." "Ye are complete in Him in whom dwelleth all fullness," said Paul. "Ye are not complete in Him," says Masonry, "but in me."

3. Hence the spirit of Masonry is the highest form of blasphemy. Can there be any greater blasphemy than the affirmation that sinful men can work out a higher or as pure types of character as can the Sovereign of the universe? That, if he is not sufficient to the task they are. That, if his attempts are failures, their's are a success. Masonry would demolish the Divine economy for restoring a lost world to holiness and happiness, and thrust its own miserable and tangled machinery, worked in the dark, into the place of God. Indeed, we are told by Masons that their initiatory ritual, represents the putting the candidate through the entire process, from the blindness before regeneration, conviction of sin, illumination of the Holy Ghost, and culminating in the "throes of the new birth!" This is the testimony of the Past Grand Master, Mackey. What can be more shocking!

4. The spirit of Masonry is the quintessence of delusion. They make themselves believe, that the virtues or characters wrought out by Masonic legerdemain and tomfoolery are the "stuff" that will commend them to their Maker. Thus do they thrust their vile self-righteousness into the place of the atoning sacrifice of the Son of God.

And what but the spirit of delusion thrusts the Bible into the forefront of Masonic marches, parades and public inaugurations! Thus do they hope to delude the beholders into the belief that Masonry is a Bible institution. (A friend of mine has just informed me that she recently saw a Masonic funeral procession in which the Bible was borne by one of the most miserable drunken infidels in the place.) Indeed this spirit of delusion is so rampant that I have been told that none but a Mason can rightly understand the Bible.

5. It is a spirit that confounds moral distinctions. "Hail fellows well met" are ministers and knaves, men of prayer and blasphemers, deacons and skeptics, class-leaders and infidels, disciples of Jesus and disciples of Voltaire, staid men and rowdies, Rechabites and inebriates, Christians and scoffers. Thus does the spirit of Masonry "put no difference between the precious and the vile." All are "brothers."

6. Masonry is an intolerant, brow-beating spirit. If all the intolerance and brow-beating that Masons have inflicted on those who call in question the divinity of the lodge were written, the world itself could not contain the books. Take two cases. In a prayer-meeting led by a Rev. Mason, the text, "Come out from among them" was read in the opening service. During the meeting I took occasion to say that the passage required Christians to come out from the society of the ungodly in the lodge; when this Mason brother most offensively interrupted me to inquire if I were a Mason, and was so angry at me that he refused to come again. And yet this man was a friend of mine, but his oath-bound obligation to the craft, and his zeal for the "handmaid," compelled him to trample on the sacred laws of friendship. So intolerant is the spirit that rules Masonry, that it seems to be a necessary attribute of the system.

Here is the other case. Conversing with a Mason recently, the conversation turned upon a prominent Anti-masonic minister, when this man flew into the wildest excitement and pronounced this faithful man of God an "insane idiot!" And this, simply because he had made a public expose of Masonry.

I have held a place among reformers for nearly half a century, during which time I have received titles not a few from the enemies of reform. But Masons, for Satanic ingenuity in concocting odious epithets outrank any rumseller, or slaveholder I have ever encountered.

But I pause in the beginning of these specifications that rival in number the evil spirits in the maniac, whose name was legion. It is no wonder, that the Rev. Dr. Colver when he awoke to the wickedness of his relation to this system of iniquity suffered an "agony of remorse equal to that which he endured when first convicted of sin; and his joy of escape from his bondage, was equal to the joy of the young convert."

Detroit.

My Experience in Getting the Cable-tow off.

Dear Cynosure:—As I desire very much the triumph of truth, I write a few thoughts in regard to my experience as a Mason for your columns.

I was made an Entered Apprentice, passed to the degree of Fellow Craft, and raised to the sublime degree of Master Mason in the State of New York, in the year 1859, in Margaretville Lodge. I traveled in parts of Ohio, Indiana and Michigan for three years. Have been in lodges in each of the above named States. I never saw a man converted to the religion of Jesus Christ in the lodge in all that time.

I returned to New York in the fall of '62, and attended a protracted meeting in the fall and winter of '63 and '64 and God saw fit for Christ's sake to forgive me my sins, and ah, dear reader, how he took the lodge worship out of my heart! When the love of Jesus was in my soul the love of the lodge was out, and as I found myself growing cold in the service of God, in the same proportion I would find the love of the lodge creeping on me again. In the year 1869 I took my demit from my lodge and came to Iowa and have paid my Grand Lodge dues of the State of Iowa to Euclid Lodge, No. 177, of Clarence, until 1878.

When Charles Blanchard came here in '78 to lecture against Masonry, I heard Masons say that he told a perfect falsehood. I told them that they knew better, and why talk so? But the obligations seemed to bind me, so I could not make any admission of the truthfulness of the exposure of Masonry to those who were not members of the fraternity, but Jesus Christ kept me so I would not lie for the lodge.

When D. P. Rathbun came here last June and worked the degrees, the way his work was laid in the lie by men professing faith in Christ, was more than I could stand and keep a clear conscience. I openly acknowledged the truth and have endeavored to stand by the truth ever since. I have perfect confidence in brother Rathbun as a minister of the Gospel. For me to stand by when a man of God is called "a black-hearted villain," by one who professes to preach Christ to dying sinners and hold my peace, it seems the very stones would cry out. I say, away with such an institution from the face of the earth!

I regard the institution as one of the strongholds of Satan to drag men to perdition. When members of Christian churches say in regard to this reform that they do not believe in stirring up strife, I believe that they are prompted by the evil one. In proof of this I have found that the moment you say any thing against Masonry, Satan rages in all his hideous character. I would say to all in connection or sympathy with Masonry as one who loves the souls of men, to seek an interest in Christ, and have no fellowship with the unfruitful works of darkness, but rather reprove them.

Rev. D. P. Rathbun gives Masonry as I received it, and I want my testimony to go the world. I hope the Anti-masons in the State of Iowa will stand by Bro. Rathbun. I do not believe there is a lodge in the State that can excel him in making a Mason. He and his family have shared a part of my house with me the past winter, and the blessing of God rested upon our family altars and knit our hearts together like David and Jonathan. I am constantly praying that this Christ rejecting and soul-destroying institution called Freemasonry, may be driven back to its native place from whence it came.

Yours for reform,

James Ferguson.

Clarence, Iowa, April 8, 1879.

The Royal Templars of Temperance.

[From the Sandy Lake, Pa., News.]

"The Royal Templars of Temperance" appears to be a religious order. The candidate about to join it is made to begin it with a confession of his faith. But its religion is not the religion of Christ. Christ's religion of Christianity, acknowledges Christ. The omission of Christ from its creed at the door of Royal T. of T. is the omission of Christianity from all beyond. The creed itself is that of the pagan, Mohammedan, deist and Freemason. Cudworth in his "Intellectual System of the Universe" shows that every pagan system recognizes one Supreme Deity over its multitude of gods. The creed of the Turkish Sultan knows no god but Allah. The Jew hates "the one Mediator." The deist has no Christ, while the creed of the Freemason, as stated by their lexicon, (article, Religion) is that "in which all mankind agree," and their 'Grand Architect" is but another name for Satan, the prince and god of this world. Each council of Royal Templars of Temperance has its chaplain. Section 4, article 5, of its constitution says, "the chaplain shall conduct the devotional exercises of the council." Purely secular associations such as railroads, fire insurance, banking and manufacturing or mining companies do not employ chaplains to conduct

devotional exercises for said corporations. The creed of the Royal Templar is short, but it is still a religious one and every candidate for membership is asked at the threshhold to assent to this creed. Article 8, section 5 says "no person can become a member of this council unless they possess a good moral character, will acknowledge the existence of a Supreme Being and sign the pledge as in article 2 of the constitution." There is here no acknowledgement of the God of the Bible, the Christ of the New Testament, or of the Scriptures as a rule of faith and practice. It contains no reference to the Christian's God as the God of providence or redemption. This creed or confession of faith which every Royal Templar of Temperance is required to make at the door of the council discredits his Christian profession, if he has before made one, just as a second baptism discredits the first, as every papist knows when asked to be re-baptized in joining a Protestant church. It discredits his previous good profession just as a later will does one previously made and written by the the testator. So that, logically, every Royal Templar is a professed deist. He may be ignorant of it but such is his profession since the creed of the council is the creed of pure deism. It is nothing more and nothing less. Tested by its creed Royal Templar of Temperanceism is an inchoate Christless religion, incrusted with temperance to draw in and deceive Christians. Its evil consists in the sin of omission. It puts Christ on a level with idols by ignoring him. In this way it denies Christ and Christianity.

MEMBERSHIP.

"The membership of this order shall consist of three classes, viz: active, life and honorary. Active members shall consist of white males between the ages of eighteen and sixty, who have passed the required medical examination. Life members shall consist of white females above the age of sixteen. Honorary members are all those who passed their sixtieth birthday previous to gaining admission, and all those who cannot pass the medical examinat on for active membership. No person can be admitted as an honorary member who is under sixty years of age and can pass a medical examination. Honorary members pay the regular initiation fee, (less the one dollar for the beneficiary fund) and the quarterly dues, but are not assessible for beneficiary fund nor entitled to any of its benefits. This law shall not be so construed as to prevent an honorary member, who could not pass an examination at the time of admission, from becoming an active member at any time thereafter, provided he shall become sound physically and can pass the examination required, and has not passed his sixtieth year."—[Article 3, section 1, 2, 3 and 4 of constitution.]

OFFICERS.

The officers of the Royal Templars of Temperance council or lodge are, Select Councilor, Vice Councilor, Past Councilor, Chaplain, Secretary, Treasurer, Herald, Guard, Sentinel, and Deputy Herald. "A Senior Past Councilor is one who has passed the chair of Past Councilor." Junior Past Councilor is another honorary or official title. The Herald has charge of the regalia and property of the council, and is chairman of the room committee and is assisted in these arduous duties by the Deputy Herald. The Guard answers and reports all alarms properly made, allows none to enter or retire without the permission of the Select Councilor. The Sentinel's duties are defined to be "to maintain order in the courts, keep off all intruders and see that all who seek admission are properly qualified to enter." If, as the Scriptures say, "in the midst of counselors there is safety," this society must be a safe retreat. The Guard and Sentinel make it doubly so, as their business is to "report the alarms, keep off intruders," and require the pass word, grip, countersign, as the case may be, and allow no one to enter or retire without the permission of the Select Councilor. Washington did not appear to have his army in the Revolutionary war better guarded again, "alarms" and "intruders." But why all this guarding of the doings of a temperance society in times of profound peace, if its doings are what they should be in the council chamber?

OBJECTIONS.

1. It displays its caste spirit by confining its membership to whites, and excluding persons of all other colors irrespective of personal worth or moral character. A class distinction.

2. Its members must stand a medical examination and be "physically sound and safely insurable," thus excluding all sickly and infirm persons who most need assistance. A class distinction.

3. It excludes all females under sixteen and all males under eighteen and over sixty years of age from the benefits of active membership, thus cutting the young and the aged off from its privileges. A class distinction.

4. It religion is deism and not Christianity. Art. 3, Sec. 5th.

5. It gives two members who may be enemies of a worthy candidate the power to black-ball or prevent him from joining the order, for "if upon the second ballot two or more adverse ballots appear the petition shall be declared rejected." Art. 3, Sec. 7th.

6 Its origin from and identity with Freemasonry is so manifested by its signs, ceremonies, regalia, official titles, clearance cards, religion, secrecy, constitution and general management as to make it have at least "the appearance of evil" to those whose sentiments and religious convictions are opposed to secret orders.

7. It is unnecessary as a religious or reformatory order as all that it claims for temperance can be better done by the Christian "church which is the pillar and ground of the truth" on temperance as on every other moral question.

8. Its insurance even though cheaper than that of ordinary companies for this purpose is entirely too dear, if it costs a Christian the violation of his conscience, creed or Christian, profession because of his support of a secret society that in its religion ignores Christ and Christianity for deism.

What the Spirit Saith to the Churches of America.

Editor Cynosure:—I have of late, in my family devotions, been more than usually interested in reading the first three chapters of Revelation. These letters of John were designed not alone for the purity and stability of the seven churches of Asia, but for the benefit of the churches in all ages of the world; and would to God that Christians in this our day would take heed to the instruction and admonition of the Spirit to the churches.

The accusation made against the church in Pergamos was because they continued in church relation those who held to the doctrine of Balaam, and also those who held to the doctrine of the Nicolaitanes, which thing God said he hated, and he commanded them to repent and exclude all such or he would come and fight against them with the sword of his mouth. This is a solemn admonition to all the churches who receive, and continue adhering Masons in church relation. It is a parallel case. Their religious creed is anti-Christian, and any one who will acquaint himself with the teaching of their standard authors, will learn the fact that they do not recognize the Lord Jesus as the Saviour of sinners. Yea more, they have erased the name of Christ from the record God gave of his Son. Their hopes of heaven (or the lodge above) are not by the cross of Christ, but are attempting to climb up some other way. It matters not by whatever name false doctrine is taught, either by Judaism, Romanism, Nicolaitanes, or by the order of Freemasons, it is none the less displeasing to God. He hates "*every* false way," and has made it the duty of every church to require of its members to forsake every false way. This is what the Spirit said unto the churches; and if the churches of this our day had an ear to hear what the Spirit said, and he still reiterates this important truth, adhering Masons would not be received and continued as members of the visible church of Christ.

This was the prevailing sentiment in the Northern churches some fifty years ago. The New York Baptist State Convention in the year 1830, passed the following resolutions:

"*Resolved* 1. That in the opinion of this convention it is the duty of every member of our churches who is a Freemason to dissolve all connection with the Masonic fraternity and hold himself no longer bound by any ties of obligations, laws, usages or customs; and that he give to the church to which he belongs satisfactory evidence of the same, thereby practically disproving the institution.

"2. That this convention earnestly recommend to our churches to practice all Christian forbearance towards their Masonic brethren, but in case they cannot be induced to take the step above described it will be the duty of the churches to withdraw the hand of fellowship from those brethren."

The Baptist Theological Institution at Hamilton, New York, passed a by-law that no one could be received as a candidate for the ministry, who was an adhering Mason.

These were days of prosperity with the churches, and power with God. Never in the history of this country was the Spirit of God more apparent in the conversion of sinners and its sanctifying influence on the minds of those that believed. They walked in the fear of God and in the comfort of the Holy Ghost.

But sad to think, they have forsaken the ways of God and gone after Balaam. Some twenty-five or thirty years ago I was aware that the leaven of Masonry was at work in the churches, and the saying of the Saviour has been verified, that "a little leaven leaveneth the whole lump." Masonry has, to a great extent, become the controlling influence of the churches and religious journals. But few dare oppose or expose their false doctrine. A prominent member of one of the churches in Batavia, N. Y., said not long since, if the churches of that place should oppose Masonry, they could not be sustained. This is equivalent to saying that the churches of Christ are dependent on the support and influence of Masonry; and yet they preach the necessity of faith in God, who has said that the weapons of our warfare are mighty through God to the pulling down of strongholds. This blessed promise was what sustained and encouraged the Apostle when he saw the people wholly given to idolatry; but his spirit was stirred within him to labor with renewed zeal for the overthrow of paganism; and if the churches instead of apologizing for Masonry, and receiving them into church relation, (as they say to make them better) would in the fear and strength of God combine their influence against this modern idolatry of Masonry, and have no fellowship with the unfruitful works of darkness as God has commanded, it would wither like Jonah's gourd.

J. S.

Perry, N. Y.

The Bible is the only cement of nations; the basis of civil and religious liberty.

[From the Springfield Republican, Dec. 16, 1878.]

Hazing at Harvard.

HOW IT IS STILL MAINTAINED BY SECRET SOCIETIES.

To the Editor of the Republican:

Have you a ruffian that will swear, drink dance,
Revel the night; rob, murder and commit
The oldest sins, the newest kind of ways?
—Shakespeare.

A few weeks more and the wee freshmen will be wending their ways to their respective homes, after their first term at Cambridge, and after being kindly greeted by loving parents, will be anxiously questioned about hazing. The general reply will be that hazing is a thing of the past, a folly of their fathers, and an ancient custom that is played out, a custom that has been dropped because it was ancient and barbarous, and because it had become unpopular at Harvard.

In a measure this reply is quite true. Hazing has been looked upon for some years past as something below the dignity of Harvard sophomores. The sophomores of '79 hazed but little, though they did not regard it as such a grave offense as those of '80. When '81 were freshmen the popular opinion was very much against hazing, and those who were known to have participated in the so called sport were, in a measure, looked upon as outcasts from society by their classmates. The class of men most influential in checking this barbarity were members of the leading sophomore society. Their good work was publicly praised in the Boston papers, and they received the thanks of the faculty through the college papers. The custom was so completely censured at that time that no instances of unfriendly hazing have been heard of this year.

Now while the faculty and the interested public are congratulating themselves upon such a complete reformation in manners and morals they seem utterly ignorant of the most atrocious forms of hazing that are yearly carried on by the very society of men who were so active in putting down class hazing in 1877. I refer to the initiations of certain secret societies. The evil exists at the very outset. Secret societies are forbidden by the university, yet the faculty is fully aware of the existence of such societies, and also of the devilish initiations that the new members are put through.

The chief argument against hazing is that it often seriously affects the nervous system. But I question if there has been any hazing within the last twenty years that can compare in barbarity with the initiations of the very sophomore society mentioned above. Those who are unfortunate enough to be elected into this society are made to go through a most thorough course of fagging for several days. Some are obliged to put on absurd costumes and exhibit themselves publicly, selling papers or passing hand bills on the streets. Others are stationed on the corner of the streets and obliged to salute every passer-by. But these are the milder and more generally known forms. In the secrecy of the club room, matters take a grave form. Each member is branded on the arm so as to be identified, and cases have occurred where arms have been seriously burned by the brander being in a beastly state of intoxication. Each member is obliged to take a plunge into the Charles river by night, and if he declines on account of his health he is dealt with all the more severely in some other way. Resistance is out of the question, and a case occurred not long since where a man was felled to the floor for refusing to obey orders. To conclude the new member is obliged to drink an exceedingly strong bumper of liquor, and as soon as this is done, he is pressed upon from all sides to drink with friends, who wish to congratulate him, but whose real object is to intoxicate him. During all these initiations the members are masked, so that those who commit the atrocities can never be detected. As a general rule the most fiendish initiation of secret societies are kept quiet, and as those mentioned above are very generally known, it is fair to infer that there are some still more barbarous. There are other societies and clubs at Cambridge which have their initiations. But those which are known are not of a kind suitable for publication. Speaking with a member who had lately been initiated I asked, "How is it that a society so directly opposed to hazing can be so inconsistent as to put its members through such torments?" His reply was, it was an ancient custom, and was kept up on that account. Many will no doubt think that these men are of the lower social class of students, but in general they are fellows of good social standing, and pass themselves off for thoroughgoing gentlemen. The worst phase of the matter is that those who are initiated one year are only too eager for revenge the next.

But what will be the moral effect of all this? Here is a law forbidding absolutely secret societies of any kind, and a body of men like the the faculty of Harvard, and a class of teachers and instructors of the young men of America, merely winking at their own laws.

Cambridge, Dec. 7. 1878.

Odd Fellowship in Michigan.

I have before me as I write an extract of the proceedings of the Grand Lodge of Odd-fellows of the State of Michigan, held in the city of Jackson in February last. The extract is quite brief but very instructive. The Grand Secretary's report showed: Initiations during the year, 1,513, by card 300, reinstated 300, total 2 113: withdrawn 480, suspended 1 490, expelled 27, deaths 101, total 2 098. Net gain 15. There have been twelve new lodges organized with an average of ten members, making a total gain of 135. The work of 1877 showed a loss of 303 making a loss in two years of 163. The total membership of the lodges is given at 13 326.

But the most instructive part is yet to be given, and every young man in the State ought to see and study it before uniting with that order or any other. Of the 13 326 members only 445 have drawn relief during the year, or one in 29¾. Seventy-two families are reported as having been aided. The amount paid out for relief was $7,605 30. The total receipts are not given, but the total current expenses are put down at $42 417 which gives a showing that it costs about five dollars and a half to carry one dollar to the needy through that much boasted benevolent organization. For every dollar expended in charity (?) there must be put behind it a little over five and a half dollars to make it go. A man stands about one chance in thirty of receiving aid, and when he does it costs between five and a half and six dollars to get one dollar to him as relief. Verily this is benevolence with a vengeance.

It should have been stated in the proper place that there is reported a deficiency in the finances of about $5 000 for the current year, which will have to be made up by assessments, which is not a cheering thing to do.

Could the facts as brought out in this report of the Grand Secretary be properly presented and analyzed before the minds of our young men there would be a far less number of them swindled out of their money. The net loss of 165 members in the last two years and the comparatively small amount expended in relief and the enormous expense of operating the concern with its diminutive results are not a discouraging state of things for anti-secrecy folks, to say the least.

C. Quick.

Weston, Mich, Apr 2, 1879.

Reform News.

A Plea for Kansas.

Beloit, Kans., April 10, 1879.

Editor Cynosure:—I find that there exists a large amount of latent sympathy with the Anti-masonic cause among the people of Kansas, especially in the rural districts. The people seem to desire a religion free and untrammeled by any false and spurious system of salvation. It occurs to me, that as this State, in common with some others, is so rapidly filling up with the best class of people from the East, that the present spring and summer is a favorable time to press the battle not only to the "gates of the enemy," but on through to the very heart of the citadel. It can be done. The only question seems to be, will the work be entered upon with vigor and spirit? It is not enough that this State has an Association auxiliary to the National Christian Association with its list of officers and an annual meeting at which the members meet to hear a few lectures, pass more resolutions, have a good social time in general and then go home satisfied with the achievement to wait till next time. No, Kansas is fast settling with an energetic, determined people, who will take either one side or the other. And the lodge men are making a desperate effort to strengthen their grip on the throats and pockets of the people; and they are doing their work thoroughly, too. It is the case already that towns of 1 000 to 2 0 0 inhabitants have their chapters and councils, while small country towns must have each a lodge wherein the Christ-rejecting worship may be carried on.

I would propose that steps be taken to secure a course of lectures throughout the State the present year. Perhaps some may hesitate on account of the expense. The amount of expense would depend on the way in which the work is undertaken. If help from other States is entirely depended upon the outlay will be necessarily great. But this need not be the case. The services of friends from abroad would of course be acceptable and to be desired, but there is excellent home talent quite sufficient for the work at hand. As is well known by the friends of this reform, Rev. J. T. Kiggins of Oak Hill, Clay county, Kans., is an able lecturer, well posted and energetic, while his services in the past have been largely productive of good. Bro. Kiggins is now at liberty and would probably respond to any calls in this direction. Would it not be wisdom to keep him employed at the work? Undoubtedly there are others who would also do efficient service; while by a well-planned systematic effort a lecture course might be got up of sufficient extent to sustain almost any man who might be desired. At any rate, my brethren, let us all pray earnestly that God would direct, show the way for action by the brightness of his Spirit, and save his people for Christ's sake.

S. G. Barton.

A Good Work in Warren, Ill.

Those in Warren who stand opposed to the lodge have long felt the need of help in bringing to light the "hidden things of dishonesty" and reproving "the unfruitful works of darkness." God has answered our prayers and sent us help.

On the 7th inst. Ed. J. P. Stoddard came here on business of the N. C. A. and remained till Saturday morning. He spoke in Library Hall on Friday evening, taking for his subject "Masonic Satellites." The degrading influence of Masonic ceremonies, and the terribly evil influence of Masonry in the family and in the church, was clearly and powerfully set forth. It was shown that the institution aims to control the world, and that it is altogether impossible to follow Masonry and Christ at the same time.

Ed. J. F. Browne, State Agent, having unexpectedly arrived on Thursday, spoke on Saturday evening on "The Religion of Masonry." It was clearly shown by many quotations from standard Masonic authors that Masonry is a religion, that it is a false religion, opposed to the religion of Jesus Christ because it is pagan in its character; because it disobeys and dishonors Christ by the use of blasphemous titles; because it claims to regenerate and save men by its own teachings and ceremonies, and because it cuts Christ's name from the Bible, and degrades that holy book by profanely applying it to its own ceremonies

and putting it on a level with the Koran.

According to previous arrangement, Capt R. M. Wilson of Nora, Ill., replied briefly. He did not attempt to answer Bro. Browne's arguments, but contented himself with making large quotations from the dry Masonic lectures found in the monitors of the order, and mixing in the customary railery against Anti-masons. Mr. Crummer, the pastor of the M. E. church, being called on to speak for Masonry, lowered himself in the minds of thinking men and women by indulging in low abuse, without trying to answer the arguments of Bro. Browne. Some of the Freewill Baptists wanted Bro. B. to preach in the church on Sabbath afternoon, but as this was opposed by the Masonic pastor, Horace Woodworth, a meeting was held in the hall, where Bro. B. preached to a good and appreciative congregation. The cause of truth has been much helped by these meetings, and thinking people are being led to declare that they will no more support or hear Masonic preachers. We feel encouraged and say "thanks be unto God who giveth us the victory through our Lord Jesus Christ.

BENJAMIN WILLIAMS.

ELDER BROWNE IN CARROLL CO., ILLINOIS.

DEAR FELLOW WORKERS:—On the Lord's Day, April 6th, I preached to the Church of Christ in Ustick. The Lord's work advances with the brethren there. The meetings are well attended, and the Bible school just begun numbers more than a hundred. God grant that the brethren and sisters may be very humble, and that they may always be "abounding in the work of the Lord."

On the 8th I went to Lanark and saw our friend, N. R. Corning. "Riley," as he is familiarly called, is, under God, the principal support of the anti-secrecy cause in Carroll county, although I may be allowed to say, in only moderate circumstances financially, yet he has cheerfully become responsible for the expense of a month's work by myself, and the additional expense of two public expositions by Bro. Rathbun, if his services can be secured. All honor to such patriots as Mr. Corning, who in the face of persecution and loss for the truth's sake shows a practical interest in his country's welfare.

Having made arrangements for work in Carroll county I went on the 10th to Warren, stopping on my way in Freeport to see friends there. Had the pleasure of calling on Eld. A. F. Ferris, pastor of the Free Methodist church, and also on Dr. L. B. Peck. Bro. Ferris does not hesitate to preach against the lodge, and in spite of the fierce opposition of the charitable (?) fraternities God has greatly blessed his labors, many saved people having been added to the Free Methodist church during the past winter, some of whom left their secret lodges to cast in their lot with the people of God.

On arriving in Warren, and calling on Father Williams, I found Bro. Stoddard. Of the meetings held by Bro. S. and myself Bro Williams gives you an account. He writes me under date of the 15th, "As the smoke of battle clears away, we find the slain are many."

On the 14th I returned to Carroll county and lectured in the Baptist church in Salem. Tuesday evening, the 15th, I spoke in Freedom, and on the 16th in Georgetown. Tonight (17th) I am to speak in Cherry Grove, and on the 18th in Salem. Am to spend next week, D. V., in this county, after which I hope to speak for a time in Stephenson county.

J. F. BROWNE.

GOOD NEWS FROM SOUTHERN INDIANA.

COOK AND HOBSON AT WORK.

LYNESVILLE, Ind., April 12 1879

EDITOR CYNOSURE:—Upon invitation of Dr. S. L. Cook, the Indiana State Lecturer, I was with him in the classic city of Bloomington, the seat of the State University, and the surrounding communities, from the 31 to the 9th inst. On the 31 the doctor lectured at the Park school-house, two miles north, and at the Phillips school-house five miles east of Bloomington, on the evenings of the 4th and 5th. These lectures were well attended, and the people were much pleased.

These two neighborhoods are composed mostly of United Presbyterians, and never before have we been among a more clever and devoted people. They are industrious, intelligent and well posted on current events, and yet, from some cause or other, they are awfully opposed to secretism. In these two neighborhoods Dr. Cook and I are under obligations to Wm. Gourley, E. H. Fee and brother, Robert Henry and Mr. Phillips for much kindness shown us. I am personally and individually under special obligations to Rev. W. P. McNary, pastor of the U. P. church in Bloomington, who voluntarily tendered me the use of "Sankey" to ride out into the country.

Bro. McNary's name is not unknown to the *Cynosure*. A few years ago he preached a sermon on Masonry in Bloomington. The sermon is printed and for sale by E. A. Cook & Co., Chicago.

Bro. McNary having occasion to attend a Presbytery in Illinois was absent from his congregation on Sabbath. Prof. T. A. Wylie of the State University, occupied his pulpit.

Previous arrangements had been made for Dr. Cook to lecture in the court-house, permission having been obtained from the sheriff, but the craft set up their usual cry, and it was thought best to have the lectures in some of the churches.

On Monday evening Dr. Cook lectured in the U. P. church, and on Tuesday evening in the Covenanter church. These lectures were well attended and good order prevailed, but it was evident that the craft were uneasy.

Secret societies are pretty well represented in Bloomington: Masons, Odd fellows, Knights of Pythias, Red Men, Good Templars, college fraternities, etc. It is an encouraging fact, however, that but one of the members of the college faculty, and but one of the city pastors are, so far as known, members of secret orders.

The mayor of the city is an Odd-fellow, and in conversation with him he said that about two years ago there was a fellow here pretending to expose Masonry (referring to Bonayne) and that they came very near arresting and fining him for an indelicate exposition, but upon reflection they thought it might result in injury to the craft. From this admission we learn that Masonry is a selfish institution, and are led to the conclusion that it interferes with the administration of justice. I told him that Bonayne had publicly worked the degrees in Chicago, Dayton, Worcester and many other places and had never yet been arrested and that probably the people of Bloomington were no more refined and over sensitive than they are elsewhere. The mayor then frankly told me that after these expositions the very worst classes of men joined the Masons. This is a natural consequence for good men have no desire to join such an institution when they become acquainted with its true character.

Bro. A. W. Johnson is a prominent worker for our cause in Bloomington. He feels that he cannot be without the *Cynosure*. His hospitable and comfortable home was our headquarters during our stay in the city.

Dr. Cook is a good lecturer, and has done a good work in Monroe county. Persons wishing true light on Masonry in their neighborhoods would do well to send for Dr. Cook, and then remember that "the laborer is worthy of his hire," and act accordingly.

Yours in the cause,

J. T. HOBSON.

FROM DR. COOK.

APRIL 15th, 1879.

DEAR CYNOSURE:—I have just got home from an extended trip of seven weeks, the latter of which was spent in Fountain, Hamilton and Monroe counties. There was mud, blustery weather and some other hindrances over which I had no control, but in the main I had a pleasant time and found friends everywhere. It was cheering to get into old Hamilton again where two years ago I made many acquaintances and I believe friends. They were ready and active in making appointments; some of them would take no denial till they could again hear what "this babbler" had to say.

Peter Rich and A. Ballard are always on the mountain top and enjoying a prevision of better times, peering eagerly into the future to catch a ray of light from the land of victory. They and others were not unmindful of my pecuniary wants. But with due respect for all, the friends must indulge me in a brief reference to the Christian kindness and comfort I enjoyed in the family of Oliver Linley, the sequel of which became intensely interesting. Without explanation or time for serious reflection I was rapidly transported behind Oliver's fleetest sorrel to Boxley, where I had the friendly grasp of Eber Teter. While warming I heard low mutterings. Was it a secret "ballot being spread," or a conspiracy? I was finally notified that I was wanted in the preparation room in the back part of their store. The door being tyled I was notified that the ballot was clear and that without preliminaries I would be "duly and truly prepared." It was acknowledged that I was a very difficult subject to initiate, but I finally received the "*rite of investiture*." Let all our friends say amen! It leaves a green spot in my memory which I will cherish with my earliest and latest benedictions.

In Monroe county I found an excellent feeling in our favor. I had some of the best meetings in that county I have had in a long time in company with Bro. J. T. Hobson. He is a young man who has talent and honesty enough to be on the right side of all moral questions. It is a beautiful sight to witness the harmony existing between Bro. W. P. McNary and his people. They form a compact host against lodgeism and all other bad isms.

On my way home I deflected from the most direct route to see our executive committee. I found them very united in their official work and making an earnest effort to secure the one hundred five-dollar subscriptions. Friends do not let them fail; send on your names. It is now believed the next annual meeting will be at Attica, Fountain county.

On this trip I passed through four United Brethren conference limits and found a very general regret among U. B. ministers and laymen on account of the spirit manifested by Bishop Weaver towards President Blanchard. A very common expression is, "The Bishop is mad and is showing bad temper." "It is not in keeping with his profession and his high position in the church." "His pride is hurt." "His last article is simply angry personalities." Bishop Weaver seems to have a horror of one ideaism but his one idea and perhaps a pet one seems to be to see how near he can pass by a very great and crying sin and yet not touch it. Bishops ought to let grace sweeten their temper as well as other people

Respectfully,

S. L. COOK.

Where to send the Cynosure.

BY ELIJAH.

A short time since while praying to God for his blessing to rest upon our reform work, it occurred to me it would be a good thing to send the *Cynosure* to two or three institutions of learning in whose usefulness I am interested.

In reflecting upon the impression I have felt it was a heavenly thought sent to me by the Lord. A good thought is worth more than money; so I send the greater with the lesser, hoping it may influence some other person to send the *Cynosure* to one or more institutions of learning, that they may have in their midst a burning and shining light to show them the evils of secret societies.

Dear reader, pause and reflect upon the good such a light as the *Cynosure* may cause to spring up and grow in these centers of far-reaching influence. Verily, if this candle of ours can be placed in such places its light may travel round the globe. Often the seed-sowing of secretism is done more effectually in our colleges than any other place. And if we act wisely we may as sucessfully sow seed that will harvest much fruit in our endeavors to educate the rising generation and glorify God.

My dear friend, do you love Jesus? Have you a few dollars you can spare to advance his glorious kingdom and extend the knowledge of his precious love? If you have please sit down in the light of my "heavenly vision" and write to the president, principal or some other officer of any institution with which you are acquainted and ask if the *Cynosure* will be a welcome visitor, and carefully placed on the files of their reading-room; provided you pay for it for one year. If you receive a favorable reply send it along with your prayers that the Divine blessing may attend its reading.

No one can tell how its light will shine to show the evils of Freemasonry, or what a power for good it will be to many who need its help.

A Story about Lincoln.

The following story about President Lincoln is certainly characteristic: Soon after he went to Washington he attended the Foundry church occupying a seat within the altar while Bishop Simpson preached a missionary sermon. After collection was taken at the close of the sermon, and as the congregation was about to be dismissed, an irrepressible brother rose and proposed to be one of a given number to raise $100 to make President Lincoln a life director of the Missionary Society. The proposition was put and brothers A, B and C responded glibly. But the inevitable pause finally came. Part of the money was wanting. When the bishop announced, "who will take the balance?" the pause became slightly impressive. Then the tall form of Lincoln was seen to rise, a long bony arm was extended imploringly, and he said: "Bishop, this is the first time I have ever been placed upon the auction block. Please let me say the balance myself, and then take me down."

Correspondence.

Another Name for the Roll of Honor.

KENYONVILLE, N. Y.

I have been a reader of the *Christian Cynosure* for some time and am very much interested in perusing its pages. I believe you are engaged in a good cause, and may God hasten the day when oath-bound secret societies shall be done away in our land. I know they are poisoning the minds of many who become connected with them and their tendency is to lead to scepticism and infidelity.

I was for a time a member of the Masonic lodge; but, thank God, I was led by the teachings of his Word to see the wickedness of the institution, and that it was no place for a man who claimed to be a Christian, therefore I renounced the whole thing and am determined, as I have been for some time past, to use my influence against the lodge; and you may, if you please, place my name in the list of seceders. May the Lord bless your efforts and lead us on to certain victory! Yours truly, A. F. PLUMMER.

An Honest Confession.

LAWRENCE, Mass.

EDITOR CHRISTIAN CYNOSURE:—Although removed to a distance from Chicago, I still take a deep interest in the welfare of the cause and always read your paper if I have time for nothing else. This town seems completely given over to secretism—Odd-fellowship, Masonry, Knights of Pythias, Royal Arcanum and a host of minor societies flourish in all their glory. The people never heard of opposition to secretism. The Old-fellows have the finest building in the State and city. Some of them seem to be honest about their institution. I was talking with a prominent merchant the other day who said, "Why man, I don't pretend to say it [Old-fellowship] is a secret. Any man can learn all about it for a trifle." And on my giving him a few of the grips he said, "You have read this thing up, I see." But most of them claim that we know nothing whatever about it. Of course there are a few men in the lodge who are innocent of what they are doing, but the vast majority know just what it is and they don't care. But how a minister can give his sanction to it by joining and remaining in it, is beyond my comprehension.

Your paper grows better all the time. Wishing you success, I remain yours truly, H. M.

Masonic Politics in Kane Co., Illinois.

BLACKBERRY STATION, Ill., April 14, 1879.

EDITOR CYNOSURE:—The election of supervisors this spring in Kane county has resulted in a triumph of Masonry. There were a few Anti-masons on the board last year, but Masons now fill their places. In one town a Knight Templar takes the place of an Anti-mason. But Masons say that Masonry does not interfere with one's politics or religion. We know this is false. We had a special election last Saturday to elect a county clerk and coroner. All the candidates were Masons. Meredith, of Batavia, Republican, who is a high Mason, is probably elected clerk. He is the man, who fought so hard a few years ago for Hurlbut, a Mason, and against Lathrop, who was not a Mason. How long will Anti-masons stultify themselves, by voting for Masons? Every Anti-mason is under the ban; they are spotted. There is more to be feared from secret oath-bound organizations in our country to-day, than from anything else. Every voter should take the *Cynosure*.

AN ANTI MASON.

The Evangelist Kent Draws the Line between Holiness and the Lodge.

REMINGTON, Ind.

Possibly you would like to know how the cause of Christ is prospering in this community. As to the final triumph of Christ over all opposing forces, however mighty a superficial glance may seem to indicate them, I have not entertained the least apprehension, as I know by faith and revelation that he is to be the Judge of the people and they must all acknowledge his supremacy or be swept away when "his wrath is kindled but a little;" but for individual cases and at least one church, the perplexity and labor of my soul is great.

I speak of the M. E. church in this place. It seems as if God Almighty had borne with us as a people as long as he would, and that his hand was already dealing in vengeance on those who had dishonored him "among the heathen round about them." Yet they seem almost given over to "blindness of heart." O the pride and worldliness, the contempt of poorly dressed Christians, the deceitfulness of riches, the bowing down to Baal and kissing the golden calves, make me cry out with one of old, "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people." Not slain by the power of the Holy Ghost (would God they might be) but by their sins which cry unto heaven for vengeance and wrath upon them, rather than mercy. There have been times in the past when the burden of this church rested upon my soul like a huge mountain, crushing almost its very life out! But to-day, although their sins are apparent in all their enormity as ever, and I still pray if perchance Jesus of Nazareth might pass this way once again anointing their spiritually blind eyes with the oil of his grace, and unstopping their deaf ears, so healing them, no longer does my care for them destroy my power to labor. I rest in the full conviction that the glory of my risen Lord shall be subserved in any event, either by their redemption shortly, or sudden destruction from the presence of God and the glory of his power.

The present pastor has been holding a series of meetings, assisted by an evangelist by the name of Kent, (I believe) who has told them more plain truth than I ever heard from that pulpit, and yet not half what they needed. His principal theme was holiness, and I was glad to observe that he dealt with the subject as a practical principle to enter into the life and business of life, and elevate them; rather than as a mere theoretical, sentimental, abstract emotion which holds itself too pure to condemn sin, and so perfect in love that it seems to love the devil and all his works. I have seen many such holiness advocates, and their lives showed them to be the children of their father. Such teachings are not found in the Bible and are neither religion or anything else of any utility to our fallen race, but rather tend to honor hypocrisy and to crush out true piety; but vital godliness, the holiness taught in Scripture, ennobles, purifies, eradicates all sin, and makes eternal warfare upon it wherever found. I was glad to notice that the lodge members were taught by the evangelist that their connection with an institution denying Christ was irreconcilable with a profession of holiness. They could not mistake his meaning, and this may have accounted for the slim attendance they gave him. (The "Antis" having lost faith in the M. E. church had mostly gone over to the meeting the Un. Brethren had just organized.) Several persons came to the altar seeking holiness. Whether any made a profession of the blessing I have not learned. Some of those standing in the gates of Zion, hedging up the way, were mightily shaken. I had prayed that the convicting power might reach them. If they shall come out and confess and make reparation and restitution to those wronged and driven away, then will there be hope for this church; not else, unless the Lord in wrath removes them suddenly as he has some others. The U. B. church has organized a class here, many of whom are seceders from the M. E. church. I do not consider the present pastor, brother Webb, as responsible for this schism. It dates farther back, but other men have a fearful reckoning to pay.

Yours in the faith, E. H. L.

Our Mail.

Wm. A. Carr, Stafford, O., writes:

"I feel it my duty to do all I can to brek down the great evil, Freemasonry. When I read your noble paper, the *Christian Cynosure*, I feel my ambition rising. I pray God that the day may not be far in the distance when I will be able to do more for the Anti masonic cause. We need more faithful workers, like E Ronayne, Mr. Rathbun and others, who are doing all they can to put down the monster. May God inspire us and help us to be more faithful in discharge of duty. Every one has a work to do, and we should be at it."

A. O. Howell, Champaign, Ill., writes:

"The Congregational church I helped to organize twenty-seven years ago, then barred out slavery, intemperance and secret societies. Our entire rules have been illegally rescinded. * * But one with God is a majority, and we are yet hopeful to retain our thorough principles. It is hard to contend against such powers of darkness, and so easy to float with the popular current."

James T. Goodwin, Pittsfield, Ill., writes:

"My sympathies are with you in the fullest sense. I look on secret societies as one of the greatest evils of the day; degrading to the man of God, one who stands before the people as an ensample to the world."

Josiah Livingston, Tilsonburg, Ont., sends for a copy of Mr. Ronayne's new book, "The Master's Carpet," and writes:

"I would like to see it, and hope it may have a large circulation in Canada."

Andrew Hinckley, Spencer, Mass., writes:

"May God bless all the earnest effor's of those connected with the *Cynosure*. I would feel lost without the paper now."

F. M. Waldron, Cascade, Minn., writes:

"I was so much pleased with my last paper (they grow better each week) that I am constrained to write to express my thanks to you, editors, and all my dear brothers and sisters in the cause of truth. I forbear to mention names, but there are giants in these days, thank God. Brother Hinman was here last summer and gave us three lectures and two sermons. One man was saved to the Lord and added to our number. He is delighted with the *Cynosure*. We (for now I am not alone) are feeling after two more, who we expect will take the paper. I am pleased that you exposed the Good Templars. All secret societies constitute one great image of the Beast. Now, dear brethren, is it not just as bad to worship the toes, the foot, or hand of this image, as its head? If I am wrong in my views of this, I can easily be set right."

E. L. Dilley, Spencerville, O., writes:

"We have a lodge of Odd-fellows, and two churches that are contaminated with the cursed iniquity of secrecy. I have been a radical reformer for over thirty years. Some thirty-one years ago, God, for Christ's sake, took my feet from the miry clay and set them on the Rock of Ages, and since then I have been opposed to Masonry, slavery, war, and sin of every kind."

A lady in Cortland, O., writes:

"Freemasonry breaks a husband's marriage vows, and separates him from his own lawful wife, whether he joins before marriage or after. No man has a right to belong to three or four families, and those families into which his own wife, his bosom friend, cannot go, or know anything of what they are doing. A husband may say, I belonged to the Masons or Odd-fellows before I married you! But he is to leave father, mother, brother and sister and cleave to his wife, not to cleave to three or four families, Masonry, Odd-fellowship, etc. Christianity provides for one home, one wife and family on earth, and one home and an undivided family in heaven. I call it Mormonism, only worse, to belong to secret institutions bound to conceal from wife and lawful family."

Anthony Yerkes, Lowell, Mich., writes:

"Some preachers and people here are afraid to have it known that they support such a paper as the *Cynosure*."

Ber J. Q Cherry, Paxton, Ill., writes:

"Just as soon as the Christian people are taught to know and made to feel that there is no happiness in any other than the church of the Lord Jesus Christ, lodgery will fall. It is impossible for a man to have his whole soul in the cause of Christ and belong to the lodge. 2 Cor. 6:16. A man who joins himself to the church of the Lord Jesus and joins himself to the lodge is living in acultery. 1 Cor. 6:15. Let a Christian lean on the bosom of Jesus every day and hour and he will soon quit beer, whisky and tobacco. 1 Cor. 3 16, 17. Just as soon as the pulpit and press cry out in love toward those whom the devil has led astray, and restore them to their former love, the whole thing will tumble to the ground. 2 Tim. 2:24 26."

Albert L. Post, Montrose, Pa., writes:

"I have just received the two copies of Ronayne's 'Masonry and Baal-worship Identical.' I consider it a masterpiece, irresistible to a candid, reasoning mind, in its conclusions. I would that every Christian in our land could be induced to read it."

John Compher, Smyrna, O., writes:

"The *Cynosure* tracts and books I keep sending round from one to another, hoping that the time will come, by and by, when the harvest shall be gathered in. Still I have some hopes that I shall yet be enabled to do something for this good cause. But whether I am or no', I firmly believe the Lord will carry on the work until the final victory is won; which is also I believe to be brought about through the instrumentality of his faithful servants who as soldiers, are enlisted in his cause. Let us be firm and unshaken as a rock, and never turn our back to the enemy, ever relying on Jesus the Captain of our salvation. Brethren, we must labor hard, expect much, hope long and wait patiently for the victory. It will come. But you and I may not live to see it. There will be yet very much hard fighting, I presume, before the victory is won. The image of the Beast will be defaced. Courage, brethren, onward, and the victory is Jesus' and ours in him."

A. Geil, West Union, Ia., writes:

"I still stand firm in opposition to secrecy and hope the right will prevail and that ere long."

Mr. G. Maynard, Boltonville, Wis., writes:

"Four years ago I for the first time saw a *Cynosure*, and before I could read it an Odd fellow took it, and I saw no more of it for two years, when Bro. Holt showed me a copy and asked me to subscribe for it. He said it was opposed to Masonry and Odd-fellowship. I told him to put my name down, and now I am in for it for the remainder of my life. I am in a not bad of lodgism."

Orson Chamberlain, Webberville, Mich., writes:

"I give my paper away and send it far and near. I shall do all I can for your good work. I have been persecuted bitterly by the Masons and Odd-fellows. I hope the time will come when all secret societies will be blotted from existence."

Mr. Hogge, of Paxton, Illinois, inquires of the *Cynosure* if there are any "prominent pre-millenial Adventists who are Freemasons. If so, how many, and who are they?"

We have never heard of any except J. V Himes & Son, who afterwards left the denomination. The members of this church, as a rule, are opposed to secret orders.

J. O. Miller, North Baldwin, Me., writes:

"Secret societies want the whole power here, but my prayer is to Almighty God that your labors may be crowned with success in rooting out these secret dens of darkness. Christ is the light of the world If we walk in him we shall not walk in darkness."

D. B. Heckert, Ogden Center, Mich., writes:

"I think the cause is gaining ground."

Justin D. Fulton, pastor Centennial Baptist church, Brooklyn, N. Y., writes on receiving a copy of the *Cynosure*:

"This is a big war. Rome is only a secret society worked by the spirit of the devil and doing its best to injure the cause of Christ. Thanks for your brave paper."

Enos Mitchell, Pittston, Me., writes:

'May God speed the day when the hoodwink will be taken off these ministers' hearts, so that the light of Divine truth may shine into them. Candles do not give the light they need to preach the Gospel."

Sabbath School.

LESSON XVIII.—May 4, 1879.—THE SUFFERING SAVIOUR.

SCRIPTURE.—Isaiah 53:1-12.

1 Who hath believed our report?
And to whom is the arm of the Lord revealed?
2 For he shall grow up before him as a tender plant,
And as a root out of dry ground:
He hath no form nor comeliness; and when we shall see him,
There is no beauty that we should desire him.
3 He is despised and rejected of men;
A man of sorrows and acquainted with grief:
And we hid as it were our faces from him;
He was despised, and we esteemed him not.
4 Surely he hath borne our griefs,
And carried our sorrows:
Yet we did esteem him stricken,
Smitten of God, and afflicted.
5 But he was wounded for our transgressions,
He was bruised for our iniquities;
The chastisement of our peace was upon him;
And with his stripes we are healed.
6 All we like sheep have gone astray;
We have turned every one to his way;
And the Lord hath laid on him the iniquity of us all.
7 He was oppressed and he was afflicted,
Yet he opened not his mouth:
He is brought as a lamb to the slaughter,
And as a sheep before her shearers is dumb,
so he openeth not his mouth.
8 He was taken from prison and from judgment:
And who shall declare his generation?
For he was cut off out of the land of the living:
For the transgression of my people was he stricken.
9 And he made his grave with the wicked,
And with the rich in his death;
Because he had done no violence,
Neither was any deceit in his mouth.
10 Yet it pleased the Lord to bruise him;
He hath put him to grief:
When thou shalt make his soul an offering for sin,
He shall see his seed, he shall prolong his days,
And the pleasure of the Lord shall prosper in his hand.
11 He shall see the travail of his soul, and shall be satisfied:
By his knowledge shall my righteous servant justify many;
For he shall bear their iniquities.
12 Therefore will I divide him a portion with the great,
And he shall divide the spoil with the strong;
Because he hath poured out his soul unto death:
And he was numbered with the transgressors;
And he bare the sin of many,
And made intercession for the transgressors.

GOLDEN TEXT.—Who his own self bare our sins in his own body on the tree. —1 Pet. 2:24.

CENTRAL TRUTH.—Our salvation is through Christ's suffering.

DAILY HOME READINGS.

John 12. 37-43.——Ps. 22:1 8——Mat. 8. 14 22.——Acts 8. 26 35——2 Cor. 5:14 21——Rom. 5.——Mark 15:27 32.——Lu. 2:1-20; 4:14-32——John 8:34 59——Mat. 26:31 56; 26:57-75.——Isa. 53:1-12.——Heb. 9:1 28.

[From Scholar's Handbook.]

NOTES.

"Sheep." The sheep of the East are not placed in fenced fields, but led out to pasture, and watched by a shepherd. His voice they know, and will usually follow and keep near to him; but sometimes they stray away for grazing and are lost in the mountains.

"His generation," or "His manner of life who would declare," alluding to the trial of Christ, when no one was allowed to bear witness to his character, as was usual in criminal cases.

"His grave." Hebrew sepulchres were usually on some elevated place. Verse 9 is rendered "And his grave was appointed [by his enemies] with the wicked; but with a rich man was his tomb.' So was it: Christ was placed among malefactors by the Jews; but Joseph of Arimathea, a rich man, gave him a tomb.

"No form." The Bible avoids any particular description of the personal appearance or face of Christ. All paintings of him are only the idea of artists, without authority, as are various descriptions in ancient writings.

[From International Quarterly.]

HISTORICAL.—The time of this chapter was probably about B. C. 710, within the last half of Hezekiah's reign. The kingdom of Israel had been destroyed, and the people carried away captive B. C. 721. Assyria was then the great nation of the world. But the time of the lesson was the time of Christ, when he was despised, rejected and crucified; when "he was wounded for our transgressions," and "his own self bare our sins in his own body on the tree."

THE CONNECTION.—"We saw in our last lesson that the book of Isaiah is divided into two chief parts. Part first (chaps. 1-39) contains the account of Jerusalem's fall (and she was the type of the whole race) attributed to her sin. Part second (chaps. 40-66) is a vision of salvation from this sin and the coming of the kingdom of righteousness and peace. This second part has for its central point chapter 53, the lesson for this day. The last lesson brought the breaking of the day in the coming of a Saviour, a Deliverer; to-day's lesson is the central point—the cross of Christ, with the suffering Messiah upon it, making atonement for the sins of the world. Chapter 53 opens up the vision of the glorious days of Christ's kingdom. "How beautiful upon the mountain are the feet of him that bringeth good tidings that publisheth peace; that bringeth good tidings of good, that publisheth salvation (verse 7). Then they are bidden in verse 9 to "break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people." In verse 13, the Messiah appears, with a brief description of him and of his work. Then chapter 53, the lesson of to-day, enlarges and continues the description of the person and work of the Messiah. It is certain that both ancient and modern Jews interpret this chapter of the Messiah.—Dean Alfex in Peloubet's Notes.

In chapter 42 we heard of a Saviour to come; in chapter 53 we see him. Our chapter is a frame with six pictures; try to draw them in your mind. 1. A prophet herald asking a question (verse 1). 2. Christ, the Arm of Jehovah, revealed as a tender plant (his obscure birth and humble life; verses 1, 2). 3. Christ despised and rejected of men (in his life, teachings, and offices—verse 3). 4. Christ, the sinner's substitute (wounded for us, our iniquities laid upon him; verses 4-8). 5. Christ on the cross and in the tomb (verse 9). 6. Christ the conqueror rejoicing in the fruits of victory (verses 10-12).

[From Bible Class Scholar.]

CONTEMPORARY HISTORY.

There was now no hope that the nation as a whole could be rescued from the destroying power of idolatry. And yet it was important that effort should be made. If the nation as a whole could not be saved, a "Godly seed" at least might be preserved for the glory of God and the good of man in the earth in coming generations. Every individual who could be firmly planted in right principles would make the victory of righteousness more rapid and far reaching when the chastening of captivity had wrought penitence in Israel. This then was the work of Isaiah. He had at one time seen a "tidal wave" of reformation sweeping over Judah. It seemed at that moment as though the people were to be thoroughly and permanently reclaimed. But the forces of wickedness were only repressed for a time to break out with greater virulence than ever as soon as the circumstances changed. The revival accomplished a permanent good in increasing the number and stability of the "Godly seed" before referred to. But it did not permanently reclaim Judah. And now when the tide had turned and everything seemed to run downward the most stringent, urgent and encouraging motives needed to be urged to establish the minority in piety.

Such motives were found in the prophecies of the future deliverance of the chosen people from their enemies, through the "Servant of Jehovah," the coming Messiah. Accordingly we find this part of Isaiah given to descriptions of the redemption of Israel and the mission and work of Christ.

The State Conventions.

OFFICE OF THE N. C. A.,
221 W. Madison St.

In the *Cynosure* of January 8, 1879, I suggested the following programme for anti-secrecy conventions in the approaching fall and winter campaign:

Wisconsin, Sept. 2d, 3d and 4th.
Minnesota, Sept. 9th, 10th and 11th.
Iowa, Sept. 16th, 17th and 18th.
Nebraska, Sept. 23d, 24th and 25th.
Kansas, Sept. 30th and Oct. 1st and 2d.
Missouri, Oct. 7th, 8th and 9th.
Illinois, Oct. 14th, 15th and 16th.
Indiana, Oct. 21st, 22d and 23d.
Michigan, Oct. 28th, 29th and 30th.
Ohio, Nov. 4th, 5th and 6th.
Western Pennsylvania, Nov. 11th, 12th and 13th.
Eastern Pennsylvania, Nov. 18th, 19th and 20th.
New Jersey, Nov. 25th, 26th and 27th.
Connecticut, Dec. 2d, 3d, and 4th.
Massachusetts, Dec. 9th, 10th and 11th.
New Hampshire, Dec. 16th, 17th and 18th.
Vermont, Dec. 23d, 24th and 25th.
Maine, Jan. 6th, 7th and 8th, 1880.
Rhode Island, Jan. 13th, 14th and 15th.
New York, Jan. 20th 21st and 22d.

I repeat this list to refresh the memories of friends interested and for the additional purpose of calling attention to this very important matter. *Please cut this out and paste it on the fly leaf of your memorandum*, and as occasion presents call the attention of your neighbor and especially of your pastor to it. Talk the matter over and see what is wisest to be done, and write me when you get any light or facts that bear directly on the case. It is not too early to begin to canvass the questions: Where shall our meeting be held? What shall be the programme? Who shall be speakers? What steps are wisest to take in advance to awaken an interest and secure a full attendance? Who shall be the State agent and how shall his expenses and salary be paid for the year? How much ought I to appropriate of the Lord's money intrusted to me in this work?

Seven of the above States have notified me of the adoption of the times suggested and one or two others have reported the matter under advisement. I want to hear from others. I go to Nebraska next week, D. V., and on my return, before the 15th of May, I want to hear from every State or other association interested, and from individuals who have wisdom in this matter. Greater system is what is needed and what what many are calling for in our work. One or a few cannot secure this without the aid and co-operation of the many. Send me your views, and aided by your wise councils I will call to my assistance such helpers as I am able and give you the benefit of my best judgment.

J. P. STODDARD,
Secretary N. C. A.

April 17, 1879.

The Christian Cynosure.

CHICAGO, THURSDAY, APRIL 24, 1879.

THE RELIGIOUS TELESCOPE seems to be fulfilling the Scripture "They go from strength to strength." Indeed we have seldom read anywhere more clear and powerful writing than the following from the editorial columns, April 9th. After discussing with much force the necessity of a "New Political Organization," the editor thus presents almost an abstract of our American Platform:

"For ourself, we shall never meet the sin against God and the American republic of knowingly voting for a man on whose tongue are the oaths of Freemasonry and kindred obligations, or for one who is not avowedly in favor of the cause of temperance and the national observance of the Christian Sabbath. The American people shall soon demand a knowledge of the moral as well as political sentiments of a man for whom their suffrage is asked. Not merely the party that supports him will be able to control their votes. Let party be lost in an effort for the good and the right. The work of reform should begin in villages, towns and townships, and continue until it possesses counties and States. It should grow with the years until American politics is purified as by fire."

Another editorial cites a suggestion of Jeff. Davis that but for "extremists," "questions which are now a source of so much contention might settle themselves." The editor compares Jeff. Davis' plan of letting questions "settle themselves," his hatred of "extremists" and love of "peace," with those of the brethren who bore with exemplary silence the nullifiers' convention in Dayton, but cry "Peace! Peace!" whenever an attempt is made to purify the Brethren church from the leprosy of the lodge. He closes thus:

"Of all the places in this life the militant Church of God is the last one in which to expect great questions to 'settle themselves.' It is placed in the world to settle questions of morality and religion. When it settles upon its lees it is no longer worthy of the name of the church of God. Its mission is to advance, not to remain idle. There is not enough of grace in the storehouse of God to preserve a non-militant Christian or church."

THE VOICE OF MASONRY has at last broken silence and opened its columns to a discussion of Anti-masonry. The April number contains a report of the late Minnesota meeting and exposures of the lodge. This is significant. If the lodge refuses discussion, discussion will destroy it. If it admits discussion it will destroy itself. This dilemma results from the nature of the lodge itself. It can only prosper, like the vice which is its Scriptural symbol, by being 'let entirely alone.' But it will not be let alone, but destroyed by the breath of Christ's mouth and the brightness of his coming.

SECRETISM IN RUSSIA.—The struggle of the Czar and the Nihilists is becoming terrible—a duel between the iron hand of autocracy and secret assassins. The attack upon the person of the Czar last week was the third that has failed against him, but all around these secret emissaries are picking off one and another of his officers. Their methods are such as are always used by the lodge when assassination is the business. An official who repelled one attack has received notice that the society regard him as a brave man. They will spare him but his only child, a loved daughter, must be their victim. The body of a student was found in St. Petersburg with a note stating that he had met the fate of a traitor to his society. The government on the other hand is exiling by the thousand and has appointed six Governors General with perfectly despotic power. Russia is really to-day under martial law.

Elgin Association.

This even handed justice
Commends the poisoned chalice to our lips.

The constitution of this body is reviewed by Dr. Leonard Bacon in the New York *Independent*, April 17th, with learning and great force of diction and of thought. The conclusions to which he arrives concerning it are, that for two reasons, but for his respect for the men composing it, he "would rather be responsible to the judicatories of Presbyterianism." And suggests whether the Elgin Association, since it is not Congregational, should not call itself "The Elgin Classis or The Elgin Presbytery." The pretence on which that body "withdrew its privileges" from the editor of the *Cynosure*, was that Congregational polity, or order, required them to do so because a small minority of the Wheaton church left that church and, meeting elsewhere, excommunicated the editor while he belonged to the church remaining in the College. This same body is now read out of Congregationalism by the best and strongest Congregational authority existing.

The real reasons for my expulsion from the Elgin Association were shown in their receiving a declared Freemason to membership at the same sitting; and appointing a Knight Templar—with the horrible "*fifth libation*" on his lips, drank from a human skull—a member of the Association committee. Several of the best churches and ministers of that body object to the disingenuous and wicked conduct of these brethren, and years of lassitude, division and weakness in their churches must result, unless peradventure God may give those brethren grace to reconsider their action and retrace their steps. There are no better men and women on earth than the ones now in the churches of Elgin Association. For these and their children, I am sorry.

Seceder's List (Continued.)

The last addition to this list was printed September 19, 1878, and the whole number then appearing was 232. Herewith we add twenty new names, and have several reserved until permission is given to publish. The following names bring the number up to 252:

Rev. Alexander C. Scott, Martinsburg, Ind.
P. Gough, Pella, Iowa.
Drury Holt, ——, Ind.
Charles Dutt, St. Louis, Mo.
Mr. Picket, St. Louis, Mo.
H. C. Pratt, Fairfield, Mich.
Rev. E. Y. Carl, (7) Salina, Iowa.
J. C. Fuller, (3) New Brittain, Conn.
C. H. Elliott, Midland City, Mich.
Wm. Swaney, El Paso, Kans.
Rev. —— Noyes, (1) Woodbury, Conn.
A. F. Plummer, Kenyonville, N. Y.
A. Cowles, Caro, Mich.
Captain D Tracy, Vineland, N. J. (who paid $60 for one degree in New York city.)
R. J. Haynes, St. Charles, Ill.
Charles Looker, (3) West Unity, Ohio.
James Lawrence, Clarence, Iowa.
H. A. Gates, (3) Chicago.
C. S. Beaubien, Concord, Minn.

Let every reader of the *Cynosure* keep in mind this very important part of our work. Spare no effort, relax no diligence to gain your neighbors who have deen deceived and drawn under the Masonic yoke. Help them by prayer and Christian exhortation to cast off this heavy yoke and accept Christ's. Dot not consider the work done if he only leaves the lodge. Fear lest the one devil being cast out he may return with seven others and the state of your friend be made hopeless. It is not enough until the man redeemed from the lodge be brought humbly to Christ, in whom he may find grace and help in the time of temptation that he must expect.

We must continue to exhort the friends to send us the names of those who have fully renounced. Elder Rathbun says thirteen have come out under his labors; Elder Browne reports several under the faithful preaching of Bro. Ferris, the Free Methodist pastor at Freeport, in this State; and reports of this kind are not unfrequent. There are probably over five hundred seceding Masons in the country at a very low estimate. The power of these five hundred bold names would quickly help to double the roll; and five hundred noble witnesses for God and truth would shake the lodges to their foundations.

—Bro. Stoddard goes from Wheaton to Nebraska to assist in forming a new State Association at York next Wednesday and Thursday. Let every one read his article on the State meetings in another column.

—Bro. Hinman, as president of the DuPage County Association called an annual meeting for Wednesday of this week, to be held in the College Chapel at Wheaton, addresses

in the evening by J. P. Stoddard and C. F. Hawley. The notice of this meeting was not received until our last number was printed. A report will appear in our next.

—Rev. J. P. Lytle, D.D., of Sago, O., reports the late Ohio State Convention for the *United Presbyterian*. He says that Father Taylor of Milnersville, O., has been accused by the lodge of till-tapping, and Bro. Stoddard is posted in the lodges as a horse-thief.

—In its question column the *Inter ocean* lately answered a correspondent who inquired for the founders of Freemasonry, that some dated it from creation, others from Babel, and others still from Solomon; but that it was safe to say that it was recognized by the popes of Rome early in the Christian era. Another correspondent, a more honest Mason than the *Inter-ocean*, corrects the editor a week or two later and shows by undeniable authority that speculative Masonry arose in 1717.

—The Oakland City *Times*, Ind., has been opened to a discussion of the merits of Freemasonry *pro* and *con*. The writers take shelter behind assumed titles, but the reform side of the question is well written.

—We have not lately opened a new paper with more supprise and gratification than when the *Young Reformer* came to our table last week from New Rumley, Ohio. This neatly printed monthly for young Christians is full of such spiritual food as makes strong faith, courage and zeal in the Christian life. It is edited and published by J. K. Graybill, of the United Brethren in Christ, but is not so denominational as to preclude its excellence for all readers. Its honest, God fearing position on the great question now agitating that church is truly cheering. It is on the right side of the line between God's worship and Satan's as practiced in the secret lodge.

—A correspondent asks for information respecting the so-called "La Belle Manufacturing Company" of this city. The following appeared in the *Inter-ocean* of last Wednesday from which it would appear that the establishment is not a safe one to invest in:

"Inquiries were made a short time since by an Eastern party as to the standing of the La Belle Man'f. Co., of this city, the company having been prolific in its distribution of its high-flown circulars through the mails. It was then stated that the company's business was carried on by one Richard Simms in the basement of a building on Clark street, between Washington and Randolph streets, and that its appearance was not very encouraging, as taken in connection with the circular received by the inquirer. Yesterday two judgments by confession were entered in the Circuit Court in favor of one George P. Braun, for $558 and $505 respectively, against the company.

—Bro. J. T. Hobson, who has been laboring in southern Indiana with Dr. Cook, is better known to our readers as editor and publisher of the excellent reform monthly, the *Christian Ensign*. He writes us that the time for which he was appointed to publish that paper will soon expire. Bro. Hobson wishes to continue in this work, however; and since the Indiana State Association endorses him for that work, and his experience and religious convictions strengthen him for it, the friends in Indiana and southern and eastern Illinois will do well to send for him often. He is a member of the Indiana United Brethren conference, and may be addressed at Leesville, Lawrence county, Indiana.

—Bro. A. Gilbert of Hickory Corners, Mich., sends us an interesting computation on the number of people who could be accommodated on our globe. It is computed that there are 52,000,000 square miles of land on the globe, which reduced to acres, it will appear that 200 generations of twelve hundred millions each can have room to the amount of about eight per acre.

Gleaned.

—When you hear a man say, "I believe in holiness, but I do not a hobby of it," you will find that he leads no souls into a state of entire sanctification. The Bible makes a hobby of holiness from the beginning of Genesis to the end of Revelation. "All Scripture is given.... that the man of God might be perfect."—*H. T. Besse in Am. Wesleyan.*

—The absence of the Christian from the opera, the festival, the fair, the secret lodge, and other places where worldlings delight to gather, is a strong testimony for Christ. It is a declaration that Jesus, his church and people and service, are enough to satisfy the wants of the soul. The presence of professors at such places is a practical denial of the Saviour; it declares that God and his service are not satisfying, and that something else is needed. That flock which is well fed at home, has no disposition to wander into strange pasturage.—*Rev. J. Hoke in Highway of Holiness.*

—"Carthagena Delendæ" was the favorite saying of a distinguished Roman general which embodied the hatred of his heart against ancient Carthage. It was the sentiment that fired his heathen heart, that gave him no rest day nor night till Carthage was destroyed and plowed like a field. "Crucify him, crucify him!" was the short but terribly significant expression uttered when Jesus was before Pontius Pilate, as the embodied malice, fury and rage of Jewish scribes and high priests who thirsted like hyenas for the blood of the gentle and harmless Saviour. This malice knew no rest or cessation till they saw him crucified. This is the unyielding nature of sin and Satan and the servants of both to persecute the righteous to the bitter death. It is the same unforgiving spirit of evil and evil-doers now as in the days of ancient Roman or Jewish history. There are men and associations of men that having begun an evil work of destroying a good man or cause give neither sleep to their eyes nor slumber to their eyelids till their fell purpose is fully accomplished. One of the most common things in the display of this spirit of the prince of the pit is that all such malice, fury and rage is done under the cloak of faithfulness to the truth, for the interests of religion, or even the best interests of the injured. Paul thought he was doing God's service when persecuting the saints even to strange cities. Beware of men.—*Sandy Lake News.*

—In view of the *undeniable* fact that Masonry and Odd fellowship are religious institutions, that they each profess to save their adherents from sin, and fit them for heaven; and in view of the fact that both these orders reject our Lord Jesus Christ and will not permit their members, officiating in any of their meetings, to pray in his name, according to all their standard authors, what are we to think of those churches that close their doors against the exposures of these orders? By their own silence on this subject, by closing their doors against those who would expose these evils, they make the sins of these orders their own.—*Wesleyan.*

Lodge Notes.

—Secretary Harlow is announced to speak at an Odd-fellow celebration at Wilmington, Ill., next Saturday.

—The Masons of Spain are proving how false is the brotherhood of the lodge by internal dissensions between the Scottish rite and craft lodges.

—Next Saturday, April 26th, is the sixtieth anniversary of Odd-fellowship in America. Great celebrations are on foot throughout the country. Let our readers be ready to take notes and report briefly for the *Cynosure* any facts of importance that may come under their notice.

—A grand council of Red Men will be held in this city next fall, to be attended by "sachems" from all the States. Their intervals of business will be filled up it is said with pipe and glass, orations and a banquet.

—Springfield is as full of Odd-fellows as Washington is of Masons. There are in the city five Past Grand Masters: Thomas Needles, State Treasurer; Thomas Mitchell, Representative; E. B. Sherman and J. H. Oberly, Railroad Comissioners; Secretary of State Harlow, and Secretary of the Board of Agriculture Samuel Fisher are Past Grands.

—A Knights of Pythias lodge was lately formed at Glenwood, Iowa, by some twenty-five "leading attorneys, *county officers* and business men" of the place. The lawyers and politicians know where to get ready for caucuses and clients.

—The demonology of the Masonic system is well illustrated in the following. Satan does not care to be recognized in the lodge catechism: To the question, Is a person who does not believe in a devil a proper candidate for the mysteries of Masonry? the West Virginia Grand Lodge replies: "Belief in God is all that is necessary, and it does not matter whether he believes in one devil, seven devils, or no devil at all."

—The proclamation of the local committee of this city respecting the Knights Templar meeting here next year is as follows:

Eminent Commanders, Generalissimos, Captain Generals, and Sir Knights of the United and Canada:

FRATERS:—The Triennial Committee of Knights Templar, who have in charge the affairs pertaining to the entertainment of the Grand Encampment of the United States and other Templar guests who may make a pilgrimage to Chicago in the month of August, A. D 1880, desire to announce that they have engaged the hotels of the city of Chicago for the accommodation of Templar guests. Any commandery of Knights Templar which contemplates making the pilgrimage to Chicago in 1880 need not be apprehensive about quarters, because all will be provided for by the Triennial Committee. The object of the committee in engaging the various hotels has been to save money to commanderies by obviating the necessity of committees coming to Chicago to secure quarters, and to promote a desire on the part of all commanderies in the United States and Canada to visit Chicago upon the great occasion, by giving the assurances (so far in advance) that all will be accommodated with suitable quarters. The Triennial Committee is composed of members of Apollo Commandery, No. 1, Knights Templar; Chicago Commandery, No. 19, Knights Templar; and St. Bernard Commandery, No. 35, Knights Templar, who, when advised officially as to the wants of each commandery, and aided by their knowledge of the hotels in Chicago, can make assignments which will suit all. Headquarters can be engaged only through the Triennial Committee, the hotels having entered into a contract to that effect. At a future day a communication will be sent from these headquarters to every commandery in the United States and Canada, giving details regarding rooms, beds, rates, and capacity of the various hotels. No necessity exists for arriving to engage quarters until then. Any commandery desiring information, other than that which is contained herein, and in advance of a subsequent official communication, can address the undersigned. Courteously yours,

NORMAN T. GASSETTE.
Eminent Commander of Apollo Commandery, Chairman.

GEO. M. MOULTON.
Captain General St. Bernard Commandery, Secretary.

Home Circle.

Lost and Found.

I met the brook as it wound its way
Like a thread of silver hue;
Through greenwood and valley, through meadow-grey,
'Twas hidden away from view:
But I found it again a noble river,
Sparkling and bright and free.
Wider and freer growing ever,
Till it reached the boundless sea.

I lost the tiny seed that I sowed
With many a sigh and tear,
And vainly waited through sunshine and cold
For the young green to appear:
But surely after many long days
The blossom and fruit will come.
And the reaper on high the sheaves will raise
For a joyful harvest-home.

I lost the life that grew by my own
For one short summer day;
And then it left me to wander alone,
And silently passed away:
But I know I shall find it further on,
Though lost as it left me here;
For the shadows and mists will have passed and gone,
I shall see it fair and clear.

I lost the notes of the heavenly chime
That once came floating by;
I have listened and waited many a time
For the echo, though distantly;
But I know in the halls of glory it thrills,
Ever by day and night;
I shall hear it complete when its harmony fills
My soul with great delight.

I lost the love that made my life,
A love that was all for me;
O! vainly I sought it amid the strife
Of the stormy, raging sea:
But deeper and purer I know it waits
Beyond my wistful eyes;
I shall find it again within the gates
Of the garden of paradise.

I shall lose this life! it will disappear,
With its wonderful mystery;
Some day it will move no longer here,
But will vanish silently:
But I know I shall find it as a once more,
In a beauty no song hath told;
It will meet with me at the golden door,
And round me forever fold.

—Golden Hours.

"The Imprecatory Psalms."

The Psalms of the Bible express more fully than any other book the religious experience of believers; and if there is one fault more prominent than another, in the modern expression of our religion, it is that we have too much tried to make exact philosophy out of St. Paul, and too little sought to cultivate the spirit of the songs of David. The religiousness of these songs is rounded out into completeness. Here is no one-sidedness, no metaphysics, no substitution of forms of words for rightness of temper and life. We have more or less sympathy with that body of Presbyterians who refuse to sing any other songs than those of the Bible; for what an immense power is lost for want of their study and influence, and how pale and flimsy are the modern hymns by the side of these anthems of our God.

One of the curiosities of skepticism is the assault that has been made upon the "imprecatory Psalms." It was perhaps to be expected that an age which ran to sentimentalism, and ignored righteousness, should find little comfort in these Psalms. But of the two attitudes of mind—on the one hand profound pity for the murderer, on the other profound horror for his crime—the one habitually taken in the Psalms is not only the more moral, it is also the only civilized attitude. The Psalms are pitched everywhere on the key of Bible morality, they express the emotions of a soul in sympathy with the law of a righteous and holy God. Perhaps the criticism of these songs as breathing a revengeful spirit, grew from forgetting the subjective character of the work—it is not God speaking to man, it is man speaking to God. It does not profess to reveal the mind of the Lord so much as to express the thoughts and emotions of a loyal worshipper. And how can a soul devoted to righteousness look upon wicked men with the complacency and pity required by our sentimentalism? What must the righteous now pray for, if he cannot pray for the extinction of evil men in the earth? Is "thy will be done" to be reconciled with indifference to a maintenance of a law of righteousness? A strong winged devotion breathes through the Psalms. God is sovereign, righteous, terrible to the evil but kind and gracious to the good. He is long suffering to us in our errors, patient with us in our doubts. He lifts us up out of the pit of sin, he forgives our iniquities. Is the loving God made more loving in any human song or creed? Who has so laid bare the tender pitying heart, so assured us of the everlasting arms and the sleepless solicitude of our God? If we love righteousness and hate iniquity—though falling away now and again under the temptations of temptation—if we are at heart loyal to God and his truth, we shall find only comforts, warnings, and very tender expostulations in these Psalms. But if God is righteous, if his moral law is as fatefully sure as gravitation, what can we expect from the inspired singer but sympathy with the divine indignation against the incorrigibly wicked?

The Psalmist presents the only solution of the problem of evil. He has gone all round it, he sings all its sorrows, doubts, despairs, and from the utmost deep of its distressful thoughts, looks up to God and cries out: "As a dream when one awaketh, so, oh Lord, when thou awakest, thou shalt despise their image." The evil doers shall be cut off. The swift vengeance of our God shall overtake and overwhelm the guilty. And he who loves righteousness must find himself in sympathy with the singer's expectation and joy other attitude of mind is either a kind of blank ignorance of the problem, or a sympathy with the moral disorder that plagues the earth.

We must hold the Gospel as an antinomianism (a destruction of law) or find it in harmony with David's songs. It is an expansion of the fifty-first Psalm (in spirit, we mean,) and not a negative of the thirty-seventh. It does not set the law under foot, but on high and on the throne of power. He who reads out of it the majesty and eternal might of our God has left it as useless as the last novel, as powerless as tears on the face of the dead. For, at last, evil (the evil man, for evil without a doer is an absurdity) must be caught, bruised, destroyed. We are urged to repent, given a way of escape—but pointed to the flames that are curling around our house of sin. The right shall win (the good man shall triumph,) not because of some hidden virtue in pity and pathetic things but because the great and terrible day of the Lord stands waiting in the midst of the years to cut off evil doers.—*The Methodist.*

The Sands of Life.

To every man life is the beginning of endless, shoreless, fathomless, inconceivable happiness or misery. To the wicked the end of life is the end of sinful mirth and pleasure. To the righteous the end of their earthly existense is the end of all doubt and pain. There is no middle course. "The man who lives in vain, lives worse than in vain. He who lives to no purpose lives to a bad purpose. Time misspent, is not lived, but lost."

In former days public executioners carried an hour glass to the place of death, and set it down before the unhappy criminal, telling him that when the sands were all run, he must close his eyes on earth. Sometimes his spiritual adviser said to him, "Your sands are almost run," and he saw it was so. But the sands that measnre our days are hidden from our eyes. They have been running for some time. They are running now. They may all be run in another minute. But we may live some days, or months, or years. This is our solemn condition. Yet how few are impressed by it.

Some, indeed, are wise. They live very much each day as they would if they knew it to be their last. They are waiting and watching. Should they at any time hear the cry, Behold the bridegroom cometh, they would respond, "Even so, come, Lord Jesus, come quickly." These are wise. They shall shine as the firmanent. They shall be forever with the Lord.

Because these things are so, I am resolved:

1. To esteem myself in fault, and to count the day lost, wherein nothing is done for the glory of God, nothing for the profit of my neighbor, nothing for the good of my own soul.

2. Always to do promptly what I can for increasing my knowledge, piety and usefulness; and not to defer till the next hour what can be done this moment.

3 As "he lives long who lives well," I will try to think most of the manner of spending my days, and but little of the length of my days.

4. As the number of my days is with the Lord, I may well mind my own business and let him say when, where and how my earthly existence shall terminate.

5. I will try to set the Lord always before me, and keep in view the early and solemn close of my earthly life.—*Ex.*

Need of Right Influence.

The fire-patrol of Chicago is a wonderful combination of agility with skill. Our readers will scarcely believe us, and we therefore dislike to say the truth, that the firemen will be out of their beds and into the wagon, the horses taken out of their stalls and hitched up, and the driver be on his seat with the lines in his hands and start for the fire all within *three seconds* after the alarm sounds. The bed-clothes are jerked off the sleeping firemen, traps thrown open at their bed-sides, step-ladders run down to the wagon, all by electricity, and as instantaneously as a lightning flash. Their pantaloons and boots are in one piece, and their coats, cloaks and hats are in the wagon, and they dress while the team rushes through the streets at the utmost gallop. All this to stop the destruction of property by fire. Now our readers, every one, know how much property is worth when weighed against the personal safety or purity of a beloved one, a son or daughter, or any dear friend. It counts for absolutely nothing when thus weighed in the scales—dead leaves, cobwebs and rubbish are as heavy as gold. The firemen will in most cases stop the flames, with more or less destruction of property, but it is a great deal more difficult to quench the fire of passion, of strong drink, or any evil habits or tendencies, when they once get started. You cannot rush upon them, dashed forward by an electric stroke and by fleet-footed horses. You must wait, with a sore and impatient heart, almost in despair sometimes. You must pray. You must study the approaches, and you will need the gentle, patient, loving wisdom, almost, of the great and good Shepherd, in seeking to quench that fire. Why not then strive to prevent its being enkindled? You need the church with all its holy influences, and the loving vigilance of an active and wide-awake pastor; you need the religious newspaper, home religion, and every and all means of grace to guard against and prevent such fires from starting, or to suppress them at the first feeble show of their flames.—*The Interior.*

When some of his free-thinking friends reproached Germany's greatest author, Goethe, for wasting his time over the Bible, the poet responded: "I am convinced the Bible becomes more beautiful the more one understands it."

Childrens' Corner.

CHIMES OF THE CLOCK.

What says the clock when it strikes one?
Watch, says the clock, O, watch, little one.

What says the clock when it strikes two?
Love God, little one, for God loves you.

Tell me softly, what it whispers at three,
It is, "Suffer little children to come unto me."

Then come gentle lambs and wander no more,
'Tis the voice of the Shepherd that calls you at four.

And, O! let your young hearts with gladness revive,
When it echoes so sweetly, "God bless you," at five.

And remember at six, at the fading of day,
That your life is a vapor that fadeth away.

And what says the clock when it strikes seven?
Of such is the kingdom—the kingdom of heaven.

And what says the clock when it strikes eight?
Strive, strive to enter in at the beautiful gate.

And louder, still louder, it calls you at nine,
My son, give me that heart of thine.

And such be your voices, responsive at ten,
Hosanna in the highest! Hosanna! Amen!

And loud let the chorus ring out at eleven,
Of such is the kingdom—the kingdom of heaven.

When the deep strokes at midnight the watch-word shall rise,
"Lo! these are my jewels, these, these," saith the king.

—Nall Heads.

A FAMOUS STATESMAN'S EARLY TRAINING.

When Sir Robert Peel was a little boy, his father used to set him on a table and teach him to make short speeches; and while still very young he accustomed him to repeat as much of the Sabbath's sermon as he could recollect. At first, it is said, the boy found some difficulty, and did not make great progress; but he steadily persevered and soon attention and perseverance were rewarded, and he was able to repeat the sermon almost word for word. It was in this way that he became one of the most distinguished statesmen of his country.

HOW MANY WERE THERE?.

Henry, upon being asked how many boys were in his Sabbath-school class last Sabbath, replied: "If you multiply the number of Jacob's sons by the number of times which the Israelites compassed Jericho, and add to the product the number of measures of barley which Boaz gave Ruth; divide this by the number of Haman's sons; substract the number of each kind of clean beasts that went into the ark; multiply by the number of men who went to seek Elijah after he was taken to heaven; subtract from this Joseph's age at the time he stood before Pharaoh; add the number of stones in David's bag when he killed Goliath; substract the number of furlongs that Bethany was distant from Jerusalem; divide by the number of anchors cast out at the time of Paul's shipwreck; substract the number of people saved in the ark, and the remainder will be the number of boys in the class." How many were there?—*Advance.*

THE FISHERMAN'S DAUGHTERS.

CHAPTER VII.—*(Continued.)*

It seemed to me I had been away a whole week instead of only one night, when I kissed Elsie's soft pale face, and she pressed me to her heart, with the tears in her eyes, murmuring,

"My little darling! my great comfort!—Thank God you are come back safe; what a walk you must have had! what fearful lightning! Kneel down, my child, and first let us gratefully thank our Heavenly Father for so mercifully sparing you.'

So I knelt down, and with my face on Elsie's thin little hand, repeated after her the beautiful prayer she said for me. Then sitting on the side of the bed, I told her all I had done, and seen, and heard, and how pleased they all were with me and with herself, and mother, and that the great doctor was to make her quite well, they said.

Mother came in just as I finished, and I had to tell her all over again; and oh! wasn't she joyful at hearing of the doctor! and at sight of all the money which I gave her, and the beautiful warm shawl and flannel petticoats, and the large basket of nice things for dear Elsie.

Oh! I had never been so happy in my life before!

Elsie was very quiet; and if that could be, whiter than before; and her dear hand was trembling so, I could not bear to see it—it made my heart ache.

She lay a long time silent, while mother asked me many questions about how the grand ladies looked as they talked of Elsie, and of bringing the doctor. Did I think they really meant it? Fine folks so often made fine promises, and never kept them. I saw mother was fearful of raising false hopes in Elsie's heart; and I took the hint, and did not go on speaking so certainly of their bringing the doctor, as I had at first done. Indeed, I began to grow less trusting myself, when I perceived she was so, and heard her talk so doubtingly of grand people and their promises; for I knew mother was well up to their ways, having lived so long a time amongst them.

Well, days went by without our hearing anything further of the doctor. Oh, how I hoped every morning, and longingly watched all day! and how, as the shades of evening came on, my heart darkened with their approach, knowing no chance remained of the doctor's coming that day, and how it sickened under the hope so deferred. Elsie often looked anxiously at me: I saw that her tender, pious spirit, sorrowed more for the disappointment to those she loved, than for her own. Indeed I do not think she grieved at all for herself; her trust in God was to firm to give way under any trial.

"Dear Gatty," she one evening said to me, as I stood looking out of the window in her room, watching with a sad heart the fast increasing darkness, which was putting an end to my hopes together with the sun's light, for that day, "it distresses me to see your bright little face, always now so full of care. Oh Gatty! remember everything is in the hands of God, in the hands of a kind, an all-wise, and merciful friend and Father, who knows what is best for us, far better than we can know for ourselves; and who, if we but humbly trust in him, will be sure to work out that best for us, in his own good time. Do not allow yourself therefore to be too hopeful, my darling; but strive to keep in mind, that having done all that lay in your power, 'to cast the lot into the lap,' you must now leave 'the disposing thereof with the Lord.' We cannot in our shortsightedness, see at first God's reasons for the afflictions he sends, or permits to come upon us; but certain I am, he has some great and merciful end in view in having so stricken me; and strong in that feeling, I now am willing to wait patiently for the fulfilment of that end, be it by my death, my recovery, or continued illness. And oh, Gatty! I would I could persuade all you dear beloved ones, to be equally as submissive and obedient to his will."

A great deal more she said, which I have never forgotten, and which went, with all her other gentle teachings, a long way towards making me better—I trust much better—in heart than I should have been, had I not been thus so continually blessed during Elsie's long sickness. It cost poor father a sore struggle too, to be patient at this trying time.

CHAPTER VIII.

And now a fortnight had come and gone; but alas! no London doctor with it; nor further word or promise, even that he ever would come.

"Oh! it was very cruel of them to make believe they cared so much, and not care a bit after all!—for they can't care to act so!' I muttered to myself as I stood at the door one wet day looking up the valley. There had been a steady downfall of rain since eleven o'clock and but little promise showed in the sky of any likelihood of a change for some hours, if not days longer. "And yet how kind they were to me, and how sorry they seemed for Elsie," I went on; "perhaps, as mother says, they have forgotten all about it; or, are at present too much taken up with the trial of the robbers to have time to spare for any thing else. Oh! when will that be over, I wonder? If they only knew how anxious, how even miserable their unkept promise has made us all during this long, long fortnight, I am sure those young ladies would feel for us, and bring the doctor at once." The came a sudden thought into my mind—I would end further doubt, by the next day setting off for the house and seeing them, and telling them how unhappy we were about Elsie, because the great London doctor had not come; and beg, and—yes, I was determined—entreat them to keep their promise.

I was greatly comforted by this resolution, and was turning round to go up stairs to tell Elsie of my plan, for I felt sure it was useless watching for the coming of the grand carriage with the doctor and the ladies such a pouring wet day as this was, when all at once I heard a strange sound—strange at least in our valley.

My heart jumped and beat so violently, I could scarce breathe as I listened. Father and brothers were away fishing, so the noise could not be caused by anything they were doing in the garden or elsewhere; besides, it seemed to come from a long way off. Nearer and nearer it came, and now I knew it for the sound of wheels. Could it be? oh! could it be the great London doctor?

Elsie's doctor always left his gig on the other side of the hill, at the back of the house, and walked down the wood when he called to see her. It was such a long way round by the valley, he never came on wet days, so it could not be he.

The sound drew nearer and nearer; in a few seconds more, it—the carriage, whatever it was—would turn the bend in the valley, and I should see and know. It came; it turned the point—it was a carriage!

Staring wildly at it for one minute, I rushed into the house and told mother, pointing out, "Mother! mother! the doctor! Oh! I'm sure—the grand great doctor!

Poor mother turned so white, I feared she would faint; and she ran and sat down and fanned her face with her apron; whereupon I ran and brought her some water to drink, which did her good. "Are you certain, Gatty? what makes you think so?" she said in a thick trembling voice.

"Because there's a fine carriage coming along the valley from the Barlow Court side," I answered hurriedly; "it can't be any one else."

"It may only be my lady, and the young ladies," mother said; "but run, my child, and tell Elsie—gently, don't do it suddenly, and startle her—it may be the doctor."

"Oh, how I wish father was at home!" I cried, as I scampered upstairs to her room. Quietly though I told her, and firm as she tried to be, poor sweet Elsie, when she heard the first words, directly guessed the rest, and began to tremble violently.

'Oh, how I wish father was at home!' she said in a faint voice; "dear father! he is so good, and always supports me under all my trials as no one else in the world can do. Kneel down, my child, and pray for me to yourself; pray God to support me—only that; leave the rest to him; only to support and strengthen me under all that may be awaiting me—either for joy or for sorrow, for health or death."

I knelt down and buried my face in the bed-clothes, and prayed at first as she bid me, but quickly my prayer ran into these words, (I felt as if I could not help it), "Oh, please, great and good God, make Elsie well. Oh, make her well, please good God, through thy servant, the ——" and here I stopped, not knowing the doctor's name, and not thinking it holy enough towards the Almighty to say, "doctor," in a prayer; then repeating my petition and ending only with "thy servant." Elsie too was praying.

Meanwhile the quick loud tramp of horses' feet came on to the house, and at last stopped before the door, and now I could pray no longer. Springing up, I stood and listened and stared at Elsie. She lay as she always did, partly up against the pillows, her thin hands over her face, and I saw she was still praying, praying for strength and trust in the Lord; and her prayer was answered.

Presently I heard the same sweet voice speaking to mother that told Mr. Edwards that night to bring me out of the storm, whoever I was. I knew it directly, although I could not distinguish the words; and then came dear mother's voice—so low and mournful like. Directly after footsteps were on the stairs; mother's were first, I could tell that. And now they were close to the door, and mother spoke low and shaking words, 'If you will please, sir, to wait one instant, just while I tell her," and then she came in. Her face was very, very white, and she stood by Elsie's bed, and bent over her, taking hold of one of her hands and said, almost in a whisper, "My dear child, he has come."

Elsie uncovered her face; how calm and beautiful she looked, though so deathly pale; but a holy

light was in her eyes, and such a sweet, firm look about her mouth. The good God had heard her prayers and was supporting her.

"Yes, mother, I know," she answered gently; "please ask him in."

Mother softly put her two arms round her, and pressed her to her heart, and kissed her head; then went back to the door and put it open, saying, "I humbly beg your pardon, sir, for keeping you standing; will you please walk in?"

I know not why, but I felt greatly frightened, and ran back to the window and watched them from a distance. I fully expected to see a grand tall man, much bigger and grander than Mr. Edwards, march slowly into the room, with his head up in the air, and looking down upon us all over his nose. Never shall I forget my surprise, when, instead of that, in walked a little thin man, very quickly, with round shoulders, a stooping head, and a pale, long, kind face, that don't look as if he thought himself a bit better, or greater than we were. And his voice was so pleasant, too; so low and quiet, as he began asking Elsie a number of questions about her health. But just then mother came to me and sent me down stairs to wait on Miss Barlow; so away I went and found her standing in the hall looking more finely dressed and beautiful than ever. She spoke kindly to me, calling me their dear little preserver, that though I tried all I could not to do so, I began crying and sobbing like a baby. But she was not at all angry with me for being so foolish, and sat down and put her arm around me, and talked so gently, saying (what I felt was true) that I was agitated about Elsie, and had no doubt been frightened at the unexpected arrival of the doctor. Now she went on very eagerly, more to cheer me I am sure, "I want so much to see that dreadful place where the robbers met; I am sure you will come and show it to me?"

[TO BE CONTINUED]

Literary Notices.

—Messrs. Needles and Nutting of the *American Freeman* purpose republishing General Phelps' address at the Worcester Convention in pamphlet form and for a small price.

—A good many respectable men like the smell of a good cigar, but there are very few intelligent smokers who would wish their sons or their daughters to follow their example. Many might, without great sacrifice abjure the habit, and if they knew its effects on the mental and physical constitution of man we think they would be likely to do it. Light can be obtained on this subject through the documents issued by H. L Hastings at the Anti-tobacco Tract Depository 342 Washington street, Boston, Mass.

Discussion on Secret Societies between M. S Newcomer and G. W. Wilson of Ohio, both elders in the Church of God, and the latter also a Mason and Odd-fellow. This discussion was originally carried on in the *Church Advocate* and afterward collected in this neat pamphlet. With truth on his side Elder Newcomer was of course victorious, and it is interesting yet painful to mark the shifts of his opponent. A congratulatory letter to Elder Newcomer by James Mackey of Shippensburg, Pa, concludes the work. It is furnished at 25 cents per copy; $2.00 a dozen by Ezra A. Cook & Co.

The May number of the *North American Review* opens with an article by the Hon. George W. McCrary, Secretary of War, on "Our Election Laws." Other articles are: "Campaign Notes in Turkey," by Lieut. F. V. Greene, U. S. A. "German Socialism in America" is concluded in this number. The anonymous author shows that the conflict between State Rights and Centralization is intimately associated with the development of Socialism, and, paradoxical as it may seem, that while it has engendered disorder, it has has formed the most powerful obstacle to its spread. "Law and Design in Nature," is a discussion opened by Prof. Simon Newcomb, one of the leaders of what is known as the scientific school of thought. His antagonists are President Noah Porter of Yale College, President James McCosh of Princeton College, Rev James Freeman Clarke and Rev. Joseph Cook, each of whom assaults the Professor's opinion with all the zeal of his faith, repudiating emphatically the scientific position. Mr. Lloyd Bryce follows with a "Plea for Sports," and "Notes on Recent Progress in Applied Science," by President Henry Morgan of Stevens Institute, close the number.

Religious Intelligence.

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational church, Hamilton, Miss., August 25th, 1878.

Pleasant Ridge Congregational church, Sanford Co., Ala., September, 1878.

New Hope Methodist church, Lowndes Co., Miss., October, 1878.

Congregational church, College Springs, Iowa, Dec 7, 1878.

College Church of Christ. Wheaton, Ill., Jan. 4, 1879.

First Congregational Church, Leland, Mich.

Sugar Grove church, Green county Pa. D. B. Turney pastor, March 17, 1879

Military Chapel, Methodist Episcopal, Antioch, Miss, March 23, 1879 Thos. Brownlee, pastor.

Hopewell Missionary Baptist church. Lowndes county, Miss., April 6, 1879.

—President Blanchard preached last Sabbath at Riley, McHenry county, Ill.

—The last name added to the list of churches associated against the lodge is accompanied by the following note written by a young colored man, a licensed minister of the Baptist church:

"We of the Hopewell church wish to join the Christian churches of Christ opposed to secret orders. Colored people are opposed to them and wish you great success in so doing. We think Bro. E Tapley is doing great good in opening our eyes upon the subject.

W. M. JOHNSON, Sec'y."

Mr Tapley visited this church on the first Sabbath in the present month. After his discourse, a colored man approached him with several others and asked his real motive in condemning secret orders, whether he really thought they were all wrong, or if he only wanted to make tools of the blacks for political purposes? He was assured that it was the real good of himself and his people that was sought. He continued that the colored people once had a secret order for self-protection, but some of the order informed the whites who broke it up with violent measures, shooting at the blacks. Mr. Tapley replied that they tried to cure one sin with another and their mistake was that they trusted in a secret order instead of the Lord, and their hope failed them. He reminded them how Saul called upon the Witch of Endor but was slain. His listeners were attentive and candidly acknowledged that this was the right course, and they saw it so clearly. Such tokens of good from the South are truly cheering, and Christian people at the North do well to sustain such laborers as Bro. Tapley.

—Messrs. Pentecost and Stebbins held their last service in Chicago last Sunday at the Moody church. Five weeks continuous labor on the North Side, with most of the time three services a day, have been most too much for Mr. Pentecost, who, it will be remembered, suffered the first fortnight with a sprained ankle. A head trouble now admonishes the evangelist that a week of rest is indispensable before commencing labor at Minneapolis, Minn.

—Captain Henry Bundy's Gospel ship Glad Tidings, now in Cleveland, will go in June on her summer tour of missionary labor to Lake Superior. Bro. Bundy was lately in receipt of a letter from Mr. John M. Smith, of South Manitou Island, in which that gentleman states that a good religious work is progressing on the island. Mr. Smith invites the Glad Tidings to return to South Manitou to continue the work of preaching the gospel there.

—Last Sabbath Capt. Bundy began his labors for the conversion of sailors in port on the docks of the lumber market. The sailors and tug men desire that these open air meetings should continue, and a policeman is asked for to prevent disturbance, as on this occasion, by a drunken man.

UNITED BRETHREN IN CHRIST.

—V. C. Johnson, a minister of the Friends living near Winchester, Indiana, has lately joined the United Brethren conference.

—Bro. D. S. Caldwell, pastor of Green Creek circuit, is duly authorized by the people of said circuit to visit the various fields of Sandusky conference to solicit means for the purpose of liquidating the debt on the church and parsonage at Green Springs, Ohio. The amount of indebtedness on the whole is one thousand dollars.

—Rev. L. S. Chittenden of Westfield College assisted in a great revival at Decatur, Ill., during the past winter in which from 45 to 50 souls were saved, and 32 received into the church.

—Rev. I. D. Barnard of Iowa was a preacher in the Methodist Episcopal church for 21 years, but could not endure the secretism. Last year he joined the U. B. conference, and in a twelve weeks' revival meeting in his church, 33 professed conversion and 19 united with the church.

CONGREGATIONAL.

—Rev. T. C. Jerome of Patchogue, Long Island, united with the Manhattan (anti-Beecher) ministerial association at its last meeting. Mr. Jerome's faithful words against secret orders in New Bedford, Mass., and also in his present location will be remembered.

nation in New York. Even while it talks of growing, enlarging and advancing, it is still, he said, subject

—Rev. G. W. Bainum has received a hearty and practically unanimous invitation from the church at Bunker Hill to return there, and will probably accept it.

FREE METHODIST.

—Bro Edward Mathews has met and vanquished the enemy at Hudson. On Sabbath, the 14th, he baptized thirteen converts in the presence of an audience of over a thousand who thronged the river bank in an orderly and deeply interested manner. Quite a number have handed him their names to be received into the church. Next Lord's day, 27th, he purposes to preach at three in the afternoon on the Origin and Peculiarities of the Free Methodist Church. He is receiving calls for lectures and hopes soon to respond.

—Bro. M. L. Vorheis reports in the *Free Methodist* from Burlington a good work progressing in several quarters of that city, with many conversions and numbers added to the church.

GERMAN BAPTIST (BRETHREN).

—Elder P. R. Wrightsman of South Bend, Ind., proposes to begin a two week's meeting in Chicago soon.

—The question is being agitated of changing the name of this body of believers from the "Brethren" to "Triune Baptists," a name that would designate their method of trine immersion, in the name of Father, Son and Holy Ghost.

FRIENDS.

—A six weeks meeting at New Burlington, Ohio, was owned of God in the conversion of 115 souls. Sixty-two applied for membership in the Friend's meeting.

—An effort is being made by Friends in Indiana to endow Earlham College by penny contributions. Large and fine collections have lately been made to the museum of the institution, among them a mounted skeleton of one of the largest elephants ever brought to this country.

—A great revival has been experienced at Salem, O., under the labors of James H Morgan, a preacher from Harveysburg. There were 55 conversions while ten were reclaimed from a backslidden state.

—Several meetings of great spiritual power have been held by the Friends in the Eastern Quarterly meeting, North Carolina, resulting in many conversions. At one of these points a correspondent of the *Christian Worker* writes of one very remarkable case of an outbreaking sinner being thrown down in the midst by the power of God, and after lying nearly an hour as one dying, the evil sprits seemed to be cast out of him, reminding us of the man in the country of the Gadarenes, out of whom Christ cast many devils. This man also after he arose appeared to be sitting at the feet of Jesus clothed and in his right mind. He too went his way publishing how great things Jesus had done unto him.

PRESBYTERIAN.

—The Rev. John Miller, D. D., late professor of the Theological Seminary of Princeton, has been formally deposed from the ministry for heresy by the session of the Presbytery of New Brunswick.

—Dr. Howard Crosby recently addressed the Presbyterian Association at Baltimore, and pointed out what he thought were some of the great dangers now affecting this denomi-

to temptation, "spiritually weak, easily led by surroundings and ready to let the world instruct it." It is threatened with dangers from "worldliness in its broadest and deepest meaning, the worldliness which comes into the family, which leads the son into a mind-consuming hunt after gold, and the daughter after fashionable distinction, which makes ministers go to secular papers for notoriety, and tell sacred secrets to those who laugh them to scorn." In New York it is impossible to get a Presbyterian church to colonize, but "if the missionary spirit induced men and women to go to Siam and China, why not to less fashionable districts of a city?"

—The work among the Chinese in California is thus spoken of by Dr. C. E. Babb, the correspondent of the *Herald and Presbyter:* "It is said sometimes that the churches are making no impression upon the Chinese on this coast. But of the thirty-eight added to our church in Sacramento, March 21, eight were Chinamen; and yesterday, at the regular communion in our Chinese church, in this city, (Dr. Loomis), eleven were added on profession—two of them women. We have many Chinese Christians here who will compare favorably with Christians anywhere."

LUTHERAN.

—The *Standard*, of Columbus, Ohio, has the following interesting news from New York city: "The recent events in St. Matthew's congregation in New York show how mistaken those men of the Council are who assume that existing evils cannot be eradicated in Eastern congregations. The Word of God is quick and powerful there as well as in the West. Dr. Adel writes to the *Lutheran:* 'It may interest you to hear what is going on here in reference to secret societies, at least in one of our churches. Some months ago this question began to be agitated in St. Matthew's German Lutheran church, and finally, the pastor, Rev. G. H. Sieker, preached a sermon on the subject, which was published, at the request of the congregation. Afterwards came a number of congregational meetings, in which this subject was fully discussed, the pastor's printed sermon being taken up in order. A great deal of interest was manifested in these discussions, which were attended by some of the members of other congregations. Some defended the secret societies, especially that of the "Masons," and testified that the charges brought against them, were not well founded; while others just as strenuously defended the position taken by the pastor in his sermon. I have been told that it was discovered that the number of members of secret societies was by no means as large in St. Matthew's congregation, as many had supposed. Finally, the congregation—I am not able to tell you by how large a majority—determined that henceforth they would not admit any member of a secret society to the membership of St. Matthew's congregation.'"

—There is a colony of Icelandic Lutherans near Halifax, in Nova Scotia. In answer to a petition of the Nova Scotia Conference of the Pittsburgh Synod the government of that province has granted a tract of 100 acres of land for the use of a Lutheran minister.

GENERAL.

—The *Western Christian Advocate* says: "Rev. N. L. Brakeman of Valparaiso, Indiana, sends us the following: 'During our late revival here, sisters Skinner (wife of the mayor), Goodwin, Maxwell, and other ladies among the more spiritual and earnest workers in the church, assisted by their pastor as his health would permit, held daily religious services at the jail, for the seven prisoners confined there for the crimes of grand larceny, seduction, robbery and murder. In due time four of the seven professed conversion. A few days later the other three broke jail and escaped, opening the way for all to go out. One of the four converts, conscious that the penitentiary was his doom, and seeing his opportunity, fell into the temptation, and 'made way for liberty' at the top of his speed. When he had made a couple of miles, conscience 'made way' for principle; he sat down to rest and reconsider the matter, and arose and returned to his cell! The three who refused to escape, when they could have done so by simply walking through the open door, were as glad to see him back as they were sorry at his leaving. Singularly enough, the Scripture lesson at the jail service the day before the escape was Acts xvi: 16 35 Further than this, when the four converts came to their trial, though advised to plead "Not guilty,' they would not do it, but said, 'We are guilty, and deserve punishment.' Three of the four have been tried and sentenced, and before this reaches the reader will be in the State prison at Michigan City. The other one is yet to be tried, but will no doubt follow them."

—The Evangelical Alliance of the United States will hold its coming biennial session in St. Louis, opening Oct. 28, 1879. Its St. Louis branch thinks the disuse of the catechism is a serious loss to Sunday schools.

THE JEWS IN PALESTINE.

—Eighty years ago the Sublime Porte permitted residence in the holy city to only 300 Israelites. Forty years ago this number was raised, but the Jews were obliged to reside in a special quarter of the city which bore their name. This last restriction, however, disappeared in its turn ten years ago, and since then the Jews have bought up all the land in Jerusalem that could be bought, and have even built entire streets of houses outside the walls. Naturally the increase of the population has been followed by substantial progress. Synagogues and Jewish hospitals have multiplied. The German Jews have no less than sixteen charity associations, and in the interior of the city one may count already twenty-eight 'congregations religieuses.' Two journals have been started. In the Rothschild and other Jewish hospitals 6 000 patients are ministered to annually. A Venetian Jew has given 60,000 francs to found a school of agriculture in Palestine. Baron Rothschild, at the time of the last loan of 200,000,000 made to Turkey, accepted as security a mortgage on the whole of Palestine. Owing to the Jewish immigration, the population of Palestine has doubled during the last ten years. In 1875 there were 13 000 Jews in Jerusalem only. The value of the land at the gates of the city has increased more than tenfold; building and constructive work of all kinds is carried on night and day, and it is to be remarked that the immigrants, who, to a large extent, are from Russia, are animated by religious enthusiasm of a very pronounced type.—*Ex.*

News of the Week.

—The last of this month the east wing of the new State, War and Navy department building will be ready for occupancy, and the two last named departments will move into it and occupy it jointly until the other wings, which are to be occupied by the War department, are completed two or three years hence. This building, which has been in the course of erection for seven years, will be, when finished, the handsomest structure in the United States, and some men of universal observation have said that there are very few buildings in the world that for beauty and design surpass it. The entire building will be 567 feet long and 342 feet wide, when completed, and, beside the wide corridors, will furnish about 700 office rooms. The style is the Italian renaissance with Masard roof, and the material is granite from the Virginia quarries. The cost of the entire building will be about $11,000,000. The Capitol cost $13,000,000.

—The great sensation in financial circles last week was the subscription made on Thursday by the First National Bank of $150 000 000 of 4 per cent bonds and $40 000 000 funding certificates, which practically provides for the prompt funding of the $194 566 300. The subscription was made according to the terms prescribed by Secretary Sherman in his circular of April 16. While the First National Bank for itself and associates has subscribed for the full amount of $190 000 000 of 4 per cent bonds available for government sale until 1881, it is understood that the amount which will be finally awarded will be smaller, as the Treasury department will grade it down according to the number of bona fide subscriptions which may have been forwarded before 3 P. M. by banks and banking institutions in the general course of business, and actual sale of funding certificates all over the country.

—During the first three months of 1879 there were 7 539 476 passengers carried on the lines of the New York elevated railroad and 3 935 623 on the Metropolitan elevated railroad. The last named company do not run Sunday trains. The average number of passengers per day, by these figures, is 83 772 for the first and 51,102 for the second named company.

—Last Wednesday evening a violent rainstorm occurred at Charleston, S. C., which continued throughout the night. Accounts from the interior show that a storm began with a terrific tornado, which swept through the lower part of the State, causing great destruction of life and property. In the village of Walterboro more than 100 dwellings and all the churches were swept away. Three-fourths of the inhabitants are homeless. Fifteen persons were killed and many wounded. Among the killed were Mrs. Dr. S. M. Rivers, her daughter, and Mr. Philemon Sanders.

At Oakley, a station on the N. E. R. R., all the negro houses were leveled and one negro killed, besides many hurt. Similar casualities are reported from various points in the track of the tornado.

—The dispatches from London indicate that Russia has virtually carried her point as to Roumelian occupation. The English proposition is to appoint Aleke Pacha Governor of Eastern Roumelia and leave matters as they are for a year. During that time Russian influence will be actively exerted against Turkey, and when a year has passed the easiest way to settle the matter will be to annex Eastern Roumelia to Bulgaria. In the meantime the Bulgarian Assembly, largely controlled by Russia, is preparing to elect a Prince who will favor the union of the two States or provinces.

—Last week Monday an attempt was made by a Nihilist named Solouvieff to assassinate the Czar, who was walking in the imperial gardens at St. Petersburg. Five shots were fired in quick succession and when the Czar was within a few feet, but he escaped uninjured. Very cordial communications were exchanged between the Czar and Lord Beaconsfield after the attempted assassination. The Czar, replying to Lord Beaconsfield's congratulations, expressed the belief that the preservation of good feeling between Russia and England was essential to the best interests of Europe, and he counted upon Lord Beaconsfield for the maintenance of such feeling.

—A Berlin dispatch states that the Chief of Police of Archangel has been stabbed. The Chief of Police of Yalta, in the Crimea, has been arrested as a revolutionist. The reported arrests at Kharkoff and Kieff number several thousands.

—A Berlin dispatch states that General Zuroff, prefect of St Petersburg, has resigned because of threats to assassinate him. Martial law has been proclaimed at Odessa, a precaution against expected outbreaks.

—News came last week of another battle in South Africa. Col. Wood attacked the Umbelinis' stronghold on the 28th of March and captured a quantity of cattle. Subsequently 2 000 Zulus retook the cattle, and on the 29th attacked Col. Wood's camp. The Zulus were repulsed after four hours' fighting, but the British loss was heavy, seven officers and seventy men were killed.

—By an explosion of fire-damp in the Agrappo coal pit, near Mons, Belgium, the woodwork of the shaft caught fire and fell in. There are 240 men in the mines, and it is feared that many have perished. A later dispatch says there appears to be scarcely any hope of rescuing any of the 240 miners.

—The Khedive of Egypt has published a manifesto justifying the course which he has taken in dismissing the foreign commissioners, and insisting upon the carrying out of his own programme of reform. He says he will be fully responsible for the public safety of Egypt, and for the due payment of the foreign debt, if he is allowed to exercise the power he wishes through the National party. An opposition to the national feeling there, excited by the exactions and demands of foreign bondholders, can only succeed through force and oppression. The National party, he insists, is strong, earnest, and united. By its aid he will be able to preserve Egypt from disgrace of bankruptcy, relieve the people to a great extent from the onerous burden which they would groan under were the plan of the Conservatives carried out, and succeed in finally discharging the obligations due foreign creditors. The manifesto is a strong and well-written document.

Home and Farm.

Sparrows.

How much longer will there be sparrow clubs and sparrow prizes? They must be the result of want of observation. A new light broke in upon my bailiff yesterday as he saw flights of sparrows busily engaged in our field of green peas, appropriating the "louse" which was injuring the plant and stopping its growth. I am a great believer in birds and poultry as farmer's friends, and this belief has been produced not only by reading the opinions and facts of others, but from thirty years of close observa ion of their habits. My gardener was an inveterate enemy to birds and destroyed their nests in my shrubbery, and in consequence there was always a complaint of grub and other destructive insects; but when I put a firm veto against the destruction, my garden was well filled with uninjured produce. In fact, if you have grub and insects in your garden, stock it with birds or poultry, and you will no longer complain. In very dry weather, when worms and insects are scarce, you must protect your fruit. Just now I see lots of my poultry among the mangold or the tares, "appropriating" my enemies. But I have so often said that my best corn crops are within fifty feet of the fowl house, where the crops, from the day of their sowing until harvest, undergo poultry examination, that I will not again trouble you with details. One must have confidence with only a bushel an acre of seed wheat at their mercy. Let me warn those who do away with all their hedges that there should be belts or shrubberies, not only as a breeding places for birds, but also as shelter from strong prevailing winds.—*North British Agriculturist.*

Hints on Milking.

Milch cows should be kept as quiet and comfortable as possible, and no person should be employed in milking whom the animals fear. As a general rule, it is important that the milking should always take place at regular hours. The same person should always milk the same cows, and in the same order each day, so far as practicable. A good dairyman should know enough of his stock to be able to tell which of his cows are more difficult to milk than others, and when any new help is introduced the easiest milking cows should be assigned them.

Owing to a spirit of rivalry common among the young and inexperienced, they make an effort to get their pails filled in the quickest possible time; consequently, drawing from each cow as much of her milk as is given down rapidly and readily and leaving a considerable quantity behind in the udder. They may fill their pails rapidly; but the interests of the owner suffer ultimately. The dairyman needs to assure himself by personal trial that one cow is not left for another until she is fairly milked out; since, though it is proper to draw the milk rapidly, it is even more important to secure the last drop.

Cows that are ill-treated or roughly handled will sometimes turn obstinate and will hold their milk. Milkers should study the disposition of the cows under their charge, that they may become familiar with them—fondling them, patting and stroking them, thus securing their confidence. In driving cows from a pasture, they should never be driven or hurried, or made to go faster than a moderate walk. The dairyman should insist upon his assistants milking properly from the very outset. It is far better to spend a little time in this way at the start than to allow the contraction of bad habits, which results in a certain amount of loss every day in the season.

Briefly, the end in view in milking cows is to empty the milk vessels completely by means of a progressive pressure, exerted first by the thumb and index-finger, and subsequently by the rest of the fingers. Part of the milk will be left behind unless good care be taken not to strangle the nipple, as it were, at its base before pressing it, thus rendering part of the force applied of no avail. Inexperienced persons sometimes think that they get on faster by proceeding hastily to the alternating movements required in milking. This is a very great mistake, resulting in an incomplete milking, to begin with, unnecessary fatigue to the operator, and a good deal of distress to the cow. The milkers should always have their nails cut short; and, if a cow's teats are painful from inflammation or other cause, care should be taken not to increase her sufferings. The teats should be annointed with some fatty matter, free from salt, or with a few drops of milk simply. Those who exercise the greatest care, patience and gentleness in the matter of milking cows will be rewarded with the best results.—*American Cultivator.*

To Cook Meal as it is Cooked in the Southern States.—Wet your meal and set it down where it will keep warm, and it will by its tendency to ferment become light without any yeast or saleratus. Then put it, steaming or boiling or baking, as you desire, at once, and you will have the nicest and most wholesome pone, or corn dodgers, or hoe cake that can be made from corn meal. One thing may cause you trouble; it must be watched very closely, for it sours very quickly after it is light.

How to allay Inflammation.—How to get rid of some superfluous rising in the flesh, or inflammation, or irritation. Tincture of iodine will scatter most of them; put a drop, more or less, on the place once or twice a day and they will gradually disappear. I have even scattered a schurous tumor with it. It will sometimes arrest what would have been a cancer, and ought to be kept in every house. The bottle must have a glass stopper, for it very soon eats up the cork. Sugar of lead will act in many cases, but I think iodine is both safer and better. People who are liable to these things ought to eat but little grease in any form, and no buckwheat or spices or stimulating food of any kind.

Best way to Cook Codfish.—Pick it into shreds—not too fine though—removing all bones. Soak in cold water about twenty minutes, then set it on the stove; let it heat to nearly boiling; then pour off the water and put on fresh. Let this heat, and by this time the fish will be fresh enough for use. Pour off most of the water, and put in enough sweet milk to make all the gravy you want over it; heat to boiling; stir in enough flour dissolved in water to thicken moderately, add quite a large piece of butter; if too fresh, season; and lastly, stir in two eggs well beaten; remove from the fire at once, and you will have a delicious dish.

—Graft the trees yourself. When you set a tree dig a hole large enough to allow the roots plenty of loose dirt to start in and be very careful not to crowd the roots. Pour in a basketful of chip dirt before putting in the tree and tread the dirt firmly about them.

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Rye	58	59
Lard		6 65
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Notices.

The Constitution of the N. C. A. fixes the time of annual meeting on June 18th this year. This is the date at which Wheaton College Commencement occurs, and as many wish to attend both gatherings, and as the Board of Directors N. C. A. have authority to change the time of meeting for good reason, I presume our anniversary will be held on the 19th instead of the 18th of June. This will give parties from abroad an opportunity to attend both meetings with very little extra expense. I have consulted several members of the Board and all so far as seen approve of the change, but it will have to be done legally by the Board in session. Friends will please make a note of this and be on the lookout for farther notice in due time.

J. P. STODDARD, Sec. N. C. A.

EXPOSITIONS IN NORTHWESTERN ILLINOIS.

God willing Elder D. P. Rathbun will begin work in Carroll county, Illinois, on Friday, May 16th, and will lecture and work the degrees of Blue Lodge Masonry as follows:

Savanna, Illinois,	May 16, 17.
Lanark, "	" 19, 20.
Millidgeville, "	" 21, 22.
Mt. Carroll, "	" 23, 24.

Additional appointments will be reported in next issue.

J. F. BROWNE.
Agt. Ill. Chris. Asso'n.

—It is reported that King Oscar of Sweden is about to circulate a reply to Pope Pius IX's attacks on Freemasonry. The King of Sweden is a high Mason, and proposes to prove that the Pope's attacks are groundless, and need not be observed even by faithful Catholics.

Topics of the Time.

While last month Freemasons of Washington, Chicago and elsewhere were mocking Christ and his church by their blasphemous orgies in pretended celebration of the Lord's Supper and the Resurrection, the Odd-fellows of the National Capital, inspired by the same zeal of lodge worship, occupied the First Baptist church of that city last Sabbath afternoon in a so-called religious celebration of the sixtieth anniversary of that lodge in America. This meeting might pass for what it is worth as a locality item, if President Hayes and his wife had not given up their usual afternoon singing at home, and lent their presence to this desecration of the Lord's day and house to promote the honor and prosperity of a secret order that worships a god of its own manufacture in rites unknown to the Bible. The other day a brother told us of the experience of a friend who was brought into an Odd-fellow lodge for initiation; blindfolded and led about for some time until in a proper state of confusion, the bandage was seized from his eyes, and he beheld through a hole in the curtain or partition a bloated being with distended cheeks pronouncing with a ridiculous air of solemnity, "I am God and there is none else." The veil was lifted from the reason and conscience of this honest man instantly; but President Hayes yet loves such vanities and blasphemies, and is dishonorable enough to lead his wife, who has shown the spirit of a true woman, and has exalted his administration,—her he has led to this Sabbath lodge performance to be flattered by its public laudations, while he conceals from her its degradation and blasphemy!

The recent communistic demonstrations in Chicago do not pass without careful attention from our municipal authorities. As we predicted, the armed demonstration against the bill then pending in the State legislature, against unauthorized armed organizations, has had the effect to carry it; and if the Governor so orders, the militia force of the city will proceed to disarm these foreign revolutionists. They propose to test the matter on Independence day. Meanwhile the Chicago ministers are moving in the right direction—a campaign against Sabbath-breakers of all classes, and for the enforcement of the laws which give us one peaceful day in seven. Success for such an effort means extermination to the commune. Sunday saloons, theaters, picnics, carousals, and bloodthirsty speeches are blood, sinew and backbone for that secret lodge. If it can be compelled to behave on that day, the rest of the week will take care of itself. May God bless the effort for his day.

From the European dispatches as yet no hope appears through the gloomy cloud hanging over Russia. Assassinations and arrests are lengthening out into a gloomy chapter, and no one dare prophesy what may be written before we read "The End." It is said that the Nihilist secret lodge numbers 19,000 fully initiated members, and from all classes of society, besides thousands who have taken a modified oath of allegiance. The value of their property is 2 000,000 roubles. The French, German and Italian branches of this lodge movement are not inactive; and the trembling pope, after muttering his manifesto lately, is now sending to foreign governments for promises of help in case he is beset with the secretists. He is also said to be preparing an invitation to all European governments to unite in the suppression of Socialism. The visionary Garabaldi has for a moment shaken off the decrepitude of age to publish a manifesto to the Italian people on the formation of a league for the attainment of universal suffrage. He concludes in these threatening terms: "The league has decided to work by pacific means. Whoever governs Italy must take note that, if, by impeding the work of the league, he compels it to resort to other means, he will be held accountable by history and the nation." Whatever may be understood by this, the old revolutionist has been trying to raise a subscription to buy a million rifles to distribute among the people. This rash project has been defeated by the dissensions of its promoters, but may be followed by another as rash but more successful. Trained to gain all advantages by brutality and bloodshed these poor people of Europe, like the rabble of the Crusades, are only too ready to follow a bellowing leader into revolution and war; while more peaceful measures might gain their ends sooner and more surely.

In Washington, while Secretary Sherman is saving $13.600,000 a year by refunding the national debt, Congress is given over to speechifying. Blaine, Conkling, Robeson and others had their say last week and gained the applause of the papers. The army appropriation bill which passed both houses with its political amendments will be vetoed by the President and his message is expected on Tuesday. The minority presented several amendments which were as bad for the Democrats to refuse as to accept. They were voted down however, and that party in Congress thus declare that no army, naval or civil officer shall approach the polls to keep the peace, while rifle clubs and armed ruffians may go there, ready and intent on disturbance and molestation. The legislative bill will pass, it is predicted, with less debate, and then the question is, What next? These bills cannot be passed over the executive veto; and the last resort will be to vote appropriations for six months and refer all else to the regular session in December.

As the *Cynosure* has called attention in the past to the fortunes of St. Louis in attempted licensing crime against nature and sense, the description of the final act in the performance from the N. Y. *Witness* will be read with a sense of relief:

"To St. Louis belongs the bad preeminence of having been the first and only American city to adopt the odious old world system of license for the social evil. The infamous experiment was soon abolished at the demand of the better portion of the moral and Christian citizens. Repeated attempts have, however, been made since to revive it. The latest was in the form of a charter amendment, authorized by an act of the legislature, which was submitted to the votes of St. Louis on the 11th inst. The advocates of license, embracing German materialists, a corrupt police, shyster doctors, and licentious men, have been persistent and vigorous. The opponents of the wicked scheme, including the clergy of nearly all denominations, have been active and outspoken against it. It is gratifying to be able to add that the obnoxious amendment was voted down at the polls by a majority of nearly two to one, there being 7 058 votes cast against it, and 4 716 for it. In thus defeating the vile measure the better portion of the citizens of St. Louis have not only saved their city from a great disgrace and peril, but their timely action will also prove an additional safeguard against kindred immoral schemes in other American cities."

Is the Masonic Oath of Secrecy Morally Binding.

BY REV. H. H HINMAN.

1. No obligation is morally binding which requires what is practically impossible. Freemasonry has been fully published to the world, and the oath to "always conceal" it is as practically absurd as an oath to suppress the sunshine or conceal the current news of the day.

2 No covenant is morally bind ing which is entered into in ignorance of what is promised. Every candidate for Masonry must promise to "cheerfully conform to all the usages and customs of the order." He is assured that he knows nothing about these usages and customs and hence knows nothing of what is promised. The Master Mason swears "to conform to and abide by all the laws, rules and regulations of the Master's degree and of the Grand Lodge," so far as the same shall come to his knowledge. He knows nothing of what is involved in that promise.

3 No covenant is morally binding that is entered into in violation of D vine law. All covenants to keep unknown and concealed promises are thus forbidden: "If a soul swear to do good or to do evil, and it be hid from him, he shall be guilty in one of them; and shall confess that he hath sinned in that thing. (Lev 5:4 5) "Thou shalt not forswear thyself, but shall perform unto the Lord thine oaths." (Mat. 5: 32) Every one swearing an oath to do some unknown thing is forsworn, for he swears to what he does not know to be true.

4. No covenant is morally binding that has been fraudulently obtained. Masonry is a fraud. It assures the candidate that Masonry contains great and invaluable privileges, and that it requires nothing inconsistent with his moral or religious duties (Sickels' Monitor, p. 31). Both of these are false. It tells him that "Masonry contains a regular system of science," and "includes almost every form of polite learning" (Sickels' Monitor, p. 62). Utterly false.

It tells him that a Master Mason is endowed with morality and intelligence—the stay of religion, has the protection of Deity, and that nothing more can be suggested that the soul of man requires (Sickels, p. 97).

He is told that the common gavel will fit him as a lively stone for "the spiritual temple the house not made with hands, eternal in the heavens" (Webb's Monitor, p. 22).

He is told that in the Master's degree he is admitted into the holy of holies, is saved from "the grave of iniquity and raised to the faith of salvation," and "inspired with a most cheering hope of life and immortality" (Mackey's Masonic Lexcon, Art. Master Mason).

He is told that he comes to the lodge "seeking the new birth," and that the "ceremonial preparations that surround him all indicate that a great change is about to take place in his moral and intellectual condition" (Mackey's Ritualist, p. 22). All false.

5. A covenant to do what is forbidden by Divine law is in its nature void. The oath of the men who swore to kill Paul was void, though deliberately taken, because it involved crime. The Masonic oath of secrec y implies: (a) lying. The Mason must pretend that Masonry cannot be learned except in the lodge, which is false. (b) Union with unbelievers contrary to 2 Cor. 6:14, Deists, Jews. Mahommedans or Masons. (c) Conferring of profane titles, such as Worshipful Master, Grand High Priest, etc. Christ said, "Call no man your master." (d) The taking of illegal and profane oaths. All Masonic oaths are extra judicial and profane. (e) The concealment of what it holds to be most important truths. Christ said, "Let your light shine." (f) A religious worship in the lodge that omits all mention of Christ. Jesus said, "No man cometh unto the Father but by me."

6. A covenant that requires a violation of divinely appointed covenants is void. The marriage covenant is of Divine appointment and enjoins mutual confidence between husband and wife. Masonry enjoins a life-long silence on the part of the husband as to what he does in the lodge. Church covenants require confession of faults. Masonry forbids the convicted Mason to confess his sin to the church. Church covenants enjoin the submission of our lives to the watch-care of the church and imply the right of inspection into the character and conduct of its members. Masonry forbids all inquiry into its character by the church or into the conduct of its members while in the lodge. Church covenants bind each member to tell his brethren of their faults and if they will not hear, to tell it to the church, but Masonry says he shall not tell to the church what has been done in the lodge, and swears him to conceal all the secrets of a Master Mason except murder and treason, i. e. it binds him to disobey the solemn covenant he entered into with the church.

7. Every covenant is void that is inconsistent with loyalty to the civil government. Freemasonry is another government, with laws, penalties and modes of trial, essentially different from those of this Republic, It denies all right of inspection and repudiates all responsibility to the civil law. It holds that the Masonic covenant is paramount to any statuary enactment. Its language is, "It is the covenant that makes the Mason. He cannot cast off or nullify his Masonic covenant. No law of the land can effect it. No anathema of the church can weaken it. It is irrevocable." (Webb's Monitor page 240). No covenant to conceal what is immoral and disloyal can be binding and hence the Masonic oath of concealment is void.

Wheaton, Ill.

Hush it up!

The old city building of Providence, Rhode Island, or as it was sometimes called, the old market building, was formerly occupied by the city government until said government removed into the new City Hall last November. As the new City Hall was new furnished throughout, the discarded furniture in the old building was being got together for an auction sale, when a strange discovery was made, which some one makes fun of in the following manner. We clip from the Providence *Journal*, Feb. 17, 1879:

A MUNICIPAL MYSTERY.—While rummaging around in the old city building on Market Square, getting the furniture and valuables together in preparation for the auction, and sort of investigating to see what was there, some of the city officials discovered in the basement at the northwest corner, a human skull and several bones carefully laid away The matter has been kept quiet for some reason or other, and a systematic attempt has been made to carry the bones away one at a time, possibly for purposes of concealment. A member of the Committee on City Property took away the skull, either for a relic, a parlor ornament, to make a drinking cup, or, as already intimated, for concealment. A member of the Fire Department has taken away other portions of the remains, including an old spoon which was found near them. But there yet remain several bones and portions of b nes and there seems to be no doubt they are human bones. There is a small copper kettle with these remains, but it may or may not have any connection with them.

Who, in years gone by gave life and motion to these bones, is of course unknown. It is not known that anybody was ever killed in the old building in the heat of debate, nor in any other manner, except, perhaps politically. Many measures have died and been buried within those walls, but no men as far as recollection serves. Captain Winship, who has been intimate with matters and things at the city building for some years, on being asked concerning these remains, took on a queer look as if he knew all about them, and flatly refused to give any information. It is not probable there will be an investigation, the general desire seeming to be to hush the matter up.

Also from the same paper next day:

"ALAS! POOR MAN, I KNEW HIM WELL"—A fellow might have been seen wending his ways through the ancient halls of learning(?) seeking for the Mayor's chair. What dis position was made of that poor man Captain Winship still declines to reveal or give any information.

***

The true Masonic ring of the above extracts, or perhaps we should say of the doings related therein, leave little room for doubt that the affair is in some way connected with the lodge, even if rumor did not charge Capt. Winship, the Mayor's clerk (and our Mayor is a 33° Mason, you must know) with taking some of the bones away in a covered basket, and refusing to give any information concerning them. The Masonic jewel of a silent tongue is very prominent throughout. It is believed by many that the bones are some cast off piece of lodge furniture. If so, we don't wonder at their anxiety to hush it up. Keep your jewel, brethren of the mystic tie, by all means. Yes, hush it up! especially as there is a certain legend connected with the old building told thus in the Providence *Press* of Nov. 14, 1878.

After speaking of the construction of the old building, the *Press* goes on to say:

"The ground floor was used for market purposes, while the upper rooms were, and have been up to to-day, devoted to municipal uses. In the year 1797 St. John's Lodge of Free and Accepted Masons were granted the right to add another story to the building, which they at once did, using the rooms thus created as lodge and ante rooms. About 1800 the cellar, which was of very small size, was further excavated, and thus more room was made for market purposes. From 1800 up to the time the Anti-mason question swept over the country, the market business must have progressed quietly and undisturbed, for no mention is made in later historical sketches of any eruptions about the building. With Anti-Masonic disturbance the building once more came into notice. An absurd story was started to the effect that the Masons had enticed an Anti-mason man into their lodge room and

HAD MURDERED HIM.

The story grew as it spread and pretty soon such a pandemonium was raised that the meetings of the lodge were broken up. One frequenter of the market, old "Abe" Wilkinson, of Pawtucket, averred 'that five hundred men had been murdered up there' meaning the lodge-room. Finally that trouble passed away, and peace, beefsteak and sausages prevailed in the old market."

Such is the legend as recorded in history. It is too bad for the lodge that that skeleton tallies so well with the legend. Yes, all things considered, lest the lodge should come to shame, that skeleton affair had better be hushed up.

RHODE ISLANDER.

Providence. April 15, 1879.

How to organize a Steal.

First get up a ring in the regular Masonic style. Let the members be persons of the first standing in society, and regular church-goers. Put the deacon forward to act as receiver in a case where the stockholders of the principal railroad of a State are trying to recover their property from a previous ring that

has put the capital of the road in their pockets.

Now get one of the members of the Supreme Court of the State to act as chancellor and to run the road in connection with the deacon. The ring has now the church and the bench on its side.

Now proceed to give free passes to all the prominent lawyers, all the judges, all the members of the legislature, for the time being, to the bishops and to the leading politicians.

Already the organization is very strong, and can control almost every interest of the State. Of course it had all the masters of lodges in its interest from the very beginning. It presents, therefore, a great array of religion, law, justice, politics, Masonic holiness, etc., as an evidence of honesty; but a great steal can never have too much security against possible disclosure and accountability. Hence the next step of the ring is to send round a "bright Mason," a great lover of the innocence of lambskin aprons, to work upon the pious feelings of farmers' wives and daughters; for farmers are honest folks, or are so considered to be, and they are the voters at any rate.

The bright Mason proceeds in this way—going to the principal farmers' families of every town, and oiling his tongue afresh with lodge palaver, he extols to them all the beauties of secret organizations.

First, they shut out Irishmen, negroes, tramps and other unworthy persons.

Second, they preserve the Republican party, which is so precious to the country.

Third, they constitute a large number of pleasant offices.

Fourth, young ladies are brought forward to act as chaplains, and show their gifts in prayer.

Fifth, (though that is a matter that is kept quiet) it enables the select few to control the elections, and enjoy the sweets of secret power, and

Finally, the members of these organizations, called granges, can get all their flour, meal, salt, stoves, plows, and in short all their store-goods from ten to fifty per cent cheaper than outsiders can.

These are advantages not easily to be set aside. They offer religion, politics and store-goods at a cheap rate. The whole State becomes organized, every small village having a grange, or diluted Masonic lodge, with its Master, its Flora, its Ceres, its Pomona (bright, lovely girls) its female chaplains, etc.

Nor does the organizing power of the ring stop here. There is an old, time honored almanac in the State, which holds its place in the family next to the Bible. The maker of this almanac is induced to publish in its columns all these granges, with the names of their Masters, thus rendering them one of the institutions of the State, and presenting the Masters as so many keys to be played upon by the ring at its pleasure.

All the owners of the road are thus swindled out of their property. It goes into the pockets of the ring, which shares with the grangers to the extent of furnishing them goods transportation free. Having thus organized its steal, the ring, of course, proceeds to run the State as well as its railroads. It holds the power of political life and death over every one in the State, and can put whom it pleases in office, from village post master up to presidential elector.

The people and their civil institutions no longer govern the State, but the ring, sustained by secret organizations, has taken the government into its own hands. It is not the people who make our officers; but secret lodges do it. The power of appointment to office has completely gone from the hands of the people as if it had already become an article of the constitution that all officers shall be chosen by secret organizations.

Only one step more is needed in order to supplant all our civil institutions, and that is to get up a great political ring, with a great GRAND MASTER at its head, to control all the other rings of the country.

What shall we do? turn our backs on our old American institutions, and yield servile submission to these secret rings? Have we already become so servile that we are bound, by the price of a new plow or harrow, to vote for the member of a secret ring? Have we already so far lost our liberty that we must vote for some one who has sold his own liberty to the Masonic lodge? I am an American, and will vote for no one but an AMERICAN.

The question arises, are lawyers, generally speaking, the most reliable men for sound judgment and integrity. If so, we are doing right to send a vast majority of lawyers to Congress. But if the very nature of that profession and the unscrupulous arts lawyers are expected to resort to when espousing the wrong side of any case lead to a special pleading style of viewing questions and an elastic conscience in voting upon them, their number in Congress should be very limited, and there should be a goodly proportion of sturdy farmers, merchants, manufacturers, shipowners, and, in fact, all classes in Congress. See Mr. Chittenden, for instance, the retired New York merchant; what a breadth of intelligence and solidity of judgment he exhibits. You never find him following any foolish cry, got up by unscrupulous politicians, to serve selfish ends. Let us have a majority of agriculturists and business men or men of leisure and culture who are living on their property. Lobbies, wine dinners, free passes, gratis shares and even more substantial forms of bribery, have no overpowering charms for them as they have for political adventures, and they will not take fees as lawyers in Congress do, to become special pleaders for private interests which are to be effected by legislation.—*N. Y. Witness.*

SERMON.

Preached in the College church, Wheaton, Ill. Sabbath morning, April 20, 1879, by the pastor, Prof. C. A. Blanchard.

TEXT, MATT. 8: 2–3,

Let us in studying this Scripture note, first, the man who throws himself at the feet of our Saviour as he comes down from the Mount. His garments are rent and his head is bare. Rushing hastily into the presence of the Lord, as if he feared the opposition of the crowd, he falls upon his knees and then upon his face saying, "Lord if thou wilt thou art able to make me clean."

He is a leper. This disease starts in the bones. Is may lie hidden for many years but at last it reveals itself. After it is manifested it may progress more or less rapidly. Sometimes, as in the cases of Gehazi and Miriam, the leper in a moment of time was covered from head to foot with the dry hot scales of the disease. At other times the character of the disorder remained for a time in doubt and only after repeated examinations was the unfortunate assured of his fate.

This trouble was then and is now incurable by human art. The one stricken by it was sentenced to die by a slow and horrible death. Waking or sleeping, hour by hour the destroyer marched steadily on; one by one the members of the body dropped away until at last the poor sufferer, hideous and loathsome to his fellows, hastened to the friendly solitude of the grave.

Not only was this disease incurable, it was contagious as well. He who was stricken might shrink in horror from the wilderness, but as he remembered that even his touch might consign wife or child to the agony of a living death, honor and affection pointed with undeviating finger to the desert and love joined with despair in hurrying him to its wastes.

It mattered not that his form was perfect, his face beautiful, his mind cultured and his soul filled with lofty ambitions; he well knew and so did those who most loved and cherished him, that all these gifts and graces were powerless to save him from his fate. Not only so but the salvation of others depended on the rigidity of his exclusion from the haunts of men. Without the camp, garments rent, lips covered and head bare he crouched like some wild beast in the shade of rock or tree, and at sight of human being cried, "Unclean! unclean!"

THIS IS THE CONDITION OF THE SINNER.

If there is one thing that is more clearly taught in the Bible than another, it is that sin is in the heart before it is in the outward act. The world looks with contempt at the poor, drunken ignorant man who sells his vote for fifty cents or a glass of beer. It also looks with disdain at the poor tool that puts the price of his vote into his hand, but the blind, stupid world often forgets to visit its scorn on the man who, for the sake of office or power, furnishes the drunken agent with means to ply his trade. We look at saloon keepers and habitual drunkards with abhorrence, but the men in high places, the lawyers and ministers and merchants and professed Christians and professedly decent men who bargain for their votes and protect them in their traffic are as much more dangerous to the community than they as hypocrites are baser than honorable men. The leprosy has come out on the man who is in the ditch; it is in the bones and heart of the man who,

"Smiles and smiles and is a villain still."

But this sin that is in the heart will by and by discover itself to the world. It will come to the surface. The ostrich hides its head under some broad leaf or heap of sand and imagines its clumsy body to be out of sight; so the man who is at heart opposed to God plays for a time a double part. He deceives honest men and is the steadfast adherent of those who are evil, i. e, he is as steadfast as his own selfishness will allow him to be, but sooner or later the hypocritical mask will be torn from his face and the awful depravity of his character be revealed. It is the misfortune of sin that like leprosy it cannot be concealed. Lie hidden it may for years but at last it must be declared to the world and the sinner be driven out of the camp.

Then again sin resembles leprosy in that it is contagious and hereditary. One sinner destroys much good saith the Scripture, and our observation furnishes a thousand testimonies to the truth of the saying. It is also true that sinners destroy good in proportion to their popularity and power. If some poor outcast has the leprosy it is very sad, but if the leaders in church and state are infected with the poison then let all beware.

A bad man is dangerous just in proportion to his outward decency and his intellectual power. The poor debauchee spewing in the gutter makes no converts to the saloon. The dirty cup in the trembling hand of some ragged beggar is not dangerous to others. Men are made drunkards in gilded halls where white and jeweled hands offer the wine cup, and smiles of beauty lure the young man who just enters the busy whirl of life, into the drunkard's road.

The Age of Reason and the coarse witticisms of Ingersoll and Voltaire, these are not the sources of infidelity. Gambling church fairs, proslavery, Masonic preachers, cheating and lying and adultery at the very doors of God's house, these are the enemies that the Christian church has most to fear.

From this fact arises the desperate struggle which Satan makes to control the church and to keep in it hypocrites enough to render it powerless for good. If the Christian world could only have had its enemies in front, it would long since have had them by the throat; but when Judas carries the bag, Ananias is attorney and Haman high priest, it fares ill with the cause of Jesus.

Hence God has so ordered it that the leprosy of sin will work its way to the surface. The only way to seem good is to be good. The feet of those who hate God will slide in due time. While they are in the camp they will do much harm. Those who touch them will be contaminated, but at last their true character will be revealed and they be cast out.

WITH GOD ALL THINGS ARE POSSIBLE.

This poor man in the text had probably been hanging off on the edge of the crowd listening to the sermon on the Mount. The discourse was over and the meeting had broken up. He saw the men and women walking along home and the children hopping and skipping down the mountain side.

The night was coming on and the poor leper thought of his own home away in the city, his wife and children gathered in the quiet hush of twilight to look up at the stars and pray for the wandering husband and father. It was a heavy cross and the tears fell like rain; at last starting up from the ground he hastened into the crowd and cast himself down at the feet of the Saviour. "Lord if thou art willing thou art able to save, to heal me," he said and then bowed his head and waited. He had done all that he could. The disease that burned in his veins was wholly beyond mortal power. If the Lord did not help him nothing remained but for him to rot to pieces an inch at a time. His faith led him to the Lord, to utter the prayer and then to wait an answer. This is precisely the position for the sinner and the saint, waiting on the Great and Holy One; sure that he can if he will, and sure that he will if it is best do for us what we need.

What consolation in this leper's cry! Oh mother, thou who hast prayed for life for the babe, the Lord can if he will, and he will if it is best. Oh father! pleading for the salvation of thy son, the Lord can if he will and he will if it is best. Oh Christian, crying out for the desolations of Zion, the Lord can if he will,and he will if it is best rebuild the broken walls and make them stronger and more beautiful than ever. Oh burdened one, whatever thy sorrow, rest thy tossed and troubled heart on the surety that the Lord is able to do what he wills and that he wills to do what is best for thee and thine.

This is the language of true faith. In our weakness and halting we often say in heart at least, "Oh Lord thou wilt if thou canst do this."

We imagine that the Ruler of the universe wants to do well and will do as well as he can. The ancients thought that there were two gods one of good the other of evil, each one powerful in certain directions but limited in others. Unconsciously we drift into the same error. We practically, if not theoretically, believe that if God is *able* to wipe out dram drinking, secret societies, slavery, tobacco-using, sectarianism, bribery and corruption in elections and kindred evils, he is willing to do it, but we are a little in doubt as to his ability. Let us this morning learn a lesson from the poor outcast who on that mountain 1800 years ago repeated that glorious truth; "Lord if thou art willing, thou art able." Only with our clearer light let us add to his confession the equally glorious truth that God is willing to cleanse us, and his church and the world from the foul stains of sin, and that since he is both able and willing, the work is sure to be done.

THE LORD'S ANSWER.

One of the marked peculiarities of our Saviour's answers to prayer was the immediateness of them. In nature God seems to work slowly. The trees that lift their forms and stretch their arms from the mountain summits have wrestled with the winds of centuries. The coal that you put on the fire when you go home to-day was stored away in the ground hundreds of thousands of years ago. The stout-armed, broad-chested man was a helpless infant and came to his present state by the same course of nursing, crying, creeping, walking and running that you and I so faithfully pursued. So nations are educated slowly. It has taken six thousand years to teach the world that man simply as man has rights. If we learn in six thousand years more to use our rights wisely, we shall get along finely.

But in almost every instance where men came to our Lord for help the answer followed the asking as the roll of thunder follows the lightning's flash. In this particular instance the poor leper, helpless and unknown, comes and declares his faith. Without waiting a moment the Lord touches him and says, "I am willing, be thou clean," and while he yet lay on his face he was cured. Great men are difficult of access; they fence themselves about with servants and ceremony and often keep anxious men waiting hours, weeks or months for answers. The Lord hears before men call and answers while they are speaking. The greatest and best Man who ever lived was prompt and kind in his answer to a leper. True greatness of character is humble and helpful. The Son of Man came not to be ministered unto, but to minister and give his life a ransom for many. When will we learn as we ought this great lesson and when will we make it our business to be first in doing promptly and cheerfully the thing that needs to be done?

NOW IS THE ACCEPTED TIME.

In conclusion let us reflect that this man's cleansing resulted from timely action. It is true spiritually, intellectually and financially that there is a tide in the affairs of men which taken at the flood leads on to fortune. The wise man sees his opportunity just before he gets to it; the fool just after he has passed it by. The blind men that sat by the road were cured because they were active at the right time. Naaman was healed because he did as he was directed at once. Saul, as soon as he found out who he was persecuting said, "Lord, what shall I do?" and this leper came at this time or possibly he would never have come at all.

How many of you who are here this morning are, and have been, convinced of duties which are still undone? Some want to confess Jesus Christ as Lord and Saviour; some to unite with the church; some to establish family worship; some to rebuke some brother that is out of the way; some to encourage some one who is weary and heavy laden. Dear brethren and sisters, do speedily whatever you are to do for the night comes when you cannot work, whatever your wish may be.

One morning about three or four o'clock, a ship struck the rocks off the coast of Northumberland. Signal guns were fired and soon a few men and a crowd of boys assembled on the cliff that overhung the sea. One by one the moments dragged slowly by, and at last the grey light of morning showed the watchers the wreck. A group of sailors were huddled in the rigging, and one shouted through a trumpet, 'Can't you help us? When the tide comes in we shall all drown." But there was no boat, and if there had been the waves were planting their heavy fists against the rocky cliff in such a determined manner that it could not have lived ten minutes in the surf. The school teacher said, What shall we do? and a little silent fellow named Tim said, "I think we had better pray." "You are quite right," said the teacher, and men and boys dropped on their knees and prayed the dear Lord to have pity on the brave fellows who clung to the ropes away out among the breakers. Just then the man with the trumpet cried out: "Stand by! we're going to fire a line ashore." The flame leaped out from the cannon's mouth, but the ball fell away short and splashed in the sea. The men and boys groaned, but the trumpet called again, "We have one more ball." A few minutes of waiting and the gun was fired. It was the last ball and the last hope. It struck the edge of the cliff and fell into the sea. But all at once Tim darted from the group of boys and at one leap cleared the edge of the cliff and down, down, like a bird leaped into the waves. They followed him as soon as they could find a path down, and the teacher rushing into the surf dragged him ashore, the line fast clenched in his hands. A cable was drawn ashore, a basket rigged, and every man on board was saved. Little Tim lay for hours cold and still as death, but at last he opened his eyes and said: "The line, the line; did we get the line?"

Now, brethren, to do good or to get good we must act promptly. Don't stand talking with a sin or a duty. Say to the sin Get thee behind me. Say to the duty, Here am I, send me. If duty call you to the testimony for Jesus before the crowd, do it. If it take you into difficulty and danger, do it all the same. And when you feel your sinfulness, your weakness and need, lift your voice to that One who stood upon the mountain and say, "Lord if thou art willing thou art able to help."

Reform News.

NORTHEAST PENNSYLVANIA.

REFORM SOCIETIES AND CHURCHES.

EDITOR CYNOSURE:—I have a few more facts to c mmunicate regarding our reform work in this region of country. Our quarterly meeting at Clifford was thinly attended in consequence of the stormy weather and the almost impassable condition of the roads. The meeting need not be regarded as a failure, though not the success we anticipated.

We opened on the evening of the 27th (March) by a good address given by Eld. J. W. Raynor. Saturday, the 28th, was used for prayer, free conference, and business. On Saturday evening we were well entertained by a good anti-secret sermon delivered by Eld. Rogers, a missionary of the Seventh-day Baptists. He is an able man and takes right ground on the lodge question.

On Sabbath we attended church in the morning, some at the Baptist and some at the M. E. church. Eld. Wm. A. Miller is pastor of the former and Eld. Davitt was then pastor of the latter; both good men of the conservative sort, not committed to this reform.

In the evening we were cheered by the presence of a quite large audience and your correspondent preached and was followed by good addresses made by Elders Wm. A. Miller and S. E. Miller, the president of this association.

The next quarterly meeting will be either at Harford, or Uniondale, Susquehanna county, Pennsylvania, to be determined by committee, and published in due time.

Permit me here to say that in a card from Eld. A. L. Post, I learn that a campaign is suggested for northeast Pennsylvania by our General Agent, J. P. Stoddard, in November next; the 11th, 12th and 13th. I approve of this plan and will do all I can to make the proposed campaign a success. We shall then expect to see Stoddard and other noble men consecrated to this much needed reform. Put us down for the campaign as above and we will arrange for the place and advertise in season. Can we not get our posters from the *Cynosure* office?

Now in regard to other matters which affect our reform, we may report progress.

An anti-secret Baptist church has recently been organized in Lenox, Susquehanna county, Pa., under the supervision of Elder S. E Miller; and another in West Preston, Wayne county. The latter will be supplied by myself for the present, and next Sabbath will be my first with them. Both of these churches are thoroughly anti-secret.

A suggestion to the *Cynosure.*

When, Mr. Editor, the *Cynosure* throws our anti-secret ministers (?) into convulsions I submit to your humanity that there must be in it something that needs modification, if not moderation. I dislike to have our Baptist ministers go into spasms and especially those who say they are opposed to Masonry.

In a small city in Pennsylvania a good brother got hold of a *Cynosure* and on seeing the title he, voluntarily or involuntarily and spasmodically, tore it asunder and threw it into the stove! Whether he recovered from the shock I never heard. But think, Mr. Editor, of the effect on the poor man's nerves, and in the next number you put up, use truth sparingly; as I suspect that paper had too heavy a charge of that ingredient for the nerves of a "speculative Anti-mason." Remember, my brother, that this is an age of charity (?). We are making rapid strides h—ward now, and baptising into the church many things supposed, forty years ago, by all godly people to be impious and profane. Now if we can only convert these former enemies of the church into aids and consecrate them by baptism and the Lord's Supper, why not do it? Let the old fogies who are opposed to lodgery, church gambling, etc., who believe in "being sober and vigilant" and watching unto prayer, and all that sort of thing, go on their way, while we advance to a general good time of pleasure seeking and so tone down on these pious old notions. If you persist in dealing out the truth naked and undisguised in your "old fashioned" way we shall forgive you and so "have peace."

The spirit of prophecy has fallen on the people in the region of the new churches and quite a sensation is apparent. They foresee our speedy destruction and have come to the

conclusion that your poor correspondent is crazy. From the sons of "faith, hope and charity" comes the sound of epithets on the odious name of "old Callender." At this you need not marvel, as you know "the orders" are very beneficent and charitable. You may be sure that these accusers are very sincere in their accusations of insanity, as they hold me intensely responsible for all that I do, and a great deal more that I don't do. Can you not, Mr. Editor, do something to prompt these angels of the lodge to subscribe towards getting me a straight jacket and pay my way in some asylum for the insane? You know at what immense cost the Masons provided for Wm. Morgan and family. They will surely help us in case they have an opportunity. What has been published about the Preston Center Baptist church is pronounced "all a lie."

NATHAN CALLENDER.

DuPage County Convention.

A meeting of the DuPage County Association was called last week by the President, Rev. H. H. Hinman, but too late for very general notice. A large attendance was not expected, but in proportion few reform gatherings of the year can surpass it in ability, intelligence and zeal.

The meeting was held in the College chapel, Wheaton, Rev. H. H. Hinman occupying the chair, M. E. Griswold, Secretary.

After a season of prayer business proceeded. H. L. Kellogg was appointed enrolling committee, and Pres. J. Blanchard, Dr. J. B. Walker and Rev. C. F. Hawley committee on resolutions.

A propo sition to question candidates for political office met with favor, and H. L. Kellogg, Rev. C. F. Hawley and E. B. Thompson were selected as committee to correspond with candidates to learn whether or no they are connected with secret lodges.

It was suggested that an effort be made to awaken some interest in our reform questions and disseminate accurate information respecting them through the county papers, the Wheaton *Illinoian* and Naperville *Clarion*. Prof. C. A. Blanchard was requested to act as committee to confer with the respective editors and secure space to be filled with matter of general interest in opposition to secret lodges.

A discussion ensued on the question of political action, whether distinct nominations should be made, or the public mind educated on the dangerous nature and practices of the secret orders; the direct effort being made in the primary meetings to secure committees and candidates unsworn by the lodge. While the universally expressed opinion was that no vote should be cast for a Freemason, it was finally concluded that for the present it would be sufficient to rely on the committee of inquiry, and let their report of the standing of candidates, through the local press, be a protest against them if members of the lodge.

In the evening the following resolutions, presented by the committee, were adopted:

Resolved, That while we rejoice in the decline of Freemasonry in Illinois as indicated by its Grand Lodge statistics, and while we are glad that the Masonic Chapter has ceased to hold its meetings in Wheaton, yet we deeply regret that the moral sense of the people continues to be outraged by the maintenance of a lodge, and earnestly call on every good citizen to unite with us in the abatement of those public enemies the dram-shops and the lodge.

Whereas, The nations of Europe are kept in a state of continual agitation and alarm by the secret orders known as Nihilists, Socialists and Communists; and

Whereas, These are but the outgrowths of speculative Freemasonry, the modern mother and type of all secret orders; and

Whereas, Masonry, like Socialism, repudiates all responsibility to either the church or State, therefore

Resolved, That we regard all such secret orders as dangerous to the public welfare and enemies to be aoated by law.

Resolved, That we rejoice in the continued prosperity of Wheaton College, evinced by the fact that in the face of combined opposition of organized secretism and of ecclesiastical conservatism, it has extinguished its debt, increased its available means, and secured entire harmony in its faculty and board of trustees.

Resolved, That in Communism, Socialism, and Nihilism, with their attendant contempt of law, whether human or Divine, we see the legitimate fruit of Freemasonry, and that the toleration of another government than that of the constituted authorities, whether that government be called Freemasonry, trades union or communism, imperils all legitimate government, brings Christianity into contempt and is destructive of Christian civilization. Nor is there a reasonable hope that this danger will be averted while Freemasonry, the fruitful mother of secret orders usurps the places of power and repudiates all responsibility either human or Divine.

Rev. J. P. Stoddard of the National Association occupied the evening in a powerful address on the antagonism of Masonry to the social order and the family circle. Rev. C. F. Hawley, Wesleyan Evangelist, was also advertised for an address, but from the lateness of the hour begged to be excused. The Association then adjourned until the annual meeting about the middle of September.

The Indiana State Gathering.

WEST NEWTON, Ind.,
April 18, 1879.

To the Friends of the cause in Indiana:—The subject of our next annual meeting is now before us, and is an important one; but where it should be held in order to make it a success is what we want. It appears that our last two annual meetings were neither of them as successful as we anticipated, that is, for some cause the masses of the people were not interested, did not turn out; but our meetings at West Newton and Plainfield were not entirely in vain. A number of young men have acknowledged to me since that they had intended to join the Masons; but were completely undeceived and were glad of it.

In my judgment the time for holding a meeting in Indianapolis has not come yet. No one is more anxious to hold a meeting in that city than myself. I like the idea of "bearding the lion in his den." But before making such a bold attack, let us be sure that we can hold our ground and not have to retreat in disgrace. Financially we are too weak, and we must be sure that we have the command of all the big guns in the service. In order to make a success in Indianapolis we want at least six hundred dollars unless we could have the use of a hall free, and I think our cause is too unpopular for that. I live twelve miles from Indianapolis, and I think I have some knowledge of the forces we would have to contend with there. But if I live a few years I hope to see a meeting of this organization held in our State capital. Respectfully,

PRESTON ALIEN.

Correspondence.

From Zanesville, Ind.

April 24, 1879.

EDITOR CYNOSURE:—The subject of Masonry is freely discussed at this place. Our men, women and children have their signs, grips, pass-words and their philosophy. The thing assumes such a form here that we can't confine the battle to Masonry, but we have to occasinally war with Masons.

In my last letter to your paper I mentioned the grand gift concert held by the Masonic fraternity at Fort Wayne, Ind., and the following week the *Journal* of that city came out with an article signed "Fair Play," (said by the editor to be a business man of Zanesville,) in which he says, "I do not understand that the concert alluded to was gotten up by the Masons. Freemasons as an order had nothing to do with it." This sets "Fair Play" before our people as one of two things: either a basely ignorant man, or a notorious liar. The printed circulars state that "the Masonic fraternity of the city of Fort Wayne have undertaken the task of erecting this building in connection with their temple, and they propose to push it through to completion." They advertise themselves as coming before the people with this plan (for a concert). I quote now from the circular further:

"The idea of holding a grand gift concert suggested itself thus: Many of the Masonic bodies of Fort Wayne are the possessors of real estate, acquired by careful saving of their revenues, to undertake to convert that into cash would prove a failure. Therefore the Board of Trustees [what trustees? why of the association! Masons, every one of them so far as I am able to learn] have decided to make a distribution of it at their concert."

Further, "accordingly a committee from the board of trustees managing the affairs of the Masonic fraternity in Fort Wayne have found no trouble in maturing a grand plan."

John I. White one of the trustees of Fort Wayne Commandery of Knight Templars was president of the board; Jas. H. Simonson, one of the trustees of Home Lodge No. 342 A. F. & A. M., of Fort Wayne, was treasurer; and Wm. Lyne, one of the trustees of Bayless Lodge No. 359, was secretary; and yet "Fair Play" says that Freemasons as such had nothing to do with that concert. O truth, thou art a rarer jewel than consistency!—especially with "Fair Play."

"Fair Play," tries to justify the proceedings at the Masonic concert, but he knows that the people know there were deceptions practiced and Masons generally as well as other people denounced the thing as a swindle. The *Daily News* of Fort Wayne stated that the thing was very irregular. I ask my friend "Fair Play" to call on his brother Mason, Peter Kiser, and ask him how the sale of the tickets went; whether it went all right or not. I think Mr. K. is the man, if I am not mistaken, who sold five hundred tickets and found the thing was a cheat, and sent for all his parties to come to his store and get their money back. All the local papers made sport of the concert. And how about the drawing? Would "Fair Play" deign to say it was all right? How about the building catching fire? O, don't try to denounce people for tearing out their pulpit and erecting a platform to expose such a wicked institution as you are pleading for, "Fair Play." But you had better repent of your sins, you have gone so far now that it will take the prayers of almost a nation to save you. I have no doubt you were once upright and innocent but you have embraced an institution which is founded on error, falsehood and deception, and the result is you have partaken of the nature of the thing. If you have anything bad to say about a Christian minister after this, go to him. If you want to slander him by inventing lies and slanderous reports, sign your name to your stories so we won't have to take the pains to go to the office to ascertain who you are. While I love you as a sinner and pray for your forgiveness, I hate your sins with a perfect hatred. I say of Masonry,

I loathe you with my bosom;
I scorn you with mine eye;
I'll taunt you with my latest breath,
And fight you till I die!

P. B. WILLIAMS.

Our Mail.

J. Coomler, Lincolnville, Ind., writes:

"I am seventy-two years old. I have been an Anti-mason since the Morgan murder. I shall live and die one."

J. L. Eddins, Alexandria, O, writes:

"An Odd-fellow here said if he had what he had psid to the lodge it might go to ruin for all of him; it was a fraud and he intended to leave the order. He said what Mr. Stoddard said about Odd-fellowship was true. I think Bro. Stoddard did a great deal of good here. I am doing all I can for a reform."

C. P. Miller, Sycamore, Ill., writes:

"I am just home from Kansas and Nebraska. Had a pleasant trip."

George Sovereign, Kishwaukee, Ill., writes:

"It would seem to me that this was the last time I should request the renewal of my paper, the *Cynosure*, the paper that interests my mind more than any other I read. The reason of this remark is that the numerous changes of weather has wrought so hard on my old frame that some more such will probably end my earthly existence. Be it so if it is God's will.

* * Our part of the State is something peculiar. We are not, properly speaking, fr ge-ridden. A great many are in sentiment opposed to Freemasonry. A great many more are mixed up with the secret societies, and think it the most prudent way not to oppose. Take a case I asked a gentleman which he would choose for office or the pulpit, Freemasons or others. Not a bit of difference; he would just as soon have one as the other. I then told him of a Freemason buying a flock of sheep, and utterly refusing to pay as he had agreed for them, and that no bill was found against the man by a grand jury of Freemasons, although a clear case of fraud.

'Yes,' he replied, 'I always knew that they would take each other's part.'

When I compared this acknowledgment with what he had just said, that he would not make any difference between them and others, he was entirely silent. So it is. There is not spirit enough to get up a war against this image of the beast."

J. M. Allen, St. Edward, Neb., writes:

"I hardly know how I can live without the *Cynosure*. It brings comfort and consolation every week. Those supplements and tracts I received last summer I have scattered broadcast. The M sons here were eager to get hold of them, for what reason I know not. I would be pleased if I could get two or three more supplements as there are men here who want to see them. The wives of Masons are also anxious to see those pictures that expose the hideous performance their husbands pass through."

A. B. Lipp, Martinstown, Mo., writes:

"I hope you will hear from others how, by the grace of God, I have been stirring the old battle-axe in this part, as it never has been done before. I have, during the last two weeks spoke to larger and more attentive crowds than even the friends expected. I spoke about eight hours during the time. I have been encouraged to hear more confessions from both Masons and Odd-fellows. May the Lord give more power to the work of reform. Yours for the war."

Geo. H Stiles, 38 Oakland St., Brooklyn. N. Y., writes:

"There are so many lodges of all kinds here the people seem to think them all right. I hope the time may come when they will be shown up here in the true light. I wish Mr. Ronayne could pay us a visit and throw a little of his light on Masonry. I know he could do a good work here."

J. S Baldwin, Pitcher, N. Y., writes:

"I think the *Cynosure* grows better and better, and my hope and prayer is that the principles of this reform will continue to spread and finally triumph over these works of darkness."

Rev. Jno. M. Snodgrass, Hickory Grove, Ia., writes:

"I have from the first been your friend, and hope presently to do something for our cause—organize some points, and plead some for the cause, get some names for the *Cynosure*, etc"

W. R. Morley, Brush Creek, Fayette Co., Ia., writes:

"The Methodist Episcopal society have built a fine church and have gained considerably in numbers since last spring in Brush Creek. There is a lodge of forty Freemasons besides some outsiders who do not attend the lodge. Some of them have taken only one degree and are evidently ashamed of that, but their mouths are closed. The United Brethren have built a neat brick church and I think have good subscriptions not due yet to pay all arrearages. They have gained considerably in numbers since last spring."

Israel Gable, Stewardstown, Pa., writes:

"There are plenty of men and women who are in principle opposed to Masonry and other secret societies. If the Lord would only favor us with good lecturers; lectures are needed to convince the people here. I have the promise of a man by the name of Sterns, who is a preacher and a temperance man, belonging to the United Brethren church, to come and lecture in Stewardstown soon. I walked four miles to hear him lecture on secrecy. It was his first effort on that subject. I think he did exceedingly well for the first time, and hope he will enter the field as a regular lecturer against secretism. He seems to have been a life-long opposer of secretism, and suffered a good deal at the hands of Masons and other secretists."

George M. Freese, Washington, Ill., writes:

"The 'apron tribe' seem to be firmly fixed against our reform, and especially against the *Cynosure* and our lecturers. Bro. H H. Hyman lectured one evening in our church (U B.). After the service a Mason told me that 'all that old man said were lies.' At another time he said, 'His lecture made more Masons.' Take the opposite of the Mason's statements as referred to, and we have the facts. I know of at least two young men who heard that lecture who now are strong anti secrecy men, convinced and settled. That lecture with his whitened head and reverential movements made lasting impressions. We wish he would come again."

Chas. N. White, Ionia, Mich., writes:

"My desire is to glorify God in spreading the light in dark places More light and more of the spirit of Christ is what our churches need."

Rev. C Powers, Brookline, Green Co., Mo., writes:

"I am persuaded that anti-secrecy is a needed reform as truly as anti-slavery was twenty years ago. And I am resolved to do what I can for the cause."

G. P. Loomis, Birmingham, Ia., writes:

"Please send me three copies of the sermon on Odd fellowship and other secret societies, by Rev. J. Sarver. I think the friends of reform ought to read and distribute this sermon. It strikes death blows to the principle of secrecy. The books and tracts that I send for, I try to keep going among those who will read them. I think a little money spent in this way may do much good."

C. W. Loney, Fennimore, Wis., writes:

"I do not wish to miss a single number of the *Cynosure*. I expect to be a subscriber as long as I live, if secret societies exist that long. I am here almost alone on the subject of secret societies, surrounded with Masons, Odd-fellows, grangers, Good (bad) Templars, Mendotas, Red Ribbons."

S. W. Elliott, North Rome, Pa., writes:

"We live in one of the hardest places to make any impression on the subject of secrecy. Cannot even get a congregation to hear an Anti-mason preach. I am an old man seventy-eight years old."

John Collins, Hicksville O., writes:

"I want to oppose what God opposes, and I think if God abhors one sin above another, the doings of secret clans are most abhorred by him, and he will overthrow them in his own good time and pleasure."

Wilson Stewart, New Concord, O., writes of Anti-masonic meetings recently held in that place:

"Our meetings were a grand success. My wish is that every neighborhood could have the same privilege that we had of light on the Masonic question."

J. S. Shock, Leesburg, Ind., writes:

"Your paper has the right ring on the subject of secret societies. Long may it live to oppose, resist and withstand their idolatrous worship, corrupting influence, and professional hypocrisy. Again I say, long may it thus live.

"Permit me to say to the readers of your paper that lately a few things have occurred in our vicinity that show up the good (?) qualities of the Masonic fraternity:

"A few months ago an industrious young man, employed as a laborer in one of the saw mills of Kosciusko county, had a leg torn off by a pully in the mill. His employer brought a Masonic doctor to dress the leg, but he demanded a note of $200 before he would do so. The boy refused to execute the note and the doctor was so full of Masonic charity that he resumed his seat in his carriage and drove away, leaving the poor boy in his blood to be cared for by others

"To-day Bro. John Kimball, an Anti-mason, related a short but very pointed conversation between himself and a Mr. Mock, a Mason, at the conclusion of which Mr Mock said, 'You got Masonry for nothing (meaning from books) while I had to pay for it (of course in the lodge). This is a frank admission that we can learn Masonry correctly from the books we have access to."

Sabbath School.

LESSON XIX —May 11, 1879.—THE SAVIOUR S CALL.

SCRIPTURE.—Isaiah 55:1-11.

1 Ho, every one that thirsteth,
Come ye to the waters,
And he that hath no money; come ye, buy and eat;
Yea, come, buy wine and milk
without money and without price.
2 Wherefore do ye spend money for that which is not bread?
And your labor for that which satisfieth not?
Hearken diligently unto me, and eat that which is good,
And let your soul delight itself in fatness.
3 Incline your ear and come unto me:
Hear, and your soul shall live;
And I will make an everlasting covenant with you,
Even the sure mercies of David.
4 Behold, I have given him for a witness to the people,
A leader and commander to the people.
5 Behold, thou shalt call a nation that thou knowest not,
And nations that knew not thee shall run unto thee,
Because of the Lord thy God,
And for the Holy One of Israel; for he hath glorified thee.
6 Seek ye the Lord while he may be found,
Call ye upon him while he is near:
7 Let the wicked forsake his way
And the unrighteous man his thoughts:
And let him return unto the Lord, and he will have mercy upon him;
And to our God, for he will abundantly pardon
8 For my thoughts are not your thoughts,
Neither are are your ways my ways, saith the Lord.
9 For as the heavens are higher than the earth,
So are my ways higher than your ways,
And my thoughts than your thoughts
10 For as the rain cometh down, and the snow from heaven,
And returneth not thither,
But watereth the earth,
And maketh it bring forth and bud,
That it may give seed to the sower, and bread to the eater:
11 So shall my word be that goeth forth out of my mouth:
It shall not return unto me void,
But it shall accomplish that which I please,
And it shall prosper in the thing whereto I sent it.

DAILY HOME READINGS.

John 4. 7-15 ——Jer. 32:36 41.——Eph 2:11-22 ——Jer. 3 11 15.——Eccl. 5 1-7. Ps. 68 6 14; 119:97 104 ——Isa. 43:1-28; 44:1 28, 49 1 26; 51:1-23; 54:1-17; 55: 1 13, 62:1 12.

This chapter is closely connected in sense with the preceding chapter. It flows from the doctrines stated in chapter 53, and is designed to state what would follow from the coming of the Messiah. The most free and full invitations would be extended to all men to return to God, and to obtain his favor. The main idea of the chapter is, that the effect of the work of the Redeemer would be to lay the foundation for a universal invitation to men to come and be saved.—Barnes.

This chapter breathes forth the very soul of Gospel invitation. The sufferings of Christ (chap. 53), making atonement for sin, really provide this Gospel feast with its living waters, its wine, milk and bread of life, for the needy souls of men, while the joyful change that comes over Zion (chap. 54) breathes new life into her soul, and rouses all her energies to enlarge her tent room for new converts.—Peloubet.

[From International Quarterly.]

THE CONNECTION.—The time of this lesson was the same as the last, and the connection is close and clear. We had "The Coming Saviour," and "The Suffering Saviour," now we have "The Saviour's Call." 1. Who he was. "This is my beloved Son, in whom I am well pleased." 2. What he did. "Who his own self bare our sins in his own body on the tree." 3. The result. "If any man thirst, let him come unto me and drink." Or, Jesus came, Jesus died; now "he that believeth hath everlasting life." God gave his Son; man rejected and crucified him, but this, instead of shutting the door of heaven, has opened it wide. In chapter 53 the promise was made to Christ of a reward, and. in chapter 55 he stands as the heavenly herald, and calls aloud to all. It is a universal call—none are exempt. It is a personal call—to you. It is a loving call—all are desired. It is a mighty call—he gives the power to obey. It is a blessed call—to a heavenly feast. It is an immediate call—come now. It is a solemn call—you will perish if you refuse. This is one of the "comes" of the Bible, and they have been compared to a chime of bells ringing from Genesis to Revelation, viz. 1. Come into the ark (Gen. 7:1). 2. Come and reason (Isa. 1:8). 3. Come and hear (55:3). 4. Come and rest (Mat. 11:28) 5. Come to the marriage (Mat. 22:4). 6. Come find grace (Heb. 4:16). 7. Come and inherit all things (25:34) And the whole chime is rung at the end, "Whosoever will, let him come" (Rev. 22:17).

[From S. S Union Advanced Lessons.]

POINTS FOR SPECIAL STUDY —1. The rains and the water supply of the East. 2 The food supply of the East. 3. The needs of the soul, corresponding to hunger and thirst. 4. Christ as the living water and the true bread. 5. How true religion satisfies all man's wants. 6. How to obtain that real satisfaction. 7. The effect of rain and snow. 8. Their analogy to the influence of God's word. 9. The Bible Readings.

INTRODUCTORY —There is no better help to the understanding of this lesson than the study of the Scripture references. With v. 1, read Eph. 2 8; with v 2, read Jer. 2 13; with v. 3 read Jer. 50:5; with v. 4, read Rev. 1.5; with v. 5, read Eph. 2: 13; with v. 6, read Mat. 7:7, 8; with v. 7, read 1 Tim. 1:15, 16; with v. 8, read Rom. 11:32, 33; with v. 9, read Ps. 103:11; with vs 10 11, read Mat. 24:35.

OUTLINE.—I. The call (vs. 1-3). The hot suns of the East make "thirst," a very strong and intelligible figure to denote the craving of the heart for satisfaction. Men need righteousness and peace. They seek in many ways, in vain. They are here called to a water and bread that will satisfy.

II. The person calling (vs. 4, 5). God is in Christ (2 Cor. 5:19), and the needy sinner comes to God through him.

III. The way of coming (vs. 6, 7). He is to be sought. There must be a real and earnest attempt to find Christ.

IV. Reasons for coming (vs. 7-11). God can be found, and he will show mercy and forgive. His word is never taken back.

PRACTICAL TEACHINGS.—1. How truly is Isaiah the evangelical prophet!

2. The gospel has been one and the same from the beginning.

3. Man's follies, errors, and needs were the same in Isaiah's time as now.

4 We cannot make too much of coming to God by Christ with the whole heart. Life depends on this.

5. The value of the divine word is inexpressible.

6. Men never thought out, invented the way of grace. Always men left to themselves are in one way or another on the doing plan, never on the believing plan.

7. How reasonable it is to trust God in Christ! We can defend the step by fitting pleas.

Build your nest on no tree here; for God hath sold the forest to Death, and every tree on which we would rest is ready to be cut down, to the end that we may flee, and mount up, and build upon the Rock.

Our Washington Letter.

"Suceessful" Masonry a Stubborn Foe—A Court room Illustrrtion—What is "Unsuccessful" Masonry—Its Political Phases—A Penpictnre of the office-seeking Freemason — Why successful — Congress—The Colored Exodus.

I was traveling a short time ago, and from a remark made by the party who occupied the seat with me, I judged he was a Mason, and I asked him if he was. He replied, yes. I turned the conversation to the work of the National Christian Association and asked him if he didn't think the days of *successful* Masonry were drawing to a close. "No, indeed," he replied. "We draw all their *fire* and never make any reply, so it don't hurt us."

"Well, but," said I, "I don't see how it can help but hurt you when they are exposing you to the public and any one can get for a few cents all your signs and secrets, and if necessary even pass himself off as a No. 1 Mason; and then, as you make no reply, the public can only draw one conclusion, and that is, that what they say is true." "No," says he, "experience shows that when an attacked party draws all the fire of the attacking side and maintains a rigid silence they are successful in the end, because their attacks must cease sometime, and the public will get tired of hearing the same arguments from the same side and will pay no attention to them, if we do not, by replying, furnish them with fresh ammunition."

Now let me show you the counterpart of this. Go into a criminal court room. You will see there a criminal arraigned for trial. He knows he is guilty. He has no witness to prove any thing for him, while he sees all the witnesses to his crime standing before him ready to be called to the stand against him. Now his only chance of escaping is to plead not guilty, or make no plea at all, as do our Masons, either of which forces the prosecution to make a clear case against him while he sits there ready to take advantage of any technicality in the proof. This is his strongest case. He can't plead guilty, for if he does that settles the case at once.

Just so it is with the Masons. They have no defense; they can't plead guilty. So they make no plea at all, trusting to luck that we shall not be able to instruct the people sufficiently well as to the designs and uses of their order but what there will be some little technicality of which they can take advantage. They do not rely upon their innocence; but upon our supposed want of ability to make a clear case against them.

I used the term *successful* Masonry in the above, and to make myself clearly understood by all, will have to explain. When people find that Masonry is *unsuccessful*, that is, that they cannot use it as a stepping stone in politics nor as a screen in the courts, within twenty-four hours by the clock, you will find all its vitality gone and every member of it ready and willing to attest its unworthiness in a country where all are guaranteed equal rights and privileges. Suppose, for instance, every candidate for office was made to say publicly whether he was a Mason or belonged to any other secret order, and when it was found that he did, public spirited citizens would say to him: "Well, as you have taken secret and horrible oaths which you regard, and by their terms are compelled to regard as more binding upon upon your conscience than your oath of office; and which you regard, and are compelled to regard more binding to your conscience than your fidelity to the community of which you are are a member; and more binding than your duty to your fellow men with whom you associate daily, and upon whose custom you and your family subsist, we cannot vote for you, or if elected, trust you.

Suppose the honest voters of the country would compel candidates to announce themselves in this way in public? Do you suppose for an instant that the halls of legislation and the ermine of our courts would be in the hands of men who ought, except for Masonry, to be wearing the stripes of the penitentiary?

Now I am not a Mason and never was one. My experience is that of a close observer, a lawyer, who, in endeavoring to account for the inequalities of the law, has sifted a number of cases and every time when there was any inequality or partiality shown, has found himself brought face to face with Masonry in its most hideous form; namely when it sends to the penitentiary a non-Mason committing a crime and screens a Mason, who was a participant in the same crime, from all its consequences.

Pardon me for saying it, but I think you gentlemen of the N. C. A. treat too gently the class of men you have to deal with. You have heard of the respectable farmer who discovered a boy up in his apple tree one fine morning, and endeavored to bring him down and to the stool of repentance by throwing grass at him, and how the boy in return applied his fingers to his nose in a very expressive way. And how the aforesaid respectable farmer went off and got some stones and after throwing a few of them how quickly the aforesaid boy "came to terms."

Now the class of Masons you have to deal with are crafty, cunning and merciless. They use the courts and the halls of legislation against their fellow men and citizens and care naught for the ruin and desolation they bring around them. They receive the custom of their neighbors and thrive upon it, and then deny those same neighbors the right to hold office, the right of justice in the court room. What do you suppose such men care about your hurling Scriptural quotations at them or merely calling the attention of persons to their individual depravity? No more than the boy did for the grass. But now suppose you throw a few stones. Suppose when a man of any prominence is accused of crime you employ some honest person to run his record down, see if he is a Mason and to what lodge he belongs. In what court he is to be tried and if the officers of this court are Masons, and notify the public to watch and see if the man thus accused is to escape simply on the ground that he is a Mason. This would cost some little money and time, but the result would be most gratifying, for it would arm the public against these secret societies and keep it constantly posted and it would not be long before the same public would be furnishing you with all the desired information instead of your having to hunt it up.

My experience teaches me that these secret societies, and Masonry in particular, because the strongest, are simply the depravity of the country organized against the rest of society and they have been so successful hitherto from two causes:

1st. Because the rest of society were loth to believe, and are yet, that men with whom they associated daily, in society, in business, were secretly organized to obtain for members of their own orders all the offices of the country and debauch the courts of justice in screening them from their crimes.

2nd. The greatest part of their success is to be attributed to the fact that before the organization of the National Christian Association there never was any organized effort made to inform and instruct the people as to the diabolical character of their societies. The scattering efforts to this end of a few gentlemen here and there over the country who from practical observation discovered the aims and purposes of these secret orders availed very little because they were organized with a view to perpetuate them, while the unorganized efforts of these gentlemen died with them, thus leaving the depravity victorious because organized. And from the Mason's reply to me, you can see that they yet expect "their organization" to carry them through.

Now I am neither so ignorant as to believe that there are no good men among the Masons (in fact if it were not for the few well known good men among them the people would be gunning for them), nor so bigoted as to deny them their rights under the laws, for a Mason is a man for all that, but I can see very well how necessary it is for me or for others to be protected from men to whom we grant all the rights and privileges of freemen, while they deny us both the right to hold office, the heritage of every one born in this country, and justice in the court room.

Both the Senate and House of Representatives are now ready for business, and although there is a determined effort on the part of a few to prevent both houses from entertaining business of a general character, it is freely expressed now that they will be compelled to go on with the business of the country.

The National Academy of Sciences is now in session in this city and the large number of learned essays read on important scientific subjects has attracted wide-spread attention. Indeed it has been more than usually attractive to me from one cause, and that is that it is the only thing I ever saw in this city that didn't seem to be run in the interest of secret societies.

An item of universal conversation just now is the exodus of the colored people from the South. The cause of it seems to be now reduced to a political and charitable association thoroughly organized to effect the object, namely to get them homes where they would be free from persecution, and where their votes would count. This latter part is very speculative, because they may or may not vote a certain ticket, but one thing is almost certain that their going in such bodies into any section of country is likely to overstock the labor market in that section and a corresponding number of white laborers thrown out of employment, and these latter will be very apt to vote the *other way*.

One feeling very generally expressed here is the hope that the association moving these poor people will be properly conducted and not made a swindle upon them as have many other organizations.

Our whole community was shocked yesterday by a fearful outrage perpetrated the night before in this vicinity upon a married lady, Mrs. Thomas, by a colored man named Carroll. He was arrested yesterday and his identity established beyond a doubt, by pieces of his clothing torn from him in the struggle and left upon the premises. He was turned over to the Maryland authorities and on his arrival in the neighborhood where the crime was committed, last evening, was taken by the infuriated citizens and hanged.

O. N.

Washington, D. C., Apr. 18, 1879.

Sometimes mothers think it is hard to be shut up at home with the care of little children. But she that takes care of little children takes care of great eternities. She that takes care of a little child takes care of an empire that knows no bounds and no dimensions.

Regard hypocrisy as the most odious sin in the sight of God and men. To have no holiness is bad enough; but to pretend it when we have it not, is double impiety.

The Christian Cynosure.

CHICAGO, THURSDAY, MAY 1, 1879

NEBRASKA.—This week between the time of going to press and the reading of this paper in the homes of our friends, another name will be added, God willing, to the roll of States organized to put down the lodge. The meeting at York, Nebraska, will be duly reported by participants. Bro. Stoddard started for the convention on Saturday expecting to spend the Sabbath either in Morrison, Ill., or Clarence, Iowa. From the latter point he expected the company of Elder Rathbun, who has been engaged by the Nebraska brethren to give a public exposition, in which work he is proving skillful and successful. Bro. Stoddard returns in about a fortnight. With Elders Snyder of the Wesleyans and Spooner of the United Brethren to pilot it this convention will do a great work for reform in Nebraska, and set on foot reformatory enterprises far-reaching in result and blessing all the new communities of the State.

A NEW NAME.—Marco Polo in his sketches of travel says that the word "Jadughar," "a conjuring house," had come to be the common name given to Freemasons' lodges in India in his day. The worshipers of Vishnu and Brahm were right. We cannot do better than adopt it.

THE "LAW" VS. SECRETISM.

An influential minister in the United Brethren denomination, writes us that the conferences in his section of the country are opposed to the lodge and also to the anti-secrecy law; and he thinks that, in the coming General Conference, May, 1881, "*The law will be expunged, and then will come the death of the lodge.*" I cannot coincide with this respected brother's judgment, nor share his hopes. I am certain that the day in which the "law is expunged," will seal the doom of that denomination to a long and trying struggle.

He says the objection to the law is that while it grants a trial to the vilest offences, as theft, lying, etc., it denies a trial to a member of a lodge. But this excellent brother is mistaken. Thieves and liars have no trial "*if they plead guilty*," and those who join lodges *plead guilty* and justify the act. The only use of a trial is to find the fact charged. And if there is any doubt about the fact of lodge-membership a trial is expressly provided for "in the manner set forth in sections 19 and 20 of our Discipline." These are the words of the law, which also instructs pastors to labor "to reclaim all who may have joined any such orders." (Sec. 6.)

Now I have been accustomed to consider Christ as the only Lawgiver, and the Bible as the only law of his church; and to regard "all church power" as "ministerial and declarative." If the case was to come up as an original question, therefore, I should prefer the word "testimony" to "law," and to expel Freemasons because they adhere to the lodge against the Word of God, which commands to disfellowship them (Eph. 5: 11), and declares the wrath and curse of God on all strange worships, throughout the inspired Canon.

But it comes to the same thing in practice. The man who worships at a strange altar, or who offers a strange worship, partakes of "the cup" and "table of devils." (1 Cor. 10:21.) And though I think offenders should be cut off in God's name, and not in the name of the church; by the Bible and not by church law, it is certain that incorrigible offenders should be cut off; and the only difference is whether we solemnly *declare* that God abhors and the Bible condemns and casts out such worshipers, or whether, in the name of Christ, we pass a law to exclude them.

Brethren seem to me to misapprehend this case. It requires no trial. Trial is to find facts, "that in the mouth of two or three witnesses" the facts may be established. But if, as in Sparta, a party declared stealing lawful and honorable, and gloried in it, as Masons do their lodge-memberships, no trial for those thieves would be needed. They try and convict themselves, plead guilty to the charge, but deny criminality. The only thing the church has to do with such offenders is to "withdraw" from them, by reason of their disorderly walk. True, they must be labored with, loved, entreated, and if possible reclaimed. This the law provides for. But to demand a formal trial while confessing the fact charged, and glorying in it, is impertinent and shamelessly wicked. The only object in demanding a trial while pleading guilty to the fact, must be to take advantage of the Masonic sentiment of the country, weaken the church, break down discipline, and strengthen the lodge influence in the church; and the man who does this is either a corrupt man and a hypocrite; or, if a Christian he is deplorably backslidden and unfit to go to the communion table anywhere.

This case is aggravated by the known and conceded fact that from Otterbien to Edwards, the church has held secret societies in abhorence as against the Bible, God, and goodness. And for men to "come in unawares" and seek to turn the church into something else, by tolerating in it the worship of the devil along with the worship of Christ, is the work of traitors and not of Christians; and to profess to do this out of love to the church which they are seeking to throttle and fill with unclean worships, as did Solomon and Ahab, and Manasseh; is to stab the church with a ghastly smile of friendship, as Joab stabbed Abner; and betray it with a kiss as Judas did Christ. And those who cry out against that law as practical injustice, act like those Copperheads who denounced the meek and great-hearted Lincoln, because in a time time of open rebellion he suspended jury trial and habeas corpus. If I belonged to the Brethren church, while I might prefer some change in terms, I would stand by that law till the lodge falls or Christ should take me home.

SABBATH PROFANATION BY METHODIST AND CONGREGATIONAL PREACHERS.

From the Sycamore (Ill.) *True Republican*, April 19th:

"The Dixon Commandery of Knights Templar celebrated the resurrection of Christ last Sunday, by an appropriate ceremonial. Rev. and Sir Knight G. R. Vanhorne of the M. E. church preached an elegant discourse. Rockford Commandery also celebrated the event, the sermon being delivered by Rev. F. P. Woodbury of the Congregational church."

The Knight Templar of the Crusades, was, at his initiation, "made to understand that he was about to put off the old man and to be regenerated." (Mackey Lex. p. 252).

This impious order or degree was incorporated into the American Rite by Webb, in 1797. It contains the well known "filth libation" in which the candidate drinks wine from the upper portion of a human skull, and invokes a double damnation on his soul if he ever breaks any one of his Masonic obligations. (See Bernard, p. 182). Each Knight if regularly "passed and raised," has taken *sixty nine* oaths, commencing, "I promise and swear," and ending with "So help me God." Mr. Woodbury, who officiated for them at Rockford, was moderator of the Wheaton ex-parte council, and Rev. Mr. Grassie of Sycamore, is praised by the Masonic article in the *Republican* as an "*intelligent Anti-Mason.*" What is to be the end of these abominations?

The original Knights Templar vowed "poverty, chastity and championship of the church." The vow was made "to Almighty God, the eternal Virgin Mary, mother of God and St. John the Baptist." Every one of which vows they notoriously violated by accumulating property, and practicing the most shameless vices and crimes. So vile did they become, that the order was suppressed as the enemy of mankind.

As a recognized Masonic degree or order their pretended devotion to Christ stamps the whole system with gross and glaring hypocrisy; for the religion of Masonry excludes Christ and would exclude Knight Templarism if its ceremonial was not a worship of Satan. Think of such a body of men usurping the churches on the Sabbath and shamming the worship of God in Christ!

—Elder Browne visited our office for a few moments last week. His work for the month is to be in Carroll and Jo Daveiss counties. He will go over a large portion of both before the hot weather sets in. As will be seen in the notices he has engaged Elder Rathbun to come across the river to work the degrees of Freemasonry at important points in northwestern Illinois.

—Philo Elzea has been lecturing through Illinois and Iowa on his was way to Nebraska, starting in December last. He has spoken fifty-one times in these States during that time and was on the 22nd ult. about to enter Nebraska. We have heard nothing of Bro. Elzea's work since he left Lostant and Tonica, Illinois. His lecture was well received by the friends in Lostant. From Tonica we received evidences from both sides of a different nature and did not propose to become a party to his disagreement by publishing Bro. Elzea's letter; though at the same time all the facts relating to work actually done appeared. This may explain to him and others the reason of the non-appearance of his letter on the Tonica church.

—Bro. H. H. Hinman, after a month's rest at home, starts for his New England work this week, much invigorated in health. His work will be for two or three months in Vermont, New Hampshire, Maine and Massachusetts. As a Christian brother and laborer in the reform we have yet to learn that Bro. Hinman has fallen in the esteem of any of the New England friends. Let the "Old Guard" of Vermont hail him and rouse the echoes of their Green Mountain valleys for reform as of old. That State has too good a history on the Anti-masonic question to suffer the thought of inaction at such a time as this.

—Awhile since the *Tribune* of this city had the following editorial comment:

"Another Democratic legislature in disgrace. The North Carolina papers describe the closing scenes in the legislature as disgraceful in every respect. A correspondent writes: 'Mr. Turner, from Orange, objected to legislation after twelve o'clock. The clock was turned back half an hour. Then Turner took his stand under the clock, and defied any person to turn it back again. He was ordered before the bar of the House. He threatened to kill the doorkeeper, who was ordered to arrest him, and dared the Speaker to come down and help to do it.' It is generally conceded that the legislature was incompetent to deal with State affairs, and a disgrace to the State."

Bad enough; but about the same time a lodge dance took place on a Saturday night in Chicago. Twelve o'clock came all too soon for the rioters, and one of them stopped the clock in the hall just before that hour, and with easy consciences these devotees of secretism and its follies danced on till morning.

National Christian Association

INCORPORATED APRIL 17TH, 1874.

BUSINESS AND OBJECT.

To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion and our republican government from corruption.

CORPORATE MEMBERS.

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A. Wait, Baptist,	J. P. Stoddard, Cong,
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C. R. Hagerty, M E,	E. S. Cook F B,
E. A. Cook, Ind,	J. B. Blank, Pres.

This number has been increased under the provisions of its charter to seventy-four, by the addition of:

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B. T. Roberts, F M.	A. Floyd, U Pres,*
I. R. B Arnold W M,	D. W. Lyons, Cong,
H H George, R Pres,	J. M Wallace, U Pres,
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*Deceased. †Resigned.

FIRST BOARD OF DIRECTORS, 1874-5.

Philo Carpenter, A. Wait, C. R. Hagerty, J. G. Terrill, J. P. Stoddard, J. Blanchard, E S. Cook, I. A. Hart, E. A. Cook, O F. Lumry, H. L. Kellogg and J. B. Blank.

DIRECTORS CHOSEN JUNE 20, 1878.

Philo Carpenter, J. Blanchard, A. D. Freeman, E Hildreth, J. M. Wallace, Thos. Hodge, A. Wait, E B. Thompson, E. A. Cook, C. R. Hagerty and H. L. Kellogg.

PRESIDING OFFICERS.

Secretaries of the corporate body:

First year: President, P. Carpenter, Esq.; Rec. Sec'y, H. L. Kellogg; Cor. Sec'y, C. A. Blanchard.

Chosen July 7, 1875: President, P. Carpenter, Esq; Rec. Sec'y, H. L. Kellogg; Cor. Sec'y, C. A. Blanchard.

Chosen July 20, 1876: President, L. N. Stratton; Rec. Sec'y, H. L. Kellogg; Cor. Sec'y, J. P. Stoddard.

Chosen June 20, 1877: President, Hon. J. B. Walker; Rec. Sec'y, Thos. Hodge; Cor. Sec'y, J. P. Stoddard.

Chosen Jone 20, 1878: President, Moses Pettengill, Esq; Rec. Sec'y, Thos. Hodge; Cor. Sec'y, J. P. Stoddard.

A complete financial exhibit of the Association for the five years of its incorporation will be given next week.

Men Wanted.

Who can be relied upon because they are true to principle and loyal to Christ? One such man who has grit, grace and other qualifications for the position is wanted as a leader and field agent in each State in this Union, not supplied, to work in the anti-secrecy reform. The State anniversaries will soon be upon us and not one of these should be allowed to pass without putting a competent man in the field and providing for his support. To do this wisely there must be much previous prayer and conference, and it is time the friends were looking around for their man. You need a man of piety and of prayer. He must possess courage, ability and tact. Not every man who can succeed as a pastor or professional man is fitted for the position, but a man of ordinary talent who has a heart in the work need not fear to undertake it. Surely there are such men in every State, and they should be looked up, set to work and sustained. I want the name of every person interested, who is willing to enter the work or to aid in sustaining another who shall be placed in the front. I want to make out a list of men, women and ministers for each State before the fall campaign begins. Who will co-operate as the Lord shall open the way. I want to hear from every man and woman in Wisconsin, Minnesota, Maine, Rhode Island, etc., who is willing to be enrolled as a working member in the anti-lodge work. One cent for a postal card will cover the cost, and be worth a hundred times that amount to the cause. Don't omit or delay to write your name plainly with initials and postoffice address, county and State, and direct it to me at No. 221 West Madison street, Chicago, and it shall be placed on record for reference as required.

J. P. Stoddard, *Sec. N. C. A.*

Future Greatness.

What is more noble than aspirations of a high and worthy character, for the success of pure principles in the generations yet to live on the earth. Such aspirations to be truly great necessarily develop themselves in noble and telling words and deeds. Every worthy person is in some sense a reformer. This will be true as long as the Golden Rule is violated, and as long as there is sufficient virtue to rebuke sin.

Let me most kindly suggest a closer union of all the moral forces. As the years pass, evil workers approximate more and more toward systematic plans for the overthrow of virtue. The whisky interests of Iowa have united. Their pledges for defence and aggression amount to more than two hundred and fifty thousand dollars. The lodge interests have united, not in Iowa alone, but everywhere. Millions of money may be called into requisition at the option of the despotic Grand Master. What means the careful drill in the so-called higher degrees of Masonry, if a crisis be improbable? In a great battle between good and evil, wicked powers unite as certainly as did Pilate and Herod in the condemnation of Christ. Lodgism is systematic selfishness. It will call to its aid, in an extremity, if possible, all organized selfishness, communism, Catholicism, Mormonism, whiskyism and all other infidelisms in existence.

The conflict is truly between Christ and Satan. As to which will ultimately conquer, Christians have no doubts; but in joyous expectation of blessed triumph fight valiantly with weapons, not carnal, until called to their reward. We have suggested united and concentrated efforts to counteract evil. It will take united benevolence to counteract united selfishness.

Let me here make a plea for reform colleges. Western College, Iowa, is one of these now needing help in money and students. Men of money, lovers of truth, can you find a better place to invest the Lord's money? At this college we educate the head and heart to oppose clannishness and strengthen manly independence to defend truth As this college is, by its charter, to be a perpetual institution, and is pledged to maintain the doctrine Christ taught, "That no man can serve two masters," and "that he that doeth the truth cometh to the light," it opens a good place for men of wealth to invest their money. Does not true greatness appear in liberal provisions for the education of this and coming generations? Then let me hear from you in money, notes and bequests. Send your sons and daughters also, and write the Faculty or myself for information to Western College, Iowa.

M. S. Drury, *Financial Agt.*

Grafts.

The *Relgious Telescope* speaking with favor of the testimonies of the evangelist Pentecost and Hastings of Boston says: "Thus we see that the tendency of evangelical Christianity to-day is against the abominations of organized secrecy. When men who desire to preach the Gospel in its purity get free from the trammels of time-serving churches, they speak out on this question. The churches are the great bulwark of this evil, and we know not what fate is in store for those who tolerate it."

The *Young Reformer,* New Rumley, Ohio, has a stirring editorial on the case of the reception of an Oddfellow into full membership in the United Brethren church, after one of the bishops had refused to receive him until he reformed. It closes: "As regards the man thus received we have only to say, If such a man can be honest before God it is hard for us to see how. If we believe that the United Brethren church is owned by God, then we must believe that the member who deceives or in any way abuses the church, is held accountable to God for the same, and must make public confession to the church, or neither God or the church can forgive him. Besides, how can such a man feel at home in a church in which, according to the law of the church, he knows he certainly is not nor can be a member, and is in the way of that portion of the members who denounce secret orders and stand up to the law of the church? Also, how can loyal members recognize such a man as a brother, or what right have they to do so? If such a state of things is permitted to exist in our church then, as Rev. L. Davis said, 'we are surely on the eve of a most disgraceful rupture.'"

The National Reform Association makes its annual appeal once more, in connection with its approaching annual meeting, to the liberality of its friends and supporters. The progress of this movement during the past year, has been such as to gratify and encourage all who have labored in its behalf. Within that time, eleven separate conferences of the Wesleyan Methodist church, the large and influential Philadelphia conference of the Methodist Episcopal church, besides many presbyteries and synods of other bodies, have taken emphatic action in its support. The powerful address of Dr. A. A. Hodge on "Religion and the State," delivered both in Philadelphia and Pittsburg, and the paper of the late Prof. Taylor Lewis in the *Princeton Review*, on the same theme, the latter containing a powerful argument for the religious amendment of the Constitution, have strongly reinforced the cause. During no similar period has so much been done before in distributing the literature of the subject, or with such evidently beneficial results. This part of the work, moreover, is capable of immediate and almost unlimited expansion. The movement has already produced a great body of arguments and discussions of the highest order, which have been stereotyped and can be multiplied and disseminated at trifling cost. For five cents any four of our eight page tracts can be sent to one address, and one dollar may thus supply twenty influential public men with materials for a thorough examination of our national relation to God, to Christ and to his law. For this part of the work, especially, the appeal for the coming year is made. The friends of the cause are requested to forward their subscriptions to Samuel Agnew, Treasurer, 1126 Arch street, and, as far as possible, before the annual meeting on the 6th of May.—*Christ. Statesman.*

That any Christian can patronize an institution that, whilst laying claim to be religious, shuts out Christ, is the marvel of this enlightened age. What does the apostle Paul say? "Though an angel from heaven preach any other gospel than that we have preached, let him be accursed." This curse is repeated twice, and it is obvious that it rests on all who substitute Masonry in whole or in part for the spiritual Christianity which Paul preached, and which is so full of Christ that that one loved name is continually repeated in his epistles, of which in fact Christ is almost the only theme. —*N. Y. Witness.*

Home Circle.

Overruled.

The threads our hands in blindness spin
No self-determined plan weaves in;
The shuttle of the unseen powers
Works out a pattern not as ours.

Ah! small the choice of him who sings
What sound shall leave the smitten strings;
Fate holds and guides the hand of art;
The singer's is the servant's part.

The wind-harp chooses not the tone
That through its trembling threads is blown;
The patient organ cannot guess
What hand its passive keys shall press.

Through wish, resolve, and act, our will
Is moved by unseen forces still;
And no man measures in advance
His strength with untried circumstance.

As streams take hue from shade and sun,
As runs the life the song must run;
But, glad or sad, to his good end
God grant the varying notes may tend!

—J. G. Whittier.

A Word from the Mother of the Wesleys.

Our children were always put into a regular method of living, in such things as they were capable of from their birth. When turned a year old, they were taught to fear the rod and cry softly, by which means they escaped much correction, which they might otherwise have had, and that most odious noise, of the crying of children, was rarely ever heard in the house. As soon as they grew pretty strong, they were confined to three meals a day, and when they could handle a knife and fork they were set to our table. They were never suffered to choose their meat. Eating and drinking between meals were never allowed, unless in case of sickness, which seldom happened. They were so constantly used to eat and drink what was given to them, that when any of them were ill there was no difficulty in making them take the most unpleasant medicines, for they dare not refuse it.

To form the minds of children, the first thing to be done is to conquer their will. To inform the understanding is a work of time, and must, with children, proceed by slow degrees; but the subjecting the will is a thing that must be done at once, and the sooner the better; for by neglecting timely correction, they will contract a stubbornness and obstinacy which are hardly ever after conquered. In the esteem of the world they pass for kind and indulgent, whom I call cruel parents, who permit their children to get habits which they know must be afterward broken. When the will of a child is subdued, it reveres and stands in awe of its parents. I insist upon conquering the will of children betimes, because this is the only strong and rational foundation of a religious education, without which both precept and example will be ineffectual. But when this is done, then the child is capable of being governed by the reason and piety of its parents, till its own understanding comes to maturity, and the principles of religion have taken oot in the mind.

As self-will is the root of all sin and misery, so whatever cherishes this in children, insures their wretchedness and irreligion. Whatever checks and mortifies it, promotes their future happiness and piety. This is still more evident, if we further consider that religion is nothing else than doing the will of God, and not our own; that the one grand impediment to our temporal and eternal happiness being this self-will, no indulgence of it can be trivial, no denial unprofitable. Heaven or hell depends on this alone, so that the parent who studies to subdue it in his child, works together with God in the renewing and saving of a soul; the parent who indulges it, does the devil's work, and makes religion impracticable, salvation unattainable, and does all that in him lies to damn his child, soul and body, forever! Our children were taught the Lord's Prayer as soon as they could speak. They were early taught to distinguish the Sabbath from other days, and to be still at family prayers. They were quickly made to understand they should have nothing they cried for.

The Heathen God Baal.

That worship is due to a Supreme Being, seems to have been an impression with mankind from the beginning. Without a revelation from the "true God" it was impossible to "find him out unto perfection" by fallen men. The nearest approach of idolatry to an elevating view of him who claims all worship, was the substitute of the sun. Hence the idol Baal, Beel or Bel. This approach to deity was probably more extensively known, than even Christianity at the present time. Job said three thousand years ago, "If I beheld the sun (Baal) when it shined, or the moon (Astarte) walking in brightness, and my heart hath been secretly enticed, or my mouth hath kissed my hand, I should have denied the God that is above." Hence we learn the wisdom of the command, "Thou shalt not make to thyself the likeness of anything in heaven above," etc.

The name of the idol Baal was generally diffused over the earth. There are even still more than one thousand places and towns known by the term Baal, or compounded with it. Many persons bear evidence of this worship in the formation of their names: Hannibal, Asdrubal, etc., and even among the Israelites, Ethbal, Jerubbaal, etc.

The worship of Baal was introduced into Ireland by a colony of Phœnicians, or Milesians as they are sometimes called. It is now more than one thousand years since, and still there are relics of this idolatry to be found, especially in the south of Ireland. Rude pillars of from ten to fifteen feet in height, and about fifteen or twenty inches in diameter, are occasionally discovered. They are roughly shaped, with a round top, on which are sculptured something resembling the rays of the sun. These are called by the Celtic nations, Clugh-na-grœin, or Stones of the Sun, and are left as we leave a tree stem on which the cattle clean their coats. These stones are generally on high grounds, thus answering to what are termed in Holy Writ, the high places of Baal or Moloch. The writer has seen one of those high places broken up. Owing to the ruggedness of the place, unfit for tillage, for hundreds of years. The upper crust was an accumulation of stones so light as to be carried in the hand from the fields around.

This upper heap, or cairn, was the result of Romanism. It was, and may be still a religious practice with them, to cast a stone and utter a prayer for the dead, where they supposed that a human being had been killed.

Hundreds of those cairns are still visible in Ireland. When the upper portion of the one mentioned above was removed, it was found to be formed underneath of charred or burned matter to many feet around, perhaps the remains of those sacrificed to Baal or Moloch. This may be inferred from the fact, that near the place was the usual "Clugh-na-grœin," or stone of the sun.

A careful examination of the earth for the moral changes it has undergone, as the geologist pursues his way in search of the natural, would discover to us the proofs of the horrible acts accompanying idolatry on the very surface we tread. Little does the head of the English State church suspect that her Balmoral (Baal murus) summer residence, was the seat of heathen worship in times past. Our females robe themselves in Balmoral tokens of the grossest and most bloody idolatry that ever disgraced this earth. Our beautiful city of Baltimore (Baal-stroid, or troid muir) or Baal of the long strand or stretch or street contracted into Bal-ti-more is but the name of an idolatrous locality transferred to America. That aged person who even now traverses our streets, whose titled family ancestors originated the settlement, knows but little of the idolatrous memorial it presents. If our friend society were aware that idol names were thus attached, they would avoid them as they do the names of the week days.

Blarney, situated about as far north as Baltimore is south of Cork, Ireland, is another of those idolatrous names which rears its head in the midst of Christianity. Bel-arnœs, or Baal of the small hill, gives rise to the saying, "They have licked the blarney stone." The smooth-tongued inhabitants of the south of Ireland have thus perpetuated the error of their worship and of their Phœnician origin.

The worship of Baal far exceeded in cruelty that offered to any other idol this world of sin ever exhibited. It was introduced by the Israelites from the Tyrians, etc. The prophet Micah says, "Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul," in reference to the bloody rites that covered the land. It was this practice above all else, that induced the Almighty to drive them off their land. "Blood toucheth blood," he says. As a nation, we ought to fear his judgments when we recollect that this is applicable to the many thousands of embryo and infantile murders of this land. Moloch, if not in name yet in fact, receives its sacrifices until "blood here also touches blood."—*Episcopal Methodist.*

The Worship of Giving.

We are afraid that "the worship of giving" is not kept prominently before the people. The old bugbear of the "contribution box" occasionally starts up, as if Christ's church was a humble seeker of alms, where people give as to some poor beggar who merely entreated as a favor what he has no right to receive. Giving out of a free heart to God's cause is his appointed method of carrying forward and sustaining the Gospel. "Freely ye have received, freely give." "I never gave to Christ's cause since I was a little girl, but that he always made it up to me within six months," said an old lady to me. "The offertory," we don't exactly like the word, but it is better than contribution, should be one of the most sacred acts of religious homage. We have heard of an Episcopal namesake of ours who had the collection plates all brought and placed on the communion table, and then asked all those persons who had contributed, *and none other*, to stand up while he returned thanks to God for what had been given. We believe all the people used to stand up.—*The Occident.*

A lady who was suddenly stricken with a failing of the optic nerve, and was told that she could not retain her sight more than a few days at most, and was liable to be deprived of it any moment, quietly made such arrangements as would occur to any one about to commence so dark a journey of life, and she had her two children attired in their brightest costumes, brought before her, and so, with their little faces lifted to hers, and tears gathering for the great misfortune that they hardly realized, the light faded out of the mother's eyes. This is indeed a sad case, but there is a blindness happening unto a great many persons that is far more sad. Peter says he that lacketh knowledge, temperance, patience, godlinesss, brotherly kindness and charity is blind. That is, he cannot see the the nature and requirements of the Gospel, and as a result is not per-

mitted to see the glory of the Father and realize the joys which the natural eye hath not seen. For this blindness there is a remedy but it can only be had by applying to Jesus the great physician.

Childrens' Corner.

They Didn't Think.

Once a trap was baited
With a piece of cheese;
It tickled so a little mouse,
It almost made him sneeze.
An old rat said, "There's danger;
Be careful where you go!"
"Nonsense!" said the other;
"I don't think that you know."
So he walked in boldly—
Nobody in sight;
First he took a nibble,
Then he took a bite.
Close the trap together
Snapped as quick as wink,
Catching "mousey" fast there,
'Cause he didn't think!

Once a little turkey,
Fond of her own way,
Wouldn't ask the old ones
Where to go or stray.
She said, "I'm not a baby:
Here I am half grown;
Surely I am big enough
To run about alone?"
Off she went; but Mister Fox,
Hiding, saw her pass;
Soon, like snow, her feathers
Covered all the grass,
So she was a supper
Ere the sun did sink,
'Cause she was so headstrong
That she wouldn't think!

Once there was a robin
Lived outside the door,
Who wanted to go inside,
And hop upon the floor.
"O no!" said the mother;
"You must stay here with me;
Little birds are safest
Sitting in a tree."
"I don't care," said Robin,
And gave his tail a fling;
"I don't think the old folks
Know quite everything"
Down he flew, and Kitty seized him
'Fore he'd time to blink;
"O!" he cried, "I'm sorry,
But I didn't think!"

Now, my little children,
You who read this song,
Don't you see what trouble
Comes of thinking wrong?
And can't you take a warning
From their dreadful fate,
Who began their thinking
When it was too late?
Don't think there's always safety
Where no danger shows;
Don't suppose you know more
Than anybody knows
But when you're warned of ruin,
Pause upon the brink,
And don't go over headlong,
'Cause you didn't think!

—Selected.

"God Can't Wait."

A bright little four-year-old boy in the family of a friend, was feeling tired as the day drew to a close, and came to his mother that he might say his evening prayer before going to bed.

"Wait a little while, Ernie," said his mother, "I am busy writing a letter. When that is done you may say your prayer."

The little fellow waited a minute or two very patiently, and then coming back to his mother, said, "Mamma, don't you think prayer is more precious than writing letters? God can't wait."

Ernie's mother quietly laid aside her letter at the gentle rebuke, and the evening prayer took its right place first.—*Ex.*

The Fisherman's Daughters.

CHAPTER VIII.—*(Continued.)*

I was delighted to do that, and as well as I could speak, told her we must have a light, and I would run to the kitchen and bring one, together with a large umbrella. Soon returning, we went into the court, the kind young lady holding my hand. First I showed her the rabbit that had brought about everything by running into the hole. Sam found it the next day out in the court and afterwards said he should keep it as long as he lived; he wouldn't allow it to be killed on any account, as it had done such a service. When we came to the dungeon, Miss Barlow looked down into it greatly frightened at its darkness.

"Oh Gatty!" she said, "how could you go into this horrid place by yourself? If I am to come into it, you must please lead the way, little woman, with your lantern." So I went in before her, very slowly, holding up the light that she might see each step.

"Let me have hold of your hand Gatty," she exclaimed; "it will help to steady me at least."

And I gave it her, feeling very proud to be of so much use to such a lady.

"Oh, what a dreadful place!" she said in a low voice as we reached the bottom, and she stood staring round, still grasping my hand tightly in hers; "what could it have ever have been intended for in olden times, I wonder? some horrid cruelties I make no doubt; either to murder people in, or shut them up perhaps for life. Poor creatures! what an awful place to be confined even for an hour! but for years! Oh, let us get out of it, Gatty, I am beginning to feel so nervous!"

"There's another over the other side; please ma'am, wouldn't you like to see that too," I asked.

"See it? why my dear little woman, do you call this seeing?" she cried with a good-natured laugh. "I don't know what your practised eyes can do, but for my part I see nothing but darkness everywhere, but just for one foot's space round your lantern! Oh, I should like to have the whole place lit up brightly, to try and discover whether there mightn't be the remains of some writings on the wall that would throw a little light upon the original use it was put to—but come, Gatty, help me up these steep steps again, I long for the fresh air!" We were soon out, and Miss Barlow drew a deep breath of relief.

In the hall we found mother and the doctor standing together; he was speaking very earnestly to her, while mother held her apron up in her hands and often wiped her eyes.

Miss Barlow went to him, and putting her hand on his arm, said in a very anxious voice, "Is her case a hopeless one, doctor?"

"No, by no means," he answered quietly.

"Then, God willing, you think your skill can restore her again in health to her family?" She went on—"You know, doctor, how anxious I am—indeed, we all are, so you will excuse my questions."

"I see no reason at present," he said gravely, "why she should not recover under proper treatment. Strength of constitution is what, it appears to me, is principally needed; her health—her energies are so reduced, she can make no head against illness; but I think, and I have scarce any doubt, she will perfectly recover."

"You hear that, Gatty?" said the kind young lady, turning to me with her eyes full of tears, and such a bright happy look in her face. Oh how my heart beat with joy! but I could not say a word. "Everything the doctor orders for your daughter Elsie shall be sent from the Court to you, so make yourself quite easy on that point, Mrs. Millar," she added, going up to mother; "medicines and all, for they will perhaps be of an expensive kind."

"May God bless and reward you, madam," mother said in a low voice; "and he assuredly will do so"—she could not say any more, for her words became choked.

"And now we must leave you," the young lady said. "Good bye, Gatty"—coming to me and kissing my forehead—"in about a week I will come and see how Dr. Woodville's prescriptions succeed; I do not ask to see poor Elsie to-day, because she has already been much agitated; but the next time I shall, and then I will write a full account of everything to our kind doctor. "When do you think"—and she turned to him—"it may be possible for you to run down here and see your patient again?"

"Well, at present it's not in my power to say; but, I hope, before the end of the month," he said, as he stood with his two hands thrust into his coat pockets; stooping his head very much, and looking from one to the other of us with his sharp bright yet kind black eyes.

"Oh, I was forgetting," cried Miss Barlow, "you return by the three o'clock train; and if we don't run away at once, you will not have time to take any luncheon."

Upon which the doctor, wishing mother good morning, walked quickly out of the house; and the sweet young lady, again telling mother that anything required for Elsie should be sent from Barlow Court or from London for her, shook hands with me, and nodding with a sweet smile to mother, hurried after him; and then they both got into the carriage and drove away.

I stood at the door looking after them and curtysing humbly, as mother had taught us; and then Miss Barlow put her face out of the window and nodded to me once more. The carriage was soon out of sight, and I went back to the hall. Mother was sitting down and with her apron up to her eyes crying, I knew, for joy and gratitude. Just stopping to throw my arms round her and kiss her wet cheek, I turned and scampered up stairs to Elsie.

CHAPTER IX.

I saw a change had come over Elsie since last I was in her room, yes, a happy change, although the tears were filling her soft eyes; and her face was, oh, so white! all the whiter, I thought, because of a burning red spot in each cheek. I do not mean to say she did not look happy before, for she did; but it was that look which would have made me at once believe then, if any one had told me, angels often came down from heaven to talk with her about those joys "which eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive of," and which would be her's in that world they had just come from. She still had the same sweet look; but with it there was something more now.

She held out her thin hand to me as I ran into the room, scarcely able to see for the water in my eyes or breathe because of the almost painful bumping of my heart; and when I put my hand into hers, she grasped it tightly as she had not done for—oh, such a long time. It seemed to say to me, "Oh, Gatty, my dear little Gatty! the merciful God has heard your prayers and will not part us yet awhile." Then she spoke: "Gatty, for the last year I had made up my mind I should never more leave this room till I was borne from it in my coffin. The Almighty knows I did not repine when I believed such to be his will. A sparrow does not fall from the housetop without his knowledge—the very hairs on our head are all numbered—I was certain, therefore, though so lowly—though nothing as I am, God did not overlook me; and that whatever was my lot, the disposing of it was in his all-wise hands; but now oh, Gatty! my darling, kind, little, careful, tender nurse, am I to be once more amongst you all in health and strength? That is what the doctor promises me! and I wonder—I can't help wondering—whether he is a messenger sent by our heavenly Father to comfort me by his words, and raise me up by his skill. Oh! my heart is brimming over with thoughts of those beloved ones who would welcome me amongst them again as if I were restored to them from the grave!"

CHAPTER X.

But now it is high time my story should come to an end. Elsie—through the mercy and will of the great God who from first to last, had been the anchor of her hope, the stay and support of her suffering body and sinking soul, and without whom she would have been of all creatures one of the most miserable—recovered. Again she was amongst us; at first, of course, weak and obliged to be very, very careful of herself. Poor father, when at home would watch her if she moved from her chair, or did anything, with as much fear as though she were made of spun glass—so she one day said to him—putting her arms round his neck and kissing him, as only Elsie did kiss him, with all the love, and gratitude, and holy joy of one who was, as it were, and as she said, restored to him from the edge of the grave. And she was with us on the next wedding day. Oh how glad we all were to see her sweet, bright, happy face looking on at the fun and sport around her, though as yet she could not join with the rest in their play.

Miss Barlow had come the week after as she promised, and saw and liked Elsie from that day. She often came—sometimes by herself, and sometimes the other young lady, her sister, came with her; and she always wrote and told the great doctor how Elsie was going on; and he too came twice more; and all his directions about her were strictly followed, every word of them. And the good, kind ladies at the Court sent lots of rich nice things to strengthen her—wines and all sorts of dainties; and got the medicines ordered by Dr. Woodville down from London, that they might be quite good, they said. And so Elsie became better every week; and the first day she was able to be carried down stairs, and laid on a kind of bed in the kitchen, Harry, and Sam, and Tom lit a great bonfire on the top of the hill, and while it was burning hurrahed several times as loudly as they could.

So many people who loved father and Elsie came to ask how she was, and to see her, that she was obliged

to stay up in her bed-room evenings when they called—father feared she would be made too tired by their talking—and all who could brought her nice things to eat, and do her good; so there was no fear of her not getting strong, if good feeding could make so.

Before I quite finish, I must tell you what I forgot to say before. One of the young ladies told me all the robbers were of course found guilty and banished for life, or for a great many years, I forget which.

Sir Henry Barlow had a door with a strong lock put to the dungeon for father, and advised him to keep it always fastened up—which he did.

I must also add that the kindness of the Barlows did not end with what they did for Elsie. They asked leave to have me sent to a boarding school, where I remained for three years, coming home at holiday times. I have said more than enough about myself already, and only mention this to explain how I have been able to write this narrative. I would not now publish it, but that I think a knowledge of Elsie's character, of her patience in suffering, her constant trust in her heavenly Father, and her truly Christian spirit, may be of use to some young readers. Those weary weeks of waiting left an impression on me which I never wished to shake off; and years after, it was wonderful with what vividness every little incident remained in my mind. Elsie carried the blessing of her example wherever she went, but she would often refer to her long affliction with thankfulness, and delighted to trace the steps by which God had shown his care for us all.

THE END.

OBITUARY.

ABRAHAM SHOWALTER was born in Beaver county, Penn., March 24, 1806, and died near the town of Vermillion, Edgar county, Ill., March 24, 1879, aged 73 years.

Father Showalter was one of the first inhabitants of Vermillion, emigrating from Lawrenceburg, Ind., in the year 1856; was a successful business man, but this is not the portion of Father Showalter's life I wish to speak of at this time, however, success in business is a prime factor in the Christian character. He was a successful Christian and a member of the U. B. church.

As a father he succeeded in training his children, teaching them practical Christianity by precept and example. Whatever may be the future career of his children, certainly they will be frank to acknowledge that Father Showalter's ways were the ways of the Lord.

He succeeded in helping to bring about one great national reform (freedom of the slaves) and planted the seed in his own community for another. He was among the first, if not the very first, to lift the banner of the anti secrecy reform in this community. What the result will be time alone will reveal. He was one of the many constant subscribers for the *Christian Cynosure*. He succeeded in circulating much anti-secret literature.

He succeeded in living down the dreaded fears and pangs of death. He was fully ready for the great event when it approached him, and one of the most important lines that can be written in honor of his memory is, that he left a bright evidence of his acceptance with the Master. —P.

Religious Intelligence.

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational church, Hamilton, Miss., August 25th, 1878.

Pleasant Ridge Congregational church, Sanford Co., Ala., September, 1878.

New Hope Methodist church, Lowndes Co., Miss., October, 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

First Congregational Church, Leland, Mich.

Sugar Grove church, Green county, Pa., D. B. Turney, pastor, March 17, 1879.

Military Chapel, Methodist Episcopal, Antioch, Miss., March 23, 1879. Thos. Brownlee, pastor.

Hopewell Missionary Baptist church, Lowndes county, Miss., April 6, 1879.

FROM THE SOUTHERN MISSION FIELD.

COLUMBUS, Miss., Apr. 1879.

PRESIDENT BLANCHARD,

Revered Father and Brother in Christ:—I hope you will excuse me for addressing you a few lines of Christian sympathy and encouragement in your arduous labors in the vineyard of the Lord. I know you have been a man of war; so was my venerated father. On his death bed away from home, he looked and longed to see you, but that meeting was postponed by an overruling Providence until you meet in your Father's house, after your battles are all fought and the victory won. We, his children, have been a united and happy band, endeavoring to follow our father's example in laboring for the colored race, but just before brother Paul Feemster visited us last, it seemed as if some of Job's storms were sent upon us. A colored man, a son of one and related to others of our church members, not only broke into the houses of four of our white families when at church, but also burnt one family out of house and home. This caused suspicions and many reports, some true and many false, and church trials that have not yet ended; although what Father Shedd says I know to be true. He, a Northern Congregational minister, whose labors and encouragements we rejoiced in for a season, said that our labors amongst the colored people would certainly be blessed, for he had been among them enough to know the truth of his assertion when he said that he knew our colored congregation was fifty per cent better than those of other places. This burning and the consequent difficulties alienated and almost discouraged our white laborers, with the exception of two families who continued to labor as before and who feel that they have not labored in vain. Brother Paul Feemster remarked in a letter recently that he had noticed a growing difference between the letters of those who had lost confidence in their mission and those who had not; that while one class seemed discouraged the other seemed enthusiastic over their work, and said their faith would affect their labors.

Right here I wish to say to you, dear brother, that the Lord stirred you and your people up to help Bro. Tapley, who had labored long and faithfully in teaching Sabbath schools and preaching to the colored people without any prospect of pecuniary aid. Also he has been and still is a constant laborer in the anti-secret society cause both among the white and colored, and his wife has assisted him in both. Your encouragement and assistance has not been in vain and the Lord is not unmindful of your labor of love. Bro. Tapley is going on still as he has time, regardless of all difficulties. The colored people of one of the churches that had recently by vote united with the Associated Churches of Christ and by their own secretary reported the same to the *Cynosure*, requested him Sabbath before last, to go and answer a Scotchman who by report was to preach in reply to a former address of Bro. Tapley's against secret societies. He therefore went to reply if it should prove true. The Scotchman preached, but did not refer to that subject. We do not know whether the report was unwarranted or not.

Last summer or spring, I do not remember which, Bro. Tapley and sister Martha, knowing that I believed that the Lord would "Lead me into the strong city," (Columbus) and give me a public colored school there, on learning the opposition of the board of city trustees and the board of aldermen, both pleading that the school they already had wholly under colored teachers was sufficient for that race, advised me to let them try if the A. M. A. would not again assist that place as they did not believe that the colored people there could otherwise obtain proper religious training. I did not forbid them to make the experiment but I still believed I would and I did succeed in the other way by the help of Providence. Those who opposed my request and that of the school which desired my services, were not re-elected and at the closing months of the year, after the danger of yellow fever was over I succeeded; and this year the county superintendent has promised me as many colored schools as I can teach this year, as he desires to have teachers for them that he can trust. Both my Caledonia and Columbus schools have petitioned for my services again.

I need no assistance, but thank you all very much indeed for your kindness to Bro. Tapley. He assisted me by coming to preach to my Sabbath school a few times, and had you seen the change his labors made in the people about behavior and seriousness at church you would have felt that your encouragement and assistance had not been misapplied. You cannot imagine the terrible ignorance and inefficiency of the colored minister I heard there; and Bro. Tapley has a talent for making them understand and to be interested in his teachings. I think that I am not mistaken in witnessing to you that the Spirit accompanied his labors, both there and other places that I was present.

UNITED PRESBYTERIAN.

The *Evangelical Repository*, the sterling monthly review of the U. P. church, closes its 55th volume with the May number. At the same time it changes hands, Rev. W. W. Barr, D.D., the editor, and Geo. S. Ferguson, publisher, giving way to Rev. R. Stewart, D.D., late of the Theological Seminary at Newburg, N. Y.

—Wm. Getty, who has long filled the office of treasurer of the Foreign Missionary Society, being about to remove from Philadelphia to Kansas City, has resigned. Dr. J. B. Dales, former editor of the *Christian Instructor*, has been temporarily appointed.

—New missionaries are much needed in India and Egypt, but no one volunteers and the Mission Board is at a loss to interpret the lack of zeal for the conversion of the heathen.

UNITED BRETHREN IN CHRIST.

—The young wife of Rev. A. B. Peters died at Vermillion, Ill., on the 18th of March, lamented by a large circle of friends among whom her Christian character will be long hallowed in memory.

—The anniversary exercises of the Union Biblical Seminary, Dayton, begin May 1st with examinations; trustees meeting May 6th; Bishops Weaver and Glossbrenner give addresses during the week.

—Rev. W. C. Sheperd of Woodland, Iowa, reports a remarkable case to the *Telescope*. At a protracted meeting near Smyrna, Clark county, sixteen were converted. The report says:

"We had the devil to fight under the head of secret societies; but thank God, we gained the victory over him. The most powerful man among them, Bro. John Carlton, their Most Worshipful Grand Master, joined our church and made the following remarks:

'Dear brethren and sisters in Christ, I feel as if God has something for me to say for the benefit of this church upon the subject of Masonry. Gentlemen of the Masonic order, I here renounce the order of Masonry, and do say, calling on God to witness, that Masonry is soul-damning in its nature. You men that are here to-night well know that you have bound yourselves to me as your most worshipful grand master, Christ not excepted; and I have come to the conclusion that where Christ cannot be called upon in prayer I will never go. I do here affirm that I never heard Christ's name mentioned in the order, and you Masons know that this is so. You all well know that I know whereof I speak. The reason that I renounce Masonry and join the

United Brethren church is just this: My Bible tells me that "he that committeth sin is of the devil" (1 John 3: 8); and I know that I was a sinner, and did commit sin daily. Therefore I was of the devil. And I know that ministers of the Gospel have bowed to me as their worshipful master and I a child of the devil, according to the Bible. Professors have taken me by the hand and called me brother, and I a child of hell. How can Christians do this? There may be some Christians that belong to the Masonic order, but I do not think so. God only knows. I do not believe that a man can be a Christian and worship idols; and you know that Masons do this. I could talk here all night, and show the error of this order, but I will close by saying, Young men and boys, take my advice and shun this society of men; for there is no Christ there, and it never will help you to do good."

BAPTIST.

—The American and English Baptists are about to establish a theological school in Paris for the training of such of their young French members as desire to enter the ministry. Rev. Dr. E. C. Mitchell, of Chicago, has been chosen president of the enterprise, and among the councillors are Dr. M. B. Anderson of New York, and Charles H. Spurgeon of London. A building is already obtained suitable for a school which can be conducted at an expense of about $3,000 a year.

—It is proposed by B. F. Jacobs, the eminent Sunday-school worker of this city, to secure permanent quarters for the Tabernacle of which he is Superintendent. The plan is to lease the lot corner Wabash avenue and Harrison street, formerly the Methodist church corner, and put a suitable building thereon One proposal is to build a $4 000 house and another a $7 500 house. The Tabernacle services will in the meantime be conducted in the Wabash Avenue M. E. church.

WESLEYAN.

—Rev. W. S. May, conference evangelist, residing at Clarence, Iowa, has been engaged in revival work ever since the first of October last.

—Rev. H. W. Hampe, a minister of the Allegheny Conference, formerly of Linesville, Crawford county, has removed to Burlingame, Kansas. He preached for the United Presbyterian congregation in Sandy Lake, Pennsylvania, a couple of months ago in English, though he frequently preaches in his native German language.

METHODIST EPISCOPAL.

—A correspondent of the *Young Reformer*, whom we suspect to be Bro. David Yant of Bolivar, O., writes:

"A deeply interesting meeting has been held in the Bolivar M. E. church by Rev. L. K. Warner, the pastor, resulting in the saving of souls, and the general quickening of professors. A number of the membership profess entire consecration, and the enjoyment of perfect love. Three leading members of the Odd-fellows' lodge embraced the doctrine of holiness and have withdrawn from the Baal worship of the lodge. Scriptural Christianity is death to the lodge. Praise God."

CONGREGATIONAL.

—Rev. W. I. Phillips, late of College Springs, Iowa, has accepted the invitation of the church at Lindenwood, Ill., to begin the pastoral work with them.

—The church at Prospect Park, Ill., Rev. L. Taylor of Wheaton, acting pastor, was opened on Saturday evening for the Odd-fellows annual celebration.

—The Triennial Convention of the churches of the Northwest was held in connection with the Theological Seminary anniversary last week. This is the twenty-first anniversary, and ten young men graduated. The endowments of the institution amount to over $217,000. The Convention voted to raise an endowment by an additional $150,-000.

News of the Week.

—The sum of $1200 was raised one day last week on the Chicago Board of Trade for the emigrating negroes. All the express companies will send goods free.

—Last week while Edwin Booth, the celebrated actor, and brother of the assassin of Abraham Lincoln, was performing in McVicker's theater in this city, a young man in the audience fired twice at him, fortunately missing. It is believed the young fellow is insane.

—On Saturday the jury in the case of Stevens, the Chicago wife murderer, agreed on a verdict of manslaughter with fourteen years imprisonment. There is much indignation expressed at the lenity of the sentence. As the prisoner was being taken out of the court-room the mother of the murdered snapped a revolver within six inches of his head, but her handkerchief becoming entangled in the hammer of the weapon prevented its explosion.

—The floodgates were opened in the House last Monday and about 1,500 bills were introduced, relating to every subject with which Congress can possibly have anything to do.

—Senator Logan was challenged to fight by Lowe of Alabama last Friday.

—Mayor Stockton, of Wyandotte, Kansas, had a conference with the St. Louis colored relief board last week regarding the condition of the refugees from the South now at Wyandotte, and the sending of more of them to that point. He stated that the people of Wyandotte were already overburdened, and could do no more, and urged that whenever emigrants arrived here in future the Executive Committee of the Freedman's State Committee of Kansas be communicated with, and that refugees be sent to such point or points as may be designated by that committee. This suggestion was favorably considered, and a resolution adopted that hereafter the Relief Board here will be guided by the Kansas Committee as to the distribution of refugees.

—At the last day's session of the colored convention in New Orleans last week, Mr. Ruby read a resolution adopting the report and spoke at some length. He suggested organized and systematic emigration. He explained that the reason for turbulence in the convention was due to the presence of politicians, who interfered with the proceedings, and it was trusted that this fact would be appreciated. Colored men last year produced $35 000 000 in wealth, and now it is proposed to let the white man raise sugar, cotton and rice. It was an organized movement of colonists. A negro exodus means the loss of thirty five members of Congress, and the present Democratic majority.

—The first public school in Philadelphia for colored children, with colored teachers, was dedicated last week. The school is called Catto, in honor of a young colored teacher murdered in Philadelphia on the day when negroes first exercised the right to vote.

—The arrival in Manhattan, Kan., of a couple of hundred colored refugees has had the effect of setting the people to work providing for them. They are well sheltered and cared for and arrangements are being made to procure them work on farms and in families. A meeting of citizens was held and a committee appointed to solicit aid. Resolutions were also adopted to the effect that "we would be untrue to our former history and the dictates of humanity if we did not extend to them a cordial welcome, and pledge ourselves, as far as we are able, to relieve their distress and aid them in finding employment and homes."

—General John A. Dix died in New York on the 21st full of years and honors. The President issued an order requesting proper respect to the memory of a man who has held in civil and military life such high position with such integrity.

—At the execution of Richards at Minden, Kearney county, Neb., last week a crowd of $25,000 assembled from all the country around and tore down the high fence built to secure the privacy required by law. The execution proceeded in the midst of the crowd.

—The New York *Herald* prints a complete description of the results of Edison's latest researches and experiments on the subject of illumination by electricity, and says it begins to look as if the vast capital of the gas companies of all the cities of the world is to be annihilated by this new invention. The burning of coal gas vitiates the air of an apartment, whereas the electric light does not impair its purity. It has no other effect on the atmosphere of a room than that of heating it. The problem of expense having been completely solved, it is demonstrated that electric light can produced at a mere fraction of the cost of illuminating with gas.

—There was a great Catholic demonstration and display of sacred relics last week in Rome in honor of the Virgin Mary, as a protest against the alleged sacrilegious teachings of the Protestant minister, Dr. Bibeiti, who had posted handbills announcing a discourse entitled "Glory to God only." The pilgrimages to the three great basilicas of Santa Maria Maggiore, Saint John Lateran and Santa Croce in Gierusalemme, in response to the special invitation of the Cardinal Vicar, were very numerous and enthusiastic, embracing all classes of society. The demonstration is described as most imposing in its proportions and solemnity.

SECRET SOCIETIES IN EUROPE.

—The *Post* of Berlin declares that widespread conspiracy exists between Russian, French and German revolutionists, and suggests common defensive action

—Simultaneously with Solovieff's attempt on the Czar's life three policemen were shot in Kazan. Among the assassins was an educated girl, aged 17 years, and a nobleman.

—General Gourko, the newly appointed Governor-general of St. Petersburg, ordered all gun-makers to send lists of their stock to the city commandant, and sell only to persons presenting special authorization, under penalty of the confiscation of their stock and prohibition of trade. Private persons possessing arms can only retain them by special permission. Porters must be kept at the doors at all hours, day and night, to prevent the posting of placards and scattering explosives in the street.

—Dispatches from St. Petersburg dated the 25th ult. state that the military tribunal assembled to pass judgment on an officer of the army who fired at a gen d'arme who had been ordered to search the officer's house. Three students will be tried to-morrow for high treason. One house after another is searched at night, and every occupant whose passport is found irregular is arrested. The Russian Ambassador at Constantinople has asked permission to open all letters leaving for Russia.

—Monday's dispatches say that porters to guard the doors of houses and prevent the pasting of placards in St. Petersburg, as required by General Gourko's regulations, cannot be obtained because the Nihilists threaten all who undertake the service with death. General Gourko has apparently been removed from the dictatorship of St. Petersburg on account of impracticability of his orders, and a peasant has been arrested with a letter in his possession containing a detailed plan of attack upon the Winter Palace and the prison in which Solovieff is confined. Although the letter is probably a hoax, the entire garrison was called out. The Czarowitz has received anonymous letters warning him to go abroad. Murders continue to be reported.

—Dr. Wiede, of Zurich, Switzerland, editor of the *Neue Gesellschaft*, was arrested a few days ago in Milan on an accusation of engaging in the plot to assassinate the Queen of England, now traveling in Italy, and the King and Queen of Italy. His friends declare he is incapable of such design.

ANOTHER STORY OF LINCOLN.

While I was in Congress, during four years, I had frequent interviews with President Lincoln, and never, during all that time, did I hear him utter an unkind sentiment. I was told by Secretary Stanton that at the first cabinet meeting after the surrender, the question as to what should be done with the confederate leaders was under discussion. Some of the cabinet were for hanging, some for imprisonment, and so on. During the discussion the President sat at the end of the table with his legs twisted up, and said not a word. At last some one appealed to him for his views. The President's reply was: "Gentlemen, there has been blood enough spilled; not another drop shall be shed, if I can help it." Said Mr. Stanton, "This reply was like a thunderbolt thrown into the cabinet, and not a word of opposition was offered." A man who could use such language as that at such a time could truly subscribe himself, "With malice toward none and charity for all."—*Green Clay Smith*

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Home and Farm.

Protection against Lightning.

Mr. Nahum Capen has contributed once more to the Boston *Post* a communication concerning lightning rods, received by him several years ago from Professor Henry, of the Smithsonian Institute, whom he believes to be the highest authority on this subject. Professor Henry makes suggestions as follows:

1. The rod should consist of round iron of about one inch in diameter; its parts, throughout the whole length, should be in perfect metallic continuity, by being secured together by coupling ferrules.

2. To secure it from rust, the rod should be coated with black paint, itself a good conductor.

3 It should terminate in a single platinum point.

4 The shorter and more direct the course of the rod to the earth the better; bendings should be rounded and not formed in acute angles.

5. It should be fastened to the building by iron eyes, and may be insulated from these by cylinders of glass (I don't, however, consider the latter of much importance).

6. The rod should be connected with the earth in the most perfect manner possible, and nothing is better for this purpose than to place it in metallic contact with the gas pipes, or better, the water pipes of the city. The connection may be made by a ribbon of copper or iron soldered to the end of the rod at one of its extremities, and wrapped around the pipe at the other. If a connection of this kind is impracticable the rod should be continued horizontally to the nearest well and then turned vertically downward until the end enters the water as deep as its lowest level. The horizontal part of the rod may be buried in a stratum of pounded charcoal and ashes. The rod should be placed, in preference, on the west side of the building. A rod of this kind may be put up by an ordinary blacksmith. The rod in question is in accordance with our latest knowledge of all the facts of electricity. Attempted improvements on it are worthless, and, as a general thing, are proposed by those who are but slightly acquainted with the subject.

Mr. Capen says: "He speaks only of iron rods, probably because least expensive. Rods of one third the size, made of copper and put up in the same way, would answer the same purpose," and he also makes some suggestions as follows: "When any building is struck by lightning, let all the phenomena following the event be particularly stated. The size and situation of the building, and how occupied and surrounded. If a house, what part. If a stable, how occupied. If protected by a rod, of whose make, how large in diameter, and of what metal, and how extended to the parts of the building, and how deeply set in the ground. The phenomena of electricity cannot be too carefully described, and if such descriptions are generally made to the press the public will soon acquire such practical information that would not only be useful to all, but do much to remove a common skepticism in respect to the importance of well-adjusted lightning rods."

We would amend the fifth direction of Prof. Henry. A better fastening is made of wood made like a letter A very much spread out and allow the rod to pass through a hole near the point, so as to keep the rod at least two inches from the building. The wood is a non-conductor, while the iron is not, and it has also the additional merit of being cheaper.—*Inter ocean.*

Our Allies against Insects.

I had a plant dreadfully infested with wood-lice, almost destroyed by them, and a toad located himself close by as its protector, and in order to be ready in an emergency, he made in the mold a hole all but deep enough to hide himself in, but not deep enough to prevent his having a thorough good view of the plant: and when a wood-louse, beetle, or anything of the kind appeared near him or the plant, out he came and pounced upon it—"You are mine!" This was wholly his work. I only watched him sometimes, greatly pleased at the success. Another time, as I was one day walking along a path in the garden, I saw a toad approaching; the pace was quick for a toad, but I soon saw what he was after. Just on before him was a beetle which I expected to see caught, but ere there was apparently time for them to meet, the beetle had disappeared, so quickly that my eye was not quick enough to see it taken, but no doubt it was in the toad's mouth, for I heard a click which told a tale of capture. Two other toads seem to have concerted between them how to act one evening so as to take a border regularly, and in order to do their work well it appeared to be arranged that one of them should go on the border and the other stay outside, having the box edging between them; and so they did their work of clearing, keeping just opposite the one to the other, though they could not see each other, and I was watching from the window above. I wish we could all act with good feeling toward such useful creatures. They do much good and no harm.—*London Gardener's Chronicle.*

A sick person can be sustained by this when nothing else can be taken: Make a strong cup of coffee, adding boiling milk as usual, only sweetening rather more; take an egg, beat yolk and white thoroughly together; boil the coffee, milk and sugar together, and pour it over the beaten egg in the cup you are going to serve it in. This is often used in hospital service.

"What is the usual definition of conscience?" asked a man of his pastor. "A man's rule for his neighbor's conduct is about the way it comes out practically," was the reply.

Butter can be kept in warm weather by setting it under a dish containing an unglazed earthenware crock inverted. Wrap a wet cloth around the covering vessel and place the whole where there is a draft of air.

There is a vast difference in the flavor of eggs. Hens fed on clear, sound grain and kept on a clear grass run, give much finer flavored eggs than hens that have access to stable and manure heaps, and eat all kinds of filthy food. Hens feeding on fish and onions flavor their eggs accordingly, the same as cows eating onions or cabbage, or drinking offensive water; imparts a bad taste to the milk and butter. The richer the food the higher the color of the eggs. Wheat and corn give eggs the best color, while feeding on buckwheat makes them colorless, rendering them unfit for some confectionery purposes.

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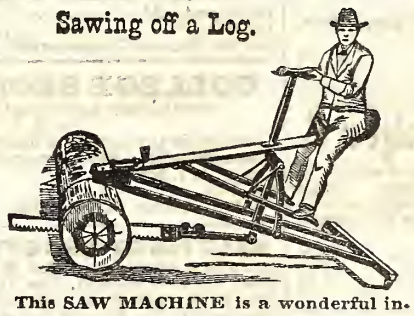
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Notices.

EXPOSITIONS IN NORTHWESTERN ILLINOIS.

God willing Elder D. P. Rathbun will begin work in Carroll county, Illinois, on Friday, May 16th, and will lecture and work the degrees of Blue Lodge Masonry as follows:

Savanna, Illinois,	May 16, 17.
Lanark, "	" 19, 20.
Millidgeville, "	" 21, 22.
Mt. Carroll, "	" 23, 24.

Additional appointments will be reported in next issue.

J. F. BROWNE.
Agt. Ill. Chris. Asso'n.

Topics of the Time.

The intentions of the Romish church in this country are understood from the reports just received that the Pope has resolved to complete the organization of hierachy in the United States and make a more intimate connection between it and Rome. The progress of papistic doctrines here have led to this important step. New bishops will therefore be appointed and the formidable Jesuits will be reinforced and re-organized. While popular attention is given to the colored race at the West, in Richmond, Virginia, the Romish bishop proposes to open his cathedral Sabbath evenings to display to the colored people the mass and other grand ceremonies. At the same time he will cause to be delivered before them lectures on the advantages of Romanism over Protestantism from his standpoint. Thus attracted by the display they will more easily fall into the net of the priests.

Chicago preachers recall few so large gatherings of their number as came together last week to consider the Sabbath question. Speeches were made and resolutions passed, and arrangements made for a united effort on the part of all citizens without respect to religious convictions. Those present realized that they had opened a war which might be a long one and want every man to enlist. It is a matter of great interest that a similar movement is springing up in other cities. Dayton, Ohio, is organizing in defense of the day of rest. Newark, N. J., has begun in earnest to enforce the law for Sabbath observance. Saloons, cigar stores and Sunday papers have to retire. In Springfield, Ohio, the Christian people have formed a law-and order association for the suppression of Sabbath desecration. The effort of the Chicago meeting is to secure simply a day of rest, a Sunday and not a Sabbath. They cannot therefore hope for that success from an appeal to a secular ordinance as might be gained from standing firmly by the law of God. But the movement is a noble one and will result in good to our city.

The Sailors' Union gave an exhibition of lodge tactics in this city last week. This secret order has demanded $2 00 per day for sailors' rates. The vessel owners could do nothing but lose money at such wages, and offered $1 50, with plenty of willing hands to take it. The strike has been for some weeks brewing, but at length came to a brutal assault upon an old man alone with his boat, and a day or two later, a vessel putting out into the lake was found scuttled and filling. Such methods of securing privileges promised by the lodge are not an unusual illustration of the character trained by secretism.

The President's veto of the army appropriation bill was a review at length of the reasons why the political additions to that bill should not pass. The argument had its effect and the Democratic caucus, which is supreme in Congress, was considering all the week how to disentangle the interests of the party and prevent further loss of prestige in the country. It is finally reported that the arrangement for this week is the passage of a bill relating to the use of troops in elections that the President cannot object to. This will be rushed through both houses before any other appropriation bills are passed. Should the majority abide by this programme the extra session may be able to conclude its labors in a week. The nation is becoming disgusted with the management in Congress, and no party could long endure under the unpopular tide now steadily rising.

The colored exodus is causing no one any serious alarm except the Southern planters from whose exaction and oppression they are fleeing. Conventions of these men are gathering to look over the ground together, and an arrangement has been made, it is said, to send from three to five hundred Chinamen from California on a day's notice. There is, however, another movement of settlers of not so peaceful a character. Two or three railroads have been built through the Indian Territory within a few years. They naturally want more business, and propose to add another Black Hills seizure to our crimes against the Indian. A few unscrupulous agents were ready to do the business, and have collected large companies in southern Kansas, which are perhaps already pouring across the line and seizing upon whatever land they can find. The Cabinet at Washington has had a consultation and the President issued a proclamation on the 26th ult. against the squatters. Threats of the army do not stop the movement. Its participants know how every such encroachment on Indian rights has resulted, and are made bold in their crime. We shall see whether our present executive will manage this case more successfully than his predecessor did the Black Hills seizure.

The condition of Russia does not improve; and how this battle between the despotism of an autocrat and the despotism of a secret lodge will end no one dares predict. Private letters from different parts of Russia furnish accounts which are said to be almost incredible. A London telegram says that the terror which exists is extreme. The members of secret associations, so far as can be ascertained, have no control over the general head, but exist independently of each other. Each distrusts the other, and many of them have proved traitors. In all these cases, however, treachry has been followed by the punishment of death. One of the letters states that several members of associations have also been giving information to the police, and have been secretly sent to London, but that the vengeance of their comrades will follow them there.

The general situation of the South as seen by Mr. Edward Atkinson of Boston, a political economist of some note, is not hopeless, though desperate. After an extended journey through several of the Southern States he says: "The South has sent to Washington men who think they are still representative men, but they are only the galvanized corpses of the dead past, and they are hanging themselves with their own ropes and digging their own graves. The new wealth that is accumulating in new hands, the new education that is pervading the land, the new industry that is building up States, will soon assert their power. What a sublime absurdity for Virginia to contend against common schools and yet assume to control the nation even in a minute degree. The representative of a party that opposes common schools may well ponder the saying of the negro in Columbia, S C., who said to me 'that it was useless to put ignorance over intelligence and expect it to stay.'" If it be true that the revolutionary forces so long prevailing in the South are disintegrating its political power there is surely hope that there may be the resurrection of a new life in harmony with the better and more progressive ideas held by a majority of the nation.

—Bro. Williams of Warren, Ill., writes that Elder Browne is doing a good work in that vicinity, and the agent's monthly report shows that the work does not lag with him. Let northwestern Illinois respond nobly to the invitation extended, and greet Elders Browne and Rathbun with good cheer and crowded houses.

—There are now thirty-five colored students in the theological department at Harvard University in training for the ministry. They represent five different denominations.

Assassination in Politics.

According to the New York *Tribune*, more than thirty attempts have been made on the lives of kings and rulers during the last thirty years. The *Tribune* gives names and dates, so that there can be no doubt about the facts. All these attempts, or almost all, have been made by Freemasons, or instigated by them. We use the term *Freemasons* in its generic sense implying every body who has bound himself to a secret organization. Among these assassinations is included that of our own President Lincoln, whose assassin, Booth, is said to have stood high in the Masonic lodge.

What was the object of these attempts upon the lives of men whose chief offence consisted in being the regularly constituted heads of the people? The object was a political one: It was to make way with rulers established by the people, and put others in their places who would represent the Masonic lodge. It was for the purpose of furthering those vague schemes that are framed and fashioned, like those of bandits and robbers, in secret and in the dark, being too criminal to bear the light. It is pretty evident what the idea of Booth was in his assassination of President Lincoln. It was, by a *coup de theatre*, by a sudden surprise, to give a complete turn to the tables, theater fashion; wrest the victory from the government, and turn it over to the rebels. Of course the idea was preposterous and impracticable as it was criminally vile (and nothing could be viler); but such, precisely, are the ideas nurtured by secret organizations. The very fact of men meeting and concerting together in secret and in the dark, gives a criminal direction to their thoughts and feelings. A man thus trained, and habituated to believe the falsehood that Freemasonry is honorable, charitable, pious, etc, needs but the added stimulus of play-acting and rum-drinking to lead him to commit any crime however abominable.

Freemasonry was invented about one hundred and sixty years ago, apparently by a set of grog-shop, infidel politicians, as an engine for defeating Jesuitry. Previous to that time the attempts on the lives of rulers were usually made in the interest of the Romish religion, either by Jesuits or at their instigation. But now, Freemasonry has so far gained the ascendancy, that it is no longer the Jesuit who strikes at kings for the glory of God, but it is your Freemason who strikes at them for the glory of the people. It is not now in the name of religion that men commit assassination; but it is in the name of politics, in the name of fraternity and equality. A man, by being king, president, or ruler, sins against fraternity and equality, and ought therefore, according to the ideas of Freemasons, to forfeit his life. The assassin who kills him is deemed worthy of immortal glory, or, in the phraseology of the craft, is to have "a place amidst the pantheon of gods."

We Anti-masons have always contended that Freemasonry is a revolt from Christianity, and a deliberate return to paganism. The Masonic books teach pagan ideas and practices, slyly inculcating them under specious terms and lofty pretensions. There could not be a better education for making assassins, and the tools of assassins, out of ignorant, vicious men. It is calculated to undo the teachings of Christianity, which would make saints, martyrs, and philosophers of men, who could not murder for hardly any purpose whatever, and make pagan Brutuses of them in every thing except the deep enthusiastic patriotism and the elevated character of Brutus.

What did the poor, blind, pagan Brutus gain by assassinating his friend Cæsar? Nothing whatever. His base deed done, like that of Freemasons, under the loftiest pretences, only served to confirm men's minds in the need of a dictator, and reconcile them to the dictation of the most extraordinary succession of brutal despots that ever disgraced humanity. The very acts of Freemasons themselves, are the strongest arguments in favor of those kings and emperors whom Freemasons assassinate. People would prefer to be under the control of one single despot, rather than under that of a den of secret assassins.

It is not necessary that the assassin should himself be a Freemason; for wherever Masonry prevails, assassins can always be found to do its work. The man who struck down President Lincoln did an act which he doubtless felt would be acceptable to the rebel leaders, nine-tenths of whom, according to received ideas, were Freemasons. Folly, conceit, idiocy, drunkenness, crime, poverty, always stand ready to carry out the "charity" and "brotherly love" of the Masonic lodge. It is not the person that does the deed, so much as it is the education of the lodge that drives him to it. Fitter still does the tool become for murderous purposes if he is trained up in the lodge. Once educate a depraved character to such a mixture of solemn prayers, murderous oaths, maudlin songs, frivolous ceremonies, criminal hopes, sly intimidations, revolting blasphemies, lofty pretentions, and false assertions, as go to make up the Masonic religion, and you have as fit an instrument for destroying human life and reputation as ever obeyed the commands of the "Old Man of the Mountain," from whose secret organization the ancient and honorable Order of Assassins took its rise.

In conclusion, let us say a word or two with regard to the newspaper press. If there is a paper in the United States, religious or political, that refuses its columns to aid in the abolition of such an unchristian and unrepublican institution as Freemasonry, then that paper is in collusion with that institution. It expects to derive a benefit, at the expense of the Christian religion and the republican government of the United States, by helping forward an institution that is destructive to them both.

The American people must prove treacherous to such newspapers by withholding patronage, or those papers will prove treacherous to them. We leave it to the American people to decide whether they will sustain clergymen who, by belonging to the Masonic lodge, give aid and comfort to a band of assassins.

AMERICAN.

Non-affiliating.

BY REV. JOEL H. AUSTIN.

"He has left the lodge. He don't attend any more. He's quit them." Or, "He has taken his demit, and left them. He has not been in a lodge for years." Now what does all such language mean? Does it not mean to very considerable extent, "being deceived, and deceiving?" I know that people are often misled by it. And even non-affiliating and demitted Masons themselves are to a great extent misguided, and comfort themselves in a wrong conclusion by those deceptive terms.

What is the real relation or situation of such Masons to the lodge? Are they out? Are they free? Certainly not. When they entered the lodge and bound themselves by the terrible oath and awful death penalty, it was an obligation intended to be forever binding upon them. According to Masonic law it was irrevocable. By the same Masonic law it reaches to their grand lodge above; it is equally binding upon soul and body. Truly an awful making over of one's self, and especially where the promiser has to do all the performing. And it is not entered into as a business transaction during the pleasure of the parties, that may be cast off at pleasure. But once a Mason, always a Mason.

What is the effect or benefit of non-affiliation? What does it amount to for the soul of man? What relief or aid is gained to the Mason? Where does it leave him? If I mistake not, it leaves him just where a man is left, that having been a joint partner in sin and crime with others, when his conscience, pecuniary circumstances, policy, or social relations move him to non-affiliation, to no more attend their meetings; though he has sworn to and bound himself under the most fearful death penalties not to forsake the assembling together. But conscience and other reasons induce him to stay away. After a while charges are made against him for this unmasonic conduct. But he pays no attention to it. In process of time he is suspended for non-payment of dues. Now does he thereby cease to be a Mason? Certainly if the oath was ever binding, it is still binding. Then what advantage from non-affiliation. Very much certainly, let the sinner cease from committing actual transgressions. This is best for himself and for society. But we should endeavor to forcibly impress upon the mind of all such the difference between ceasing from actual transgression and repentance for past sins. "Let the wicked forsake his way, and the unrighteous man his thoughts." That is, let him stop sinning at once, and let him turn unto the Lord. Now that is it. Let him be so sorrowful for his past sins, and see their wickedness so clearly that, repenting of them, he will turn from them; not simply stop continuing in sin, but turn from it and away from it.

Now non-affiliating Masons are very careful to be quiet on the subject of the lodge, and are often found the greatest opposers of agitation; this is positive evidence that the lodge yet exercises dominion over them, and that they still regard their oath binding. They are not free. They keep quiet for their oath's sake, and the fear of the terrible penalties they have invoked upon themselves. There seems but one remedy for this unfortunate class; and that is to renounce, disown and break their covenant with these powers of darkness, and then it becomes their imperative duty to warn others. Confessing their sins, they cannot be silent; for with the mouth confession is made unto salvation. To cease from attending the lodge is not enough; there must be a confession. He that confesseth and forsaketh shall be forgiven.

Now let us have the Bible order, and not reverse it, and say it will do just as well. For the experience of thousands of Masons is that the terrible oaths and penalties hang over them like the nightmare of death's stupor. Oh! be free, confess, forsake and be forgiven. Lift up your voice of warning to others. Tell your experience like Paul, and oh! what a cloud it would lift from the thousands of aching hearts.

To you, non-affiliating Masons, hoping for salvation through Jesus Christ, to *you* is this word sent. May God help you to arise from among the dead, and Christ will give you light. Let God have an opportunity to use your testimony. If the non-affiliating Masons would do this it would move this whole nation in moral reform. Will you, as an individual, do your duty? Resist the devil and his works.

Many in their church covenant have taken this solemn avowal (in many instances, especially to Masonic ministers, let it be remembered): "Dost thou renounce the devil and all his works so that thou wilt not follow or be led by them?" Let this be obeyed, and think not in

thine heart that God will hold him guiltless, who professedly says with his lips, "I renounce them all," and still holds any allegiance to the carnal fellowship of the lodge, which in precept and practice denies Christ.

If the above quotations were obeyed it would take every member of the church out of the lodges, and out of all secret societies. Now this is not a small thing. It was for acting the lie that Ananias and Sapphira were blotted out of the church. Lie not in thy heart. God the judge of the whole earth is looking on.

I tremble for those around whom Satan has wound his cable tow. Your obligation made you a Mason. That obligation must be broken, that oath must be disannulled, it must be renounced. The Scripture has pointed out the remedy. "Come out from among them," renouncing the hidden things of darkness. Publish them to the light, and thus make your experience useful in warning others. Having no fellowship with the unfruitful works of darkness, but rather reprove them. That is it, and as soon as you begin to reprove them, rebuke them sharply before all men that others may learn and fear to sin. Use the "Sword of the Spirit which is the Word of God, piercing to the dividing assunder of soul and spirit, and of the joints and marrow." Make God's truth to be felt.

It is then, and not till then, that Masonry will let go of you, or that you will fully realize that you are freed from its obligations. Satan will perhaps try to throw down your character, and wound you, but Christ will be near to heal you. He that confesseth and forsaketh shall be forgiven.

May God help all non-affiliating Masons to confess, and forsake and come to Jesus for pardon, that they may receive remission of their sins, and grace for days to come.

Nearly all men who, in any department, have achieved success have been noted for their intensity of purpose. "Never do anything by halves" should be the motto of every man who would rise above the common level. To resolve, and fail to keep a resolution should be the exception to the rule of any man's life, admissable only when the resolution is found to conflict with the higher rule of right. A vacillating man is like a football at the mercy of circumstances. A man of firm resolutions is like a ship anchored in safe moorings, he will outride adverse gales, and when favoring ones blow, hoist all sail and find a quick voyage to the harbor of success. Resolute, *not obstinate*, he carries his points (while seeming to yield) by the force of his purpose, and the strength which a fixed purpose always imparts to character.—*Sel.*

Those who, from the desire of our perfection, have the keenest eye for our faults, generally compensate for it by taking a higher view of our crimts than we deserve.—*J. E. Boyes.*

[From the Cincinnati Commercial, Jan. 11, 1856]

Secret Societies.

The Southern States have been, in times past, cursed with secret societies, associations and vigilance committees. They attained proportions and power there that they never gained in the free North, where the tendency was stronger to individual independence and freedom of action. The Knights of the Golden Circle, and other like secret political societies, found a congenial home in the South, and exercised a powerful influence in precipitating the people into revolution and civil war.

We observe that an effort is being made to revive these pestilential organizations in Georgia and in parts of Alabama, styled "The Regulators." While its ostensible object is to preserve domestic tranquility, and repress crime and social disorder, it has other and more questionable objects in view, and they will be developed in time. Similar organizations have sprung up in Louisiana, and have already grown to such dimensions as to call for special notice from the State authorities. Governor Wells says they are being revived in New Orleans, and have their affiliations in the parishes throughout the State. He says, with great force of truth:

"I regard all such combinations and associations as dangerous to society, opposed to freedom, hostile to equal and just laws, enlightened progress and national unity. Whether sought to be revived with the intention to commence anew a wicked war upon our naturalized population and to repel immigrants, or to keep alive any smoldering elements of disaffection that may exist to the national authority, or for both objects combined, I care not; I consider all persons in communion with them public enemies."

He invokes legislative aid to assist in their suppression and extirpation, and it is to be hoped he may not appeal in vain. Nothing could be more fatal to the hopes of our influx of thrifty and industrious population from other parts of the world than the knowledge that a powerful secret organization existed in the State, inimical to immigration, and organized for mischievous political purposes. No man will feel his life or property secure where it exists; for he has no assurance that he may not be made the victim of its hatred at any time. Secret political societies rarely accomplish any good, and they are fruitful of evil. They invariably fall into the hands of ambitious leaders, who use them to secure either their own private ends or advance measures so objectionable in their character that they are afraid to expose them to the daylight. Public opinion should be educated to suppress these associations everywhere throughout the country. They are opposed to the genius of free governments and institutions, and should not be tolerated.

Sermon.

Preached in the College church, Wheaton, Ill., Sabbath morning, April 27, 1879, by Prof. C. A. Blanchard.

TEXT, MATT. 8: 10, 12.

Faith rests upon knowledge as its only foundation. Without some knowledge of the character and attributes of a person or being any faith whatever is an impossibility. Our knowledge may be imperfect and we may give faith where it were wiser to doubt, but we must have some information before faith can begin in the heart.

We are sometimes treated to discussions of the relations between these two as though it was a mystery very difficult of solution. To me it seems very simple. If a man is worthy of confidence and I become acquainted with him, I shall trust him, have faith in him. If a man is untrustworthy and unreliable, I shall not trust him, or have faith in him, provided I become acquainted. The traveler along the passes of the Andes or the Alps, finds now and then some slender bridge thrown from side to side of some vast chasm whose dark depths are scarcely to be measured by the eye. At first he starts back in horror and refuses to put foot upon it. His guide assures him that it has hung there for years, that it has been repeatedly tested and that of his own personal knowledge it is safe and sure. He gains a little faith and tremblingly takes step after step until he has passed the footway in safety. He sees others pass and repass; he uses the bridge repeatedly himself, and after his knowledge is considerable his faith is firm. Just so a man is asked to trust God. He says the Being whom I am asked to trust is out of sight. The risk is great. A friend says, I have trusted him and he has helped me, delivered me in danger, comforted me in sorrow, strengthened me in temptation, been a very present help in every time of need.

Induced by this testimony the man fearfully steps out on the promises of the Almighty and finds that they bear him up. Time after time he does this until at last he walks confidently and joyously where at first he crept with tears and fears. He gets where he can say, "I will *run* in the way of thy commands when thou dost enlarge my heart." He who knows God well, who has meditated much on his attributes, providences and words, will confide much in him. He who knows but little about God, who neglects his word, and who studies carelessly or not at all his works, will be full of fearfulness.

If, then, knowledge is the foundation of faith, and faith is proportioned to knowledge, how are we to account for the fact that this Gentile had a stronger faith than Jew that our Saviour had met? The Jew had much the advantage every way, chiefly because that unto him were committed the oracles of God. From his birth he was trained in the service of Jehovah. The words of the Scriptures were written on door posts in the house and on the borders of his garments. This Roman, on the other hand, was, by training, an idolater and a butcher. His religion was false and his trade was to kill men. If faith is proportioned to knowledge how is it that his faith was such as the Lord had failed to find among his own people.

The reason of it is not difficult to find. Men do not learn by looking, but by applying the mind. The boy who sits in the schoolhouse listening to the twitter of birds, the fluttering of leaf and the babbling of brook: or who watches the great piles of white clouds sailing like snow mountains through the sky, will not learn in twenty years of such study as much as an earnest man will in half an hour. So the Jew who was trained to religion became used to it. Its awful truths became dulled by constant repetition to a disobedient ear and the more intent and earnest Gentile caught up and stored away the precious truths which the Jew, swine-like, trampled under foot.

Nor was this a solitary instance. Would God it were! But at the present time and in all ages past we not unfrequently find men out of the church who seem to know more of God than do some of those who are in it. There are men who profess the holy religion of Christ, and vote other men license to sell rum; who profess to be honest and import voters to carry an election; who profess to be Protestants, and aid Catholicism; who would drink the heart's blood of their own kindred for gain. Now outside of the church there are men who, professing no religion whatever, would cut off a right hand or pluck out a right eye before they would be guilty of such criminal trifling with the interests of Christ's kingdom and the souls of men. They may have had less opportunity to learn but they have better improved the opportunity which they have had. They are Gentiles but they have a larger faith than is found in Israel.

We are not to understand that men are saved by works. Men are saved by faith but men's faith is judged by the works which they do. Men do not gather grapes of thorns or figs of thistles. A good tree cannot bring forth evil fruit, neither can an evil tree bring forth good fruit.

HUMILITY THE PEARL OF CHRISTIAN CHARACTER.

Let us observe in the second place that we find here a wonderful example of humility. God plants his flowers in the strangest places. The cactus opens its crimson flowers amid the sands of the desert. The mountain lily pushes its way up through hard, flinty rocks and the modest violet hides under some rotting rail or log. So here we find a most marvelous example of lowliness in one who represented the most powerful government then upon the face of the earth.

Humility is the mark of a great mind. The child who has learned his alphabet thinks himself at the summit of human knowledge. When he gets through college he is convinced that there are several things, if not more, which he has not learned, but it is only Newton who sadly says, "I am like a little child playing with pebbles on the beach while the great ocean of truth lies unexplored before me."

Pride and arrogance are the index of weakness and stupidity. He knows nothing, who comprehends not his own folly and sinfulness. This teaches us clearly that the man before us was no common man. He was a soldier accustomed to strains of martial music, to the golden eagles and victorious banners of Rome. He was in a conquered province and there as master of these Jews. The one to whom he came was poorly clad, was frowned upon and cast out by the *little* great men of his own nation and church; but recognizing

his kingly nature in spite of the servant's dress the soldier bowed to the Saviour and said I am not worthy that thou shouldest come under my roof.

This was all true, but it was equally true of all other men whose hospitality he shared. Yet he was spit upon and buffeted in the hall of Caiaphas; insulted by the Pharisee who asked him to dine; received gladly by Zaccheus; entertained joyfully by Martha, Mary and Lazarus. It was only this Roman officer who said: Lord, I am not worthy that thou shouldst come under my roof.

Blessed are they who know God well enough to trust him; who can, in the midst of strife and confusion, hear ever the sweet love tones of that one who said: "Lo it is I, be not afraid."

Thrice-blessed are they who are humble and lowly in heart, for the humble bear no yoke and no burden but Christ's, and his yoke is easy, his burden light.

GOD THE RULER OF NATIONS.

It remains only to glance at God's method of dealing with nations, as indicated in the Scripture before us. Passing from the individuals before him, and comprehending in one glance all ages and all climes, he said, Many shall come from the east and the west and sit down with Abraham, but the children of the kingdom shall be cast out. That is, when God entrusts a nation with great privileges and opportunities, he exacts corresponding labors. Where much is given, much will be required. And, if those who have the vineyard fail to return to him the fruits, he will cast them out and commit it to others.

So the Jews, after a trial extending through hundreds of years, proved themselves unworthy of their privileges, and were scattered like the chaff before the autumn winds. Driven out of their city and the Holy land to wander upon the face of the earth, a peculiar people, distinguished now by the curse, as once by the blessing of God.

But if we content ourselves with a sight of the past, we shall be very unwise. This nation, of which we are a part, has been the recipient of Divine favor, as was the Jewish. We were planted wholly of a right seed. Men who loved property, home, friends, office, ease, life itself, less than what they thought to be truth, laid, amid New England's snows, amid storm and danger and sickness and death, the foundation stones of our glorious temple of liberty. How have we carried on the work they begun? We are putting the word of God out of our public schools; we are running railroad trains over the law of the Sabbath; we are stoning the Chinaman out of California; driving the Indians from pillar to post, breaking more treaties than there are Indians in the country; and, as if to sound the very depths of infamy, allowing the representatives of free principles to be gagged, beaten or murderered in ten or eleven States without a shadow of protection from the United States authority.

Paul was hundreds of miles from Rome but his single question: "Is it lawful for you to scourge a man that is a Roman?" struck the whip from the soldier's hand and brought a chief captain to his knees. But in our free America, Americans may be scourged, or shot, or hanged, or burned within sight of the dome of the Capitol, and there is not power enough in the United States to punish the scourgers or throttle the murderers. As a nation we plundered the black man of all that he had. We did this for two hundred years. At last as a means of national salvation we struck the fetter from his wrist and put a gun into his hand. The war closed and we sent him out penniless. He was poor, of course, for he had been a slave. He was ignorant, for it had been a crime to teach him to read. He was immoral, for the whole South was full of children whose color was prima facie evidence of white and black parents. We turned these poor people out without a dollar, without a foot of land, without a schoolhouse erected by Government, without a church, and what was worse than all, without protection from the rage of the whites who thought it a disgrace to work and an honor to be thieves and murderers.

For fourteen years the black man suffered and at last took refuge in flight. Gathering together the scanty results of a lifetime of toil he undertook to escape from the States where his life was conditioned on submission to the brutality and knavery of whites. But quick to obey the behests of the ex-lords of the lash, the present lords of the shot gun, the boats refuse to carry them to the North, and hundreds, yes, thousands of them are this hour camped by the great river praying God for means to escape from the living hell where they so long have suffered. All this in the year of grace 1879 and not a United States official to lift a finger or say a word.

Think you, brethren and sisters that we can continue to prosper and thus permit the poor to be trampled under foot? I tell you, Nay. A nation of savages in Central Africa who should do as we have done would be pointed at as a frightful example of the evils of idolatry and savagism. We must return to God, humble ourselves before him, put away this iniquity, purify our churches, defend the poor and oppressed or when many come from east and west and north and south to sit down with Abraham and Isaac and Jacob in the kingdom of God, we ourselves shall be cast out.

GRAFTS.

The *Catholic Review* says of the sermon preached by Dr. Joseph P. Thompson, the correspondent of the *Independent* in Berlin, at the funeral of Bayard Taylor: "The sermon concluded with the following sentence: 'Into the hands of the Great Master and Architect, therefore, we reverently and lovingly commit this life and its work,' a form of phraseology that seems to belong to the Trowel rather than the Cross, and which was probably intended as a graceful compliment to the Jewish Freemason, Berthold Auerbach, with whom Dr. Thompson was mingling his tears over Taylor's grave."

The law-making body of this church [United Brethren] was composed of men of piety, wisdom and brains. They believed and still believe that organized secrecy is an evil; hence they legislate against it. The great body of the church are loyal to this legislation, but there a few who want this law modified so as to let this evil into the church. They may be honest in their views. With this I will not dispute; but is it not disloyalty for them to oppose the enforcement of law that they knew existed when they united with the church. From this class of preachers the church suffers more than from all outside influences brought against it. They poison every field of labor they serve, by talking their sentiments to everybody. They have a right to do this as men, but they have no right to do this as ministers of the United Brethren church, for in doing so they link arms with the worst foes the church of Christ has, namely, Masonry—*Cor. Christian Radical.*

Matthew 23: 10: "Neither be ye called master for one is your master even Christ." Masons do not only have their masters, but worshipful and most worshipful masters and most excellent grand high priests and grand kings. (Moores' Guide, p. 172.) I was personally acquainted with an avowed infidel (deist) who was one of their most worshipful masters, and I am acquainted with one of their most worshipful masters who bears the name of a hard swearing man. Reader, how does that sound for professors of Christianity to call hard swearing men and infidels most worshipful masters? According to the teachings of Masonry it is superior to state and church. (Rob. Morris, p. 240) The covenant is irrevocable even though a Mason may be suspended or expelled, though he may withdraw from the lodge or journey into countries where Masons cannot be found, or become a subject of despotic government that persecutes, or a communicant of "bigoted churches" that denounce Masonry, he cannot cast off nullify his Masonic covenant. "No law can affect it, no anathema of the church weaken it; it is irrevocable." These claims are false and prove that the institution is dangerous to state and church. It claims to be a charitable institution, which is also false.—*G. W. Studebaker in Primitive Christian.*

Reform News.

ON THE WAY TO NEBRASKA.

COUNCIL BLUFFS. Iowa, April 29, 1879.

DEAR K.—In company with Bro. D. P. Rathbun, I have just reached this once frontier city and find every accommodation which a reasonable man could ask at the Ogden House. From Clarence to this point our route has been through one of the finest farming regions I ever saw. The season is much in advance of the Chicago region. Our meeting at Clarence last evening was well attended, and I trust good results will follow. On the train to-day I met the former husband of a lady whom I knew in Galesburg. He gave me a sad account of his domestic life, and told me of the recent death of a lady graduate of Knox College whose parents still live in this city. The man joined the Freemasons some years ago under the impression that it would be a help to him if he should ever need assistance; but when losses of property and domestic trouble had nearly crushed him, it was the old and oft-repeated story of neglect and refused assistance. He made up his mind that it was a cheat and a fraud and so left the order to return no more.

We are obliged to remain here until 9:30 to-morrow for York via Lincoln, which we hope and expect to reach in time for the evening meeting. Bro. R. is to work the first degree and we are arranging a programme for the fall and winter campaign so that he can attend as many of the State meetings as possible where his services are desired in working the degrees. I hope to hear from a large number of friends respecting the fall meetings when I reach Chicago in eight or ten days.

J. P. STODDARD.

DISAPPOINTMENT.

YORK, Neb., May 1, 1879.

"Come disappointments, come! not in thy terrors clad,
Thy chast'ning rod but terrifies the restless and the bad."

To say that I felt no degree of disappointment, when 8 P. M. last evening I stepped from the cars at this place and learned that nothing had been done substantially towards working up our State meeting, would not be quite true. I had hoped to meet a few of the earnest workers of this State, but only two were present to meet and greet us on our arrival. Bro. Austin, a U. B. minister, living fourteen miles in the country, and Bro. Ross, who had come sixty-five miles with his team, were the only ones to extend us a welcome. These brethren made very commendable efforts, and securing a hall, a fair audience was soon gathered to whom I spoke for about an hour on the religion and some of the ceremonies of Freemasonry. The discussions to be heard on the streets and in public places indicates to-day that some at least of the nails were driven in a sure place. Bro. Rathbun felt even more disheartened than myself, but we each soon found relief by casting our burdens on Him who careth for us. Feeling that it was God's cause and work that had brought us to this land of strangers, and that we have only to "obey our marching orders," we sought and are still striving to enter every door he shall open before us.

The brethren at whose frequent and repeated solicitations we came, have neither appeared in person or written, so far as known, any explanation of their absence. Should they fail in future to make satisfactory explanations, they can hardly expect to escape the censure of their brethren, or enjoy their confidence until exhibiting fruit meet for repentance. To consume a week's time of two men and entail upon

them an expense of from $50 to $60 is no trifling matter, when men and money are so much needed to carry on our reform where the people are ready to work. I trust for the good of the cause that whoever is responsible for this disappointment will be careful that it is never repeated, and that others will see the necessity of using due diligence in preparing for meetings, especially when they wish help from abroad which is necessarily attended with considerable expense.

We have found here in the community a number of friends, and are being entertained at the house of one who takes some interest, but who is free from all these "entangling alliances."

It is now nearly twelve M. and neither Bro. Spooner or Bro. Snyder, whose names appear to the call, or any other, has appeared, but possibly they may yet come and we may in the end be cheered, strengthened and helped on in the Master's work in a way we now but little dream of.

This place contains about 1,000 inhabitants, is new and really beautiful, while the surrounding country surpasses anything I ever saw in breadth, fertility and general adaptation to purposes of agriculture.

J. P. STODDARD.

MONTHLY REPORT OF THE ILLINOIS STATE AGENT.

LECTURES — ODD FELLOW SALOONS — EXPOSITIONS AND COUNTY CONVENTIONS.

DEAR CYNOSURE:—On April 18th I lectured in the McKay schoolhouse, Salem, Carroll county, Ill. When Riley Corning and I got there we found the house locked against us. Mr. John McKay, an old citizen, told us that door hadn't been locked before for four years to his knowledge. But we got in and had a very fair meeting.

Saturday evening, the 19th, I preached to the church of Christ in Ustick, Whiteside Co. Lords's day, the 20th, was a day of rejoicing with us. I preached at noon and then went to a stream near Bro. B. P. Baker's where I baptized six converts "into the name of Father, and of the Son, and of the Holy Ghost." In the evening we observed the ordinances of feet-washing and the Lord's Supper.

Going to Chicago and thence to Wheaton on the 21st, I found my wife and her sister, Maggie Drew, just getting over an old-fashioned time with the measles.

Returning to Carroll county, I spoke in the Cridler school-house, township of Wysox, on the 23rd. Spent the 24th and 25th in engaging halls and preparing the way for Bro. Rathbun. On the 26th I went to Warren. There being a "noble grand" celebration in Freeport on that day in glorification of Odd-fellowship, I rode to that city from Mt. Carroll with a crowd of three-link brethren. As I had to wait some time in Freeport, I went to see the show. I very soon noticed that the saloons were all decorated. Only the day before I had been talking with a gentleman in Thompson, Carroll county, who thought he should join the Odd-fellows because, amongst other things, the order strictly required of its members the practice of temperance. And yet as I passed one drinking saloon after another I saw that these ante-rooms of hell without a single exception as far as I saw, were decorated in honor of Odd-fellowship. How is it that rum-sellers join so heartily in glorifying Odd-fellowship, if the order, as it claims, is engaged in enticing men from the saloons and breaking up the business of liquor-selling? Would a gathering in Freeport of *genuine* temperance workers find the saloons decorated in their honor? To be sure a part of the other buildings and places of business were decorated, but *every saloon* that I noticed (I went through two principal streets and counted twenty) joined in the Odd-fellow demonstration. Many of these drinking dens illustrated the harmony that exists between their work and the real character of Odd-fellowship by a conspicuous display of the pretended mottoes of the order, such as "Educate the Orphan," "Care for the Widow," "Visit the Sick," "Bury the Dead." Here is a large saloon which displays all those mottoes, and from the building in which it carries on its hellish work there is stretched across the street a large rope from which hangs the motto "Friendship, Love and Truth." How beautifully this illustrates the claim that Odd-fellowship is a temperance organization!

Here is another big saloon bedecked with flags, evergreen, mottoes, symbols, etc. In the large window on one side of the entrance we read "Billiards and Pool"—"Care for the Widow;" in the other window, "Billiards and Pool"—"Bury the Dead;" over the entrance worked in evergreen, are the three links of Odd-fellowship, and on the screen inside "Milwaukee Lager Beer."

BILLIARDS AND POOL.	OOO MILWAUKEE LAGER BEER.	BILLIARDS AND POOL.
CARE FOR THE WIDOW.		BURY THE DEAD.

How beautiful, appropriate and harmonious is this! The lodge and the licensed murder den married; joined in the hell-riveted bands of *link-lock!* You've heard perhaps of the Irish citizen who joined the mottoes of Ireland and the United States so as to make "Erin go Unum E Pluribus Bragh." Well here is another union, "Friendship, Whisky and Truth; License, Love and Lager."

Arriving in Warren, Father Williams took me to Chelsea, a country place five miles south, where I lectured in a Wesleyan church Saturday evening and preached Lord's Day morning to good and appreciative congregations. P. M. I preached at Library Hall, Warren, and later at the Spring Valley schoolhouse, just over the line in LaFayette county, Wis. During the week so far, I've been writing and arranging for future work. This evening, Friday, May 2, I am to lecture in Stockton Center, and also to-morrow evening. Lord's Day, the 4th, I am to preach, D. V., in Chelsea, Stockton Center and Warren. Next week I expect to work in Stephenson county. Lord's Day, May 11th, expect to preach in Ustick, Whiteside county, and from the 11th to the 24th work in Carroll county, mostly with Bro. Rathbun.

We should be glad to welcome friends from abroad to Bro. Rathbun's meetings, especially to the meetings at Mt. Carroll on Friday and Saturday May, 23rd and 24th. On Saturday, the 24th, we hope to hold a county convention at Mt. Carroll. Come on friends and help us make it a true success. Mt. Carroll is terribly lodge-ridden; come over and help us, friends from Whiteside, Ogle, Stephenson and Jo Daviess counties, and from wherever there is a true man or woman that can come.

J. F. BROWNE.

REFORMERS OF MICHIGAN, ATTENTION.

The cause of reform is on the wane in our State, brethren. We have no lecturer, and a great many counties are without organizations. These things ought not so to be. The powers of darkness are well and systematically arranged; are hard at work, both in public and private, and have their treasuries well filled.

Shall we prove recreant to our trust? Shall we allow the banner to drag, when now, if ever, it ought to be waving in the breeze? Shall we flinch and falter, after having fought so long and so well? God forbid. Come forward, brethren, and listen a moment. *Five Hundred Dollars*, we think, will secure the services of an able man, whose sole business it shall be to go from place to place, all through this State, presenting before you and your neighbors the evils of secret combinations and associations. Are you interested in public morals and religion? Have you a child to whom you wish to leave a legacy? Freedom is a great boon. Before you die assist us in freeing our State and other States from the tyranny of lodge power, and from the blood-stains which must come from the infliction of barbarous death penalties taken in dark upper rooms. You are not free, your children are in bondage, and must continue so, so long as Church and State are under the control of a secret empire. Now, what we ask is simply this:

We want ONE HUNDRED NAMES, WITH FIVE DOLLAR SHARES, in our State work. Send your name and postoffice directly to me, as Secretary of the State Association, and do it immediately. Send the money or the pledge. I will keep a list of all names forwarded, and will forward money to the treasury as fast as received. If any are able—and we know some are—to take two or more shares, let them do so, and let us get ready for a lecturer. Send on your names to H. A. Day, Secretary M. C. A., Jackson, Mich.

SHARP WORK IN MICHIGAN.

ST. LOUIS, Mich., April 22, '79.

EDITOR CYNOSURE:—I have been to Salt River. I think I will name it "Saltpetre and Brimstone river," for I very seriously doubt whether 'salt' alone will save it; so I gave it three doses, mixed with "Grandfather Wildey" and "The Widow's Son," which produced black-vomit, accompanied with spasms, with horrible breaking out around the mouth, which became quite contagious. The "cowans" had a better view of the "true inwardness" of the lodge than they had any conception or before.

One Odd-fellow trustee put the Baptist church (or its key) in his pocket, and refused me the house, and we negotiated all winter for the school-room, which was finally granted. I sounded the "alarum" on Friday night. You must remember that Salt river is in complete possession of Masonic and Odd-fellow lodges. On Saturday night the interest increased. I had progressed half way, when I thought all the teams hitched around had broken loose and were coming up stairs; but it proved to be the Odd-fellow lodge, which had hastily adjourned and came in.

At my closing, it was a question whether I should have the room any longer; when the Odd-fellows made a demand for it, and invited me to return on Monday evening and go for Odd-fellowship, which I consented to do, a leader promising to correct if I made any mistakes. But when the time came and I held him to his promise, he said, "As far as was allowable"—of course by his masters. I cannot tell it all, but for two hours I threw bomb-shells and hot shot, which was met almost constantly by guerrilla rifle (or squib) practice.

When I dismissed, they were so warmed up to the work, they wanted me to stay and answer questions; so the people sat down, and for near an hour the pot boiled as sons of the "mystic tie," or "cowans" either, seldom ever saw it.

Some friends gave me a collection of over ten dollars and I proposed that we go home, when a dozen or two of the "widow's sons" and children of grandfather Wildey, gathered around me, some hanging on to me and all talking at once.

It was the most disorderly crowd I ever addressed, for there was a crowd each evening. The subject was new to them and it is thought the work will bear a good harvest.

R. FAUROT.

Notes from New England.

THE COLORED EXODUS.

There is a growing interest in this city and vicinity in the present exodus, I should rather say compulsory flight from oppression, of Southern freedmen. A public meeting was called here by colored men on the 22d at which speeches were made and resolutions adopted declaring that substantial sympathy in their suffering condition—flying in crowds under the stress of dire necessity from their Egypt of bondage—is both the duty and privilege of humanity. A responsible committee of five was appointed to raise and transmit donations in money and clothing.

Rev. Mr. Cheever is reported to have significantly said at this meeting that twenty years ago in the spring of 1859, he met John Brown on the platform of the Church Anti-slavery Society at Tremont Temple, Boston, then meditating his raid into Virginia; and he heard him grimly say he was tired of talk—he wanted business—the way to smite slavery was to help the slaves to be free. So now he (Mr. Cheever) would say, looking at the present aspect of affairs in Mississippi and Louisiana, the way to smite the South into sense and reason and a show of fairness to the colored population, was to help the spontaneous exodus of its laboring class to lands and tools in Kansas, which our national Congress ought to have given freely out of the confiscated lands of rebels, in the name of the United States, victorious over the bloody rebellion of slave-holders, to every freed family in the South. And because he (Mr. Cheever) thought this was the Christian way of succor to the needy and to heap coals of fire on the head of the South, after the manner we did last year under the visitation of pestilence, he would pledge and pay $20 for himself and another to the committee raised for the purpose contemplated in the resolution.

Mr. Wendell Phillips, unable to attend in person a similar meeting at Cooper Union, New York, said in writing: "Only two paths are open to the colored men of the South: one is to resist, and protect themselves against intolerable oppression by arms; the other is to leave, one-half of them, their homes, and teach their oppressors justice by the severe lesson of suffering. Leave the tyrants and bullies to till their own soil or starve while they do nothing but wrong and rob their laborers. Without laborers the Southern acres are worth nothing. Even a Southerner will come to his senses, or, if he never had any senses, obtain some, when he is starved. I trust the North will, as in Kansas days, organize and help open channels and contribute means for a large emigration from States ruled by thieves and cut-throats, who know no means of getting their bread except by robbing their neighbors."

Mr. Garrison true to his life-long friendship for the colored man and to his instincts of humanity and justice, said: "The spectacle of thousands of half-naked, empty-handed, despairing men, women and children fleeing as for their lives from one part of the country to another, preferring to risk starvation and death by the way rather than remain where they naturally belong, is one calculated to move pitying Heaven and to awaken all that is sympathetic and generous in the human breast. Their claims for immediate charitable relief are equally just and imperative. In these Southern States conspiracy and usurpation successfully bear sway. In all the late rebel States there scarcely exists a single legitimate State administration; for no election has been permitted without being controlled more or less by fraud, intimidation and lawlessness. It is clear that the battle of liberty and equal rights is to be fought over again, not in a party sense in the ordinary use of that term, but by the uprising and consolidating of a loyal, freedom-loving North, overwhelming in numbers, determined in purpose, invincible in action and supreme in patriotism based upon impartial justice and an all-embracing citizenship. While, therefore, grave, exciting and relatively important as the present exodus of a few thousands of colored refugees from Mississippi and Louisiana may be, it is only an incident of the hour, demanding succor and aid in various forms until they have time to select their dwelling-places. But what of the four millions of colored people in the entire South? Their exilement is a question not to be seriously entertained for a moment, either as a desirable or possible event. The American government is but a mockery and deserves to be overthrown, if they are to be left without protection as sheep in the midst of wolves. Let the edict go forth, trumpet-tongued, that there shall be a speedy end put to all this bloody misrule; and let the rallying cry be heard from the Atlantic to the Pacific coast: 'Liberty and equal rights for each, for all, and forever, wherever the lot of man is cast, within our broad domains.'"

In a like enthusiastic gathering at Fanieul Hall, Boston, last evening ex-Senator Boutwell reviewed the causes of the passing exodus from the South—this enforced expatriation of American citizens—and declared that the Republican party had latterly tendered concessions to the oppressors when it should have searched the Constitution for power to protect the oppressed. He closed an able speech in these words: "My friends, you are summoned now to a work of charity—present, pressing, urgent need demands your aid. The helpless men, women and children who implore your charity, are the victims of a great crime. It is not enough that you aid the victims, you must rebuke the criminals and render a repetition of the crimes impossible."

A series of able resolutions adopted at this meeting express indignation at the injustice which has compelled loyal citizens to flee from the land of their birth, deplore the failure of the Government to protect them in the exercise of their constitutional rights, welcome the exodus as proof of the negro's determination to breathe only the air of freedom, declare that this movement promises the peaceful solution of a troublesome national question, that it should be disconnected as far as possible from party politics, and encouraged on account of its more important industrial relations as tending to better the condition of the diligent emigrants; appeal to the people of Boston and New England to aid the movement by generous contributions of money, and bespeak for the long suffering people fleeing from unbearable oppression a kind welcome from the prosperous inhabitants of the West.

While a loud call is thus being made upon the well-to-do and comfortable for aid to the destitute refugee freedmen, money continues to be spent like water upon the flummeries of Freemasonry. Yesterday the sixtieth anniversary of the introduction of Odd-fellowship—the present most popular and extensive form of Masonry, was celebrated here by processions, feasting, music and song. The means so squandered would have furnished mules, tools and land to scores of swarthy, stalwart settlers in Kansas, who are aching to work fair and square, as one of them said, so that they can get just a little patch o' ground for their own. H. T. C.

Worcester, April 26, 1879.

Correspondence.

Why do they Object?

Chase City, Va., Apr. 24, 1879.

Editor Christian Cynosure:—I have been a much interested reader of your truly Christian paper ever since it had an existence. It is with pleasure I have noted the continuously increasing light with which it is penetrating the dark abodes of secrecy, and it is my earnest wish that it may extend its circulation throughout the length and breadth of our beloved land. But I very much fear that the frequent, and I must say often uncalled for allusions to slavery, will very much tend to decrease its circulation in those States that were at one time burdened with that peculiar institution. A few years ago I had an opportunity to read for one year the *Planter and Farmer*, published at Richmond, Va. As an agricultural paper adapted to this particular region, it cannot be excelled, but so full was it of the venom of secession, so mixed in with almost every article were its bitter attacks on the government, as well as the public school system, and indeed anything which tended to the enlightening of the masses, that much as I liked the paper in so far as it stuck to its legitimate business, much as I felt the need of informing myself in regard to methods best adapted to this agricultural section, I could not stomach that publication. I have often thought of handing the *Cynosure* around among my Southern friends, and as often have tried to find a number that would not conflict with views in which they were educated, and allusions to which would naturally be offensive to them, but I do not remember having come across a number in which there was not some allusion which would counteract the good impression which the *Cynosure* would otherwise be likely to make. I care not where you strike at secretism, whether the Ku-klux in the South, or the Molly Maguires in the North; whether the Knights of the Golden Circle or the Union League, let it be done fairly and squarely, but let us be careful not to unnecessarily stir up bad feelings or do anything which would hinder the great work in which we are engaged.

I received a copy of the "Master's Carpet" some weeks since, but it has been out from home so much of the time that I have not been able to more than glance through it. It is now at the third place since it started out as I hope doing good.

"Let us therefore follow after the things which make for peace and things wherewith we may edify another." Yours for the cause,

D. H. King.

Note.—We thought the *Cynosure* very considerate in referring to the past history of the country, especially as with hardly an exception the supporters of our reform were active Abolitionists. There is one question on which we should be glad to know Bro. King's experience: From whence proceeds this aversion to any allusion to the removal of slavery? Is it from honest minds who in a Christian spirit accept the work of God in putting away that national sin, or comes the complaint from men unrepenting and rebellious against the ways of Providence?—Ed.

One More from Darkness to Light.

Editor Cynosure:—The works of darkness have received another hard knock here. Last Saturday morning the senior warden of Unity Lodge, No. 191, F. & A. M., sent in the following notice to the lodge:

To the members of Unity Lodge: Henceforth I do not wish to be considered a member of your lodge nor of the whole fraternity. Resp'y yours, John Vaupell.

Dated Holland, Mich., April 26, 1879.

Mr. Vaupell is our present city marshal. Last December the lodge, noticing his growing lukewarmness, offered to elect him master of the lodge, as he was their best posted working member. But he peremtorily declined, and becoming fully convinced of the wickedness of the institution, severed his membership and renounced it forever, even declining to ask for a demit, or to address them by the usual title of "Worshipful Master, Wardens and Brethren." He has found peace in his Saviour, and feels happy in having obeyed the injunction: "Come out from among them, and touch not the unclean thing."

In publishing your list of seceders add his and my name, and may the Lord soon enable us to report more of them. To him alone is all the glory! J. O. DOESBURG.

THE WOMEN OF INDIANA.

In the last *Christian Ensign*, published at Bedford, Indiana, I noticed several articles written by women against Masonry. I also observed that the publication of the *Ensign* is to be discontinued.

Now it seems to us that a State which can produce several lady writers against Freemasonry, ought to be able and willing to sustain a paper that is devoted to the opposition of Masonry. Why do not the ladies of Indiana, by themselves, take up this Anti-masonic, anti-communist reform, and maintain a journal of their own? They would, by so doing, render an infinitely greater service to the cause of religion and morals than the women of Ohio have done by opposing liquor-selling. Bad as liquor-selling is, it is infinitely less injurious to the American people than this soul-killing poison which is sold from Masonic lodges.

It would be a great honor to the ladies of Indiana to continue the lead which they have taken against this greatest evil of the day, this corrupt religion called Freemasonry. The ladies of Lawrence county alone might sustain the *Ensign* and keep its colors flying until the day is won. REFORMER.

OUR MAIL.

Lewis Kellogg, Lake Ridge, Mich., writes:

"My father lived in York State, Niagara county, and was twenty-six old when poor Morgan met his fate. He says he saw the carriage, closed, bearing him to his death; saw it stop at Wright's tavern, drive in, and the doors hastily shut, but did not know what it all meant at the time. Early in life I heerd my father talk so much on this subject, that i learned to hate secrecy. So I have grown up a strong Anti mason I take the *Cynosure* and like it much. I have sold quite a number of your publications. I hope I have done some good. One Odd-fellow, a dead member of the lodge, says I do more good than a preacher. He bought of me Bernard's Light on Masonry with an appendix of Odd-fellowship. He says he would not take ten dollars for it and not have another."

David Thompson, Arkansas City, Kan., orders the paper sent to a zealous seceding Mason, whom the members or the craft are anxious to reclaim, and writes:

"I hope their efforts will be in vain. They have a lodge here and their hall I see illuminated about five times a week, but I understand it is occupied by members of different degrees on different nights. I know not an exemplary Christian among them here. Wishing manifold the present number of your subscribers, I am yours in the cause of truth and right."

Albert C. Hepburn, Salem, Oregon, writes:

"The Good Templars are not thought much of here, and are known as the 'sparking society.' There is not much reform in this part of the world. So the Masons and Odd-fellows have very near their own way. There is good chance here for some lectures."

William Thompson, Senecaville, O., writes:

"I remember well the Anti-masonic excitement of 1826 to 1834. I was then taught by my parents that Masonry was a rival and an enemy to the Christian religion, and my observation of the effects of the institution during my life confirming me that the teaching I received was correct and no institution within my knowledge keeps as many men from the blood of atonement. If the Masonic preachers of the present day were as honest as the preachers and elders were who attended the Leroy convention they would desert the lodge as rats would leave a burning barn. Secret societies are the foxes that destroy the vines. I like the *Cynosure*. It is the best paper I take. God bless the National Christian Association."

Thos. Johnston, Dickson, Tenn., wishes us to "advocate about three-fourths reduction of all our public officers' pay. That big, enormous pay is what makes Masonry. Cut it down and Masonry would die immediately."

Lyman Gilbert, Pope's Mills, N. Y., writes:

"I lately saw a notice in the *Cynosure* of 'Good Templarism Exposed.' I have been very anxious to get hold of one for this reason: The order is said to be a temperance institution. I'm a radical Prohibitionist. Just before town meeting, three years ago, I traveled five miles and went through the silly form of initiation in the lodge; was very much disappointed and never went near them again. I think if your party and mine could unite they might in time succeed in eradicating two great evils."

Robt. F. Comstock, Worcester, Mass., writes:

"I thank the Lord that I have been kept free. A Baptist church member is the extent of my connection with any body of individuals. I have no sympathy with any secret organization."

L. B. Lathrop, Hollister, Cal., writes of the "Master's Carpet:"

"It will be a power in our work. Each man should supply himself with one for study and reference; some for presents to his friends, several to lend, and sell all he can, and get them read any how. If money is short take it out of the Masonic minister's salary. I have thirty dollars to use in those ways. I keep a book account of all I sell, lend or give away. I expect to sink money on them. All I ask for any of them is cost. O, if men would only go after reform as they go after money! If they would be as wise in serving Christ as worldly men are in pursuit of the world, the work would move."

C. C. Foote, Detroit, Mich., writes:

"I fear there is an awful avalanche overhanging this nation, suspended as by a hair. So manifold and shameful are our sins."

A friend at Morrison, Ill., writes:

"I have labored long and hard. The result is now gloriously appearing. Prayer, faith and work is still needed. You shall reap if you faint not. I am working in a quiet way, but perseveringly. Have not much means, but some faith which increases."

Ira Remington, Mundy, Mich., writes:

"Our State meeting should be held at Flint next time we have one, I think. The Masons and their relatives have pretty much their own way there. Being so long without an anti-secret lecture, the good that was done by Mr. Ronayne is almost forgotten."

Wm. Mathews, Ambrose, Pa., writes:

"I feel much interested in the valiant lecturers God has raised and is raising up for the work and pray God's richest blessing on them all. I am sure the word of the Lord will prosper in their hands. * * I would suggest that every subscriber who can't do more, send the *Cynosure* to some minister If we had the ministers right the work would soon be done. I believe the ministry was the strongest support that the wicked abominable system of slavery had, and it is about the same with secretists."

John K. Glassford, Carthage, Mo., writes:

"I am doing some work for the good cause of reform in these parts, and scattering the seed of reform as far I as can. If had the means I would put books and papers in the hands of every young man in this nation. But I thank God I live in a free country and can talk and pray and cry aloud against this worst of all abominations, and I pray that the books and papers may be read and believed, and then will we see the fruit of our labor."

Sabbath School.

LESSON XX —May 18, 1879.—THE SAVIOUR'S KINGDOM.

SCRIPTURE.—Micah 4:1-8.

1 But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and the people shall flow unto it.

2 And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem.

3 And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into ploughshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more.

4 But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it.

5 For all people will walk every one in the name of his god, and we will walk in the name of the Lord our God for ever and ever.

6 In that day saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted;

7 And I will make her that halted a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them in mount Zion from henceforth even forever.

8 And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem.

GOLDEN TEXT.—Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob.—Micah 4:2.

DAILY HOME READINGS.

(1) Isa. 2:1-5; (2) John 6:44-58; (3) Ps. 72; (4) Jer. 23:5-8; (5) Rev. 7:9-17; (6) Ezek. 34:11-16; (7) Dan. 7:9-28.

POINTS FOR SPECIAL STUDY.

1. The names of the twelve minor prophets. 2. Time and circumstances of Micah's prophecy. 3. The mountains of Jerusalem 4. The spiritual meaning of "Zion" 5. Oriental weapons and methods of warfare. 6. Evils of war. 7. Methods of promoting peace. 8. Extent to which this prophecy has been already fulfilled. 9. Condition of the world when it has been completely fulfilled. 10. How the church may hasten its fulfillment. 11. What each Christian may do to promote peace.

OUTLINE.

I. The establishment of the kingdom (vs. 1, 2). The time is "the last days," which is identified with the Christian dispensation in Heb. 1:2; 1 Pet. 1:20; 1 John 2:18; Jude 18. The "mountain of the Lord's house" stands for Christ's church.

II. Characteristics of the kingdom. There is a personal reign, "He." There shall be justice, power, peace. War is the great waster and scourge. Peace brings plenty, security, happiness.

III. Continuance of the kingdom. Messiah does not repeal the Old Testament, but fills out "the law and the prophets" (Mat. 5:17, 18). The church shall be the refuge and stronghold of the people.

PRACTICAL TEACHINGS

1. This prophecy is being fulfilled, but Christians have done their part only feebly and unfaithfully.

2. This kingdom we inherit and enjoy. We are to diffuse its benefits. All missionary effort is included.

3. It deserves our allegiance, which is rendered as in v 5.

4. It is high honor to be in it. (See Heb. 12:22, 23.)

5. It has a glorious future. Here or in heaven it lasts forever.

6 It is meantime adapted to all (vs. 2, 3), and brings great personal blessings (vs. 3, 4).

The book of Micah was written by the prophet, probably during the last years of his ministry, as we find his words quoted as spoken in the time of Hezekiah (Jer. 26:18). The book is divided into three parts, viz, chaps. 1-3, the sins and miseries of Israel; chaps 4-5, the political or national recovery of Israel; and chaps. 6-7, their experience or moral recovery. Our lesson falls within the middle portion and is a comforting picture.

The period during which Micah exercised the prophetical office is stated in the superscription to his prophecies, to have extended over the reigns of Jotham, Ahaz, and Hezekiah, kings of Judah giving thus a maximum limit of fifty nine years (B. C. 758-698) from the accession of Jotham to the death of Hezekiah, and a minimum limit of sixteen years (B C. 742-726) from the death of Jotham to the accession of Hezekiah —William Smith.

We may assume with the title that the various contents of the book arose before the vision of the prophet between the years 758 and 752 B. C. in the reigns of Jotham, Ahaz and Hezekiah; but, with Jeremiah, that under Hezekiah, somewhere near the close of his labors, he wrote out what was of permanent value in his several discourses, and published it as a perpetual testimony —Paul Kleinert.

[From International Quarterly.]

The Prophet Micah came from Moresheth, a town in the southwestern part of Judah, near to Gath (chap. 1:1, 14) in the maratime plain of Judah, called Shapelah. He prophesied during the reign of three kings, from 758 to 698 B. C. (chap. 1:1). Hosea and Nahum were his cotempories in Israel, and Isaiah in Judah. The history of this period may be found in 2 Kings chapter 17. The wickedness was very great, and God, through his prophets, denounced the sins and pronounced judgment upon the people, promising also their recovery and blessing. The restoration from Babylon was but a type, and the prophet goes on to speak of the coming of the Babe of Bethlehem, and his rejection, and also his subsequent reign and their deliverance. The name "Micah" is the shortened form of Micaiah, which signifies "who is like Jehovah."

[From Bible Class Scholar.]

ILLUSTRATIVE READINGS.

We will give an outline of the book of Micah, which we urge the student to read attentively.

The Superscription.—Mic. 1:1. (Compare it with Isa. 1:1, and with Hosea 1:1.)

Judgments upon all the people for sins.—1:2-16.

Desperate wickedness rebuked.—2:1-11.

A remnant shall be saved.—2 12, 13.

The princes, judges and prophets rebuked.—3:1-12.

The kingdom of the Lord predicted.—4:1-8.

The remnant delivered through captivity to Babylon.—4:9-13.

Christ to be born in Bethlehem.—5 1-4.

He shall overcome the enemy.—5:5-15.

The Lord expostulates with his people.—6 1-5.

What God requires shown.—6:6-9

Wicked practices again rebuked.—6:10-16.

The general corruption bewailed.—7:1-6

But God will finally deliver —7:7-20.

FROM OTHER BOOKS.

Parallel passage in Isaiah.—Isa. 2:1-5.

The call to victory —Joel 3 9-17.

The Messiah's kingdom.—Ps. 72:1-20.

Dominion of the Saints.—Dan. 7:21-27.

The kingdoms of this world become Christ's.—Rev. 11:15-18.

The Christian Cynosure.

CHICAGO. THURSDAY, MAY 8, 1879

"The Churchless."

The *Independent*, April 24th, has an able article on "reaching the churchless" thousands, who are the vast majority in our cities. The writer praises Moody and Sankey's work as a specialty, but impossible to make permanent. He finds two halls filled weekly to hear laymen preach, and a full weekly prayer-meeting in connection, and thinks there may be light and hope for the masses growing up heathen, in the method of these meetings.

Let us suggest another method. Let Mr. Moody come to Chicago and preach in Chicago Avenue church a whole sermon on the lodge-system of this country and the world. Let his sub-evangelists, Whittle and others, do likewise. They will be sure to have large audiences for a time at least. Let them go on as Christ and the apostles did, telling the people plainly what coming out and being separate from the world means, and since the Bridegroom is evidently and confessedly departing from the churches, let us all fiulfil the Scripture: "Then shall they fast in those days;" and when the Holy Ghost is poured out, "the multitude" always did and always will "come together."

Sixteen hundred able bodied men attended the Illinois Grand Lodge meeting for days in McCormick Hall, Chicago; and danced with Masonic women from all parts of the State at night. How many of these men are "churchless" we have no means of knowing. But a report awhile since, given at a mission school of the First Congregational church, Chicago, stated that the committee had found forty-five women ready to join a mission church whose husbands were unconverted. They probably attended the lodges; and men "cannot partake of the cup of of the Lord and the cup of devils" at the same time, and as a rule will not attempt it.

New "Willows by the Water Courses."

I will pour water upon him that is thirsty, and floods upon the dry ground. * * And they shall spring up as among the grass, as willows by the water courses. One shall say, I am the Lord's. * * Another shall subscribe with his hand unto the Lord.—*Isa. 44: 3-5.*

Rev. J. T. Michael, New Jersey, sends us two printed tracts with request to print or notice them. The first is entitled "A Call for Reform" of the M. E. church, in which the writer is a minister, and consists of a forcible statement of the "Difference between the Discipline and practice of the M. E. church." In this tract of eight pages, besides other discrepancies between the Discipline and practice, put with clearness and force, the writer says: "Freemasons may be bishops, presiding elders, and preachers in charge, but it is impossible for them to act according to the doctrines of Holy Scriptures as set forth in the articles of religion of the M. E. church," and at the same time to "conform to all the ancient usages and established customs of the fraternity. All Masonic Methodist Episcopal ministers, however, have promised to do so."

Rev. Mr. Michael's second tract of like size and form is entitled, "The Methodist Episcopal church and Freemasonry," and is written with clearness, ability and in a Christian spirit.

The above news will come to the hearts of Bro. Geo. W. Needles of Albany, Gentry county, Missouri, and his M. E. coadjutors in that State, like cold waters to a thirsty soul, while the veterans Woodruff Post, Hard, Jordan, Yant and others will hail it with equal delight. We know not when the promise of God given by Isaiah 4: 3, 4, has been so forcibly and joyously brought to our minds, as by the reception of these tracts and the letter accompanying them, in which Bro. Michael says: "I am trying to bring the subject of reform before the people of New Jersey," and he asks for our subscribers' names and post offices in that State. As yet little has been done in New Jersey against the lodge.

The tracts above noticed can be bought at the rate of ten pages for one cent by forwarding money or postal order to the writer, Rev. J. T. Michael, Milford, N. J.

Bro. Michael adds a foot note saying he is willing to lecture on "Freemasonry and the Christian Church," whenever the way is opened. We would suggest that Dr. McCosh of Princeton College, New Jersey, and some of the professors under him might lend aid to a Methodist minister wishing to lecture in that State; and, if desired, we will communicate with him on the subject. Meantime let brethren Hard, Burch, Yant, Needles and others write to this brother and give him their God speed.

A Life of Rare Christian Excellence.

Mrs. Roby T. Merrill, wife of Rev. David F. Newton, was born in the city of Hartford, Connecticut, in June, 1800, and died March 1, 1879. Seldom has a life so diversified been so constantly filled with all goodness as that of this excellent woman. She became a Christian in early life, and, by the death of her mother, was called to the supervision of the family of five children, in which station she blended the characteristics of sister and mother with admirable constancy, good judgment and success. All the children became and continued consistent Christians. They were connected with the Sixth Presbyterian church of Cincinnati while I was its pastor, at the time when Christian opposition to slavery made its professers objects of persecution from many, and of aversion to almost all the American people. It never seemed to this family that a Christian could be any thing else than an Abolitionist, and their candor and intelligence challenged and secured for them the respect of those who hated their principles.

Roby was engaged in teaching for several years, and regardless of opposition or aversion she always opened her schools with reading the Bible and prayer. She believed with the Duke of Wellington that "To educate men without religion is but to make them clever devils." While teaching in Canada, in addition to week-day instructions, she taught Sabbath school, and a work of grace commenced in her rooms thrown open to religious worship, which spread throughout the region and brought a multitude into the service of Christ.

At Cincinnati she was married to Rev. David F. Newton, and they opened a seminary in Covington, Kentucky; and though at that time hatred of abolition and Abolitionists was at its height they seemed blessed with success as if they bore a charmed existence. While in Covington they buried their twin infants, the only children they ever had. Here also they started the Christian paper, the *Golden Rule*, which was kept up by seeming miracle for seventeen years. Reformatory in everything; against slavery, yet issued in a slave State; opposed to sects or denominations, and consequently having no sect to lean on; severe on extravagance in dress, yet unlike the early Quakers, without the power of a uniform; and without ridiculous extremes and oddities of attire, how such a paper could live as it did, where it did, and when it did is still an unsolved mystery to those of us who knew Mr. and Mrs. Newton at that time. Covington was about the last spot on earth which human wisdom would have chosen for such a purpose. Yet the paper lived, did good, and still lives united with the *Earnest Christian*. The wrath of the slave-power, however, was finally aroused, and their lives and property threatened by mobs. But they came out of the furnace unsinged; loving each other all the better for the sickness and trials they had passed through. They went out, knelt together beside the graves of their twin babes and bid adieu to Covington.

They lived afterward on Twentieth street, New York city, where they kept a "Christian boarding-house" remembered by multitudes of God's children for its agreeable and hallowed associations. During all this time her husband kept at work with his pen. He published a variety of small volumes and an almost countless number of tracts, which Mrs. Newton distributed in her missionary labors. Her husband still survives this excellent saint, and still writes as he has done through his long life, as though every word written was winged for the day of judgment.

Mrs. Newton's sorest trials were her last. Paralyzed by a fall on the sidewalk in New York, she lost even her power to read her blessed Bible; and she who had through a long life ministered to others felt a pang at being compelled to be ministered to by others. But her soul became calm when she thought of and repeated the words: "The cup which my Father hath given me, shall I not drink it?" And so she fell asleep. "Blessed are the dead who die in the Lord."

United Brethren.

We are in receipt of the pamphlet minutes of East Pennsylvania conference which met in Lebanon county, Pa., March 12, 1879, containing the following marks of incipient disunion within this denomination:

1. These minutes were printed, not at the *Telescope* office, on the press owned by the church, but at the *Itinerant* office, Harrisburg, Pa.

2. While the *Telescope* is barely once mentioned in a list with other matters in the report on publishing interests, the *Itinerant* has given to it a whole paragraph and is lauded as "furnishing an excellent medium of communication for the furtherance of our church, educational and conference interests, and deserves our unanimous support." This is the paper which the Dayton nullification convention proposed to remove to Dayton and issue by the side (outside) of the *Telescope* and church printing house.

3. Besides this fulsome laudation of the small monthly *Itinerant*, as in reality, the organ of the church and its interests, one whole page of the cover is devoted to the same sheet which is there called, "Our paper." Yet if the *Cynosure* should *say*, what all unbiased people *see*, that they are endeavoring to supplant the *Telescope* and revolutionize the church, men guilty of attempting such a thing in the interest of the lodge would have cheek enough to deny it!

4. While there were special reports on the Sabbath, temperance, etc., not a resolution, sentence or syllable was given to the reform from secret societies, with which the church is now struggling. "Our not-doings are our darkest deeds." In the present state of sentiment, the leaders of that conference know very well that they are taking the strongest possible course to shield, strengthen and support the lodge.

Last, but not least, we find adopted the following:

"We have good reasons to regard the *Christian Cynosure*, published at Chicago, Ill., and edited by Rev. J. Blanchard, as unreliable, and as exerting an influence that is detrimental to the peace and harmony of our beloved Zion. We would therefore express our disapprobation of United Brethren giving it their support, and would ignore its pretended friendship to our church."

This is cool wickedness. While holding and approving a nullification convention, and defying the authority and rules of their "beloved Zion," they censure the *Cynosure* for disturbing its peace and harmony by sustaining the anti-secrecy rule! And while uttering no word to keep their members out of the lodges, they censure their members for taking the *Cynosure!* If they could silence or supplant the *Telescope* and exclude the *Cynosure*, they would have the Brethren church turned into a graveyard of discussion and it would not be long before the lodge would reign without a rival over that denomination. But there is too much light and love of Christ in that body to allow him to be thus "wounded in the house of his friends."

—We learn with pleasure that in a thriving railroad village some twenty-nine miles from this city no lodge exists, though at times its organization has been threatened This is largely the result of the quiet but persistent efforts of a reader of the *Cynosure*, who has wisely used his opportunities to dissuade his neighbors from having any participation in Freemasonry. An example that might be followed in many places.

—Bro. A. M. Paull of Providence, R. I., has sent a paper of great value on the Templars of Honor and Temperance, a temperance order a trifle more Masonic than the "Sons" or "Good Templars." It will duly appear. An exposition of this order is needed.

—Elder Austin discusses a most important topic on our second page. In the year 1876 there were 17,000 Masons reported who were in the condition of non-affiliation, under suspension for non-payment of dues and neglect of the order. This number is not growing smaller; but what is needed is the Spirit of God with power to incline these friends and neighbors disgusted with Masonry to take up the cross and follow Jesus in the way of self-denial and of victory. This should be more directly sought after. Pray for it, talk about it in prayer meeting. Let us have a movement akin to that inaugurated by Mr. Moody, for the rescue and salvation of men from the sin of drunkenness. So let us by God's grace help men to forsake the alars of Baal, to confess and renounce the sin of lodgery.

—Bro. J V. Baker shows in the *American Freeman* how the Grand Lodge of Missouri falsifies its reports in order to show an increase in the number of Freemasons in the State. The total footings showed in 1878 a gain of 1,076; but a careful examination shows that the actual number was only 66. He also shows from the Grand Lodge reports how two applications for relief were refused by the Grand Lodge in 1877, because "of the financial state of the Grand Lodge"; when they were paying $1200 for printing their proceedings, $600 for office rent for the Grand Secretary and $3,000 for the salary of that official, and had beside $3,743 in the treasury.

—In the last issue of the *Christian Ensign*, Bro. J. T. Hobson, its editor and publisher, announces its discontinuance. We shall be sorry to lose this bright and earnest monthly from our table and hope the suggestion of a correspondent on another page will be carried out. Bro. Hobson is ready for the lecture work, and as the Indiana State Association recommended him as an assistant State Lecturer, let the Indiana friends see to it that he be kept at work.

—A card from Bro. Stoddard a day later than his letter says he hopes this week to arrange for a meeting and complete the State organization, but of course a strong State meeting with a general representation is more than he expects at present.

—The younger members of the Faculty at Wheaton are arranging to hold a summer Normal School in the College during the long vacation beginning June 19th. They have issued very attractive circulars to which we would call the attention of teachers and those expecting to teach. Nowhere, it is believed, can so much useful and valuable information be obtained for proficiency in the work of teaching and at so small an expense as at Wheaton. Prof. E D. Bailey will answer any inquiries.

"FREEMASONRY ILLUSTRATED."

This work of which 500 pages are now electrotyped, the publishers expect to have completed in June.

The complete volume, comprising the seven degrees of the lodge and chapter, will contain about 600 pages, with some 400 foot notes consisting of extracts from the standard published works of Mackey, Sickels, Chase and other Sovereign Grand Inspectors General, 331 degree, the supreme rulers of the lodge in this country, confirming the truthfulness of the exposition as well as giving an accurate statement of Masonic doctrine. The accuracy of the exposition is legally attested by competent witnesses and the work will be profusely illustrated. The historical sketch, introduction and analysis of the degrees by Pres. Blanchard are an important feature of the work.

The first three degrees can be had separately.

Those who send orders with cash before the book is issued will receive them at the following remarkably low rates, post paid:

Complete Volume (about 600 pages)	Cloth	75 cts.
" " " " " "	Paper	40 "
First Three Degrees (nearly 400 pages)	Cloth	50 "
" " " " " "	Paper	30 "

After July first the price will be higher.

As a specimen of the work the analysis of the Opening Ceremonies of the Second and Third Degrees is given herewith; and in future numbers of the paper other portions will be given showing how effectively, as notes, extracts from standard Masonic works may be used in confirming the exposition:

As we have already said on page 32, in the brief space of six or eight years, from 1826 to 1832–4, 2,000 Masonic lodges fell into popular contempt. Of these, fifteen hundred went down, and of fifty or sixty thousand Masons, some forty-five thousand left their lodges forever. The system has arisen in silence, and returned to power without noise. It has trebled or quadrupled the number of its lodges, and multiplied its members tenfold. It has conquered reason without argument, and monopolized office without a party. It has formed no parties of its own, for its purpose is to control all parties; and it has thus been enabled to set aside the laws enacted for its suppression, without even asking their repeal. It has left them dead on the statute book; and like the upas tree of Malay, it now covers the soil of the United States with its shoots, and darkens both religion and politics with its shadows.

If the considerate reader will pause and ponder the three lodge openings here accurately given, he will be able at least to begin the solution of the questions perpetually recurring, What is Freemasonry; and where is "the hiding of its power?" For a system of such fearful energy must be self-consistent, and contain, in its opening, the key-note of its tune.

The careful reader of these openings has noticed that the Masonic building is considered a temple, and the Master Mason's lodge-room the "*holy of holies*." The first prayer proclaims that they are met in the name of their god, and desire to do all in his name that they do while together. He has further noticed, that all uninitiated people, however worthy, are, in lodge language "profane," which means, outside of their temple; that the Bible, or some book deemed holy, lies on an altar in their midst; and that four of their officers' names, viz: Wardens and Deacons, are taken from a modern church, centuries since Solomon; that the Senior Warden says he came "from a lodge of a holy Saints John at Jerusalem" (which lodge never had any existence); and the prayer asks admission for lodge men to the temple "eternal in the heavens," as a result of their "discordant passions" being subdued by "the sublime principles of Freemasonry." Thus, before the candidate enters the lodge "in the name of the Lord," and before he declares his trust to be "in God," the opening ceremonies declare Freemasonry to be a *system of religion*, invented by men, and so anti-Christ.

The reader will also observe, in the openings, a careful exclusion of **Christ, the only Mediator and "Way"** of access for a human being to his God. He will observe, too, the studied, systematic and persevering concealment, practiced in the lodge; excluding even brethren of a lower degree, which is against Christ's example, who taught nothing in secret, (John 18:20) and against his precept (Matt. 10: 27); and as every heathen god and shrine had its secret instruction, while Christ had none, the openings declare Masonry to be heathen, and not Christian.

Notice, too, the incessant appeals to terror from the first act to the last. No brother can leave the lodge, or go to the door of an errand and return, without twice going to the altar and making his sign, which is a repetition of his consent to have his "throat cut," his "left breast torn open," or his "body cut asunder" through his bowels, the philosophy of which is this: As the lodge is to divorce men from God and goodness and ally them to Satan, in whose realm there is no motive but terror to bind men (i. e. no moral obligation), the lodge supplies and perpetually appeals to that motive. Thus the propellant underlying motive which keeps the lodge together and supports its economy, is a heathen and not a Christian motive, which is not terror, but love. By this, too, the openings proclaim the lodge to be heathenism, simple and pure.

Finally, as thieves, burglars, pickpockets, seducers, and murderers, practice tricks and inventions to disarm caution and put their victims off their guard; and as Satan's object and end are morally the same with those of other liars and murderers; his methods are the same. Hence the multitude of stupid and meaningless ceremonies which make up the routine of all false religions, these lodge openings included. These answer three main ends, viz: 1st, They disarm caution and suspicion by giving the appearance of harmless frivolity and superstition. 2d, They put the minds of the victims in an attitude of receptivity for spirit influence; and 3d, They put the victims off their guard and keep them busy while their natures are defiled by the mesmerism of Satan; their consciences debauched; their minds slowly blinded, and their hearts gradually hardened and sealed to Satan. See 2 Cor. 4:4: "In whom the god of this world hath blinded the minds of them which believe not" (that is, by idolatry); and also Rom 1; 21: "Their foolish heart was darkened," by the same means, viz: idolatrous worships, as above. In every act of idolatrous worship there is the touch of a moral torpedo.

Thus, not dimly or doubtfully, but obviously and plainly, these opening ceremonies, being spiritually soul prostitution like literal harlotry their scripture emblem and type, are a way to hell, leading to the chambers of death (Prov. 7; 27). And the whole history of idolatry shows that these acts of spurious worship create a craving, and leave a benumbing and foul sediment in the soul which nothing but the blood of Christ can wash out.

And this *craving* causes that "penchant for more degrees," lamented by older and more rational Masons, as C. Moore, Esq., in the *Voice of Masonry*, February, 1879, Art. "Parasite Degrees." Hence, also, the almost literal fulfillment of the symbolic flood which the Dragon casts out of his mouth in the deluge of new secret orders now infesting Christendom, to drown out the sun-clothed, star crowned woman, who is the symbol of Christian religion. **(Rev. 12: 15.)**

Home Circle.

THE REFINER.

'Tis sweet to think that he who tries
The silver takes his seat
Beside the fire which purifies,
Lest too intense a heat,
Raised to consume the base alloy,
The precious metal, too, destroy.

'Tis good to think how well he knows
The silver's power to bear
The ordeal through which it goes;
And that with skill and care
He'll take it from the fire when fit,
With his own hands to polish it.

'Tis blessedness to know that he
The piece he has begun
Will not forsake till he can see
The gracious work well done—
An image by its brightness shown,
The perfect likeness of his own.

But ah! how much of earthly mold,
Dark relics of the mine,
Lost from the ore, must be beheld!
How long must he refine,
Ere in the silver he can trace
The faint resemblance of his face!

Thou great Refiner! sit thou by
Thy purpose to fulfill;
Moved by thine hand, beneath thine eye,
And melted at thy will.
Oh may thy work forever shine,
Reflecting beauty pure as thine.

—Selected.

THE COVENANTER'S BAPTISM.

The rite of baptism had not been performed for several months in the kirk of Lanark. It was now the hottest time of persecution; and the inhabitants of that parish found other places in which to worship God, and celebrate the ordinances of religion. It was now the Sabbath day,—and a small congregation of about a hundred souls, had met for divine service, in a place more magnificent than any temple that human hands had ever built to Deity. The congregation had not assembled to the toll of the bell,—but each heart knew the hour and observed it; for there are a hundred sun-dials among the hill, woods, moors, and fields; and the shepherd and the peasant see the hours passing by them, in sunshine and shadow.

The church in which they were assembled was hewn by God's hand, out of the eternal rock. A river rolled its way through a mighty chasm of cliffs, several hundred feet high, of which the one side presented enormous masses, and the other corresponding recesses, as if the great stone girdle had been rent by convulsion. The channel was overspread with prodigious fragments of rocks or large loose stone, some of them smooth and bare, others containing soil and verdure in their their rents and fissures, and here and there, crowned with shrubs and trees. The eye could at once command a long-stretching vista, seemingly closed and shut up at both extremities by the coalescing cliffs. This majestic reach of river contained pools, streams, and water-falls innumerable; and when the water was low—which was now the case, in the common drought—it was easy to walk up this scene with the calm, blue sky overhead, an utter and sublime solitude.

On looking up, the soul was bowed down by the feeling of that prodigious height unscalable, and often overhanging cliff. Between the channel and the summit of the far extended precipices, were perpetually flying rooks and wood pigeons, and now and then a hawk, filling the profound abyss with their wild cawing, deep murmur, or shrilly shriek. Sometimes a heron would stand erect and still, on some little stone island, or rise up like a white cloud along the black walls of the chasm and disappear. Winged creatures alone could inhabit this region. The fox and the wild-cat chose more accessible haunts. Yet, here came the persecuted Christians and worshiped God, whose hand hung over their head those magnificent pillars and arches, scooped out those galleries from the solid rock, and laid at their feet the calm water, in its transparent beauty, in which they could see themselves sitting in reflected groups, with their Bibles in their hands.

Here upon a semi-circular ledge of rocks, over a narrow chasm of which the tiny stream played in a murmuring waterfall and divided the congregation into two equal parts, sat about one hundred persons, all devoutly listening to their minister, who stood before them on what might well be called a small natural pulpit of living stone. Up to it there led a short flight of steps, and over it waved the canopy of a tall, graceful birch tree. The pulpit stood in the middle of the channel, directly facing the congregation, and separated from them by the clear, deep, sparkling pool, into which the scarce heard water poured over the blackened rock. The water, as it left the pool, separated into two streams, and flowed on each side of that altar, thus placing it in an island, whose large mossy stones were richly embowered under the golden blossoms and green tresses of the broom.

Divine service was closed, and a row of maidens, all clothed in purest white, came gliding off from the congregation, and crossing the stream on some stepping stones, arranged themselves at the foot of the pulpit, with the infants about to be baptized. The fathers of the infants, just as if they had been in their own kirk, had been sitting there during worship, and now stood up before the minister. The baptismal water, taken from the pellucid pool, was lying, consecrated, in a small hollow of one of the upright stones that formed one side of the pulpit, and the holy rite proceeded. Some of the younger ones in that semi-circle, kept gazing down into the pool, in which the whole scene was reflected; and now and then, in spite of the grave looks, and admonishing whispers of their elders, letting fall a pebble into the water, that they might judge of its depth, from the length of time that elapsed before the clear air-bells lay sparkling on the agitated surface. The rite was over, and the religious service of the day closed by a psalm. The mighty rocks hemmed in the holy sound, and sent it in a more compact volume, clear, sweet, and strong up to heaven. When the psalm ceased, an echo, like a spirit's voice, was heard dying away, high up among the magnificent architecture of the cliff; and once more might be noticed in the silence, the reviving voice of the waterfall.

Just then, a large stone fell from the top of the cliff into the pool, a loud voice was heard, and a plaid was hung over on the point of a shepherd's staff. Their wakeful sentinel had descried danger, and this was his warning. Forthwith the congregation rose. There were paths, dangerous to unpracticed feet, along the ledges of the rocks, leading up to several caves and places of concealment. The more active and young assisted the elder—more especially the old pastor and the women with the infants; and many minutes had not elapsed, till not a living creature was visible in the channel of the stream, but all of them were hidden, or nearly so, in the clefts and caverns.

The shepherd, who had given the alarm, had lain down again instantly in his plaid on the green-sward, upon the summit of these precipices. A party of soldiers was immediately upon him, and demanded what signals he had been making and to whom; when one of them looking over the edge of the cliff, exclaimed, "See, see! Humphrey, we have caught the whole tabernacle of the Lord in a net, at last. There they are, praising God among the stones of the river Mouss. These are the Cartland Craigs. By my soul's salvation, a noble cathedral!" "Fling the lying sentinel over the cliffs. Here is a canting Covenanter for you, deceiving honest soldiers on the very Sabbath day. Over with him, over with him; out of the gallery into the pit." But the shepherd had vanished like a shadow, and mixing with the tall, green broom and bushes, was making his unseen way toward a wood. "Satan has saved his servant; but come my lads; follow me, I know the way down into the bed of the stream, and the steps up to Wallace's cave. They are called 'kittle nine stanes' The hunt's up. We'll all be in at the death. Halloo—my boys—halloo!"

The soldiers dashed down a less precipitious part of the wooded bank, a little below the "Craigs," and hurried up the channel. But when they reached the altar where the old gray-haired minister had been seen standing, and the rocks that had been covered with people, all was silent and solitary—not a creature to be seen. "Here is a Bible dropped by some of them," cried a soldier, and with his foot, spun it away into the pool. "A bonnet—a bonnet," cried another, "now for the pretty, sanctified face, that rolled its demure eyes below it." But after a few jests and oaths, the soldiers stood still, eyeing with a kind of mysterious dread, the black and silent walls of the rocks that hemmed them in, and hearing only the small voice of the stream that sent a profounder stillness through the heart of that majestic solitude.

"Curse these cowardly Covenanters—what if they should tumble down upon our heads pieces of rock, from their hiding places? Advance? or retreat?" There was no reply; for a slight fear was upon every man. Musket or bayonet could be of little use to men obliged to clamber up rocks, along slender paths, leading they know not where. And they were aware that armed men, now-a-days, worshiped God; men of iron hearts, who feared not the glitter of the soldier's arms—neither barrel nor bayonet; men of long stride, firm step, and broad breast, who on the open field, would have overthrown the marshalled line, and gone first and foremost, if a city had to be taken by storm.

As the soldiers were standing together irresolute, a noise came upon their ears like distant thunder, but even more appalling: and a slight current of air, as if propelled by it, passed whispering along the sweet briers, and the broom, and the tresses of the birch trees.

It came deepening and rolling and roaring on; and the very Cartland Craigs shook to their foundations, as if in an earthquake. "The Lord have mercy upon us—what is this?" And down fell many of the miserable wretches on their knees, and some on their faces, upon the sharp-pointed rocks. Now, it was like the sound of myriads of chariots rolling on their iron axles, down the strong channel of the torrent. The old, gray-haired minister issued from the mouth of Wallace's cave, and said in a loud voice, "The Lord God terrible reigneth!" A waterspout had burst up among the moorlands and the river, in its power, was at hand. There it came—tumbling along into that long reach of cliffs, and in a moment filled it with one mass of waves. Huge, agitated clouds of foam rode on the surface of a blood-red torrent.

An army must have been swept off by that flood. The soldiers perished in a moment—but high up in the cliffs above the sweep of destruction, were the Covenanters—men, women and children, uttering prayers to God, unheard by themselves, in the raging thunder.—*Wilson.*

BRITISH AND AMERICAN DRINKING.

Mr. William Saunders writes to an English journal that he has put to the test of actual comparison the statement that the use of intoxicating liquors is much less frequent in the United States than in England. According to a detailed statement

supplied to Mr. Nimmo, the Chief of the Statistics at Washington, the consumption of alcoholic liquors in the United States during the year 1877 represents, quoting the prices at the average retail cost, in the States, a sum of £113 256 958, more than $500 000,000. From the recently issued excise returns for the United Kingdom last year, quoting the prices at the average retail cost, was £142,008,231. Reckoning, however, the American quantities at English prices. Mr. Saunders finds that the £113,256,958 is reduced to £93,114,278. Taking, says the writer, the population of the United States at 45 000 000, and the consumption at £93 000 000 sterling, we see that a *pro rata* consumption of the United Kingdom, with a population of 33 000 000 would amount to £68 000,000 sterling, whereas the consumption is actually £142,000 000 sterling, more than $700 000 000, showing an excess of £74,000,000, and that the consumption of alcoholic liquors in the United Kingdom is more than double that of the same population in the United States. Since 1878 the consumption in the United States has diminished, whereas during the same period of time that of the United Kingdom has grown from £118 000 000 to 142 000 000. These facts have an important bearing upon severe international competition which is now taking place, and may with advantage be considered in connection with the necessitous condition of a large proportion of our population.

Kossuth's Presence of Mind.

Mr. Emerson compares Taylor with Kossuth in this gift of natural and unchecked oratory. I remember an incident that happened during the great Hungarian's progress through this country. In Madison, Indiana, he spoke in the church in which my step-father was the pastor. After his address in English the Americans were all turned out to make room for the Germans, but I climbed, boy like, from the parsonage yard through the church window and got a place on the steps of the high, old-fashioned pulpit, where, hanging over the balusters, I saw, rather than understood the wonderful oratory of Kossuth. The Germans were wrought up into a frenzy of excitement, but just as the speaker, depicting the coming liberty of Germany, had reached the summit of his tremendous declamation, and while the throng of Germans crowding every inch of the floor and galleries was swayed to and fro in excitement as by wind, a child held in the arms of a woman in the very middle of the church, took fright at the applause and began to scream so frantically as to render any further speaking impossible. It took some minutes to get the mother and child out of the jam; the break was depressing, and I felt very sure the speech was spoiled. As the child's voice at length went out into the open air, the disappointed and depressed audience turned to the orator, who swept his hand through the air and said vehemently in German:

"He may now cry for Germany but when he is old he will laugh!"

The lost ground was recovered by this single dash, and the audience was at white heat gain.

Childrens' Corner.

The Blind Boy.

It was blessed summer day,
The flowers bloomed—the air was mild,
The little birds poured forth their lay,
And everything in nature smiled.

In pleasant thought I wandered on
Beneath the deep wood's ample shade
Till suddenly I came upon
Two children who had thither strayed.

Just at an aged birch tree's foot
A little boy and girl reclined;
His hand in hers she kindly put,
And then I saw the boy was blind.

The children knew not I was near,
A tree concealed me from their view;
But all they said I well could hear,
And I could see all they might do.

"Dear Mary," said the poor blind boy,
"That little bird sings very long;
Say, do you see him in his joy,
And is he pretty as his song?"

"Yes, Edward, yes," replied the maid,
"I see the bird on yonder tree;"
The poor boy sighed, and gently said
"Sister, I wish that I could see!

"The flowers, you say, are very fair,
And bright green leaves are on the trees,
And pretty birds are singing there—
How beautiful for one who sees!

"Yet I the fragrant flower can smell,
And I can feel the green leaf's shade,
And I can hear the notes that swell
From those dear birds that God has made.

"So, sister, God to me is kind,
Though sight, alas! he has not given;
But tell me are there any blind
Among the children up in heaven?"

"No, dearest Edward, there all see—
But why ask me a thing so odd?"
"O, Mary, he's so good to me,
I thought I'd like to look at God!"

Ere long, disease his hand had laid
On that dear boy, so meek and mild;
His widowed mother wept and prayed
That God would spare her sightless child.

He felt her warm tears on his face,
And said, "O, never weep for me,
I'm going to a bright, bright place,
Where Mary says I God shall see!

"And you'll be there, dear Mary, too;
But, mother, when you get up there,
Tell Edward, mother, that 'tis you—
You know I never saw you here!"

He spoke no more, but sweetly smiled
Until the final blow was given—
When God took up the poor blind child,
And opened first his eyes in heaven!

—Selected.

"Jesus Wouldn't do it."

It was Sabbath morning, and as was our custom, the missionary-box was placed upon the breakfast table, for servants and children to give in their weekly offerings.

My little Blanch had tripped away to her nursery to fetch nurse's forgotten penny, and she lingered on the way down again.

I was wondering a little what could have delayed her, when a flushed little face appeared in the doorway, and two tear-filled eyes looked imploringly into my face.

"Come here, Blanch," said. "Where have you been? What has made you so long?"

"Oh mamma," said the little penitent, coming and standing before me in an attitude of deepest humility—"mamma, I went into your room to steal some pennies from your table to put into the missionary box, and—and—then I thought *Jesus wouldn't do it*, so I came running away, and I am so 'shamed to to think I thought of it!"

Dear little woman! Her chest was heaving, and the tears rained down her cheeks now as she buried her head on my shoulder, and I answered soothingly:

"I am so glad you thought of Jesus, darling. If you never do anything you do not think Jesus would do, you will be such a happy little girl. It was the Holy Spirit who made you think of Jesus."

Jesus wouldn't do it. What a lesson for all who love the Lord Jesus Christ! If Christian lives were regulated by this principle, how many things would be left undone that are now done; how clear and definite would be the life utterances of believers!

Reader, pause, and put a question in place of a statement—not "Jesus wouldn't do it," but, "What would Jesus do?" Are there not many times in the day when, thus bringing your deeds to the light that they may be made manifest that they are wrought in God, you would feel obliged to exclaim with my little daughter, "I'm so 'shamed to think I thought of it."—*The Christian.*

Thunder.

We could not remark the difference observable in the conduct of some children at the fashionable hotel recently, during a heavy thunder storm. The little ones, who with their nurses, had been enjoying the shade of the broad and cool piazza in the afternoon, still remained after the heavy drops came pouring down, and the heavens were rent asunder, as it would seem, by the artillery of the sudden storm. Many of the little children ran to their mammas or nurses, begged to go indoors, cried lustily and were evidently frightened "within an inch of their lives." But one group of brothers and sisters kept on at their play, seemingly indifferent to, or unconscious of, the state of the weather. They were engaged in "playing horse," and paid not the slightest attention to the lightning or thunder, until two little boys broke away from them and with white, scared faces, hid their faces in their mother's lap. One little girl followed them, evidently much aggrieved. "Why don't you tum and play?" she said, pulling the little fellow's jacket. "I can't, I'm afraid! Oh, hark at that!" with an expression of horror, as an unusually large bolt broke over our heads. The little girl gazed at his head with an indescribable mixture of expression which indicates astonishment, annoyance and contempt and said: "What you 'fraid of? Don't you know it's Dod does it!"—walking off with an injured air, to again join in the merry play. We smiled as we thought what a sensible and wise and good mother that child must have had. How infinitely superior was her simple faith to the boy's useless fear. She was happy and free and contented in the most fearful thunder storm of the season, and no doubt it was greatly owing to the manner in which she had been taught. To her dying day she will probably experience no timidity during a shower, and is thus relieved, beforehand, of those unpleasant and fruitless terrors which render people, even in old age, an annoyance to themselves and every less timid person about them. *Golden Rule.*

Boys Carrying Pistols.

A pistol is a very peculiar firearm; it is made for a very peculiar purpose. It is quite natural for some boys to want rifles or shot-guns, with which they may kill game; but a pistol is intended to kill human beings, and this is about all it is good for. There are very few boys in this country who could shoot a bird or a rabbit with a pistol, and any one who should go out hunting with a pistol would be laughed at. This being the case, why should a boy want a pistol? What human beings would he like to kill?

It is useless to say that he may need his pistol for purposes of defense. Not one boy in a thousand is ever placed in such a position that he may need defend himself with a pistol. But it often has happened that boys who carried loaded pistols thought that it would be a manly thing, under certain circumstances, to use them, and yet, when the time came and they killed somebody, they only brought down misery upon themselves and their families. And this, too, in many a case where, if no one present had had a pistol the affair would have passed off harmlessly and been soon forgotten.

But the way in which boys generally take human life with pistols is some accidental way. They do not kill highwaymen and robbers, but they kill their schoolmates, or their brothers, or their sisters, or, in many cases, themselves. There is no school where boys are taught to properly handle and carry loaded pistols, so they usually have to learn these things by long practice. And while they are learning, it is very likely that some one will be shot. I saw in a newspaper, not long ago, accounts of three fatal accidents, all of which happened on the same day, from careless use of fire-arms. And one of these dreadful mishaps was occasioned by a lad who carried a loaded pistol in his overcoat pocket, and who carelessly threw down the coat.

And then, again, a boy ought to be ashamed to carry a pistol, especially a loaded one. The possession of such a thing is a proof that he expects to go among vicious people. If he goes into good society, and has honest, manly fellows for his companions, he will not need a pistol. A loaded pistol in a boy's pocket is not only useless and dangerous, but also it almost always stamps him as a bad boy, or one who wishes to associate with bad boys and vicious men.—*St. Nicholas*

Can Dogs Read?

Some years ago a man named Walker was the post-rider between New Haven and Naugatuck. Every Thursday he carried the New Haven weekly papers on his route and left them to subscribers on the way. At Woodbridge he had been in the habit of leaving the *Palladium* for one family whose dog always stood ready by the side of the road to receive the paper as he drove by, thus rendering it wholly unnecessary for the driver to leave his seat. One day all the *Palladiums* had been sold before Woodbridge was reached, so, supposing it would make no difference with the subscriber, Mr. Walker threw a *Register* to the dog. The brute grabbed it, but instantly dropped it, shook his head, barked, and jumped over the fence into his yard, as much as to say "you can't put off any such paper on me," nor could he be induced to go back after the paper. Of course in the neighborhood there was a great laugh at the *Register's* expense, for it was declared that its politics were so abominable that even a dog wouldn't touch it; but the explanation may not be difficult. The heading of the two papers were very different, and plainly to be seen, and it may be that in that way the dog knew the wrong paper had been given him.—*New Milford Ray.*

Religious Intelligence.

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational church, Hamilton, Miss., August 25th, 1878.

Pleasant Ridge Congregational church, Sanford Co., Ala., September, 1878.

New Hope Methodist church, Lowndes Co., Miss., October, 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

First Congregational Church, Leland, Mich.

Sugar Grove church, Green county, Pa., D. B. Turney, pastor, March 17, 1879.

Military Chapel, Methodist Episcopal, Antioch, Miss., March 23, 1879. Thos. Brownlee, pastor.

Hopewell Missionary Baptist church, Lowndes county, Miss., April 6, 1879.

THE CHURCH AT COLLEGE SPRINGS, IOWA, PROVOKE A RESOLUTION.

COLLEGE SPRINGS, Iowa, April 29, 1879.

EDITOR CHRISTIAN CYNOSURE:—The Congregational Church at this place has, since its organization, borne testimony against secrecy. It is the fourth one in your list of free mission churches. It retains its membership in the Council Bluffs Association. This association, like most others, is divided in opinion on the anti-secret reform. It has, however, once at least, in past years, borne a mild testimony, under the influence of father Barker, who fought a good fight on this question, as well as others. Recently this association held its annual meeting at Shenandoah, in this county. A memorial was sent by this church, reciting our declaration, and asking an expression from the body, whether it was right or wrong. The response is given below. It is not altogether what we desired. It is not a full answer to our question. We wished them to approve our position, or point out a more excellent way. Yet, on the principle that half a loaf is better than no bread, we are glad that so much has been said. It should be said that the "secondly" passed by a mere majority of one, the others were passed by a nearly unanimous vote. May the right prevail.

H. AVERY.

RESPONSE.

Resolved, That the following be entered upon the minutes of the Association:

1. That we sympathize with the devotion of the brethren at Amity to a cherished principle.

2. That we are in substantial accord with them in objecting to secret oath bound orders.

3. We recommend that ministers and Christians generally bear testimony against the evils of secret societies, in the ways best calculated, in their judgment, in each case, to create a right sentiment upon the subject.

—On Sabbath at the regular communion service in the College church, in Wheaton, two Armenian converts were received into membership on profession of their faith. That nationality has now four young men and women connected with this church.

METHODIST EPISCOPAL.

—The Wilmington, Delaware, Methodist Conference passed, by a unanimous vote, resolutions condemning trafficking on camp grounds on Sunday. One of the ministers stated that attending a holiness camp-meeting not long ago, he found ice-cream and photographic saloons and barber shops in full blast on the Sabbath, and that, too, with the permit of the manager, who was a professor of holiness. His defense was that he wanted to raise some money to add to preachers' salaries.

—The Philadelphia M. E. Conference at its late meeting adopted strong resolutions of sympathy with the great work of the National Reform Association.

—The New England Methodist Episcopal Conference has voted 85 to 49 against holding camp-meetings on Sunday.

—The Methodist Society have made arrangements for missionary work in the interior of Africa. Mr. Osgood, who is now in Africa, will locate a mission-post somewhere in the interior, and Miss Mary A. Sharp will soon leave this country for work there.

—Rev. J. T. Michael has lately removed to Milford, New Jersey, where he may be addressed for lectures on the secret orders and their relation to Christianity. He has also prepared two tracts showing that the M. E church is by its discipline opposed to the lodge. Send for them.

UNITED BRETHREN IN CHRIST.

— A correspondent of the *American Freeman*, writes from Avalon, Mo., that the U. B. pastor and the principal of Avalon Academy have taken a decided stand for right and truth. He says:

"Recently Rev. Wm. Beauchamp read the secrecy clause to a good-sized audience in the academy chapel. He not only read with emphasis, but he proceeded to comment on the Christless nature and evil influence of secret societies. I am truly glad that one of Avalon's stationed preachers has had the courage to stand up for the principles of the U. B. church. However, the jacks and lodge had scarcely ceased to rail at brother Beauchamp before another shell was exploded in their already disturbed camp. On the eve of March the 30th Rev. C. J. Kephart, during his discourse, boldly and firmly arraigned the evil element and denounced it as unchristian and injurious to society and the Christian churches. He accused the ministry of gross sin in that many ministers enter these orders and thereby use their influence in behalf of the devil instead of using it for God and his cause. He also affirmed his belief that were all professing Christians to withdraw their influence from this element it would not survive more than a year."

—Bro. Wm. Dillon of Ohio was severely injured on a late Sabbath by being thrown from his buggy while returning from an appointment.

—The East Nebraska Conference met at Palo, York county, April 31, Bishop Wright presiding. The conference passed the following:

"*Resolved*, That we heartily indorse the action of the late General Conference on the question of secret societies, and hereby pledge ourselves to be true to our law and book of discipline, believing its principles to be founded upon the Word of God.

"*Resolved*, That we do most unqualifiedly disapprove of the course of our book agent in sending out circulars to secure pledges from our ministers against our present law on secrecy."

Rev. W. J. Shuey, the publishing agent at Dayton, has a card in the last *Telescope* regretting that his intention is misconstrued by the Nebraska brethren. The tract referred to contains a form of law which he wishes to lay before the next General Conference in 1881, and asks an opinion as to the plan. The brethren have a right, however, to question this method of changing a law adopted in a general meeting of the church after long discussion. What if every minister of the church should send out similar circulars, as they have as much right to do?

—The Board of Missions of the U. B church meets at Westerville, O., May 9th. Rev. J. L. Luttrell of Fort Wayne, preaches the annual sermon. All the bishops but Bishop Castle of California, are expected.

—The Cedar Rapids, Iowa, church, M. R. Drury, pastor, hope to build a new house of worship this summer. Since conference 59 have been received.

WESLEYAN.

—Rev. T. P. Stevenson, editor of the *Christian Statesman* attended the Syracuse Conference and presented the claims of the National Reform Association. The Conference voted to recommend the next General Conference to place a testimony on this reform in the book of discipline.

—Rev. R. J. George of the Covenanter church, Beaver Falls, Pa., presented the same at the Allegheny Conference, meeting at Damascus, O The recommendation of the Syracuse Conference was endorsed.

—Rev. G. M. Hardy, for some years pastor of the church at Seneca Falls, N. Y., has determined to leave pastoral work for the present for that of a missionary and evangelist. He is expecting to journey South.

—Rev. C. F. Hawley, now located at Wheaton, Ill., writes to the *Wesleyan* that he is now ready for work, and his purpose is "if the Lord will, to continue to labor in the Gospel as an evangelist. I mean to labor as God has ordained for the perfecting of the saints; for the conversion of the world and for the edifying of the church of Christ. I will work in quarterly meetings, or in four-day or ten-day holiness meetings, in church or grove. I will endeavor in all holiness meetings to prepare the way for successful revival effort. I will also, when the way is opened, lecture on the 'Religion of Masonry.' In these lectures I shall aim to show that friendship to Masonry is enmity to Christ, and therefore, whosoever will be the friend of Masonry is the enemy of Christ. I wish to aid the pastors in destroying the works of the devil and in building up the kingdom of Jesus."

REFORMED PRESBYTERIAN.

—At the late anniversary of the Theological Seminary at Allegheny City, Pa., five young men completed their course of preparation for the Gospel ministry. The whole attendance has been eighteen during the year. Professors Sproull, Sloane and Willson reported the favorable condition of the Seminary. An interesting incident of the anniversary was the presentation to the Seminary board by the students of a fine portrait of the late Dr. Willson for many years connected with the institution. An oration on the life and character of Dr. Willson was given by Dr. A. M. Milligan. Besides the portrait four companion pictures representing striking passages in the history of the Covenanter church were presented by Rev. David McFall of Boston and Mr. J. A. McKee of Pittsburgh.

—The location of Geneva College is yet an open question. The friends of the institution at Northwood, Ohio, where it is now located, have made a fine subscription to retain it, but the committee appointed by the annual Synod will leave the question open till the 20th of this month.

GENERAL.

—Major Whittle, who has been laboring in the East for the past year, has returned to Chicago. With Mr. McGranahan, his assistant in singing, he intends to commence work next Sabbath at the Moody church on the North Side, and will continue during the summer, or until such time as a pastor shall be chosen. Major Whittle and Mr. Moody are elders of the church.

—A mission-hall has been opened at Marseilles, France, in a district where thousands of workingmen meet every night. The religious meetings have been crowded.

—The Presbyterians of Australia propose to erect a church at Dillon's Bay, on the island of Eramanga, in memorial of John Williams and others who have fallen by violence in the South Seas, to be called the Martyr Memorial church of Eramanga.

—The council of the Evangelical Alliance announces that it is now definitely settled that the next, which will be the seventh, General Conference of Christians of all nations, will be held during the present year at Basle, Switzerland, beginning on August 31st, and continuing until September 7th.

—The American Missionary Association has decided to accept Mr. Arthington's proposition, accompanied with an offer of $15,000, to occupy a district in Central Africa. It is in a region accessible by the Nile, and steamers can be used on the Nile and its tributaries, so as to facilitate communications. The Association believes the opening to be a providential one, and it calls for a contribution of $35,000, which, added to the donation of Mr. Arthington, would make $50,000 to start the mission with. A force of about 10 missionaries would, it is thought, be required.

—Mr. Moody's sermons on restitution have more than once been like sharp arrows. The last instance is that of a Baltimore burglar. The office of a lawyer was recently broken into and robbed of a cash-box containing $60. Mr. Moody, about that time, preached a sermon on restitution, and the thief happened to hear it. He picked not a pocket; he took not a drink. He went to the lawyer's house and left with the servant a spool-cotton box carefully tied up and containing $40, accompanied by a letter stating that he had been seized with remorse, and would pay back the remaining $20 as soon as possible.

National Christian Association.

FINANCIAL EXHIBIT FOR FIVE YEARS FROM APRIL 17, 1874, TO APRIL 17, 1879.

PUBLISHING FUND.

1. Resources yielding an income:

Cash donations	$ 8,430.40
" Paid on time notes	4,36[illegible].00
Time notes unpaid	11 8[illegible].50
Total	$40,623.50
Lot and building deeded by Philo Carpenter at 221 W. Madson St., Chicago, valued	$20,000.00
Total	$40,623.50

2. Resources yielding no present income:

A farm of 180 acres in Noble county, Indiana, deeded by William Leuty and wife, with life interest reserved, valued at $10,000.

A lot and business house in Fond du Lac, Wisconsin, deeded by Daniel Varney, with life interest reserved, valued at $5 000.

Bequest not yet due $3,000. Total $18,000.

The above does not include wills executed and reported by parties still living which amount to $19,000.

INVESTED PUBLISHING FUNDS.

Loaned to C. R. Hagerty	$1 500 00
" E. B. Thompson	1,[illegible]0.00
" J. P. Stoddard	9[illegible],00
" Abel Carpenter	400.00
" H. H. Hinman	80[illegible]00
Invested in government bonds	1,[illegible]0 00
Cash in treasury	1,202.25
Total	$9,123.25

GENERAL ACCOUNTS.

RECEIPTS.

Interest received from all sources	$3,[illegible]00 65
Centennial and Exposition accounts	[illegible]06 3
Donations to General fund	3,866.40
Special funds and membership	1,245 [illegible]
Rents from rooms not needed for present use	3,769 78
In treasury April 17, 871, and borrowed from Pub. House fund	138.66
Total	$11,095.84

DISBURSED.

J. P. Stoddard, General Agent and Secretary, salary and expenses	3,[illegible]69.43
H. H. Hinman, State Agent, salary	1,340 [illegible]
J. T. Kiggins, " " "	3[illegible].14
D. S. Caldwell, " " "	250.40
S. L. Cook, Ind., " " "	84.[illegible]
D. P. Rathbun, " " "	[illegible]0.[illegible]
I. A. Hart, Cor. Secretary	180.00
C. A. Blanchard, Cor. Secretary	60.[illegible]0
Mrs. E. A. Cook, Ass't Secretary	1 [illegible] 76
H. L. Kellogg, Treasurer	100.00
Total salaries	$6,9[illegible].93
Books and Tracts purchased and distributed	$389.74
Convention expenses	1,335.15
Taxes, repairs, insurance, furniture, fuel, gas	1,116.36
Printing, postage and sundry small items	454.27
Care of building and mission work	610 50
Total	$11,095.94

LIABILITIES.

To J. P. Stoddard, Sec'y and Gen. Ag't	$2,219.47
H. H. Hinman, services	[illegible]6.57
Total	$2,525.84

Exhibit of funds collected, expenses incurred and lectures and sermons delivered by J. P. Stoddard, Corresponding Secretary and General Agent N. C. A., from April 17, 1874, to April 17, 1879:

Cash donations to Publishing Fund	$ 985 80
Time notes to " "	12.000 00
Deeded real estate valued at	15,0[illegible].00
Cash collected for field work	2,67[illegible].47
Notes " " " "	1,150.00
Total	$31,789 27
Traveling and other like expenses	2,206 85
Postage, stationery, etc	14[illegible].84
	$3,352. 9
Salary	5,[illegible]00.00
Total	$7,352. 9
Lectures and sermons delivered	7[illegible]7
National meetings attended and arranged	5
State meetings attended	41

Summarized report of the work of Rev. H. H. Hinman with his collections and expenses from April 17, 1874 to October 31, 1878:

Collections, Pub. Fund, cash and notes	$1,520.00
" General field work	970.61
Expenses including postage	868 31
Net	$1,6[illegible]2 31
Lectures delivered	713

Summarized report of the work, collections and expenses of Rev. J. T. Kiggins from April 17, 1874, to October 1, 1875:

Collections in cash and notes Pub. Fund	$ 75 00
" " " for general field work	435.[illegible]
Expenses	[illegible] 0.6[illegible]
Net	$189 82
Lectures	168

The Nihilists are a secret revolutionary society of Russia. One of their recent victims was a schoolboy—a lad of seventeen—studying in the Odessa Gymnasium, the son of a Polish gentleman named Zalewski, residing on his estate in Volnynia. This youth had been urged repeatedly by his fellow students to join the local Nihilist organization. Not only did he steadfastly refuse to do so, but, as threats were employed to extort his consent, he wrote to his father informing him of the persecution to which he was being subjected, and imploring him in the most piteous terms to take him away from Odessa, where his life was in peril from one hour to another. On receiving this despairing letter the father hastened to Odessa, intending to remove his son; but he arrived too late to save the boy's life Young Zalewski had been assassinated, and his corpse was awaiting burial when it was claimed by the distracted parent.—*Telescope.*

OBITUARY.

Stephen Bayles of Morning Sun, Iowa, died March 2, 1879, in his 78th year. Rev. C. D. Trumbull, his pastor, contributes the following sketch to the *Reformed Presbyterian* of Pittsburgh:

"He united in early life with the Associate Reformed church, in which he was brought up, and was chosen while still a young man to the office of ruling elder in a large congregation of that body. In middle life he became convinced that the position of the Reformed Presbyterian church on civil government and discipline was Scriptural and right. First he ceased to vote, then in 1842, though his pastor used every argument to dissuade him, he left the large and flourishing congregation in the midst of which he resided, of which nearly all his family connections were members and went nine miles to connect with a small congregation of Covenanters —the congregation of Brush Creek. Soon after he was chosen to bear rule in that congregation. He was subsequently connected with the congregations of First Miami, Second Miami, Hopkinton, Sharon, Lind Grove and lastly with Morning Sun. He was chosen elder in all these congregations except Second Miami and Sharon; in these there was no election of elders while he was a member. Very often he sat as a member of Synods and Presbyteries. From early life he was a strong anti-slavery man. Often at great risk he harbored the fleeing slave and helped him on his way to Canada. He was all his life opposed to secret societies. His testimonies against these and his efforts to advance the anti-secresy cause will not soon be forgotten by those who knew him."

News of the Week.

—Complaints from the Indian Territory of an invasion by the whites has reached such proportions that the matter was considered in the Cabinet meeting at Washington last Friday. In the history of that Territory there has been no such influx of white immigrants as this showing. The main stream comes down through Kansas. Secretary Schurz has information that hundreds of ready-made frame houses have been shipped from Chicago down into this Territory and put up by squatters, who propose to occupy and possess the surrounding lands as settlers. He also has a map showing the routes by which they get into the Territory, and in what sections most of the intruders are settling. The government has determined to put a stop to the invasion, and orders have been issued for stationing troops at points where the largest tide of travel enters the Territory. Such as have already entered and squatted will be expelled by force if necessary.

—The London *Spectator* says of the troubles in Egypt: "The people are simply being stripped of everything by the tax gatherers and this often under the bastinado. Men, women and children have been taken from their distant homes, and compelled on the cotton and sugar estates, to work in the mill-horse grind of compulsory labor, without pay, often almost without food" The present Viceroy has burdened his country with a debt of $400 000,000, being thirteen times as much as existed on his accession.

—Four years ago capital punishment was abolished in Switzerland. Crime has increased and especially that of murder, to such a degree that there has been a great reaction in public sentiment and a petition signed by over 30.000 persons, begs the Federal Council to re-enact the death penalty. The Council, after full investigation, have resolved that four years was insufficient to fully test the law. They account for the increase of crime not so much upon the fact that the law was changed as upon the large increase of poverty and wretchedness of the last four years.

—The Bulgarian nobles on Tuesday last elected Prince Alexander of Battenberg to the throne of Bulgaria. Prince Alexander is now about 56 years of age, and ranks as Field Marshal Lieutenant in the Austrian army; his sister, Maria, is the Empress of Russia. Both England and Russia had secretly a friendly interest in the candidacy of Prince Alexander, and he received the unanimous vote of the Assembly. He will take the title of Alexander I. of Bulgaria.

—A feeling of gloom prevails in St. Petersburg. The rigorous police regulations respecting the watching of houses and the visits and searches by night are to be made still more stringent. After 9 in the evening nobody will be at liberty to show himself in the street without a certificate, upon which must be written and attested the place from which the bearer comes, and to which he is going. General Gourka, Governor General, planned this ordinance. Soon it will not be necessary to light a candle before half past 9. Yet at 9 every one must be in-doors and after 10, as in barracks, every light must be out. Notwithstanding all this, insecurity in St. Petersburg increases every day. Grenades are exploded in the streets. The intention of the Nihilists is believed to be to keep the police in a state of constant excitement, tire them out, or lull them to sleep, with the idea that the danger has been exaggerated. They also reckon on the harsh measures and arrests producing discontent among many people, who, when the time comes for a grand attack on the government, would join the revolutionists.

—A dispatch from Calcutta says nearly a million pilgrims who assembled at the Hurdwar fair have carried cholera in different directions. Outbreaks of the disease are reported from Delhi, Wrumitzar, Rawulpendee, and elsewhere. Some cases have occurred among the European troops. It is asserted that of 80 000 persons who went to the fair from Cumaton, a quarter are missing. This mortality has been caused by the police forcing them to travel the desert tracks. It is probable the story is much exaggerated.

—The Bombay Government reports great distress imminent in the Deccan, because of the failure of the crops. Five thousand famine-stricken refugees from Kuttywar have entered Bombay.

THE EXODUS.

—It is estimated that, altogether, 8 600 colored immigrants have come to St. Louis from the South since the beginning of the exodus. Only 2 400 of that number have been able to pay their own fare to Kansas. The others have been furnished with free transportation by the Colored Immigrant Relief Committee.

—The Colored People's National Board of Immigration of St. Louis, of which Moses Dickson is President, has received information that several thousand negroes are now at different places along the banks of the Mississippi River, below Memphis, either ready to start North as soon as transportation can be procured, or preparing to leave their homes for St. Louis and beyond. One party of nearly one hundred is now at Lakeport Landing, Chicot county, Ark., almost destitute. It is said the steamers refused to take them on board and the whites in the vicinity refuse to sell them provisions. The committee here will endeavor to make arrangements for their removal. About two hundred refugees have been sent West since Saturday last. It is understood that Jay Gould has offered free transportation for them west of Kansas City, and they will probably go right on to Lawrence, Kansas.

—An Atchison, Kansas, dispatch of Friday, says: "Over 300 colored refugees from the South landed here to-day in a generally destitute condition. There being no vacant building in the city great difficulty was experienced getting them under shelter, but they were finally housed in colored houses. It is questionable whether many of them can be furnished with employment, as the demand for unskilled labor in this State is very limited. Their arrival was entirely unexpected, as they were originally destined for Leavenworth, but the authorities of that city paid their fare to this point and sent them on. Our citizens have provided for their temporary wants, but great suffering must result if this influx of totally destitute people to Kansas does not soon stop.

Home and Farm.

Farm Notes.

—Hatch your goslings early, in order that they may get the first bite of fresh grass.

—Evergreens look better when allowed to assume natural form, only using the shears to make the foliage more dense and to lop off irregularities. Artificial forms are stiff and ungraceful.

—The farmer who makes a large quantity of rich manure and applies it properly, cannot and will not fail of being successful. Per contra, the man who is careless on this point, though he may rise early and labor assiduously, is destined to failure and disappointment.

—Some attention is attracted to the cultivation of Egyptian corn in California. It is almost as heavy as wheat, and in the raw state is as palatable as hulled barley, which the white variety closely resembles. It is said to be much hardier than Indian corn.

—Thirty-five years ago a countryman left for Australia, taking with him all our popular hardy fruits and vegetables, but the produce was yearly destroyed, until the English sparrow was introduced, after which there was plenty of fruit. Waterton calculated that a single pair of sparrows destroyed as many grubs in one day as would have eaten up half an acre of young corn in a week.

—Mr McAfee, superintendent of the University of Wisconsin Experimental Farm, informs us that for three years past he has grown Lima beans without poles or stakes, by persistent pinching back after they reach the desired height—about that of common bunch beans. He is confident the crop is very perceptibly earlier and thinks it is increased in quantity—the plant being checked in growth of vine, expending its energy in fruit production. On the farm we saw some so treated that were well loaded.

A Good Word for the Pig.

Dr. Ballard, in a report which he sometime ago presented to an English Government Board on the "Effluvium Nuisances Arising in Connection with the Keeping of Animals," bears the following testimony in favor of the pig:

"When the pig wallows in mire he merely follows an instinct implanted in him in common with some other pachydermatous creatures, the object of which is cutaneous cleansing. The mud stands to him in the relation of soap to a human being, but instead of washing it off with water he allows it to cake and dry upon the skin, and then rubs it all off, mud and cutaneous debris together, upon some sufficiently rough surface. Loose hair and cutaneous scurf irritate him, and he takes his own way of cleansing his skin from them. Cleanse his skin for him and he will rest in contentment, without offending the eyes of his supercilious betters, often less scrupulous in this matter than he is, by his wallowings, scratchings and scrubbings. It has long been known that a pig thus cleaned with soap and water not only becomes less objectionable, but grows fat more speedily than if left to clean himself in his own way. Similarly as respects his own food. Garbage is not the food the pig selects by preference. In fact, a pig which has been fed for any time upon sweet food will turn away from sour and disgusting food. If left to pick up his living where he can find it, he will eat anything that he can find that is eatable, but even will eat acorns, fallen fruit, or roots, in preference to garbage; and human beings in similar straits will act precisely in the same way. It may be economical, and perhaps even desirable, to convert into pork matter which can in no other way, or in no way more convenient, be made subservient to the subsistence of mankind, and the pig is perhaps properly utilized in this manner. Our only desire is to vindicate his character as a cleanly feeder, if only he has the chance of cleanly feeding vouchsafed him."

Whitewashing Trees.—This old fashion probably originated with some tidy, thrifty Hollander whose stiff taste was pleased with the uniform whiteness. It is not, however, to be commended on the score of productiveness, and many a beautiful orchard is spoiled by the staring, unnatural appearance of its whitewashed trunks. The Germantown *Telegraph* says: "What we do know about it ourselves is that we do not think it makes much difference, so far as the health and productiveness of the trees are concerned whether they are whitewashed or not. In other words, we do not think it pays. It certainly has a tendency to close up the pores of the trunks, as well as that it also has an unnatural appearance. So far as it is declared that the whitewash causes the old bark to scale off and the hiding places of insects to be disturbed—and this is about all that is claimed for it—how much better for every farmer having an orchard to scrape the trees once a year or every other year, and follow it with a washing of whale oil soap or carbolic soap and water, applied with a short broom. This would be sure to dislodge the insects, open the pores of the trees and give them a natural, healthy appearance. This would do the work effectually, and leave no room for doubt or discussion. Whatever aid the whitewashing of trees may be to their health and productiveness, the best orchards we ever saw, which bore full crops for a generation, were not whitewashed, but scraped and washed with soft soap."

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H. M. Woodford, Waverly, Bremer county, Iowa, who offered to send the *Cynosure* for one year to one hundred citizens of his county at fifty cents a year, he paying the dollar for each copy out of his own pocket, now offers to send the *Cynosure* for one year to twenty-five or less ordained ministers who live in the State of Iowa on receipt of fifty cents from each of them accompanied by name, and postoffice address. "This offer," Mr. W. writes, "includes Masons, Jack Masons, cowans and eavesdroppers provided they are ordained ministers," residing in the State of Iowa, and will hold good until June 1, 1879. This is a liberal offer. Will the Iowa friends immediately accept it and send on the names to Mr. H. M Woodford, Waverly, Bremer county Iowa, each one accompanied by fifty cents?

Mr. Woodford sends a club of twenty-six from Bremer county, making twenty-nine in all recently sent. He offered to furnish the *Cynosure* to 100 persons in his county at fifty cents a year. Do the citizens of Bremer county understand that they can get a $2 00 paper for fifty cents a year if they order promptly?

John Dunlap, Mt. Ayr, Iowa, sends four subscriptions for one year each.

S. P. Poole, Bellevue, Mich., sends two more names on his club and writes: "I hope to send some new names soon. Oh, that the *Cynosure* could be read by every intelligent man and woman in the land, and God being my helper, I intend to do all in my power to scatter the light of reform while I live."

J. S. Perham, Brookfield. Vt., is praying for the cause of reform in general and in particular for those actively laboring in it. Also that the *Cynosure* may have 10,000 subscribers.

Books and Tracts sent week ending May 3, 1879.

By Mail.

T A Sumner, R Rogers, G W Maryatt, W S Holland, A Patterson, E M Sheneman, W F Houghawaut, Dr J M Lemmon, T Gribble, J S Perham, S H Willis, W Southgate, Rev W E Bates, H York, N Green, L E Dean, L E Anderson, E Bascom, G B Williams, H J Loudeke, R D Koffrott, S J Brown, F A Houston, D W Boxley, J Thompson, J O Chapel. N Perry, A D Haverman, J Homes, E W Smith, J O Doesburg, G M Denning, S Beck, W Austin, Rev R Faurot, R Loggan, J Penhault, F P Dunwell, H F Soper, C Jones, W Slosson J F Phillips, D O Holt, A C Higgins, E L Eager, Mrs C H Richardson, B F Butterfield, N H Bunker, C Alexander, J Jutton, W Tonkin.

Donations to the Tract Fund.

N Madsen, $1.

Subscriptions Received during Week Ending May 3, 1879, from G Avery, L Doty, J Dunlap, P Elzea, L B Goodwin, D B Heckert, J S Hickman. E S Humphrey, R Loggan, J Markle, H Pease, S Pinch, S P Poole, A C Pratt, W Slosson, H M Woodford.

—A council was called April 9th by the Park church and pastor, Hartford, Conn., to examine Nahabet Abdallian, a native of Turkey, with a view to his ordination for mission work in his country. After a long discussion on the expediency and propriety, ecclesiastically, of ordaining a foreigner to a foreign field, with no special responsibility to anybody, it was voted by a decided majority to ordain him.

—Some very troublesome questions come up frequently before the missionaries in foreign lands. The Presbytery of Sealkote, India, recently discussed the question of what should be done with converted natives having more than one wife. Shall a convert be compelled to put away a woman he had always supposed to be his lawful wife, sever a tender chord, and bring ruin on the woman? The Presbytery decided that "while it is clear that such persons are not eligible to office, yet, in the opinion of the Presbytery, there is nothing in the Bible to prevent their reception into church membership."

—Professor Samuel A King, æronaut, in his published communications as to a balloon voyage across the Atlantic, speaks confidently of his ability to make a balloon voyage of a month's duration, sufficient with a thirty-five mile breeze to circumnavigate the globe. The experiments in which he has been engaged almost exclusively for the last two years have demonstrated to his satisfaction that it is not only feasible to construct a balloon that will maintain the bulk of its lifting power, but that it is also easily practicable to keep it afloat and in transit for this length of time. Having satisfied himself on these important points, the Professor is conducting experiments preliminary to a voyage to Europe.

—John Brown, Jr., of Put-in Bay, Ohio, son of "Ossawattomie" Brown, in a letter published, declares his intention of volunteering his services to aid the colored refugees of the South. He has a plan of assisting emigration to Kansas and other Western States.

Renewals.

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E. Johnson, Dayton, Ind.
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MARKET REPORTS.

Chicago, May 5, 1879

GRAIN— Wheat—	No. 2		92
	No. 3		77½
	Rejected		67
	Winter	95	1 00½
Corn—	No. 2		83¾
	Rejected		81
Oats—	No. 2	25	30
Rye—	No. 2	46	50
Grain per ton			9 62
Flour—	Winter	3 25	5 60
	Spring	1 75	4 50
Hay—	Timothy		7 00
	Prairie	5 50	6 00
Mess Beef		8 50	9 00
Tallow		5	6½
Lard per cwt			6 00
Mess pork, per brl		8 00	9 40
Butter medium to best		8	18
Cheese		2	9
Beans		75	1 30
Eggs			9
Potatoes per bu		40	80
Seeds—	Timothy	1 05	1 30
	Clover	3 43	3 80
	Flax	1 00	1 65
Broom corn		2	5
Hides green to dry flint		5½	14
Lumber—	Clear	27 00	34 00
	Common	10 00	12 00
	Shingles	1 00	2 40
WOOL—	Washed	27	36
	Unwashed	17	24
LIVESTOCK Cattle	Choice		5 00
	Good		4 40
	Medium	4 00	4 10
	Common	2 40	3 75
	Hogs	3 85	3 70
	Sheep	4 00	5 50

New York Market.

Flour	$3 20	3 50
Wheat—Spring	76½	88
Winter	1 08	1 14
Corn	42	44
Oats	31½	34
Rye	57	58
Lard		6 00
Mess pork	9 87	10 37
Butter	5	19
Cheese	6	8¼
Eggs	11	11½
Wool	9	38

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Notices.

EXPOSITIONS IN NORTHWESTERN ILLINOIS.

God willing Elder D. P. Rathbun will begin work in Carroll county, Illinois, on Friday, May 16th, and will lecture and work the degrees of Blue Lodge Masonry as follows:

Savanna, Illinois,	May 16, 17.
Lanark, "	" 19, 20.
Millidgeville, "	" 21, 22.
Mt. Carroll, "	" 23, 24.
Shannon, "	" 26, 27.
Thompson "	" 28, 29.

Still there's more to follow.

J. F. BROWNE.
Agt. Ill. Chris. Asso'n.

IOWA NOTICE.

Friends of the anti-secrecy cause in Iowa: We want to hear immediately from all who want lectures, or the degrees worked so that we can arrange for the State Agent. I wish to arrange a course of lectures for him along the Central Railroad, south from Marshalltown, and also along the Northwestern, west from the same point. Please let me know from all points how many lectures you want.

One thing more. Do not forget when you write to say WHERE you want the next State meeting. The Executive Committee want to hear from the friends on this subject, so that the call for next State meeting can be published in time. Friends, let us make this summer busy and profitable on reform work. Yours for reform.

JOSEPH MCCLEERY, Cor. Sec.
Marshalltown, Iowa.

—Every week brings word of more seceders. A number are reported in this issue of the *Cynosure*. If they have renounced the lodge send on their names.

Topics of the Time.

There is no religious intelligence more interesting than that respecting the circulation of the Word of God. Bible work means strong Christians and repenting sinners. So the brief record of the American Bible Society at its sixty-third annual meeting last Thursday in New York cannot fail to be of interest. There are now engaged in the Society's work in this country 168 superintendents, 98 county agents, and 5,929 volunteer Bible distributors. The receipts for the year were $462,274, an excess over the previous year of $15,320. During the year the whole Bible was translated into Turkish and portions of it into many other languages. During the year there were 1,266,958 Bibles manufactured, and of these 949,814 were issued at home and 238,040 abroad. The Society has during its sixty-three years of work issued 36,052,169 copies of the Holy Scriptures. Four hundred and forty-five thousand and thirty-four families were visited during the year —of what work can Americans be more justly proud?

President Hayes has been accused by the ring-masters of the Republican party of treachery because he made an effort to follow what good sense and judgment he had rather than be their performing monkey. But he is becoming revolutionized, and submissive. The Democratic scheme of attaching a so-called political measure to an appropriation bill was vetoed. Then the majority caucus got up an harmless looking measure to prevent military interference in elections, repealing the statutes permitting the use of army or navy at the polls, with a proviso that nothing contained in the measure should be construed as preventing the use of such force by the President when properly called on. This was first published by the Republican press as a backdown, and Mr. Hayes and his cabinet were reported as not unwilling to let it pass. The facts are there are hardly a hundred soldiers in the South that can be used for any such purpose, and it has been the studied effert of the opposition to weaken the army so there would be none to use against Southern bull-dozing. The possibility of Grant and a dictatorship is the only apparent excuse for so much debate over this matter. The caucus repeal bill is worth just as much as the obnoxious statutes to the present administration, and the President could have no excuse for putting his veto to it but the howls of the Republican managers. The repeal was passed amid a stormy scene last week and it is understood that a veto message would be sent in Tuesday. If President Hayes can be subservient to a Republican ring now, he may have been to the other side in years past more than many were willing to believe; and in the end he will sink into contempt with both and with the country.

Two important conventions were sitting last week. One at Vicksburg composed of leading men in the Southern Mississippi valley of both races; the other at Nashville of blacks alone. In both the great topic was the exodus. The Vicksburg meeting passed resolutions on the subject, declaring the proximate causes of this movement to be false and flattering reports from the North, violation of contracts, high price of necessary commodities, etc., and "apprehension on the part of many colored people" of the loss of their civil and political rights. The equality of the colored race under the law was recognized, and the convention pledged to protect that race against "fraud, intimidation or bull-dozing." The colored members took part in the debates but by agreement refrained entirely from voting in the convention. They consider its result to be a pledge on the part of the whites which they look to the next election to be tested. The Nashville meeting adjourned Saturday morning at 1 o'clock. Their resolutions favor the emigration, and accept the proffer of 20,000 acres of land by Benj. F. Butler and of one hundred homes by Senator Zach. Chandler. A check has been given to the exodus and a few even have returned to Mississippi, but it is undoubted by observing men that the wave will rise higher and higher. The Governor of Kansas is fully awake to the emergency, and a systematic effort will be made to put every colored immigrant in the way of self-support.

Paul did not stop preaching because all his converts did not hold out. Many of the converts even of Jesus, went back, "and went no more with him." If a man tumbles into the river are we to refuse to rescue him because he may fall in again?

A HYMN OF PRAISE.

BY ALEXANDER THOMPSON.

O King! whose ample hand
Each varied bliss bestows;
Who gives the oak his giant strength,
Her beauty to the rose;

Who makes the Spring return
Whon Winter's power has fled,
And all the floral glories burn
On Nature's mantle spread;

Who tunes the birds to sing
Among the leafy boughs,
And follows with his blessed rain
The labor of the plows;

We thank Thee for our nights
Of rest so calm and sweet,
For days when no distracting grief
Saps Nature's vital seat.

For hours of sweet converse
With those we hail as friend,
Those dear communings of the soul—
Alas! that they should end.

For dear parental joys,
When round the father's knee,
The young life gushes like a spring
On some wild flowery lea.

But deeper far than all
Those holy, earth-bound ties,
We thank Thee for the love
That still in deeper fountain lies.

The love whose kindly glow
Our darkest hours can cheer;
The love that but true hearts can know
In mated union here.

And now, our Father, hear!
Whose hand has given all.
Whose care brings morning from the east
And marks the sparrow's fall.

Teach us with holy love
Thine own right ways to tread,
And feel a Father's blessing rest
Upon a humble head.

"The week has been rather a poor one for the theaters, and, for that matter, public amusements of every kind, the church services incident to Holy Week interfering." So writes the New York correspondent of one our Philadelphia dailies. It means, of course, that theaters are largely attended by the class of churchgoers who are exceedingly high in Lenten observances. And this is a significant fact. There are many of that class of Christians who pay more respect to Lent and the peculiar holy days in it than they do the Sabbath; and they will run into a dissipation during the rest of the year, which during the forty days they punctiliously avoid. We once heard a United States Senator protest that if the Senate should sit on Good Friday he would not be in his seat, and yet when the body met unnecessarily on the Sabbath day he was there.—*The Presbyterian.*

Will all whose time has expired, or is about to expire, renew promptly? If it is impossible for any reason to do so, please write giving directions in regard to your paper.

The English Wesleyan Methodist Church in Relation to Secret Societies.

BY REV. JOHN BOYES.

Having made enquiries and carefully read the rules of the Methodist denominations of this land, we find there is no legislation whatever on the matter. The Primitive Methodists had formerly a law forbidding any of its ministers belonging to a secret society, but this did not apply to the ordinary members of their churches. A few years ago this law was abrogated, in consequence of some of the leading ministers becoming fascinated with Good Templary. Believing it to be a grand auxiliary to the Gospel, they induced the Conference to rescind the law. Some yielded under the impression that the movement was a mania which let alone would run itself to death; but which if opposed would become rabid.

We have been told by ministers belonging to all sections of Methodists, that there has been no case of discipline arising to any of the churches so far as their knowledge goes. The same remarks apply to all, or nearly all, other churches of Britain. One minister who has been in the ministry of the Methodist church forty-five years, says that he has only met with one Freemason during that time who was a candidate for church membership. He was asked whether there was anything in the oaths he had taken which contravened the laws of his country or were in opposition to the teachings of the New Testament? He answered, "No; and if I should find anything of the kind I will leave the lodge." With this understanding he was admitted.

As we have never been in a lodge of any kind, and never intend going, we are indebted for the knowledge we possess of this matter to the testimonies of those who have been connected with them. So far as Freemasonry is concerned, we have never to our knowledge come in contact with one. Mentioning this fact to a gentleman whose business has caused him to travel through the country a good deal, and brought him in contact with all kinds of people, he said the reason probably was that we never had frequented public houses. He added, "You will scarcely ever find them in connection with Christian churches or associating with people whose characters are above suspicion." Odd-fellows, Druids, and a few others we have known, but on inquiry we have always been assured that their secrets were nothing more than childish pass-words of which many seemed heartily ashamed. The gentleman to whom we have just referred said, that though he had been connected with two of these societies, he had never known any secrets worth having and he was sure he had never known any worth telling.

The so-called historic facts on which the various orders are said to be based, are purely legendary or mythical, and betray a strange ignorance or perversion of the history of past ages. So far as the symbolism has been explained to us, we have had occasional feelings of amusement and at other times vexation that people should continue children all their lives, instead of growing into stalwart and healthy men. There certainly comes the question, how far a man may go in silliness without moral contamination?

Secret, or as they are often self-designated, benevolent societies, used to be very popular in this country, but of late years this popularity has rapidly waned. Among the reasons for this may be classed the following:

1. Conscientious men could not bind themselves with oaths.

2. Sensible men could not endure the ritualistic nonsense of the lodges.

3. The scale of payments was based on a mere guess of the laws of mortality, none of them being founded on the calculations of competent actuaries. As long as the members were young and healthy, money could be found for dinners and dresses; but when sickness abounded and deaths became frequent occurrences, then insolvency followed. These insolvencies became so common that the faith of the populace was fearfully shaken in the usefulness of the institutions. When a man had paid for twenty or more years in order to make a provision for sickness and death he generally found that after all, he and his family were deprived of the help for which he had long toiled. In the year 1866 there were no fewer than 4,015 indoor paupers in workhouses in this country who had been members of these bankrupt societies.

4. In order to assuage the distress thus induced, the government interfered and insisted on the registration of these and all other similar societies, by a revising barrister who examined the rules and insisted on a scale of payments in harmony with the calculations of eminent actuaries. Without this registration, officers who defrauded the societies could not be prosecuted; besides which the institutions were exposed to the suspicion of being financially unsound; and people as a rule, do not like to invest their money in doubtful undertakings.

5. As rivals to these societies industrial insurance companies were established altogether apart from public house influence, without oaths or pass-words, where people could secure a provision for sickness, declining years or death, according to the capacity of their pockets. To show the avidity with which the working classes appreciate these industrial institutions, we may state that one of these companies issues yearly more than a million and a half of policies for small sums varying from £5 to £50.

6. The government has now established a variety of agencies whereby all the advantages of secret orders may be secured without any of their objectionable features. No institution can now be started without having a strong reserve fund to meet whatever emergencies may take place—all existing societies which have not founded a reserve fund, must within a given time raise such a fund, or be compelled to wind up its affairs.

The providing for the wants of the people in a far superior way than was done by the secret societies, the general extension of religious knowledge and the spread of education, have had a beneficial effect upon the nation. That there are numerous orders of Freemasons existing cannot be questioned, though we never meet with any. In the town in which we reside, numbering about 26,000 souls, there are several buildings which formerly served as halls and lodge rooms, but for many years have been used for other purposes. We have found it the same in other towns.

A few years ago the Prince of Wales became a Freemason and so also did several members of Parliament. A good deal of amusement was occasioned by the symbolic, ritualistic displays, and many regarded the act of the Prince as one of reprehensible weakness, but others thought they saw in the movement a political move by which any revolutionary movement could be at once detected and repressed. With the Prince as President, and members of the government in the councils, it was deemed hardly likely that any illegal movement would be inaugurated.

We find the Roman Catholic church will not receive any member belonging to an oath-bound society. We have heard of several Good Templars who were obliged either to leave the lodge or leave the church. With the Roman Catholics the church is supreme and no other interest must come into collision therewith.

For ourselves we have never been able to understand what good purpose secret societies serve in a free country; and if no good purpose is answered why should the church or nation be encumbered therewith?

Shrewsbury, Eng., April, 1879.

Courage Needed.

BY REV. N. E. GARDNER.

Courage is an element of strength quite indispenable in any forward movement on the enemy's lines. Every reform of any note will meet opposition; not only from the more depraved and vulgar of society, but often that which is more subtle comes from men professing to follow the great reformer. There is not much in a man worth admiring if he lacks the courage to stand up for his principles in the face of opposition. A man without a backbone is badly deformed, and of little account, however elegant his other parts may be.

It would seem that a man of large cultivated brain and eloquent tongue, professing to be anointed of God, and placed on the walls of Zion for one of God's watchmen, were he to cower before the lodge influence and flee away from the enemy with his chicken-heart so far up in his throat that he is scarcely able to raise a feeble cackle of alarm, could not even respect himself, and surely would have little claim on the respect of others. Mention the evils of the lodge to one of these cowardly creatures, and he will look around to assure himself that no Masonic ear is near enough to hear ere he will answer you. Then in an undertone they will say, "Yes, secretism is wrong; it is founded in selfishness, and no fair-minded man has any use for it. It is only of use to those who seek advantage over their fellow men. He that is willing to take a fair chance with others in the race of life, has no need of the covering of secretism. 'Tis the devil's most powerful engine to drag the churches down from Christ."

Much talk like the above was indulged in with a professed minister of Christ, who claims to be a seceding Mason, while on the way to an appointment where I had engaged to give the good people some light on the secrecy question. On arriving at the school-house where the lecture was to be given there were a good many Masons present. My Mason friend could not be prevailed upon to open the services with prayer, or to even as much as to go in the house. What contemptible cowardice! But he could afterwards remark, "It is all right to expose them. The best way to kill out noxious weeds is to turn their roots up to the sun. The wicked thing must be put down, or the church and the country would be ruined."

To be convinced that secretism is a giant wrong, and to acknowledge that it is endangering the church and nation; then to act the part of the prophet's dumb dog must be criminal in the extreme. How unlike the good Master and his apostles, who reproved and rebuked with all long suffering without reference to what it might cost them. "He that would save his life shall lose it," is a law man cannot evade.

A fearful woe is pronounced against those watchmen, who see the sword coming and warn not of its danger. One of these watchmen remarked not long since, "I can't afford to cut off my salary." What a sad lack of faith in God! It seems that it would not require much of the spirit of Christ to inspire more faith and courage than is visible in many of our pulpits and pews. God says, "Cry aloud and spare not, show my people their sins." How different is the preaching of the

devil, and what a success he has made by repeating his old sermon, "Let us alone, what have we to do with thee."

But can we afford to adopt the devil's let alone policy, while the foul cancer of secretism is sending its poisonous roots to the very heart of the church and nation? "We have good neighbors who are Masons and we want to live in peace with them," said an old friend the other day. It matters not how many good traits a Mason may have, Masonry is wrong, all wrong, and wrong all the time. God's plan is, first pure then peaceable. What we need is men of courage, who will buckle on God's sword of truth and like Moses lead the people out of this worse than Egyptian bondage.

The battles are being fought by a small minority of those professing to be anti-secrecy soldiers of Christ, while the majority refuse to come to the front, but berate those who are actively engaged in the reform, thereby giving aid and comfort to God's enemies. If such moral cowards were not advanced to high posts of honor in the church where their baneful influence over others is so great, it would not be a matter of so much discouragement. It requires but little courage or Christian principle to stand back in the ranks of the sneering multitude and shout "one-ideaism," "hobby," etc., to those who are in the fore-front of the battle. It is a most difficult thing for even a D.D. to ride two horses at the same time, and they headed in opposite directions. Such an one would make a record, that but few would care to imitate. Yet these men often find it necessary to call public attention to their records. "By their fruits ye shall know them." But why do some of our ministers point back in the distance to their record? Such chameleons can always change their colors to suit present company.

THE OLD ROCK—TO DIE ON.—A few years ago, a popular young minister became entangled in the meshes of infidelity, left the pulpit, joined an infidel club, and derided the Name he had preached to others as the Saviour of the world. But he sickened, and came down to his deathbed. His friends gathered around him, and tried to comfort him with their cold and icy theories, but in vain. The old thought came back to him; the old experience came before him. He said. "Wife, bring me my Testament." Upon his bed he opened his Testament, and turned to the 15th chapter of 1st Corinthians. He read verse by verse that massive argument for the resurrection of Christ; and when he had finished the chapter, great tears of repentant joy rolled down his cheeks. He closed the book, and said, "Wife, I am back again at last upon the old rock to die!"

The wealthy miser lives as a poor man here but he must give account as a rich man in the day of judgment.

THE SERMON.

SECTARIANISM.

Preached in the College church, Wheaton, Ill., Sabbath morning, May 4th, 1879, by Prof. C. A. Blanchard.

Text, John 17: 21 "That they all may be one, as thou, Father, art in me and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."

Our Lord in the text prays the Father that his followers may all be one, in order that the world may believe that he, Christ, is a true messenger from God. This is a recognition of the truth that nothing but the Divine power can harmonize and unite the jarring and discordant elements found in human hearts. By nature we are all selfish, and selfishness repels. It is not true that "devil with devil damned firm concord holds." Evil is inconsistent with itself as well as with good. The wicked are like the troubled sea when it cannot rest. The two brothers were all alone in the beautiful world, there was room enough for them both surely, but the desire for the first place made the murder and the murderer. From that time to the present day man's inhumanity to man has made countless thousands mourn.

But we have here not only a recognition of this sad truth, but a proclamation of its universal acceptance by men as well. "*That the world may believe thou hast sent me.*" That is: the world knows how selfish men are, and that this bad trait tends to isolate each man from his fellows, and hence when the world sees that the repellant force of human selfism has been overcome by the cohesive power of the Gospel of Christ, it will admit at once that the one who brings such a message has come forth from that God who made of one blood all nations that dwell upon the face of the earth.

Now the union between men is either formal or spiritual, outward or inward, real or apparent. We not seldom find men in the same family, church or political party who at heart are far apart as the poles. There is, if you please, a mechanical mixture but not real union. Hence when the special circumstances which have brought them together are changed, they follow their hearts and are separated from one another. So also there is a heart union that overcomes differences of race, color, party, condition in life, and all those other things which so often place between men impassible barriers. The outward union is a help to the spiritual, and and the spiritual leads to the outward. First or last a man follows his heart. It is needless to say that the unity for which Christ prayed is that of the heart. He takes no interest whatever in vast crowds drawn together from mere political or social considerations, but when men can be one in him, and one as Christ and the Father are one, then there is a unity over which angels are glad and men astonished.

THIS UNION DOES NOT EXIST.

It may not be a popular thing to say, but it is none the less true, that this prayer is still unanswered. We have union Sabbath schools and union meetings for the promotion of various reforms, but the same persons who attend these union meetings and profess to be greatly delighted at the obliteration of denominational lines in a special work, will stand by the sectarian divisions which have rent the body of Christ into more pieces than the Roman soldiery made of his garments and will "fight till the last armed foe expires" for the every iota in the denominational shibboleth.

We have so many different organizations each calling itself The —— church, that no man in the United States would think of being able to name them. Each of these organizations contains good men; each contains defective men; each is trying to teach men that Christ is the Lamb of God that taketh away the sins of the world, and all ought to be one in Christ. It is as contrary to the Word of God to name the body of our Lord from some man or an accident of church polity as it was for the Corinthians to say; one I am of Paul; another, I am of Apollos, and another, I am of Cephas. Sectarian designations were as good then as they are now, but they are always and everywhere an insult and an offense to the Head of the church. The bride, even among men, takes the name of the husband, but when a church is married to the Saviour some man comes along and salutes her as Mrs. Congregationalist, Baptist, Presbyterian, or, as the case may be. Thus is God robbed of the glory due unto his name.

The causes of division are, generally speaking government, doctrines and rites. So far as views of these different matters are held which are inconsistent with Christian character of course Christians are not permitted to tolerate or uphold them. That is, if a body calling itself a church hold that there is no power of excluding the openly bad from its communion, or that there is no God, or that indecent and foolish rites like those of the Masonic lodge or Mormon church should be practiced, in such a case the true Christian is to come out from it and be separate.

But the differences between the denominations of the present day are not of this description. Those organizations which differ most widely send delegates to each others representative bodies to assure one another of confidence and mutual interest. Now all divisions among persons who are and who believe each other to be real followers of the Lord Jesus Christ are inventions of the adversary who intends to ruin in this way an opposition which he is certainly unable to meet. They come not down from above but are earthly, sensual and devilish.

THESE DIVISIONS ARE A BURDEN.

It needs no argument to prove the above proposition, yet there is great need of illustration to impress upon our minds the great need of prayer and labor for the removal of this heavy, unchristian yoke. The work of the church is local, home mission and foreign. If all those who are working for Messiah's kingdom were one as Christ is one with the Father, there would be needed in each town a meeting house or a number of meeting houses sufficient to accommodate the people, and in each town, State and country two mission societies, one for home and one for foreign work. After these agencies were provided the rest of the money which Christians have to give away could be used in directly preaching the Gospel by missionary or printed page.

Instead of this we find from four to five poor feeble little churches struggling along, trying to live, taxing those who sustain it heavily, changing pastors frequently, and all this for what? To preach that man is lost and that there is One come to save? Not at all. If this were the end there would have been only one church. The object is to promote some form of church government, or some particular shade of doctrine or the belief in some special mode of baptism. And this, dear brethren, while men all over the world are dying for the bread of life, while the hungry are not fed, the naked not clothed, and the poor lett to perish.

Consider our own village. We have here nine church organizations and about twelve or fourteen hundred innabitants. If each church puts up a building worth three thousand dollars, we spend twenty-seven thousand dollars for meeting houses. But ten thousand dollars would build two churches which, well located, would accommodate all the citizens; thus we spend ten thousand dollars for Christ and seventeen thousand for sect at the start. Then if these nine churches pay their ministers five hundred each, four thousand five hundred dollars goes out for preaching. Two ministers at a thousand dollars each could do the work as well and better. It is needless to continue the story. You can tell as well as I. Take out your pencils and see how how God's money is being thrown away. Then let us join our Saviour in the prayer that his people may be one and these stumbling-blocks be taken out of the way.

WHAT RESULTS FROM THIS.

In the first place churches find it impossible to pay, but they want able ministers, so they keep promising to pay and neglecting to do it. Perjuring themselves and often crippling or killing ministers who have relied on their false promises.

In the next place as a shift and device to avoid this perjury they are oftentimes driven into foolish and sinful methods of getting money. There are a number of ladies in almost every congregation who might be properly designated as the festival brigade. It is their duty, year in and year out to aid in keeping up an organization, for whose existence there is no possible excuse, by suppers and sales of various sorts. Excellent persons they frequently are, but their time and energies are so absorbed in this work that they are almost useless, for prayer meetings or Christian work of any description. They must see to getting dimes, quarters and half dollars to sustain "our church" even if the world goes to hell while they are doing it.

Still another of the beauties of this struggle for an existence is the reception of men into the church who are unconverted. One article in the creed of such churches gets to be: "We believe that ability to pay well, is evidence enough that a man ought to belong to our church." Not long since the pastor of a church, at a public service, stated that the church would never go down while it had such friends as certain gentlemen whom he named, none of whom were members of the church, and at least one of whom, had never made a profession of religion. Along with this willingness to receive all who pay, of course comes a tacit agreement to furnish an article in the way of sermons that, if it does not please, will not condemn them. Men of ordinary business sense are disgusted with such poorly disguised attempts at pocket picking and the result is that able men of the world are fast becoming a non-church going class.

And lastly we find a few good and true men in every church who would like to strike hard for the truth,

hampered and hindered by the timid and fearful ones who are afraid that the thing which they know ought to be done, will injure our church.

This is true of small churches as well as large ones, and of reforming bodies together with those that openly go with the world.

WHAT ARE THE EXCUSES.

Of course there are excuses enough. Who ever heard a mean thing ask twice for an apologist? Slavery, tobacco, whisky, have had their good men to prove them all right, of course sectarianism will not lack its advocates.

Perhaps the first one is the fact that men differ. This is an unquestioned truth, but it it proves anything it proves altogether too much, for there are no two men who think precisely alike, and if men must agree in every particular before they can walk together as Christian brethren, there will be no churches of any sort. Conduct this principle to its logical conclusion, and you come out where the church did in Scotland. It was torn and troubled and expelled member after member until there were only three left, and they three had a meeting and two turned out one. Next morning a neighbor walking down the street said to an old lady, the only one now left in the church, "Well, auntie, I suppose that you and John are the only Christians there are in town?" The good woman solemnly shook her head and replied: "I'm na sae sure about John." If this reason for sectarianism is worth anything it is good for the old lady, and her stopping place is the only one there is.

But we sometimes hear it asserted that the individual churches are much purer than they would be but for these divisions, because one watches the other. If this is true there is no doubt but that it should be confessed, but it is a most humiliating confession to make. If it be true that the churches are actuated not by love of God but by fear of man, let us own it, repent of it, and put it away. We should be able to say the love of Christ constraineth us. If we cannot now let us speedily be able to do so.

But this statement is untrue. Churches are not purified by rivalry and sectarian zeal. They are corrupted morally and demoralized by that emulation which Paul puts down among the works of the flesh. The mountain brooks are clear because they are fed from springs way up where the snow lies until the flowers of spring time come out; and a man or a church receives real spiritual integrity, not from the watching of men but from the indwelling presence of God.

There are also some who tell us that this cutting up and labelling and parcelling out of Christ's body is all wrong, but that it can't be helped, and that it will only stir up bad blood to mention the matter. I do not know whether the last statement is true or not, but I am sure that if the thing is wrong it will be done away so surely as God does not abdicate the throne of the universe. We do not live in the right age to hear and heed such prophets of evil. We have seen with our own eyes our millions of slaves march through the Red Sea and cross the Jordan, and those who wish to tell us that there is some Jericho whose mighty walls and towers can resist the shout of God's host should wait at least till the rubbish of this one has been taken away, and the crash of its overthrow has died out of our ears. Christ prayed that his people might be one, therefore they will be one. These sectarian divisions are keeping his children apart from one another, lading them with heavy burdens, hindering their communion and usefulness, therefore they will be done away. On the blessed foundation some good but mistaken men have builded wood, hay and stubble; this shall be all burned up.

OBSTACLES TO UNION.

These are, first, existing sectarianism. Possession is nine points of the law and a large majority of Christians were born into churches that were designated just as Paul charged the Corinthians not to designate theirs. This is a heavy stumbling block which must be gotten out of the way and it is one which Christians don't like to take hold of. It is so much easier to reform others than ourselves; to preach to sinners than to get out Achan's silver, garments and gold. But the fact that the labor is a great one should inspire us to lay hold of it with zeal. Were it a contemptible labor we might leave it to the weak; but it interested the Son of God; he prayed for the unity of his people; let us join our labors and prayers with his.

Another great difficulty is the fact that there are so many *great* (?) men who now head the sects who could not be great men any longer if these were to be abolished. If this matter could be left to the common sense of those who foot the bills we could much sooner make an end. But it is so difficult for the man who lives by blowing steady and clear blasts on the denominational trumpet to realize that he is an obstacle in the way of all that is good. He says, Surely anything which enables me to be a great man must be a blessing to the world. And hence when a spasm of common sense comes over a number of starving churches and they propose to unite so as to divide their burdens and quadruple their strength some sectary, or bishop, or elder, or what-not will, as a rule, be on hand to persuade them that some terrible result would follow if they do the only thing which sensible Christians would think of doing under the circumstances.

Still another hindrance to the prayer of our Lord are those organizations that throw into places where there are already too many religious enterprises just money enough to start another. Thousands of dollars are every year collected from poor men under the pretence of building churches and supporting missionaries among the destitute which serves solely to start a perpetual sectarian strife. If the money were taken and thrown into the fire it would do far more good than expended as it is. Illustrations of this truth might be given almost without limit, but are needless.

WHAT IS OUR REMEDY?

First, last and all the time the study of God's word. If we know the truth, the truth will make us free, and, therefore are my people gone into captivity because they have no knowledge. The Bible teaches us both in its precepts and in its history that God's people are to be one. Not one in the sense that there are no individual peculiarities, but one in the sense that, notwithstanding these peculiarities the grace of Christ will so richly dwell in them that they shall be known only by his name and in his name go out to battle with the host of the Philistines.

Active work for the salvation of men is also a most admirable cure for egotism and the deification of sect. The rule is that those who save men with fear, pulling them out of the fire, are not worshippers at the shrine of a denominational Diana. They cannot be. To save men we must be near the heart of Jesus and his heart holds the world.

And now abideth faith, hope charity, but the greatest of these is charity. Let us pray God to give it us in large measure that we may count him our Father and all who serve our Lord, brethren beloved.

Reform News.

NEW ENGLAND.

THE WORK DONE SINCE NOVEMBER—MORE SELF-DENIAL NEEDED.

WILLIMANTIC, Conn., May 3, '79.

DEAR BRO. KELLOGG:—I have often thought of late of giving (by your indulgence) the readers of the *Cynosure* an account of the reform work in New England or more especially in Connecticut. I have as often thought that Bro. D. J. Ellsworth should be *the* correspondent for the *Cynosure* from Connecticut for two reasons, one of which is, he is secretary of the Connecticut Christian Association; and the other is—he has such a good faculty of putting his thoughts on paper in such a manner as to impress the minds of those who see them.

But I ought not to censure Bro. Ellsworth if he does not do what may seem to me to be his duty, as I am only a fellow servant with him to the same good Master.

The friends of our reform in Connecticut have not acccomplished as much as is desired, still they have not been wholly inactive. At the National meeting in Worcester, Massachusetts, last November, the New England delegates held consultation meetings to devise ways and means for bringing this reform more thoroughly before the people, which resulted in an arrangement with Rev. H. H. Hinman, the indefatigable worker in this reform, to labor among us.

Bro. Hinman commenced his labors in Stafford, Tolland county, and was in that vicinity several days doing some work over the line in Massachusetts. From Stafford he went into Hartford county and accomplished much good by hard labor. He also labored in Litchfield, New Haven, Middlesex, New London and Windham counties and testifies to the willingness of the people generally to receive the truth.

Bro. Hinman also did considerable in different towns in Massachusetts and Rhode Island, but failing in health it it became necessary that he have rest and it therefore seemed best that he should return home to Wheaton, Illinois, for the purpose with the expectation of returning about this time and commence anew in Vermont where the friends are awaiting him.

Brother Hinman has, by the blessing of God, accomplished an amount of good in Connecticut that will not be wholly known until the resurrection morning, and all for a very small amount of money, and I am very sorry to say that that small amount has not yet been fully met.

I would like to call the attention of the friends of the cause to that passage of Scripture found in Heb. 13:2—Please stop right here, dear reader, get your Bible and read the passage referred to, and then, if you please, finish reading what more I have to say.

Dear friends, brother Hinman has had the glorious privilege of visiting some towns in Connecticut where there were professed Anti-masons who appeared glad to have him labor among them and yet they allowed him to pay for his food and lodging while among them. Now while I am willing that Brother Hinman and all other laborers for Christ, shall receive their share of the glory resulting from their labors, I do feel that we Anti-masons who have taken the name of Christ, and are joint heirs with him to that heavenly inheritance, should also have a share in the glory attending this work to the extent at least of giving to God's embassadors food, shelter, and a place to lay the head at night after a day's weary toil for the Master.

Dear friends, ought we not with cheerfulness receive God's messengers around our family board? Please consider the precious thoughts dropping from their lips and finding lodgement in the minds of our children, that shall by the blessing of God be the means of bringing them into the kingdom; or, if already among the chosen ones, be influenced to take a more exalted stand for the truth. How blessed to entertain angels!

Let me say to the friends in the other States of New England, Do not fail to all you can to make Bro. Hinman's labors among you pleasant and remunerative to him as well as profitable to your communities for good. J. A. CONANT.

GOOD NEWS FROM "THE POCKET" OF INDIANA.

OAKLAND CITY, Ind., May 5, 1879.

EDITOR CHRISTIAN CYNOSURE:—Dear brother in the cause of reform. The American Christian Association of Gibson county met last Saturday, and was entertained by Rev. Spencer of the U. P. church of Somerville. Mr. Spencer is a man of more than ordinary talent, and is doing a good work in the interest of the great reform. He proposes to preach the "whole counsel of God" to a benighted people and rest the consequences with Him who hath said, "Have no fellowship with the unfruitful works of darkness, but rather reprove them." Rev. Geo. Wilson of Evansville (Free Methodist) was also present on the above occasion, and showed himself to be a

servant of the Master, and not afraid to speak against "the things that are done in a corner." The Free Methodists will hold their next quarterly meeting in Oakland City, beginning on Friday the 16th of May and continuing over Sabbath. The chairman (elder) will be present. Dr. S. L. Cook, State Agent and Lecturer will be with us on Saturday, the 31st of May, 3 o'clock P. M. He will visit Somerville and Ft. Branch before returning north. The doctor is represented as an able lecturer, and we hope the people will turn out and listen to the unfolding of the "mysteries." Yours respectfully. W. L. LEISTER.

Cor. Sec. A. C. A.

NOTES BY THE WAY.

BEDFORD, O., May 7, 1879.

DEAR BRO. KELLOGG:—Leaving Chicago in the evening of April 19th I reached Toledo at about 2 A. M., and was obliged to stay four hours in a chilly depot and get such a breakfast as was sold by liquor-dealers. So far as I could learn there was no other place to procure food in the vicinity of the depot. Stopping at Wakeman, I called on Bro. Creegan, pastor of the Congregational church, who has been much prospered in his church work. He is a subscriber to the *Cynosure* and feels a warm interest in our reform, a truly good man and true, but who has perhaps fallen into the common mistake of supposing that revolutions can be made of rose-water.

At Berea I stopped with our excellent friends Mr. and Mrs. Smith, who are most untiring and unselfish in their labors. Their latch-string is always out when reformers call. I spoke in the Brick Hall on Saturday evening, the 3rd, to quite a good audience. A company of colored concert singers were present and entertained us at the opening and close with a genuine plantation song. The Congregational pastor was present and expressed to me his sympathy with our views and work, But the lodge rules in Berea, and the churches make no protest.

On Monday evening, May 5th, I spoke to a good audience in the U. P. church at Northfield. It was a great pleasure to know that I had the hearty sympathy of the pastor, Bro. Logan, and of nearly all the audience. A liberal collection gave emphasis to it.

On Tuesday evening I spoke in the Disciple church at Bedford. Here is where Rev. Mr. Brown made his renunciation of Masonry. It had a marked effect on honest minds, and quite a number of his church are earnest workers in this reform. Among them is R. J. Hatheway, who occasionally lectures ably and acceptably. Masonic persecution finally compelled Bro. Brown to leave and he is now laboring in Massalon. The attendance was not large, but respectable and attentive. The pastors of the Baptist and M. E. churches were present, the latter expressing his approval and the former his dissent. He is an Odd-fellow and "don't believe Masons ever took any such oaths."

To-day I take passage on board a steamer at Cleveland for Ogdensburg, N. Y., and hope to spend a few days in northern New York.

Yours for the Lord,

H. H. HINMAN.

ANTI SECRET MOVEMENT IN YOLO COUNTY, CALIFORNIA.

WOODLAND, Cal.

DEAR CYNOSURE:—About two years ago Rev. Henry Cogswell came to Woodland, Yolo county, and delivered three successive and well-directed lectures in the expose of Masonry, as his first effort in California; and I believe the first that was done under the auspices of the National Christian Association in the State. The Woodland lodge was well represented at every lecture. The speaker dealt plainly with the truth, but in such a manner as not to irritate to any distubance of note. The result has been fruitful. Since that time Rev. B. A. Hill has delivered several lectures on the same subject, and Rev. G. W. Townsend organized a Wesleyan Methodist church in the same county, which visibly disturbed some of the craft. Subsequently said church was transferred to the United Brethren in Christ; and that did not help the matter any—still a troubled sea.

The co-operating work of the N. C. A. and church of Christ resulted in the call of a convention to organize a society to be auxiliary to the N. C. A. opposed to organized secrecy, which met in Washington Hall, Woodland, Yolo county, California, December 12, 1878, elected officers and appointed a committee of three on constitution and by-laws to present at next meeting, which was held as per adjournment at Central View school house in Capay Valley, Yolo county, March 27, 1879, at 7:30 P. M.

Rev. D. Shuck, ex-bishop of the U. B. church accepted an invitation to address the convention, and occupied the evenings of first and second days with an elaborate, forcible and effective address on "The relation that Christians should sustain to secret, pledged or oath-bound societies." He discussed at length in seven propositions—too lengthy for publication in the columns of the *Cynosure*—a sketch of it could not do it justice. I will only give the first with a few remarks.

"*Secrecy is not an element in the human mind.*" He stated in proof that man in his original state acted openly; never secretly; but as soon as sin entered he sought a secret place—secrecy to cover guilt. Also the conduct of innocent children—how frank, open, and free from concealment. Logical conclusion: If man had never known guilt by sin he would never have resorted to secrecy as a principle of action. He gave obligations of various secret orders, pointing out the favorable clauses as a wire to pull the snare over the intellectual, as the blindfold was over the natural vision. Concluding each proposition with force that gave conviction to the opponent, satisfaction to the co-worker and brought into harmony both the radical and conservative anti-secret element—doubling the interest and zeal and giving a complete success to the effort.

Convention met second day (28th) at 9.30 A. M., to consummate the organization. Called to order by the President. Opened with religious exercises. Committee on Constitution and By-laws reported in form similar to the one adopted by the N. C. A. There was no discussion of note before or after the third article of the Constitution, which reads as follows:

"The business and object of this Association shall be to oppose, withstand and remove the evils of secret societies, Freemasonry in particular, and other anti-Christian movements in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion and our republican government from corruption."

A spirited discussion on the above article showed and radical a conservative element about equal. Some feeling the binding cord of their obligations, objected to the word expose, while others deeming all things exposed, were ready to adopt the words "oppose," "the evils of," as appears in said article. The constitution and by-laws were unanimously adopted with above article as it reads. Obtained thirty names to the list, four of whom are seceders. Elected permanent officers as follows:

President, Otis Smith, Woodland, Yolo Co.

Vice Presidents, Mrs. S. M. Palmer, Capay, Yolo Co.; Rev. Alex. Musselman, Dixon, Solano Co.

Secretary, Martin Myres, Woodland, Yolo Co.

Treasurer, Phil. Beck, Grafton, Yolo Co.

Above officers constitute executive board. The place was well represented, and some from a distance. All seemed much interested and took an active part in the business of the meeting. Closing on Saturday and Sabbath with preaching by Revs. D. Shuck of Stanislaus county, and A. Musselman of Dixon, Solano county. The composition of the address, the manner in which it was delivered, with the co-operation of those present, corresponding with the religious exercises of the occasion produced a holy zeal in the Christian and a lively interest with the unsaved, making it a profitable time for all present, and I believe it will be as bread cast upon the waters.

Other county organizations are anticipated. Such efforts should be frequent over the State to ascertain and get into working order our elementary force. There seems to be enough of it ready to be brought into line of action to make it safe for any Christian effort by any means to bring the hidden things in darkness to light. In fact we feel quite ready for the work in the name of our Lord Jesus Christ, whom they reject.

OTIS SMITH.

FROM EASTERN IOWA, CEDAR COUNTY.

CLARENCE, Iowa, May 3, 1879.

EDITOR CYNOSURE:—The good work against secretism goes bravely on in Iowa. The lightning sparks are flashing all over the State, at Elgin, Birmingham, Burlington, and many other points. The friends are advancing against the foe and winning victories for God and truth.

But we of this vicinity have met the concentrated efforts of the crafty crew. Ever since Prof. C. A. Blanchard lectured at Clarence in March, 1878, and Bro. Rathbun followed June with his expositions of the institution, our enemies have manifested a devilish meanness, that I have never seen surpassed, "but the wrath of man shall praise God," for every move they have made has reacted against them.

(Continued on 9th page.)

Correspondence.

ANOTHER REV. MASON GIVES HIMSELF AND MASONRY AWAY.

EDITOR CYNOSURE:—Some few weeks ago I accepted an invitation from the friends of reform in Northfield, O., to deliver a lecture in the United Presbyterian church of that place, on the subject, "The Religion of Masonry and the of Religion the Bible contrasted."

One of the friends there in the meantime, took it into his head to procure another Masonic witness to the truthfulness of Ronayne's expositions. He therefore sent a decoy letter to the "Rev." Alanson Wilcox of Cleveland, who told us that he had taken twenty-five degrees in Masonry. And it is indeed astonishing to see with what alacrity these "sons of light" give themselves away and bite at any hook however poorly baited.

The following is the letter with the answer, which was received in due time; both of which were given to the public on the night of the lecture:

NORTHFIELD, O., April 5, '79.

Rev. Alanson Wilcox,

DEAR SIR:—A fellow calling himself E. Ronayne was here lecturing against Masonry about a year ago, and worked the first three degrees. And now comes another by the name of R. J. Hathaway of Bedford Disciple church, who is to lecture here soon. He is said to be a pestilent fellow and calculated to do the order much harm.

As you are a Bro. whom we understand to be well versed in Masonry, I would ask, Can you give any information about these men,

and especially how shall we manage this coming fellow Hathaway?

Fraternally yours,
J. A. Boyd.

REPLY.

185 Taylor St., Cleveland, O., April 8, 1879.

J. A. Boyd,

Dear Sir:—Yours to hand. Of E. Ronayne I know nothing personally. I heard of his disgraceful work a year ago.

R. J. Hathaway I know. He seems to be a conscientious Christian man—especially inclined to fanaticism on the subject of Masonry. He is verbose, persistent, and ambitious for notoriety, it seems to me.

I have had but little experience in meeting such fellows and my advice may not be worth much. My observation has been that opposition to Masonry only strengthens the institution. It is not pleasant to bear at the time but men are led to look into it, investigate and think, and many that are first roused up as opponents soon embrace it.

Of course in their so-called exposes they *fail to bring out the true spirit of Masonry*, and fail in other points. Deny then that it is an expose.

If you go and hear, keep cool—do not get angry in discussion. At a suitable time get C. A. Woodward of Cleveland, or some other good lecturer, to address you and the community in the true character of Masonry, without reference to these *pestilent* fellows.

Another way would be to give him the go by—not to give his meetings influence by attending—not to argue the subject till the storm of us over. Unity of action on the part of the order in this direction would bring the opponents to grief. Encourage the weak brethren by wholesome instruction and you may fear no permanent bad results. Let me hear how you prosper in due time. Fraternally

(Signed) Alanson Wilcox.

Notice 1st. This writer who now calls working the degrees in public a "disgraceful work," told us a year ago that he had "never seen anything in the twenty-five degrees that the most religious or chaste man or woman could take offense at." Is it then more disgraceful to work the degrees in public in order to let the people see its wickedness and folly and thereby escape its snare, than it is to work them in the dark and so entrap men unawares and lead them to perdition? If, as they claim, men must lie to expose Masonry is it really any worse than it is to lie to conceal it? Is it really any worse to repent of an evil and confess the fault than it is to cling to the evil and lie to cover it up? (John 3: 20, 21). "Every one that doeth evil hateth the light neither cometh to the light lest his deeds should be reproved. But he that doeth truth, cometh to the light that his deeds may be made manifest that they are wrought in God."

2nd. If opposition to Masonry only strengthens the institution, and if men who are led to look into it, investigate and think, soon embrace it, why do they so persistently strive to keep us from investigating? Why does he advise to give us the go-bye and not to give our meetings influence by attending? The truth is as he very well knows, very few men of intelligence and respectability when they once have seen the folly of the thing exposed ever permit themselves to be haltered and hoodwinked by them, and all such statements seem, to say the least, very like whistling to keep the courage up.

3rd. Here by the strongest kind of implication he confesses that Masonry has been exposed to the letter but that they fail to bring out the true spirit. Having never himself witnessed a public exposition, he is writing to a supposed Masonic brother who has, and if he really believed that Masonry had not been literally exposed would he hesitate to say so? Would he thus use language that so strongly implies that it had, and then advise him to deny it? If Masonry had not been truly exposed would not that brother have been ready to deny without any instruction from him? In plain every-day English, then, this minister of the Gospel, influenced by the "true spirit of Masonry," has manufactured something untrue, and advised him to tell it, in order to keep his Masonic oath and "ever conceal and never reveal any of the secrets of Masonry." If we only let him alone he will succeed where others have failed, and portray the "true spirit of Masonry" in all its naked deformity. We are told, (1 John iv. 1, 2, 3) to believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh of God," etc. The spirit of Masonry does not assert Christ; it is not therefore of God. The spirit of Masonry as manifested by this Christian minister is a lying spirit; and "all liars shall have their part in the lake which burneth with fire and brimstone." (Rev. xxi 8) The spirit of Masonry which he reveals is an intolerant spirit; he would give his Christian brother the go-bye, and not give his meetings influence by attending. He would pretend to court investigation and then by all the means in his power he would try to shut off all investigation. In fact, the false, corrupt, delusive, intolerant, brow-beating spirit of Masonry in its various forms of wickedness outnumber the evil spirits in the maniac whose name was legion.

4th. "Deny then that it is an expose." In all candor let me ask, is it not about time that Christians and ministers especially, should cease to deny or advising others to deny that which they know to be true, and that which has so often been testified to by so many good and true men? If Ronayne's expose be not true, why for the sake of peace in the churches does not the Rev. Wilcox and others come out with their affidavit and deny it publicly? Ronayne testifies that he has given a true expose. Why do they not impeach him?

5th. That he expects the storm to blow over shows how little he knows of the spirit of this reform. They may answer us by scoffs and jeers and even by silent contempt; they may tell us that Masonry is entrenched in power, and that the great and mighty men in church and state are with them, and that they can not be overthrown, yet we know that every plant which our Heavenly Father hath not planted shall be rooted up and their ancient fraud shall fall. What he calls a storm is but the gentle breeze before the gale, and if these would-be worshipers of Christ and Baal will not heed the voice of reason, then God will answer them out of the whirlwind. The storm shall never cease until Christ shall be all in all and the church shall be purified from this wicked abomination. A poor lodge-be-draggled ministry shall not always be foisted upon our churches contrary to their wishes.

R. J. Hathaway.

P. S.—I learn that the Rev. Wilcox sent a copy of his letter to the lodge at Bedford, and that every hater of Christ in the lodge together with some who pretend to follow him, laud the preacher for his skill in confessing to the exposes and then advising his supposed brother to deny them. R. J. H.

Good Advice to a Defender of the Lodge.

Zanesville, Ind., May 2, 1879.

Editor Cynosure.—The Brotherhood of White Aprons and Cabletows of this place are making a desperate effort just now to regain the ground which they have lost in the last eighteen months. Clubs have been hurled by us and the Masons have howled wonderfully, therefore we know they are hit. It is the opinion of the better thinking part of our community that the wound received by them is a mortal one.

I have before me an article from "Hiram" of this place to the *Journal* of Ft. Wayne, wherein he says: "If Masonry is pagan worship it was instituted by the wisest king (Solomon) that ever lived or ever will live."

I am sorry to know that I have a neighbor who is so ignorant and basely wicked as to accuse Solomon with any such work as instituting Masonry. I have before me high Masonic authority which says: "Neither Adam, nor Noah, nor Nimrod, nor Moses, nor Joshua, nor David, nor Solomon, nor Hiram, nor St. John the Evangelist, nor St. John the Baptist were Masons. The hypothesis in history is absurd. There is no record sacred or profane, to induce us to believe that those men were Freemasons; and our traditions do not go back to those days. To assert they were Freemasons may make the vulgar stare, but will rather excite the contempt than the admiration of the wise."

Now either "Hiram" of Zanesville or Dr. Dalcho of South Carolina is mistaken regard to this matter, and inasmuch as we are better acquainted with "Hiram" than with the Doctor we prefer to believe that his zeal for his pet institution and his ignorance of history has caused him to make a false assertion.

He says, "Further, George Washington was a Mason." I wonder if it is so! I have read everything on the subject of Masonry that I have ever found, and I have failed to see anything that would indicate the truthfulness of the assertion. He was initiated, that we do not deny. So were some ex-Masons at Zanesville. But that George Washington lived and died an adhering Mason, I do deny. Jonathan Trumbull the second, when aid-de-camp to General Washington asked the General the question, whether he would advise him to join the Masons. Hear Washington's answer: "Masonry is a benevolent institution which may be employed for the best or worst of purposes; but in most part it is merely child's play and he could give him no advice on the subject." General Washington was written to by Rev. Mr. Snyder, who spoke of him as presiding over the English lodges in this country. Washington in reply, dated Mt. Vernon, September 25, 1798, speaks of his illness, "which allows me to add little more now than this, to correct an error you have run into, of my presiding over the English lodges of this country. The fact is, I preside over none, nor have I been in one more than once or twice in the last thirty years."

(Signed) Geo. Washington.

I suppose Hiram and the rest of pin-feathered Masons of Zanesville regard "the father of his country" as a bright Mason. Hiram, after enumerating a host of prominent men, who he says were Masons, adds, "In short, I know of but two prominent men who were not Masons," naming Jeff. Davis and Major Andre. I ask Hiram if he is ignorant of such names as Daniel Webster, James Madison, John Q. Adams, Governor John Hancock, Richard Rush, Chief Justice Marshall, Edward Everett, Millard Fillmore, Wm. H. Seward, and many others might be mentioned.

Now, in conclusion, I want to advise "Hiram" to "buy the truth and sell it not," God has this commodity; Masonry is the opposite. You are bound but you may be delivered; the truth will make you free. You, sir, professing to be opposed to human slavery have enslaved yourself. You have submitted your guidance to the blind; you have surrendered your judgment to other men; you have surrendered the keeping of your conscience to other men. You are a slave. Come out from among the. Be free.

P. B. Williams.

Our Mail.

W. J. White, Worcester, Mass., writes:

"Your paper comes pretty regularly; although I lose occasionally a copy. For several weeks after our late annual meeting I failed to get it. I conjecture that there was a particular desire about that time amongst lodgemen at the postoffice to get such news about Anti-masonry as they could find in no other paper."

Wm. Bowles, West Branch, Pawnee Co., Neb., writes:

"The Masons are in power in Pawnee county as elsewhere."

J. W. Margrave, Horton, Ia., writes:

"May He who rules the universe aid and direct you in all your endeavors to open the eyes of the blind, and advance his kingdom on earth, is my sincere prayer."

S. K. Squier, Nicholson, Pa., writes:

"We have a literary society here of nearly one hundred members. The question of secret societies has come up in our debate. It has been discussed once with much excitement, and is to be rediscussed Friday evening, Feb. 14th."

David Glaspie, Oxford, Mich., writes:

"I have tried to get a number of those who are in sympathy with us, to take your paper, and they say they will think of it. And about all we do is to think. We want a lecturer here to warm up those who are opposed to secretism, but the Masons have all their own way, as no place can be had for a lecture. Masonry is not thriving here at present, however. Some are getting disgusted with the vile thing, and are not paying their dues, so they have the pleasure of being held in contempt by their brethren. May the good Lord hasten the time when all Masonic dues shall be suspended, is the prayer of your friend and fellow-worker."

Rev. D. H. Shelby, Hastings, Mich., writes:

"The *Cynosure* is what the world needs, and I need it. The *Cynosure* is to the U. B. church as a breaking-plow to new ground. I am a U B. minister. I shall ever say to the *Cynosure*, speed on, speed on"

Rev. J. S. Amidon, Corry, Pa., writes:

"I think that the *Cynosure* is growing better all the time, and that it is reflecting the right kind of light, such as the people ought to have to lead them out of the mists and darkness of lodgery. I hope that some of our lecturers who are passing from West to East and from East to West will stop at Corry, and tell us how the widow's son was brought to light."

I. H. Brown, Bethel, O., writes:

"The lodge is so strong here, the people think they would be marked if they took your paper, but there must be one copy at this office to wake up priest and politician."

Joshua Brink, Clarence, Ia., writes:

"I am very sorry to see Freemasonry getting such a strong hold in the world as it is now doing. I find by a little inquiry that Masons are trying to get all the young men in the county to join the order. And as far as in my power I am willing to work on the contrary side. When I have books and papers that expose Masonry, I lend and give them wherever I think they will do good to my fellow creatures. There are some papers and books that cost but little, that will give much information; something like the leaflet that gives the oath of the first degree of Freemasonry, with a little sensible reading, may do much good in saving the young men from the meshes of the lodge."

W. O. Dinius, Florida, O., writes:

"In a revival meeting I was holding on Bean Creek, a man arose the other night, and publicly renounced his connection with the grange, and added: 'I intend to live with Christian associations hereafter.' He is a man of influence, and it was a telling blow to the grange, which is growing 'beautifully less,' in this place."

Sam'l Witmer, Shaucks, O., writes:

"I have been an Anti-mason all my life, especially since Morgan's murder."

John E. Ashles, Council Bluffs, Ia., writes:

"If you publish a book against secret societies I would like to have it, as I think it would not only prove a blessing to the world at large, but also to those who are already chained in these lodges."

FREEMASONRY ILLUSTRATED.

A COMPLETE EXPOSITION OF THE SEVEN DEGREES OF THE

BLUE LODGE AND CHAPTER,

PROFUSELY ILLUSTRATED.

A HISTORICAL SKETCH OF THE INSTITUTION AND A CRITICAL ANALYSIS OF THE CHARACTER OF EACH DEGREE, BY

PREST. J. BLANCHARD, OF WHEATON COLLEGE.

Monitorial Quotations and nearly Four Hundred Notes from Standard Masonic Authorities, confirm the Truthfulness of this Exposition and show the character of Masonic Teaching and Doctrine.

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Complete volume of 600 pages, in cloth, 75 cts; paper covers 40 cts.
First Three Degrees, over 400 " " 50 " " " 30 "

CHAPTER V.

First, or Entered Apprentice Degree

EXPLANATORY.

The first three degrees are termed Blue Lodge, or Ancient Craft Masonry.

Having reference to Solomon's temple, an Entered Apprentice's lodge is termed the "ground floor," Fellow Craft's the "middle chamber," and Master Mason's lodge the *sanctum sanctorum*, or "holy of holies."

"All the business of this system, except conferring the degree, is done in the third, or Master Mason's lodge."—*Morris's Dictionary, Art. Blue Lodge Masonry.*

"The Entered Apprentice is the first degree in Masonry, and, though it supplies no historical knowledge, it is replete with information on the internal structure of the order.

"This degree is considered 'the weakest part of Masonry,' and hence, although an Entered Apprentice is allowed to sit in a lodge of his degree, he is not permitted to speak or vote on the proceedings.

"When a candidate is initiated into this degree he is technically said to be 'entered.' "—*Mackey's Lexicon, Art. Apprentice.*

"Entered Apprentices are possessed of very few rights, and are called upon to perform but very few duties. They are not, strictly speaking, members of a lodge; are not required to pay dues, and are not permitted to speak or vote, or hold any office. Secrecy and obedience are the only obligations imposed upon them."—*Mackey's Jurisprudence, page 159.*

"Apprentices are not entitled to the honors of a Masonic burial, nor can they join in paying those honors to a deceased Master Mason. In this respect they are placed precisely in the position of profanes. * * * They are really nothing more than Masonic disciples."—*Mackey's Jurisprudence, page 160.*

Opening Ceremonies.

In each of the three degrees, one rap calls the lodge to order and seats them when standing, and in the opening and closing ceremonies calls up both deacons; two raps call up all the subordinate officers; three raps call up the entire lodge.

CALLING THE LODGE TO ORDER.

The regular time for opening the lodge having arrived, if there are the requisite number present (at least eight, including the Tyler), the Worshipful Master puts on his apron, jewel and hat (usually a stove-pipe hat), takes his seat in the east, and calls the lodge to order with one rap of the gavel.

CLOTHING[2] THE LODGE.

The members put on their aprons, and the officers their aprons and jewels, and take their proper places, as shown on page 56; the door is shut, and the Senior Warden in the west places his column erect on its pedestal, while the Junior Warden's in the south lays across its pedestal. The Deacons take their rods, as shown in cut referred to.

TYLING[3] THE LODGE.

Worshipful Master (one rap—Brother Junior Deacon, you will see that the Tyler is at his post and close the door.

Junior Deacon (opens the door and sees that the Tyler is outside, closes it and answers)—The Tyler is at his post, Worshipful.

PURGING[4] THE LODGE.

Worshipful Master (one rap)—Brother Senior Warden, are you satisfied that all present are Entered Apprentices?

Senior Warden—I will ascertain by my proper officers and report. [If he is sure all present are Entered Apprentices, he answers:] All present are Entered Apprentices, Worshipful.

Senior Warden—Brother Junior Deacon, you will ascertain if all present are Entered Apprentices. [The Junior Deacon, rod in hand, passes around the room, stopping in front of every person he does not recognize, and all such, if not vouched for as Masons by some brother present, must retire to the ante-room for examination by a committee. He then reports:]

Junior Deacon—Brother Senior Warden, all present are Entered Apprentices.

Senior Warden—All present are Entered Apprentices, Worshipful.

Worshipful Master—Brother Senior Warden, you will bring them to order as Entered Apprentice Masons, reserving yourself for the last.

Senior Warden (three raps, all rise)—Brethren, you will come to order as Entered Apprentice Masons. [All make the due guard of an Entered Apprentice, as follows:]



DUE GUARD OF AN ENTERED APPRENTICE.

Hold out left hand, with palm up, a little in front of the body, height of hips; next place right hand horizontally over the left, two or three inches above it. (See cut.)

Senior Warden (making due guard of E. A.)—In order, Worshipful.

Worshipful Master—(one rap, all seated.) [The following catechetical exercise is part of the lectures[5] of this degree.]

Worshipful Master (one rap) Brother Junior Deacon, the first great care of Masons when convened?[6]

Junior Deacon—To see that the lodge is duly tyled, Worshipful.

Worshipful Master—You will perform that duty, and inform the Tyler that I am about to open ——— lodge No. ——— on the first degree, and direct him to tyle accordingly. [Junior Deacon communicates the order to the Tyler, closes the door, turns to the east and reports:]

Junior Deacon—The lodge is duly tyled, Worshipful.

Worshipful Master—How tyled?

Junior Deacon—By a Master[7] Mason, armed with the proper implement of his office.

Worshipful Master—The Tyler's station?

Junior Deacon—Outside the inner door, with a drawn sword in his hand.

Worshipful Master—His duty there?

Junior Deacon—To guard against the approach of cowans[8] and eavesdroppers,[9] to see that none pass or repass, but such as are duly qualified and have permission[10] from the Worshipful Master.

NOTE 2.—"The work of the lodge in each degree is a portion of the secrets of Masonry."—Note Webb's Monitor, page 18.

NOTE 3.—"Tyling is the third step in opening the Blue Lodge. It is done by the Junior Deacon, acting under orders from the Worshipful Master."—Morris's Dictionary, Art. Tyling.

NOTE 4.—"The next step in the ceremony is, with the usual precautions to ascertain the right of each one to be present."—Mackey's Manual, page 12.

NOTE 5.—"From such fragments of the old lectures as have been preserved, it appears that they were uniformly given in a catechetical form, and such is the method in general use in the United States."—Morris's Dictionary, Art. Catechism.

NOTE 6.—"By a wise provision, it is no sooner intimated to the Master that he may safely proceed, than he directs his attention to an inquiry into the knowledge possessed by his officers of the duties they will be respectively called on to perform."—Mackey's Ritualist, Art Opening, page 13.

NOTE 7.—"He must be a Master Mason."—Morris's Dictionary, Art. Tyler.

NOTE 8.—"As Knon, or dog, meant among the early fathers one who had not been initiated into the Christian mysteries, the term was borrowed by the Freemasons, and in time corrupted into cowan."—Mackey's Lex. Art. Cowan.

NOTE 9.—"COWAN. The term is joined with that of eaves-dropper, in designating those classes of impertinent listeners or spies, against whom lodges, at their meetings are required to exercise special vigilance."—Morris's Dictionary, Art. Cowan.

NOTE 10.—"Nor after this is any brother permitted to leave the lodge during lodge hours without having first obtained the Worshipful Master's permission."—Mackey's Ritualist, page 18.

The Christian Cynosure.

CHICAGO, THURSDAY, MAY 15, 1879.

Our Weekly Sermon.

A good Baptist pastor in Northhampton, Mass., told me, a few years since, that a brother who had filled his pulpit some Sabbaths before. told him that he, (the minister aiding him) recognized five Freemasons in his congregation, by Masonic signs, while he was in his pulpit in a single Sabbath. The brother gave him this fact as an argument to induce him to join the lodge! The same pastor told me, at tea, that he had that day visited one of his members who had been cozzened into the lodge, and through the Entered Apprentice degree. That brother told his pastor that when the hood-wink fell and he saw himself half nude and haltered, in the presence of the business men of Northhampton, he was more thoroughly mortified and disgusted than in his whole life before.

Now beside its disgusting ritual, Masonry being organized deism, and idolatry without visible images, such churches as the Baptist church in Northhampton must soon be reformed or forsaken. We have received several urgent letters asking for a regular weekly *Cynosure* sermon, so that people who will not attend churches where Satan's worship is blended with Christ's, may worship God and seek edification in some parlor or "upper room" where the Holy Spirit can fill the place, and Christ "inhabit" the praises of his Israel. Such a sermon we hope to give weekly. It will be a help to fathers and mothers in home instruction and domestic enjoyment; much better than the Hebrew phylacteries and frontlets which yet, by home instruction, made that people the wonder of ages and the instructress of the world.

Dr. Bacon on "Churches and Denominations."

We have received a letter or two requesting us to reproduce Dr. Leonard Bacon's articles on the above subject. This would scarcely be practicable, but we can give a better idea of his teaching by describing the man.

Dr. Bacon is a Puritan in un-Puritan times. Thaddeus Stevens being asked by one why he voted for a measure which fell short of his known principles, replied, "Because I live among men and not among angels." So with Dr. Bacon. His principles are about perfect. But he cannot bring men up to them. If Cromwell's regicide judges who beheaded Charles I., were to rise from the dead, and were now hiding in New Haven, where they once were from British emissaries, and where one of them, John Dixwell, still sleeps unmolested in his grave; Dr. Bacon would be turned to by the New England masses to preach in the largest church, or on the College Common, the first Sabbath after it was known they were there, and he would tell the Americans to shield and protect those judges as the democracy of Christianity, and Congregationalists of politics. He would tell them that Charles Stuart was but a man, though wearing a crown, and that men are amenable to law; and, in times of revolution, to government. He would insist that those judges not only had the forms of law for what they did, for Parliament which commissioned them "has no superior under heaven;" but that in turbulent times they stood for all that makes law venerable; and all that has made the United States to-day the political Mecca of mankind.

He would tell so many of his auditors as could come within hearing of his voice, what Bradshaw told the world,speaking for the Puritans of the time of Elizabeth, (Neal I., 248): that the Holy Scriptures are the only rule of faith and worship; that religious inventions are unlawful; that men ordinarily joined together in the true worship of God, are a visible church; that Christ has subjected no such church to any power without itself; and that the only punishment for such a church, when unsound or corrupt, is "a severe letting alone," which "letting alone" is punishment enough.

The Vermont General Congregational Convention, has lately adopted a resolution aiming aslant at some pastor or pastors among them who are reputed to modify or reject the received doctrine of the punishment of the incorrigibly wicked in the next world, and hinting that said pastor or pastors should cease to be Congregationalists and leave the denomination. Dr. Bacon hints that this is equivalent to resolving that a man reputed to be a murderer ought to convict and hang himself and so save his neighbors or the courts the trouble of convicting and hanging him. He thinks instead of finding one guilty, or accusing a man of violating "historic Congregationalism," he should be shown to have violated the Word of God; not our standards, but the Bible, etc., etc. This is the burden of his doctrine, and it is both reason and Scripture.

I need scarcely say to the readers of the *Cynosure*, that these ideas of Dr. Bacon are new wine in old bottles; that world-loving and lodge-governed churches cannot receive them. But when Satan's strongholds are pulled down and that wicked one "destroyed by the brightness of Christ's coming and the breath of his mouth;" when the churches have no sect but Christianity; no creed but the Bible; no ritual but the example of Christ and inspired men, and no lawgiver but Christ himself, the age of Puritanism will return without its asperities. And as, in well written music, the tune often travels through jars and discords to end in harmony on the keynote with which it set out, so in that day and hour, Dr. Bacon's ideas of "churches and denominations" will haply be remembered as the "God save America" of our religion; and the regicide judges will have monuments in London near Charing Cross. Perhaps we may yet gratify our readers by giving Dr. Bacon's ideas from the *Independent* instead of imposing on them our own ideas of his ideas.

The Calcium Light Exposition.

Bro. I. R. B. Arnold has been about three weeks in DuPage county. We should be glad if he could stay as much longer, until every man, woman and child could listen to his wonderfully clear expositions of Masonic philosophy and religion. On Friday and Saturday he lectured to large audiences in the College Chapel at Wheaton, using a powerful calcium light to reproduce in heroic size his illustrations of sun-worship. By this means he united entertainment with instruction in a most agreeable way. The Grecian, Phœnician, Egyptian, Indian and Scandinavian systems of mythology were thus illustrated and their philosophy and tradition explained; and bringing the history down to 1717 it was shown how the same sun-worship was instituted in London under the name of Freemasonry. It was shown how all these systems, though differing in the names and fables of their deities, yet all are a counterfeit of the religion of the true God, in ceremonies, prayers and the death and resurrection of Jesus Christ. We have never seen the relation of these false religions, including Freemasonry, as imitations and counterfeits of the true, more simply and clearly demonstrated and brought down to the comprehension of every one.

There is a great work for Bro. Arnold, and we are glad that he has dropped all other business engagements and is devoting himself to this with great success. Without advertising an onslaught on Freemasonry, which his lectures are not, he yet brings the lodge system and worship, by the necessity of following out his subject, under the blazing focus of his instrument and under the white heat of pure oxygen and of truth it is resolved, and a critical and scientific analysis is accurately given.

Bro. Arnold's work is worth the best notice we can give it for the sake of the truth so clearly enunciated. He is not circulating tracts, or adding to the list of our subscribers, or raising funds for conventions or other reform work; but he is educating the public mind and conscience to avoid the idolatry of the present day, and every Christian and Christian church should pray that he may be blessed in so good a work. We speak for him a cordial welcome and co-operation wherever he may go.

Legislative Trickery.

In their zeal to do honor to Gen. Grant and to raise the tidal wave of a third term Presidency the political strikers are taking a very easy step from the sublime to the ridiculous. To meet him at San Francisco, great excursions are being made up offering temptingly low rates. Thousands will take advantage of the low fare to visit California who care no more for Grant than for a score of other public men, yet the crowds will be used by the wire-pullers and President-makers,—everything will be used to augment his fame. More than this the legislature of Pennsylvania has voted to send a committee to San Francisco to meet Mr. Grant, and that of New York, besides tendering him the courtesies of the State, has passed the following resolutions:

Whereas, The National Encampment of the Grand Army of the Republic and the annual meeting of the Army of the Potomac are to be held in the Capitol of this State on the 17th and 18th of June next, at which meeting there will be present a large number of distinguished soldiers of the Union, among them President Hayes, Governor McClellan, General Hooker, General Sherman, General Franklin, General Slocum, and many others; therefore,

Resolved, That a committee of Senators and Assemblymen be appointed to represent the State at this representative assemblage of those to whom we are indebted for the preservation of the Union.

This New York Legislature seems to be a fine specimen of a politico-Masonic assembly legislating in favor of the lodge and the saloon; but without expense to either or to themselves. For more of their work see the extract from the *American Wesleyan* in another column. These Republican legislators seem to be infatuated with secretism, and their party spirit is more ridiculous than that of Congress itself They give a drilled and secret lodge their permission to violate the Sabbath and the laws of the State respecting it, and to publicly drill and become expert in military maneuver; and then place themselves, the paid and chosen representatives of the people, below the level of this secret and irresponsible lodge by sending a committee to beg the privilege of sitting in its company. These war-meetings are called social for effect. They have become increasingly political year by year. As such they add nothing to the peace and harmony of the nation and should be suppressed by public opinion.

—The determination of our California friends is indicated by the formation of a strong county association in Yolo county. Others will follow and the State Executive Com-

mittee, which has nobly struggled against the difficulties which beset the opening of a reform in a new country, will soon grow into a State Association. Friends in Oregon are writing also for lecturers, promising to sustain an approved workman.

—Bro. Stoddard's report this week is the sunshine following the cloud. He has verily wrested victory from the jaws of defeat, and Nebraska may be placed on the grand roll of States in line against the lodge. Another and longer communication from him dated on Friday gives us a view through his eyes of the importance of Nebraska to the reform. It waits for another paper.

—On the 7th page of this paper we reprint a few pages from the new work now in preparation by our publishers, Ezra A. Cook & Co. Further selections will be given hereafter from which all may judge of its importance and obtain a fairly accurate idea of the plan followed by the compiler. The value of the notes from Masonic authors explaining almost every feature of the secret work, may be readily seen, and the very low rate of introduction should speedily bring a large edition into circulation over the country.

—Some time ago in acknowledging a donation to the Illinois State work from Father Kent of Wethersfield, Illinois, his long and honorable record was curtailed by some mistake of the types to twenty-five years. Father Kent is now eighty-five and has always been an Antimason; his father was one before him, and so were all the family. Thank the Lord. We should like to record such facts every day. He remembers when about ten years old hearing his father tell of a Mason who had been divulging the secrets of the lodge, and "the devil came and carried him off," was the story circulated by the Masons to account for his dissappearance.

—The Cincinnati *Daily Gazette* of a late date tells a brief story of a Masonic funeral, which was made just as ridiculous as Masonry was able. It was, however, good Masonry as was ever made by Pike or Mackey or the Grand Orient of France. The *Gazette* tells it thus:

"The citizens of Bucyrus witnessed last Friday afternoon a very ludicrous feature of what should have been a very mournful procession. At the funeral of Mr. John Sherwood the Masons turned out, not en masse, for a very small portion of the members of the two chapters were in the procession. When they appeared upon the streets it was apparent that the Mason who should carry the Bible was absent, but a wag at the head of the lodge placed the Scriptures in charge of Joe Peters, a saloon keeper whose general character for piety would not admit him into extreme religious circles. After Joe had carried the ponderous volume for some two miles, his general appearance proved for once he had been made to feel the 'weight of the Scriptures.'"

Reform News.

(From 5th page.)

Bro. James Ferguson is out with a good and strong letter against the lodge. He is a Christian gentleman whose testimony cannot be impeached.

But the richest fruit of Bro. Rathbun's labors is made manifest through Bro. S. E. Starry, late of Springville Lodge, No. 139. His demit is dated March 8, 1879.

The third degree in Masonry was worked at Dayton Chapel on the evening of April 25th, before a full house and with complete success by Bro. Starry. He is a young man of good education, has a good voice and is going to make a master workman in building up the cause of truth and right, and exposing error.

Allow me to say to the State Association, "Together; brethren". Let every friend of the cause be up and actively at work. We hope the Executive Committee will be looking up and reporting suitable places for holding the next State Convention, so that we may be getting ready.

J. M. Kent.

Nebraska in Line!!

SECRETARY STODDARD TURNS DEFEAT INTO VICTORY!

York Co., Neb, May 8, 1879.

At Pursel chapel (U. B.) a State Association was formed last evening auxilary to the N. C. A. A constitution was adopted and the required officers elected. I have but little time to write this morning, but will, D. V., give a more full account for the especial benefit of the friends in this State in time for next week's paper. The importance of our work in this new country can scarcely be over-estimated, and the readiness with which the truth is received is encouraging. Society is in a formative state and the country is rapidly filling up with a class of hard-working, earnest settlers, who are mostly in limited circumstances, but who have brave hearts. This is destined at no distant day to be one of the richest portions of our country. I have talked with men who came here only a few years since, some without a *dollar*, and some with very little cash, who now own farms of from 80 to 640 acres of as fine prairie land as the sun ever shone upon, some of whom are still living in sod houses and worshiping in churches of the same material.

I have spoken eight times since coming here, twice in very neat commodious wooden houses built by the United Brethren, who are quite numerous in these parts. Bro. Caldwell, who is to take me to my evening appointment fourteen miles away, has announced that the "Ponies are ready," and so I close abruptly with a purpose of more anon.

York City, May 9, A. M.—I spoke here last evening. It was rainy and very dark. The audience was not large but some good was I trust done. I have bought my ticket for Omaha and start in twenty minutes. I expect to spend Sabbath in Iowa. The friends here have agreed on September 30th, and October 1st and 2nd as the time of their next meeting and will go to work at once to get ready. This brings Nebraska into the line of State conventions for the fall and winter campaign. This completes the western programme, except Minnesota, which still has the matter under advisement. "All aboard" and I am off.

J. P. Stoddard.

Married.—In Lawn Ridge, Ill, May 7, 1879, by the Rev. M S. Hall, assisted by Rev. M. A. Crawford, at the residence of the bride's father, Deacon L. H. Wetmore, Rev A. D. Zaraphonithes of Greece, to Frances H. Wetmore.

Grafts.

The *Advance* in a notice of the "Master's Carpet," says it "it is in the highest degree 'interesting if true.' That it is true we are not competent to affirm. It claims to be a complete revelation of Freemasonry. If it be such as here represented, the system is an abominable imposition. Let the reader be candid and judge for himself. It is at all events a book worth reading."

We presume we would be found in substantial agreement with the writer, as to the principle of secretism, and as to the practices following from it. The *Banner's* testimony has been given from the first, as occasion has demanded, against secretism, just as it has against every other form of sin. Our work is to enforce holiness, and every deliverance of the *Banner* is against sin—all sin—not any one particular form of sin only. The *Banner* would be untrue to its mission as a promoter of holiness, if it should vent all its deliverances against any particular sin. We oppose all sin.—*Banner of Holiness in reply to a Correspondent.*

The legislature of the State of New York is showing unusual corruption. It has passed a bill which Gov. Robinson (Democrat) has vetoed, allowing street parades of the Grand Army of the Republic on the Sabbath. It has been passed over the Governor's veto, every Republican senator but one voting for the bill. A second bill is being passed by the legislature, which removes the restrictions which the license of intoxicating liquor law lays upon the traffic, so far as it applies to the cities New York, Brooklyn and Buffalo. For this bill the Republican members voted with marked unanimity. There seems to be a very ardent desire, and a strenuous effort put forth to make liquor dealers believe that the Republicans are their best friends, and that however much Democrats may drink and deal in liquor, that the Republicans can show liquor dealers that they have more sympathy for them than do the Democrats. For "our party must beat at next election," no matter about the murders mourned and millions of money squandered—*Am. Wesleyan.*

I met two friends one night at tea, in conversation about the training of their children—a boy and a girl. The wife complained that her husband left all their training to her; and he acknowledged it, saying that the little time he was at home he didn't want to be drilling at the children,—not an exceptional state of things, we are ready to say. After tea that father says, speaking of Masonry, "it contains the best system of morals extant." And yet that father has sworn to keep forever secret all of these things from the mother and trainer of his children; she can have no opportunity of the "work of the lodge" to train her for this great work. Before this, he said he was desirous of his wife uniting with some church, and maybe would after a while, as an example to their children. If it is only an example he wants, why will not his union with the Masons be enough? It is another of the great mysteries of E. G. A. O. T. U., who has kept it from us, and won't reveal it until we swear we won't reveal, until we find some one else who will swear the same thing, and so on. And from which women are shut out, probably because she couldn't keep the secret from Adam; that is, the secret of how they might become gods.—*Cor. Christian Instructor.*

What shall be the "coming Sunday?" If Parisian Freemasonry, German infidelity and communism and Irish Catholicism are not shut out or overcome by the diligence of the people of God, the following prophecy of the New York *Sun* will be fact: "Grand sacred entertainments abounded again last evening. At the Grand Sacred Opera House Mlle. Di Murska warbled grand sacred airs from sundry grand sacred operas. Gilmore's grand sacred band brayed and thumped in a truly grand and sacred manner, and Levy ravished all ears with his grand and sacred cornet. At Steinway Hall the grand sacred Red Hussars from Hamburg excited the devotional feelings of their hearers to the highest pitch by selections from the grand sacred German composers. At the Atlantic Garden a vast congregation listened to the grand sacred melodies of Strauss and Offenbach, and consumed a large quantity of grand sacred beer. At the Volks Garden grand sacred Irish and negro songs were rendered; at Harry Minor's Theater the exercises were varied by the introduction of a grand sacred banjo, and at the National Garden there were grand sacred jigs, grand sacred feats on the grand sacred slack wire, and a grand sacred farce."

Childrens' Corner.

Are the Children at Home?

Each day, when the glow of sunset
Fades in the western sky,
And the wee ones tired of playing,
Go tripping lightly by;
I steal away from my husband,
Asleep in his easy chair,
And watch from the open doorway
Their faces fresh and fair.

Alone in the dear old homestead
That once was full of life,
Ringing with girlish laughter,
Echoing boyish strife,
We two are waiting together;
And oft as the shadows come,
With tremulous voice he calls me,
"It is night, are the children home?"

"Yes love," I answer him, gently,
"They're all home long ago,"
And I sing in my quivering treble,
A song so soft and low,
Till the old man drops to slumber
With his head upon his hand,
And I tell to myself the number
At home in a better land.

Home, where never a sorrow
Shall dim their eyes with tears,
Where the smile of God is on them,
Through all the summer years;
I know, yet my arms are empty
That fondly folded seven,
And the mother-heart within me
Is almost starved for heaven.

Sometimes in the dusk of evening,
I only shut my eyes,
And the children are all about me,
A vision from the skies;
The babes whose dimpled fingers
Lost the way to my breast,
And the beautiful one, the angels
Passed to the world of the blest.

A breath, and the vision is lifted
Away on the wings of light,
And again we two are together,
All alone in the night;
They tell me his mind is failing,
But I smile at idle fears,
He is only back with the children
In the dear and peaceful years.

And still as the summer sunset
Fades away in the west,
And the wee ones tired of playing,
Go trooping home to rest,
My husband calls from his corner,
"Say, love! have the children come?"
And I answer, with eyes uplifted,
"Yes, dear! they are all at home!"

—Selected.

Read the Bible to Strengthen Faith.

BY D. F. NEWTON.

"Faith is a very simple thing,
Though very little understood;
It frees the soul from death's dread sting
By resting in the blood.

"It looks not on the things around,
Nor on the things within;
It takes its flight to scenes above,
Beyond the spheres of sin."

Beloved reader, do you wish your faith strengthened ten-fold, a thousand-fold!—giving God the glory? Take the Bible, the blessed Bible, the word of God, which "is quick and powerful, sharper than any two-edged sword;" make it your constant study, meditation and prayer; pore over its pages night and day, commit it to memory, drink into its spirit, treasure it up, bring it home to your inmost soul, practically; hide it in your heart, let it be your food, your meat and your drink, a lamp to your feet, a light to your path.

Aside from its quickening, purifying, sanctifying influences, the examples of faith set forth in this blessed volume are calculated to raise our thoughts heavenward, "build us up in our most holy faith," make us perfect, establish, strengthen, settle us." In these examples left on record for our instruction, we see the beauties of faith, the excellencies, the glorious workings of it; its triumphs, its elevating, purifying tendencies; the honor it confers upon the Author and Finisher of it. We see also in this same volume the evils of unbelief; how it dishonors God, brings darkness, misery, and death to the soul. As an example of the saving faith in God, bright and shining, take the case of Abraham, see how wonderfully God honored him for his faith—for time and eternity. "Seest thou how faith wrought with his works, and by works was faith made perfect?" Moses, Joshua and Caleb are living witnesses of humble trust in God; the holy prophets also—Daniel in the lion's den—the three men in the fiery furnace, heated seven times hotter than was wont; the trial of their faith was more precious than gold that perisheth, though tried in the fire, that it might be "found unto praise, and honor, and glory, at the appearing of Jesus Christ." Come near home to the New Testament, saints who received joyfully the spoiling of their goods—trusting in God. Examine carefully and prayerfully the faith of the apostles—especially the faith of Paul, who counted not his life dear to himself, that he might win Christ and be found in him, not having his own righteousness, but the righteousness through faith in God. It was through faith in Christ that he was enabled to fight the good fight of faith, lay hold of eternal life, and finish his course with joy, through much tribulation.

Paul speaks for himself. He tells what his faith led him to endure. 2 Cor. xi. 23-28.

In labors more abundant; in stripes above measure; in prison more frequent; in deaths oft; five times forty stripes save one; thrice was I beaten with rods; once was I stoned; thrice I suffered shipwreck; a night and day in the deep, in journeyings often; in perils of water; in perils of robbers; in perils of my own countrymen; in perils by the heathen; in perils in the city; in perils in the wilderness; in perils in the sea; in perils among false brethren; in weariness and painfulness; in watching often; in hunger and thirst; in fasting often; in cold and nakedness; with the care of all the churches. Total—Our light affliction, which is but for a moment. 2 Cor. iv. 17.

"I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us. Nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." Rom. viii. 18, 37-39. All through faith in Christ.

Read, attentively, the eleventh chapter of Hebrews, and behold in living characters the faith of Abel, Enoch, Noah, Abraham, Jacob, Joseph, Moses, Gideon, Sampson, Samuel, David, and the prophets—"who, through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions—quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life—and others were tortured, not accepting deliverance, that they might obtain a better resurrection.

"Faith, mighty faith, the promise sees,
And looks to God alone;
Laughs at impossibilities,
And cries, 'It shall be done.'"

Reader, are you weak in faith, tremblingly so? Go to God, to the Book of books, the inspiration of heaven—search the Scriptures. There is no possible way so sure and speedy of securing faith, humble trust in God, a faith that works by love, and purifies the heart, as a careful, persevering study of the Bible, imitating those who endured as seeing "Him who is invisible."

"Faith cometh by hearing, and hearing by the word of God."

The Dutch Republic.

On the 23d of January last the people of Holland celebrated the 300th anniversary of their national independence. The long struggle in the sixteenth century between Spain and the Netherlands was brought to a crisis, if not to a conclusion, by the agreement called the Union of Utrecht, which was drawn up and promulgated in January, 1579. The political consequences of the act were not seen for some years afterwards; they were not, indeed, fully realized until the following century. But a true historical judgment and a sound national instinct have alike led the people of Holland to date their national independence from the Union of Utrecht and to do honor to the anniversary as the crowning moment of their forefathers' heroic resistance and the harbinger of their coming deliverance.

What gives to the struggle for Dutch independence its special and distinctive significance is the fact that it was the occasion on which the two great religious forces, which in the sixteenth century were striving for the mastery in Europe, first came to a decisive issue. The contest was not so much a political one, in which rival forms of government were contending for the mastery, as a religious one between different systems of belief. It is true the ultimate issue was the establishment of a republic; but the States of Holland would gladly have accepted a monarch if they could have found a Protestant ruler willing to mount the throne. The one thing they would not put up with was the forcible establishment of the Romish faith. Thus the United Netherlands formed from the first dawn of their independence a northern bulwark against the designs of Rome and a stronghold of Protestantism at a time when the whole civilized world seemed doomed to fall again under the yoke of Catholic Spain. This resistance to spiritual domination gave its determination to the revolt of the United Provinces and insured its success. Their commercial prosperity had been established long before, when the discovery of the route to the East Indies round the Cape of Good Hope gave a new direction to the commerce of the world. But the religious struggles of the time, so momentous in their issues, gave to the little confederacy, which at first had so much to do to maintain itself against its powerful foes, the unity of purpose which was needed in order to secure its future greatness. Nothing in modern history is more remarkable, more romantic we might say, than the growth of the Dutch power, with its achievements in war and politics, in commerce and material prosperity, in arts and literature, during the century which followed the establishment of its independence. When William the Silent died in 1584, stricken by the hand of the fanatical Balthazar Gerard, his last words were, "O, my God, have mercy upon this poor people." Long before his descendant, William III., became King of England in 1689 this "poor people" had become one of the foremost in Europe. It had accomplished its own freedom, it was the rival of England in commerce and on the seas, it had withstood and was still baffling the power of France under Louis XIV., its universities were among the first in Europe, its colonies were in all lands and its ships on every sea, its literature had given a Grotius, its art a Rembrandt, to the world. One of the earliest arctic explorers was the Dutchman Barentz; another Dutchman was the first to double Cape Horn and to discover the nearest land to the Southern Pole. In North America Holland had planted a colony in the centre of what is now the United States, and its capital, New Amsterdam, afterwards called Orange, was first called New York after it fell into English hands. In South America the settlement of Guiana, in Africa that of the Cape, in Asia those in India, in Ceylon, Java, Sumatra, and New Guinea, attested the fertility of Holland as a founder of colonies. Dutch voyagers discovered the Australasian world. At home, while commerce flourished, and the wealth of the globe was displayed on the quays of Rotterdam and Amsterdan, Holland became the chosen retreat of European learning and the seat of an abundant and vigorous native art. Many a scholar of European fame, like Scaliger,

the prince of letters in his time, and Salmasius, of whom it was said that whatever he did not know was beyond the reach of learning, was called by the public voice to teach in its schools, and the presses of Amsterdam, of Leyden and of Utrecht teemed with voluminous and erudite literature. In Spinoza the country may be said to have produced a philosopher whose writings may be said to have influenced the whole current of European thought; while in art the Dutch school not only created a distinctive style of its own at a time when the artistic impulse of other nations was very nearly exhausted, but laid the foundation of the modern school of landscape. These were no slight achievements for a small nation in the first century of its independent existence; nor has the history of Holland down to the present day been unworthy of its heroic beginnings. If the kingdom has lost many of its colonies, and therewith some of its political weight among the Powers of Europe, it has lost none of the qualities which once gave it pre-eminence. The country is prosperous, contented and well governed, its commerce is as active as heretofore, and though it now has rivals of more powerful calibre, it has by no means fallen behind in the race. Even in literature, though it has to contend against the disadvantage of a language which has lost some of its importance in the world, it still holds its own, and its schools are still among the most learned in Europe.—*London Times.*

Home Circle.

Spring Song.

O hope of the world that risest again
New-born from the clod,
O life that brightens on meadow and fen
With the breath of God,
O daffodils brave whose banners fly
At the snow's retreat,
O sweet warm winds of the south that sigh
O'er the springing wheat,
O birds that tell in the branches bare
Of the summer days—
Read me your lesson; teach me your prayer;
Fill my soul with your praise.
—Sunday Afternoon.

Who Lit the Lamps?

Upon the rocky coasts of Cornwall there stood, some years ago, an old-fashioned lighthouse. It was placed amidst some very dangerous rocks, and was found a great blessing to the sailors passing near the coast, in directing them on dark and stormy nights. Many were the shipwrecks it prevented, and many the blessings that were breathed forth to heaven by the sailors for its guiding and cheering light.

You would have thought that everybody would have been glad that that lighthouse stood upon those rocks, and rejoiced in the good it did. But it was not so.

There was a set of wicked men who looked upon that lighthouse with angry eyes, and often wished some storm would come and sweep it quite away. Is not this, dear child, an awful proof of the truth of the Scripture, that the heart is "desperately wicked?" They longed to see the vessels wrecked that they might gather up some of the spoils scattered about in their destruction, and they therefore hated the lighthouse that thus deprived them of their hoped-for treasures. Oh! how much sin and misery would be unknown if it would but take heed of God's warning: "Thou shalt not covet."

Still the lighthouse stood, watched over by the eye of God, and kept in its perilous position by his all-protecting, powerful arm.

At the time I am writing about, a good man and his little daughter lived in this lonely dwelling; and my story will be chiefly about this little girl.

The lighthouse was so placed upon the rocks, that at low water, when the tide was out, you could walk across to the shore, but at high water nobody could get to it, as no boat could be taken in safety among those breakers and rocks. So all food and other things this good man needed for himself and his child were brought to them, or fetched by them, when the water was low, and the lighthouse keeper often had to go on shore for them. One day he went as usual, leaving his little girl alone in the lighthouse, when some of the "wreckers" seized him, and determined to prevent his going back to light his lamps, in the hope that some ship would be wrecked in the darkness. The poor man was in great distress when he found that he was the prisoner of these wicked men, and begged hard to be allowed to return; but in vain. There they kept him till long after the tide came in, and the dark night had gathered around, and it became impossible for him to return. At last they let him go, and he stood upon the shore in great distress. The night was becoming a very stormy one. The wild winds roared furiously. The rain came down in torrents. The lightning flashed. The thunder rolled terrifically. The sea dashed furiously up the lighthouse, sometimes covering it entirely with the waves. Poor man! what was he to do? The lantern was all dark at the top of his house, and the sailors left without light on this fearful night, near the rocky coast. He could see some ships in the distance, and he trembled lest they should be wrecked for want of his lamps being lighted. He thought, too, of his precious child left there alone. He knew she was too little to do anything; so there he stood in deep distress.

Around him were the savage wreckers, glorying in the success of their wicked scheme, and looking for a large booty by the morning—when all of a sudden, a brilliant light shone forth. It was from the lighthouse. Yes, the lantern was lighted up and its bright and glowing rays shot far across the dark and stormy sea. The wreckers saw it too, and were filled with wonder and anger. How true again is what the Bible says: "The triumph of the wicked is short!" Their life is all disappointment and bitterness of heart. The wages they get is death, and Satan never forgets to pay those who work for him.

But the sailors far off in the ships were delighted as they caught its beams, and the good man scarcely knew how to contain himself, he was so full of surprise and joy as he exclaimed: "Who lit the lamps?"

But about the little girl, for I am sure you are very anxious to hear how she bore the sorrow of that dreadful night. Very distressed indeed was she when her father did not return, as she had expected. She watched the tide come rolling up and covering the rocks, so that there was no way left of getting to the shore. She heard the wind get up, and her little heart trembled as she felt it rock the lighthouse. She noticed the dark night setting in, and saw the storm beginning to rise. As she looked out, she could just catch a glimpse of the ships in the distance, and she knew if the lamps were not lighted they would perhaps, be wrecked. In her distress she began to think what she could do. At last that text out of the Bible, one of her dear mother's last words, came into her mind. "Call upon me in the day of trouble, and I will deliver thee." So down she knelt, and prayed earnestly to God to help her in her trouble. Then rising, she went up into the lantern at the top of the tower, to see if she could light the lamps herself. She saw the long stick with which her father lit them, but she was far too little to reach them; downstairs, therefore, she went, and with great labor dragged up a table, and climbed on to it and tried again, but still she could not reach the lamps. Down again she went to seek for something more to stand on, when her eye fell on her mother's large Bible, which she carried up with great labor into the lantern, and laid it on the table. But now she thought it would, perhaps, be wrong to stand upon the Bible she so much reverenced, and she stopped a little to pray for God to direct her, and help her to light the lamps. Then, climbing up, she stood tiptoe on the book, and to her joy found she could just reach the lamps.

In a minute all the lamps were lighted, and the lantern blazed out to the joy of the sailors in the ships, the surprise and gladness of her father, and the shame and disappointment of the wreckers on the shore.

Such is my little story and it is quite true. As I have told it to you I have been thinking that there are others in danger of being lost, and other wreckers besides those on the coast of Cornwall. In this world of ours people are all in danger of losing their way, and being forever lost through their folly and sin. And there are wreckers in the shape of wicked people who try to injure and destroy those who are around them. And I have thought of the church of God, with the light of truth, as a lighthouse for the world, in which even a child may help to kindle the lamps and save some soul from death.

Look around you, dear child, and see if you can not light some lamps of truth and love which shall help to save and bless, if it be only one of your young companions.—*London Tract.*

Trust in Our Father.

"Johnny, don't you think you have got as much as you can carry?" said Frank to his brother, who was standing with open arms, receiving the bundles his father placed upon them. "You've got more than you can carry, now."

"Never mind," said Johnny, in a sweet, happy voice, "my father knows how much I can carry."

How long it takes many of us to learn the lesson little Johnny had by heart! "Father knows how much I can carry." No grumbling, no discontent, but a sweet trust in our Father's love and care that we will not be over-burdened. Our heavenly Father never lays a burden upon us that we cannot bear.

Home and Farm.

Hints about Accidents.

BRUISES, SPRAINS, FRACTURES.

We group these classes of injuries under the same heading because they frequently complicate each other in the same accident, sometimes all three being caused by the same misfortune.

Again, those having the care of the unfortunate one immediately after an accident are generally unable to tell which form of injury they have to deal with, and therefore need to know what remedies are suited to either class of injuries, and, at the same time, what will not do harm to any of them.

Bruises may be produced on any part of the body—are caused by the body's coming in contact more or less forcibly, with some external body—and are always found in the vicinity of the point of contact.

Sprains most frequently occur at or near the ankle, knee or wrist joints, and are generally caused by indirect force applied to the extremity of the limb injured. Fractures are more apt to be found a few inches from the joints, though they are often found near or to extend into the joints. Sometimes they are located at the site of injury (when the violence of the accident is great) though generally they are found like sprains at some distance from the point of contact—as when a person falling strikes his hand against the ground and fractures his arm near the elbow.

The first thing to be done when any one or two of the above conditions occur as the result of an accident, is to place the sufferer in as comfortable a position as possible, where he can have plenty of fresh air and perfect quiet. It is of the utmost importance that all unnecessary persons should be kept out of sight, as not only do they vitiate the air, but by their presence they increase the shock through which the injured one is passing. If faint the head should be placed as low as the rest of the body, and some cold water sprinkled forcibly in the face. Stimulants should not be given unless the shock is very severe, and then they should be administered with care, as all stimulants tend to increase the state of reaction, which is sure to come on in a short time, and which state, unless controlled, is apt to run into inflammation.

When a bone in the extremities is broken, a joint sprained, or a tendon strained, it will generally give relief (and can do no harm) to have the limb stretched as hard as possible by manual strength in the natural direction of the limb. Then place pieces of shingle, covered with some soft material if possible, on either side of the limb and bind pretty snugly. This will specially give relief when it is necessay to remove the patient some distance. Should the injured limb prove to be a lower extremity the other limb makes an excellent splint. If it is an arm place it in a sling, which gives great relief even when the injury is near the shoulder. Broken ribs are best splinted by means of a broad band tightly pinned around the chest. When you are sure that you have a sprain alone to deal with let the joint be placed as soon as possible in a pail of hot water, as hot as can be easily borne, and let hotter water be added from time to time, being careful not to scald the limb.—*Christian Union.*

Root Culture.

A correspondent of the *Ohio Farmer* says upon this matter: For the benefit of the many readers of your valuable paper who are unacquainted with the culture of beets and roots generally, and who have no idea of the great value of that crop for stock feeding in winter, I would give you the average result of many years on my own grounds. In arriving at the following figures, I do not by any means give the largest yield, but rather under the medium, in order not to mislead any one; would also say that the figures are actual sums paid at the usual price of labor for plowing, seed, sowing, cultivation, and harvesting one acre of mangel-wurtzel beets:

Plowing the land	$3 00
Drawing out manure	4 00
Spreading manure and dragging	2 50
Ridging the land	1 00
Paid for three pounds of yellow globe mangel seed	1 80
Sowing seed with drill	75
Cultivating five times with horse	6 00
Hoeing three times by hand	7 50
Total	$26 55

Amount of beets raised, 20 tons per acre; cost per ton $1 33, or 4 cents per bushel. Adding to this cost for pulling topping, and burying in heaps for winter ¾ cent per bushel, or 25 cents per ton, makes total cost 4¾ cents per bushel, for an article invaluable to cattle from a sanitary point of view, and, compared to other feed at average prices, worth at least 15 to 20 cents per bushel.

Mangel-wurtzel and sugar beets are the nearest approach to grass, and have a very beneficial effect upon cattle, leaving them in better health in the spring, thus gaining much time and money. I feed beets every day, mixed with a little meal —the latter to improve the quality of the greatly increased quantity of milk obtained.

That Butter Bowl.—If Mrs.—— will take some nice sweet lard, heat quite hot, and before her butter-bowl has been wet, pour it in and wash the inside well with it, pour out and heat again, turn back in the bowl and wash again, and so on, until the lard comes through on the outside, then wash good, and I don't think she will have any more trouble with butter-bowls cracking, at least I never have.

S. J. G., Waubeck, Iowa, writes: I think if Mrs. —— will dry her wooden butter-bowls in the house, never putting them in the sun or wind, she will have no trouble with them splitting. I learned this of a farmer years ago, and in over four years house-keeping have never had a bowl split.

Good Cake.—Two eggs; butter as big as a butternut; four spoonsful brown sugar; one teaspoonful of soda dissolved in one spoonful of water.

Marble Cake.—*White.*—Whites of four eggs; one and a half cups of white sugar; one half cup of sweet milk; one teaspoonful cream tartar; one half teaspoonful soda; one half cup of butter; two and one half cups of flour.

Brown.—Yolks of four eggs; one cup brown sugar; one half cup molasses; one half teaspoonful each cloves and cinnamon; one half cup of sour milk; one half teaspoonful soda; one half cup of butter; two and one half cups of flour.

Religious Intelligence.

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational church, Hamilton, Miss., August 25th, 1878.

Pleasant Ridge Congregational church, Sanford Co., Ala., September, 1878.

New Hope Methodist church, Lowndes Co., Miss., October, 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

First Congregational Church, Leland, Mich.

Sugar Grove church, Green county, Pa., D. B. Turney, pastor, March 17, 1879.

Military Chapel, Methodist Episcopal, Antioch, Miss., March 23, 1879, Thos. Brownlee, pastor.

Hopewell Missionary Baptist church, Lowndes county, Miss., April 6, 1879.

—Rev. A. D. Zaraphonithes of Greece, who has been educated in this country at Wheaton and at Union Theological Seminary, New York, through the generous aid of Mr. S. V. White of Brooklyn, was married last week to Miss F. H. Wetmore of Lawn Ridge, Illinois. He expects to return immediately to his native land to engage in the great work of preaching the Gospel. He goes untrammeled by any pledges to mission boards and not dependent on them for help, believing with Bro. Norton of the Elichpoor mission, India, that it is better to go forth on such a work in the name of the Lord Jesus Christ as did Paul. The lady whom he has chosen to be his companion in this great work is commended by all who know her as an earnest and devoted Christian, whose abilities and education eminently fit her for an helpmeet for her husband in the mission to which he is called in the Providence of God. As Mr. and Mrs Zaraphonithes visit Wheaton during the present week to say farewell to friends, we shall say something more in regard to his work next week.

Free Methodist.

—Rev. W. F. Manley conducted the quarterly meeting at the Free Methodist church on Morgan street, this city, on Saturday and Sabbath and administered the communion.

—Superintendent Roberts has preached about 100 sermons during eight weeks' work in San Francisco, Cal. He was expecting during April to begin work at Alameda.

—With the notices of the early camp-meetings, the *Free Methodist* has an editorial with much good advice in respect to such meetings.

Baptist.

—The Baptist Theological Seminary closed its scholastic year last week and graduated fifteen young men. Among them were Mr. H. C. Leland, formerly from Eau Claire, Wisconsin, who took a stand against the secret fraternities when a student in Chicago University, but is better known from his evangelistic work with Rev. A. P. Graves; and J. K. Wheeler, a graduate of Wheaton. Mr. Leland goes to Grinnell, Iowa, Mr. Wheeler to Marengo, Illinois.

—One-fifth of the population of Richmond, Virginia, are Baptists. There are in the city nine churches of white Baptists and ten of colored ones.

—The New York Ministers' Conference restored Rev. Dr. Fulton to full membership at the last meeting.

—The Baptist anniversaries are all to be held this year at Saratoga, N. Y.

—Rochester Theological Seminary has received a donation of $150,000.

United Presbyterian.

—The Presbytery of Mansfield at its late meeting entertained a resolution which declares that it shall be a standing rule of the Presbytery not to license a young man to preach who uses tobacco unless he have a certificate from a physician that it is necessary to his health. It proposes the same rule, also, to govern in cases of installation.

—It is reported that Rev. Samuel Collins D.D., for eleven years Superintendent of the Board of Publication, No. 55 Ninth street, Pittsburgh, has decided to retire from the position. He has been a prudent and careful officer, and his obliging disposition and zeal in all that pertains to the welfare of the community has made for him many friends both in and out of the church.

—The General Assembly of the U. P. church meets in New Wilmington, Pa., the last week in May.

—Prof. W. G. Moorhead of Xenia Theological Seminary is to address the literary societies of the Indiana State University this year at commencement.

—The Secretary of the Home Mission Board reports a debt of over $17,000 which he hopes may be reduced to $10,000 before the annual report to the General Assembly.

Free Baptist.

—Elder H. S. Limbocker of Reading, Mich., called at the *Cynosure* office last week. He reports the cause prospering in all his neighborhood.

—The yearly meeting of the Ministers' Conference of the Free Baptist church of Illinois, will be held at Fiat, May 30. The opening sermon will be preached by Rev. W. C. Hulse.

Ministerial Conference. — The Ministers' Conference of the Genesee Yearly Meeting will be held at Byron, N. Y., June 25–27. Opening sermon by Rev. Isaac Hyatt, alternate, Rev. J. D. Smith; General Judgment, Rev. J. M. Crandall; Evidences of Christianity, Rev. C. B. Hart; The Resurrection Body, Rev. C. A. Hilton; God Revealed in Nature; Rev. D. M. L. Rollin; Intermediate State of the Devil, Rev. R. Martin; The True Mission of the Church, Rev. J. D. Smith; Correct Position of the Church on the Temperance Question, Rev. C. H. Hoog; Whom to Encourage to enter the Christian Ministry and by what Means; Rev. Isaac Hyatt.

All ministers of this Y. M. not included in the above are requested to prepare papers of their own selection for criticism.

Congregational.

—At the meeting of the Chicago Congregational Association last week, in Bethany church in this city, the sailor missionary, Capt. Henry Bundy, was admitted to membership.

—Mrs. Maria B. Holyoke, wife of the pastor of the Malden, Ill., church, has again entered the lecture field against intemperance. She is speaking this week in the towns along the Chicago, Burlington and Quincy road in Bureau and Henry counties. Mrs. Holyoke has had large experience and success in this field.

—Pres. J. Blanchard preached last Sabbath to the Tonica, Ill., church, Prof. E. D. Bailey, the pastor, being unwell. Prof. C. A. Blanchard expects to preach in the same place next Lord's day.

—The British Congregationalists in 1878 opened fifty-one new chapels in England and Ireland, and laid the corner stone of six others; spent $895,815 on foreign, colonial and home missions, and had 58 professors and 517 students in eighteen colleges in England, Wales, Scotland and the colonies.

Wesleyan.

—A very interesting private letter from Rev. H. W. Hampe of Burlingame, Kans., formerly of Linesville, Pa., tells of the victory of the Wesleyan brethren of Topeka over the logde opposition; but the strain of this battle together with church building has nearly prostrated the nervous system of the pastor, Bro. G. L. Shepardson. He will rest and Bro. Hampe carries on his work. The letter closes thus: "We intend, the Lord permitting, to establish a book depot of the reform at Topeka, which is a central point. We have now two preaching places in the city and two around it, with a membership of about 65. Two other calls have been made for preaching, one north and one south of the city, and we have a good helper in the person of an M. E. local preacher who is an Anti-mason, and has joined with us. There are signs of a bountiful harvest, and a mighty rain that will sweep away the refuge of lies. To-day we are having a drenching rain all day, the first flood rain that Kansas has had since last summer. May a great spiritual rain soon follow."

Friends.

—The monthly meeting at Cæsar's Creek, O., reports 66 new members received. Nathan T. Frame and his wife Esther were commissioned to preach in Ohio and Indiana.

—In addition to Penn and Whittier Colleges in Iowa, maintained by the Quakers, there are Springdale Seminary in Cedar county and West Branch Academy: also Stanford Seminary, in Marshall county; Ackworth Institute, in Warren county; Pleasant Plain Academy, in Jefferson county, and Bear Creek Academy, in Dallas county, all preparing the young Friends for usefulness in the society and the world. The first college term of Penn College opened on the 23rd of September, 1873, with 101 students. Since the organization of the college there have been, prior to this year, 1,338 students enrolled. The school is conducted by the society of Friends, yet many who are not members have availed themselves of the advantages here offered.

Presbyterian.

—Prof. Francis W. Patton of the Theological Seminary of this city has had a call to the London Theological College. He will not decide to accept until after the meeting of the General Assembly.

—The General Assembly of the Presbyterian church in the United States of America will meet in the First Presbyterian church, Saratoga Springs, N. Y., on the third Thursday (15th) of May, 1879, at 11 o'clock A. M., and be opened with a

sermon by the Rev. Francis L. Patton, D D, LL.D., the Moderator of the last assembly. Dr. Stryker of Saratoga, suggests that gentleman will not smoke in the houses where they stop during the meeting of the Presbyterian General Assembly unless they are especially invited to do so.

—The Scottish fast days are losing their hold upon the Presbyterian people of New Zealand, even in Otago, which is Presbyterian to the core. At Dunedin the churches have decided not to observe them any longer, but in lieu of them to celebrate the Lord's Supper four times a year instead of yearly or half yearly.

—As an evidence of the remarkable growth of the Presbyterian church in the South of England, it is interesting to note that whereas but a few years ago there were only twenty congregations in thePresbytery of London, with not a single ministerial stipend exceeding $2,000 there are now no less than seventy-two charges in the same Presbytery, in twenyt-eight of which the salary given reaches $2,000, while in eight instances it ranges from $4,000 to $6,000.

—The Presbytery which has been trying the case of Dr. Talmage of Brooklyn, voted to acquit 25 to 20. Dr. VanDyke of the prosecution intimated that he would take the case before the Synod and General Assembly if necessary.

—The *Presbyterian Banner* says: "The present graduating class in the Western Theological Seminary in Alleghany numbers twenty-nine, twenty-three of whom have devoted themselves to the home and foreign missionary fields."

GENERAL.

—Bibles are not allowed to enter Russia except through the Holy Synod, but the late war enabled the British and Foreign Bible Society to place 300 000 copies of the book in the hands of Russians while they were out of their native country.

—The Sunday law in regard to trading was enforced in Newport, R. I., last week, for the first time in the last quarter of a century. The markets, news-rooms, groceries and shops have been accustomed to keep open till nine o'clock on Sunday morning.

—The Rev. Dr. Shedd writes from Hamadan, Persia, a very interesting letter about a movement among the Jews of that place. One of the oldest colonies of Jews in the world is found at Hamadan. Their ancestors were carried captive by the Assyrian King twenty-five centuries ago. For months past the colony has been agitated by the question: "Is not Jesus the Messiah?" Four of the chief men, the heads of 1,000 houses (about 5,000), have after long trial, been publicly baptized, and many others are asking to confess Christ. As in the days of the apostles, all the city is moved, and one Nestorian helper is day and night beset with Jews seeking instruction in the New Testament.

—A Zulu prince named Umkwa Cantaba, a cousin of King Cetywayo has arrived at Helsingborg, Sweden, in company with a Swedish missionary, who has converted him to Christianity. He is said to be fine looking. A great crowd turning out to see him, he made the *naive* remark, "I never knew before that there were so many white men. From their war with my cousin I thought that they were rather a small tribe."

THE RUSSIAN CHURCH.—The *European Messenger*, in an article on the Russian clergy, says that the total number of persons in Holy Orders in the Russian Empire is about 100,000. Assuming that each clergyman has a family of three persons, the total number of persons belonging to the clergy (exclusive of the members of monastic institutions, who are not allowed to marry) is 400,000. The writer expresses surprise that, although it appears from the report of the procurator general of the holy synod that the receipts of the synod amounted on January 1st, 1878, to about 26,000,000 roubles yearly, nothing has been done to ameliorate the condition of the poor clergy in the rural districts. Of the above sum, 10,000,000 roubles is contributed by the State. Thre are now in Russia 420 cathedrals, 38,302 churches, and 12 408 chapels; and the *European Messenger* suggests that it would be better to do something for the poorer clergy than to build 423 new churches a year, as had been hitherto the case. The writer says that it shows that the translation of the Bible into Russian was only begun in 1856, and that it was not completed until the beginning of the year 1877. The first edition of 24,000 copies, has been exhausted, and a second is now being published. The total number of persons who entered the Orthodox Russian church in 1877 was 11,299, including 653 Protestants and 1,339 Roman Catholics. The national schools attached to churches and monasteries in 1877 were 6,321 in number, and there were 532 monasteries and convents; while the number of universties, gymnasia and scientific schools in Russia is only 363 in all. In the monastic institutions there are 10,500 monks and 1600 nuns.

News of the Week.

—The ladies of Brooklyn are protesting against the rebuilding of the Brooklyn Theater on the site where so many lives were lost in 1876. They ask that the lot be purchased, surrounded by an iron fence and a suitable monument be erected.

—Secretary Sherman was on a visit last week to his home in Mansfield, Ohio. He was received with great demonstrations, and the speculations on his being candidate for the presidency have received a great revival.

—A fire last Saturday afternoon in the dry house of a large planing mill in this city, burned over some three acres of ground and involved a loss of $130,000 to $150,000. During Saturday and Sunday there were twelve fire alarms, the long dry spell preparing the way for them. During the same time eighteen fires were reported from elsewhere. The woods about Scranton, Pa., are being devoured by fire causing great loss. A $100,000 fire occurred in East St. Louis and one in St. Louis causing a loss of some $160,000.

—Lucretia Mott, in the 87th year of her age, has been elected President of the Pennsylvania Peace Society, and is as able to attend to the duties as she forty years ago.

—Heavy rains in Minnesota Saturday and Sunday, with cooler weather since, remove all apprehensions of drought, and place the wheat crop under most favorable possible circumstances for growth.

—Official return of the vote in San Francisco on the new State Constitution give a majority against the new constitution of 1,215. Returns from the interior confirm previous advices, and the instrument is adopted by a majority of from 6,000 to 10 000. The farmers seem to have voted almost solidly for it. The result has caused much bitterness of feeling in business circles, where it is looked upon to a considerable extent as an attack upon city interests by the interior. There is evident, however, a determination to make the best of what is believed to be the unfortunate issue of an important question.

—A terrible explosion took place at Stratford, Ontario, on the Grand Trunk railroad. A car containing dynamite was being shunted, when it exploded, it is supposed, from a package falling down. A number of men were killed and injured. Fully fifty cars of miscellaneous freight, principally local, were wrecked and reduced to splinters, and more than as many more had their doors and sides smashed by the force of the concussion. Wheels, axles and rails were mixed up in the most inextricable confusion, and pieces of iron weighing several hundred pounds were hurled to a distance of one or two hundred yards, burying themselves several feet in the ground. Where the car was standing the ground was dug up a depth of about twenty feet, and twenty feet around. The freight shed, a large and substantial brick building, fifty yards from the exploded car, was badly wrecked, half of the roof and the end being blown to pieces. The sound in the town was like an earthquake. Almost every house in the town had more or less glass broken. The shock was felt at all the towns within a radius of twenty miles. The loss is estimated at between $700,000 and $1,000,000.

—Private accounts from Russia represent the situation all over the country as beyond description, and that the tendency of the so-called repressive measures is toward revolution rather than peace, as the present annoyance and outrageous oppression of all classes of the population are rapidly spreading the feeling that anything is preferable to the existing state of affairs. It is asserted that the government is really playing the game of the Nihilists, instead of crushing out the spirit of discontent in the empire. The *Journal* of St. Petersburg says news published abroad about the state of affairs there is untrue. There has been no prohibition against the possession of arms, but persons possessing arms must inform the authorities. All traffic is entirely free and unimpeded. The statements that theaters could not be visited without an official permit, and that the lights in houses would not be allowed after 10 P. M., are ridiculous inventions. The city lives and works in the same manner as heretofore, without excitement, and undisturbed in its daily life and intercourse.

—The Ameer of Afghanistan arrived at Gundamuk May 8. He was met at the frontier by Major Cavagnari and a detachment of the Sixteenth Hussars and Guides. British troops of all arms lined the route to the camp, two and one-half miles distant. General Brown and staff received the Ameer at the end of the line, and a salute of twenty-one guns was fired. The Ameer has announced his official visit to the Viceroy of India, and expressed his desire for the establishment of friendly relations between India and Afghanistan.

—A later dispatch from Lahore announces that Yakoob Khan has accepted all the British proposals. These advance the frontier line so as to give the British the Kajuk Pass, Pisheen Valley, the Korum Valley as far as the Shuargadan Pass, and the Khyber Pass as far as Loarge. The British also gain the right to keep an agent at Candahar. Major Cavagnari will return as envoy to Cabul with Yakoob Khan.

THE EXODUS.

—The Charleston (S. C.) *News and Courier* says there are two phases of the exodus question in that State. The negroes in many counties are preparing to leave the State, and in addition to this the colored people from different sections are flocking to Beaufort county, the only county in South Carolina which the Democrats did not carry at the last election.

—General Conway, of New Jersey, who has long been identified with the work of improving the condition of the colored people of the South has been stopping at St. Louis for several days in behalf of the charitable and philanthropic people of Philadelphia, to ascertain the condition and needs of the refugees from the South and report to the people East how they may be wisely helped. In an interview last Saturday, he says the exodus is only in its inception, and if it were not for the terrorism exercised over the negroes by the planters and merchants along the Mississippi river to keep them from leaving there would have been 20,000 refugees here now. He thinks, however, this terrorism will wear out after a short time, and the colored people will then begin to leave again. He also says that many more would have left but for the fact that steamboat men have refused them transportation under threats of merchants, planters and others that they would withdraw their patronage if they continued to take the emigrants away. He thinks the negroes in the South ought to come out, but advises them not to leave until provisions can be made for them in the north and west. He says he has already received offers of employment as farmers in Illinois, Indiana, Ohio and Western Pennsylvania for thousands, and in Indiana alone, he says, homes can be found for 5,000 in twenty days. Owing to the not altogether harmonious feeling among the colored people of this city who have so far done the principle work in assisting the refugees, he thinks a committee of trustworthy and influential white citizens should be organized here. If this were done he says there would be no lack of money to carry on the work; but as things exist now not much assistance can be looked for from the east.

—Advices by steamer Halliday, arriued at Memphis last week, state that several hundred negoes have armed themselves near Carolina and Leoti landings, Miss. Their object is stated to be to seize the first passing steamer that may land within their jurisdiction and compel the vessel to convey them toward Kansas.

Sabbath School.

LESSON XXI.—May 25, 1879.—THE HOLY SPIRIT PROMISED.

SCRIPTURE.—Joel 2:28-32.

28 And it shall come to pass afterward,
That I will pour out my Spirit upon all flesh;
And your sons and your daughters shall prophesy,
Your old men shall dream dreams,
Your young men shall see visions:
29 And also upon the servants and upon the handmaids
In those days will I pour out my Spirit.
30 And I will show wonders in the heavens and in the earth,
Blood and fire, and pillars of smoke.
31 The sun shall be turned into darkness,
And the moon into blood,
Before the great and terrible day of the Lord come.
32 And it shall come to pass,
That whosoever shall call on the name of the Lord shall be delivered:
For in Mount Zion and in Jerusalem shall be deliverance,
As the Lord hath said,
And in the remnant whom the Lord shall call.

DAILY HOME READINGS.

Acts 2:14-21.——Isa. 54:11-17.——Mat. 13:24-43; 24:29-35.——Rom. 10:1-13; 11:1-6.——Isa. 9:1-7.——Joel 1:1-20; 2:12-32.——John 14:1-31; 15:1-27; 16:1-14.——Acts 3:1-21.——Joel 3:1-21.

[From International Quarterly.]

JOEL THE PROPHET.—The name signifies "the man who has Jehovah for his God." The only thing mentioned by the prophet concerning himself is the name of his father Pethuel (chap. 1:1). He was a native of southern Judah, and may be called the earliest prophet of Judah, Amos and Jonah being cotemporary in Judah, and Hosea in Israel. He is supposed to have lived during the reign of Uzziah, King of Judah, and Jehoshaphat, King of Israel, B. C. 810-800, though some writers place it earlier from 860-840 B. C.

The book of Joel is second in the list of minor prophets, which form the "fifth division" of the Old Testament, and were regarded by the Jews as one collection. The style is very pure, strong and sublime, It is a vivid pictorial description of the dispensations. As Micah shared with Isaiah the honor of announcing Christ, "it was reserved to Joel first to declare the outpouring of the Spirit upon all flesh, the perpetual abiding of the church, the last rebellion against God, and the day of judgment." The prophets were given a double sight: 1. Of things temporal and near. 2. Of things spiritual and more remote. The outline of the book of Joel is as follows, viz: Chapter 1, 2:2. The Lord's army sent upon them for disobedience and the desolation of the land. 2. Chapter 2:12-27. A day of restoration and blessing begun. 3. Chapter 2:28-32. The dispensation of the Spirit, and the deliverance of Israel. 4. Chapter 3. A more specific account of the days of Israel's deliverance, or the day of deliverance completed. This prophecy refers to God's ancient people, Israel, but our part is included in chap. 2:28, 29, the dispensation of the Spirit, which began at Pentecost (see Acts 2:16-21.)

There are three predictions in Joel. The first is the plague of locusts and drought, and the removal or reversal of that plague, occupying chapters 1 and 2 to the end of verse 27. The second is the effusion of the Holy Spirit, typified by the refreshing rain (chap. 2:28-32). These verses, according to the Hebrew arrangement, form chapter 3. The third prediction is the day of judgment, typified by the destruction wrought upon the locust scourge, and of the reign of righteousness accompanying and following the judgment. This occupies the remaining chapter.—Cook.

Joel's style is pre-eminently pure. It is characterized by smoothness and fluency in the rhymes, soundness in the sentences and regularity in the parallelisms. With the strength of Micah it combines the tenderness of Jeremiah, the vividness of Nahum, and the sublimity of Isaiah. As a specimen of his style take chapter 2, wherein the terrible aspect of the locusts, their rapidity, irresistible progress, noisy din and instinct-taught power of marshaling their forces for their career of devastation, are painted with graphic reality.—J. F. and B. in Peloubet's Notes.

[From Bible Class Scholar.]

ILLUSTRATIVE READINGS.

The Spirit of God in creation.—Gen 1:2; Job 26:13; Ps. 104:30.

Upon Bezaleel. Making him a skillful workman.—Ex. 31:1-6.

Upon Samson to make him strong.—Judg. 15:9-17.

Upon Saul to prepare him to rule.—1 Sam. 11:1-15.

The Holy Spirit renews the heart of man.—Ps. 51:10-13.

Promised to God's people to cleanse them.—Ezek. 36:25-31.

Descended upon Christ.—Mat. 3:13-17.

Upon the disciples at Pentecost.—Acts 2:1-13.

Joel's prophecy fulfilled.—Acts 2:14-21.

Walking in the Spirit.—Gal. 5:14-26.

[From S. S. Union Advanced Lessons.]

POINTS FOR SPECIAL STUDY.

1. The leading events of Joel's prophecy. 2. Their fulfillment. 3. The fulfillment of the promise of this lesson at Pentecost. 4. Its fulfillment in recent times. 5. The principal "dreams" and "visions" recorded in the New Testament. 6. The "wonders in the heavens," etc., recorded in Scripture. 7. Scripture revelations concerning "the day of the Lord." 8. Promises of safety to the saints. 9. How to have the presence of the Holy Spirit.

OUTLINE.

I. The Spirit of God poured out. The time is, as in the previous lesson, the days of Messiah. The Spirit was given in Old Testament times, but the gift was limited: (1) in amount—the light was scanty compared with New Testament times—and (2) in extent, being, as a rule, confined to Israel. Our Lord makes this outpouring dependent on his ascension (John 16:7). In apostolic times we see the two aspects: (a) the Spirit's gifts (1 Cor. 12:9-10); (b) the graces (Gal. 5:22, 23). The extent is "all flesh"—i. e. the human race, irrespective of nationality or condition.

II. The end of the dispensation. Great events in God's providence have, in Bible history, been marked by striking facts in nature. Comp. Ex. 7:17, 20; 19:18, etc. Hence, great judgments in the future are attended, in prophecy, by such signs. All preceding judgments are types of the final judgment, which closes—as Pentecost begins—Messiah's times.

PRACTICAL TEACHINGS.

The points to be made are—

1. God will not fail to have a people, though Israel sins.

2. He will pour out his Spirit on the world.

3. He will introduce another dispensation, with light for all—Jew and Gentile.

4. It will continue to the end.

5. It will be dangerous to disregard its light.

6. All who call on his name shall be his Israel—have their Zion and Jerusalem.

7. But there will be a terrible day for their enemies, as for the enemies of Israel, his son by adoption, and of Jesus, his very Son.

ILLUSTRATED SUPPLEMENTS.

A large number of these supplements, containing the signs, grips, pass-words etc., of Freemasonry Odd-fellowship, Knights of Pythias and the Grange, have been printed, and deserve a general circulation. They are sent post paid at two cents each, and by express (charges not paid) at 75 cents per hundred, and 1000 for $6.50.

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CHICAGO, May 12, 1879.

GRAIN—Wheat—No. 2		95
No. 3		82
Rejected		70
Winter		1 05
Corn—No. 2		35¼
Rejected		32½
Oats—No. 2	26¾	31
Rye—No. 2	49	50
Bran per ton		9 75
Flour—Winter	3 25	5 60
Spring	1 75	4 50
Hay—Timothy		7 00
Prairie	5 50	6 00
Mess Beef	8 50	9 00
Tallow	5	6½
Lard per cwt		6 10
Mess pork, per brl	8 75	9 50
Butter medium to best	8	18
Cheese	2	9
Beans	75	1 30
Eggs		9
Potatoes per bu	40	80
Seeds—Timothy	1 05	1 30
Clover	3 42	3 80
Flax	1 60	1 65
Broom corn	2	5
Hides green to dry flint	6½	14
Lumber—Clear	27 00	34 00
Common	10 00	12 00
Shingles	1 00	2 40
WOOL—Washed	27	32
Unwashed	16	24
LIVESTOCK Cattle Choice		5 00
Good		4 40
Medium	4 00	4 10
Common	2 40	3 75
Hogs	3 35	3 70
Sheep	4 00	5 50

New York Market.

Flour	$3 20	3 50
Wheat—Spring	76½	1 05
Winter	1 05	1 17½
Corn	44	47
Oats	34	40
Rye		58½
Lard		6 50
Mess pork	10 37	10 50
Butter	5	19
Cheese	6	8¼
Eggs	11	11½
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Notices.

EXPOSITIONS IN NORTHWESTERN ILLINOIS.

God willing Elder D. P. Rathbun will begin work in Carroll county, Illinois, on Friday, May 16th, and will lecture and work the degrees of Blue Lodge Masonry as follows:

Mt. Carroll, " " 23, 24.
Shannon, " " 26, 27.
Thompson " " 28, 29.

He will work the degrees in Morrison, Whiteside county, June 2nd and 3rd, and it is hoped will work in one or two other places in that county before going back to Iowa.

J. F. BROWNE.
Agt. Ill. Chris. Asso'n.

Topics of the Time.

The excellent management of Mrs. Hayes in banishing wines and all intoxicating liquors from the White House has never been too highly commended. The example of the executive head of our nation in this respect is illustrious, and is a significant honor to the great people whose chosen ruler he is. They should heartily sustain him and make these temperance principles so nobly illustrated truly American. A far different scene was enacted at a banquet given by the Mexican Minister lately. The correspondent of the Boston *Times* says of this revelry: "Women calling themselves ladies joined with the men in making this ball a scene of debauch seldom equalled even in Washington—noted for its intemperance. Men were seen carrying away bottles of champagne in their coat pockets. Ladies (?) tore the gold and silver skewers from the cold meats, and stuck them in their hair. One man was seen with a bottle of champagne between his heels, a glass in one hand and another bottle of champagne in the other. As fast as a dish was used it was tossed under the table, till the floor was strewn with broken glass and china. The next morning a wagon-load full of the costly broken stuff was carried away from the door."

Our Congressmen too readily follow these foreign customs, for it is said that on the last night of the Forty-fifth Congress the House restaurant sold nearly 3,000 drinks of lager beer.

The Ancient Order of Hibernians held a national meeting in Cincinnati last week, twenty-four States being represented by eighty delegates. This body is composed of Irish Catholics and they very naturally were found before the opening of their convention in the Catholic cathedral attending mass celebrated by Archbishop Purcell and listening to an address by him in which he thanked God that the Ancient Order of Hibernians, though during past years abused, slandered and reviled, had proved themselves to be true men, good and faithful members of society as well as law abiding citizens. He said he had abiding faith in the society and was glad to see that other prominent ecclesiastics in the country were now of the same opinion. There might be nothing remarkable in this but for the fact that these "Hibernians" were a few years ago all over the Pennsylvania coal regions known to the public as "Molly Maguires." As an organization they were Hibernians and were in constant affiliation with the order throughout the country, receiving the passwords annually or oftener, and when arrested for their assassinations were aided in the courts by funds raised by the order in other States. And this is not all, the "Mollies" were well known to their priests and never failed to secure their aid and benediction, though in public they were occasionally denounced. The Romish priests were the friends of these Hibernian Mollies and stood by them in court and on the gallows. Hence the significant reference of Archbishop Purcell, to the abuse endured by the order. Himself, had he lived among a less lenient people, might now be imprisoned for appropriating funds entrusted to him; and could therefore speak to these lodge delegates from full sympathy with their position.

The President's veto of the military interference bill, so called, has thrown Congress back another week. He makes a strong argument for refusing to sign such a bill, which is, from the circumstances, a threat to circumscribe his power. The law empowering the President of the United States to use the militia of the States or the regular troops in emergencies, he argues is ancient and fundamental, on which his predecessors have always relied. Washington, Jefferson, Jackson and others made use of it, and it, he says, should not be suspended or repealed for a single hour at any place in any part of the country. The argument of the veto message had a good effect on the opposition in Congress, and it was hoped that the proper appropriation bills would pass, and some more rational means be adopted of securing whatever good ends the Democratic party may have in view.

The exodus from the South, though for a time seeming to be checked, is only apparently so. The matter has been taken in hand at St. Louis with energy, and preparations made to receive large delegations of refugees and care for them temporarily. The work has been relieved of most of its hastily prepared arrangements and has taken a more permanent form. In Kansas the friends of the black man are organized into a relief force, which includes all the State officers and a number of private citizens of the State. This is known as the Freedmen's Aid Society of Kansas, with headquarters at Topeka. J. C. Hubbard, of that place, is Secretary, and to him all contributions should be sent. Governor St. John, in an interesting letter to Mrs. President Blanchard, of Wheaton, says that one half of the colored people arriving in that State are in a destitute condition, and hardly anything can come amiss for them. The greatest need, however, is for money and clothing. Churches and other societies who can aid these poor may be confident that proper distribution will be made of their donations.

THE TEMPLE OF HONOR.

1. ITS CREED.

BY A TEMPLAR OF FIDELITY.

Satan has many traps set for the unwary feet of the followers of Jesus. One of the most successful is the order of the Templars of Honor and Temperance, commonly known as the Temple of Honor; successful because, while being a counterfeit, it resembles so much the genuine. It is the well executed counterfeit that is the most deceptive.

This order does not forbid the mention of the name of Christ in open temple; on the contrary it sometimes refers to the Redeemer in a vague way in its ritual and manual, and if the calling of Lord, Lord, makes an institution acceptable to God, then the Temple of Honor is the proper place for Christians to assemble. But the words of Jesus are, "Not every one that saith unto me Lord, Lord, shall enter into into the kingdom of heaven."

Although the reading of the Scriptures in open temple, and the prayers and other forms of worship gone through with by the order is conclusively presumptive that it is a religious institution, yet this feature is always kept in the background when it is for the interest of the order so to do. On the approach of a Christian to the portals of the temple, he is assured that the order is *not* a religion, but simply a moral and temperance society. They profess to make known to him their principles in their "creed," but please note how vague is the wording of the second section. He is addressed as follows:

"*Respected Sir:*—You are welcome to the threshold of our temple, the sanctuary of temperance and honor. You seek to enter its portals, but before proceeding further justice to you demands that we make known our principles, and to us that they receive your cordial assent. We require of each initiate

1st. That he be of good moral character, of fair repute in the community, and in good health." (They also require what is not shown here, that he be a white person and have five dollars about him.)

"2d. That he acknowledge an Almighty God, to whom we are all accountable."

How truly Masonic is this! It shows whence the latter order sprung. There are three more sections in the creed, but they refer to brotherly relief, keeping the secrets and obedience to those in authority,

all of which are beyond the scope of this article.

There is no Christ in this creed, as the reader will notice. As it the order anticipated some objection to this omission a vague reference is made to the Redeemer occasionally in other places, but Jesus is nowhere held up as man's only hope of salvation. Upon this creed as a foundation is built up a religion of their own devising, "another gospel which is not another." This is gradually unfolded before the neophyte in a seductive way until when he reaches the highest degree of "Select Templar" he has the religious philosophy of the order in its completeness Upon his subscribing to the creed, he is assured: "We constrain no man's religious or political opinions; these rest with other tribunals," but as he advances in the order he is made to affirm repeatedly that his faith is unshaken in the principles of the order, which surely does constrain his opinions, religious or otherwise, to be conformable to the principles of the order, whatever they are, and if the principles of the order embrace a religious philosophy (as most certainly they do) his religious opinions are constrained to conform to that philosophy; thus the above assurance as it affects the Christian, is made null and void.

Let us examine briefly this religious philosophy as it is taught in the ritual.

I am well aware that many Christian "Templars" (pardon the anomaly) emphatically deny that there is a religion of any kind connected with the Temple of Honor. The reader will take their denial for what it is worth. We are dealing with facts. Worcester and Webster both define religion in its primary sense, as "Duty to God." With this definition in mind, we will turn to the initiatory ceremony of the Subordinate Temple where near its close the symbol of the order is thus explained:

"On the altar you behold the Holy Bible, and on that a triangle enclosing three inner triangles, typical of our order. The outer triangle is composed of love, purity and fidelity. The three inner triangles represent our duties to God, to our brothers and to ourselves. To God we owe obedience, love and worship."

Again, in the public opening ceremony of the Social degrees occurs the following:

Sister Presiding Templar says.—"Worthy Templars—What is the *special* object of our association?

Officers and members reply—"To promote the temperance reform.

Brother Presiding Templar says—"Worthy Templars—What are the *general* objects of our asssociation?

"Officers and members reply: The observance and inculcation of Truth, Love, Purity and Fidelity.

"Sister Presiding Templar says: Worthy Officers—How do we observe and inculcate them?

"Brother Usher answers: By having truth for our aim in all things. So living, we inculcate it by example and urge it upon our friends and associates.

"Brother Vice Templar answers: Love makes the truth beautiful and greatly to be desired, therefore not only with mind, but with heart do we seek the truth in our relations to God," etc.

In accordance with this is the Subordinate Temple lecture:

"Sincerity is the characteristic of a templar, and truth his aim in all things. The vestibule of the Temple of Honor is truth."

In the Subordinate Temple initiation occurs this sentence:

"If the initiatory steps appear complex and tedious, let me remind you that all the steps you have taken are a type of the progress of a human soul from the imperfect up to the true and perfect."

We turn now to the Select Templar degree and quote:

"Let us, while life lasts, act well our part, that when we shall be called from the scene of our labors here to pursue the remaining stage of our journey, we may be found fully tried, approved, selected and prepared to appear before the Great Chief above, in that temple not made with hands, eternal in the heavens."

We will digress here just to say that it was permitted unto St. John the evangelist, to view the glories of heaven, and he declares that he saw no temple therein." Rev. 21:22.

Quotations might be multiplied but sufficient has been give to plainly show the religion of the order, and now as this properly belongs in the creed, let us incorporate it therein, and see how it looks. It will read like this, using as far as possible the words of the ritual:

Respected Sir: You are welcome to the threshold of our temple, the sanctuary of temperance and honor. You seek to enter its portals, but before proceeding further, justice to you demands that we make known our principles, and to us that they receive your cordial assent. We require of each initiate—

1st. That he be of good moral character, of fair repute in the community, and in good health.

2d. That he acknowledge an Almighty God, to whom we are all accountable, and to whom we owe obedience, love and worship as these duties are represented to us by the symbol of the order. The vestibule of the Temple of Honor is Truth, and although we claim Temperance as our special work, yet the attainment of Truth is the main feature of our order, for Truth is our aim in all things; not only with mind, but with heart do we seek the Truth in our relations to God, and inculcate it by example, and urge it upon our friends and associates. The imperfect human soul, coming to our portals, is led step by step in his progress through our temple up to the true and perfect. This perfection is accomplished by adorning our minds with those virtues which shall ornament our souls when we stand before the Judge of all the earth. Thus, acting well our part, we shall be found prepared to appear before the Great Chief above in that Temple not made with hands eternal in the heavens.

That is the creed a professed Christian virtually endorses and subscribes to by endorsing the Temple of Honor. It professes to save by "dead works;" directly opposed to the religion of our Lord Jesus Christ, which demands repentance from "dead works." The one is false the other true. How can a Christian embrace both systems so widely different? Jesus says, "Ye can not serve two masters—ye can not serve God and Mammon."

ALBERT M. PAULL.

Providence, R. I.

AN OPENING AT THE SOUTH.

BY ALEXANDER THOMPSON.

In the topics of the times in the *Cynosure* of March 20th, the editor notices the charge that no Southern preacher dare raise his voice against the lodge of that section, and in our opinion makes two very correct statements. First, that the evil spirits that once inhabited the slave power seem to have taken bodily possession of the lodges; and second, that the lodge gagged preachers of the North are as much or more to blame than their Southern brethren.

From a residence of eighteen months in the State of Tennessee, and all the observation I could make and information I could glean while there, I became convinced that the the man who would lecture against their secret lodges in the heart of the old secession element of the South, would in all human probability never live to repeat the attempt. We believe that there is not one man in ten thousand of the bravest of the brave who dare today make the attempt of a lecture tour of the Southern States with anti-secrecy as his subject, and we are not sure that it is any one's duty.

Our Lord said, "When they persecute you in one city, flee ye into another," thus seeming to indicate that his servants were not to cast their lives away against an iron wall of unyielding sin. In the old days of struggle between slavery and freedom while there were many noble men found ready to face all the dangers of the Northern mobs and even those of the Middle States, how many were there brave and daring enough to stand before an audience of Mississippi planters and tell them their sins? And so it is today with the lodge, the natural successor of slavery in opposition to free government and republican simplicity. In the old strongholds of slavery it is so strong, so sure and so deadly, that it is almost certain death to assail it; and, as we have already said, we are not sure that it is any one's duty to run such a hazard.

But the South is not all thus. In the mountain regions of Tennessee and other Southern States are to be found a people very poor, in a low state of civilization and morals; but who, nevertheless, are true in the main to our government and hostile to the lodges; a people sadly neglected by our missionary societies, but capable of forming a nucleus from which might emanate an influence that might change the whole South.

Here then seems to be the work of the Associated Churches of Christ, to lay their hands on some good men, amply qualified for the work, and send them into these regions to preach the Gospel and tell the people their sins. Among such a people their lives would be safe and their work respected, and from their mountain home they might descend into the valleys, give a few lectures and return before the storm had time to gather force and burst upon their heads.

Of course, such men would have to draw much of their support from friends in the North and West, as the people on the ground are too poor to do much did every one give to the utmost of his ability; and to secure these funds, and send the men and superintend their work would seem to be the natural and only duty of the Associated Churches. For whoever goes into the heart of the South among the old planters and lectures either against mask lodges, or Masonry, I shall not say he had better make his peace with God, for I cannot conceive of a man not at peace with his Maker undertaking such a work; but I would say he had better make his will and set his earthly house in order for in all probability he would die and not live.

OUR FIRST PRESIDENT AND OUR LAST.

In 1798 the Rev. Mr. Snyder of Maryland wrote to President Washington in great concern inquiring if he was a Freemason; and Washington replied saying that he had not been in a lodge more than once or twice "within the last thirty years." He termed the doctrines of the Illuminati, who were German Freemasons, "nefarious and dangerous"; and said that the founder, or instrument employed to found Jacobinical clubs (French Freemasonry) called Democratic societies, designed thereby to separate the people of the United States from their government. The principles of these secret clubs he declared to be "pernicious."

He also evidently alludes to secret societies in his Farewell Address, as "potent engines by which cunning, ambitious and unprincipled men will be enabled to subvert the power of the people."

In 1879, a gentleman of Pennsylvania, Mr. E. J. Chalfant, wrote to President Hayes to inquire if he was a Freemason. President Hayes replied in a very short note, saying simply that he was not a Freemason.

This was at a time when evidently the foul flood-gates of Freemasonry had broken loose upon the land, and secret societies had become potent engines for intimidating the people and subverting their power.

Not long after this short letter of President Hayes on the greatest evil of the day had been written, he, the President, issued a long veto, virtually in favor of employing troops to oppose intimidation and violence used by secret societies at the polls. But not a word of caution was said against secret societies themselves as Washington had done in his Farewell Address.

Soon after or about the time that President Hayes had delivered this great veto, evidently an ambitious effort to meet an important crisis, he went with his wife to a Baptist church in Washington to celebrate the sixtieth anniversary of the introduction from Great Britain into this country of a secret society, called Odd-fellowship, of which he is a member. This secret society, which is but one of the editions of Freemasonry, was got up in Manchester, England, apparently by leading manufacturers, in order the better to keep ignorant and brutal workmen under their control, the name *Independent* Order of Odd-fellows being given to it as a means of deceiving them into the belief that they were independent while in reality they were being slyly subjected to the will of their employers.

This secret society, which helps hold up the arms of Freemasonry, now counts a great many voters in the United States; and it was to this body of men that our last President, after or amidst the performance of a great political duty, went for sympathy, cheer and support. And this too, was in one of the Christian churches of the country whose Christian prayers are excluded from the Odd-fellow lodge!

It is hardly possible to make much headway in our reform against secret societies so long as the highest offices of the land are bestowed upon men who sustain such societies. Every secret organization of the country is encouraged in its evil ways, and receives aid and comfort, so long as the President belongs to one of them. Our poor, ill-paid clergymen have but little temporal inducement to purify our holy religion from the foulest stain ever thrown upon it if the political administration of the government is thrown into the scale against them. A political administration that aids in the corruption of religion ought to be held as infamous. No greater mistake could ever be made in the the politics of a Christian country than to suppose that secret organizations can aid the cause of morality or pure religion. They are inchoate villainy, the *prima facie* evidence of deception and fraud.

Our statesmen have become mere secret plotters. The science of government with them has become one and the same thing with the low and despicable duplicity of the Masonic lodge. The lodge has become their school. It stultifies our politics more than Aristotle stultified the Christian church. Recently it has been regarded as a great and terrible thing to use the little United States army at the polls. A long and wearisome discussion has been held over it; and the papers have loudly reverberated the thunder of the veto in favor of it; and yet the danger to our elections and to our liberties from the regular army, are nothing at all in comparison with the violence done them by the Grand Army of the Republic and its kindred secret associations. Of the great and impending danger from this latter source, not a word is said. Secrecy is the rule, and mum is the word.

Our great American republic cannot be goverened by such hypocrisy as this. It is too patent to deceive men of intelligence and principle, and must be called to a serious, earnest account sooner or later. The longer it is delayed, the more disastrous the reckoning will be.

AMERICAN.

The celebrated Miles-Owen case, which created such a sensation last fall in Salt Lake City, came up for trial in that city April 28th. The jury was examined by triers after the manner of some celebrated juries in the days of Morgan Anti-masonry. In five days the panel was filled and the trial proceeded. Two principal witnesses were Jos. F. Smith, a nephew of the prophet Joseph and officiating priest in the Endowment House ceremonies, and David H. Wells, chief counsellor and chief priest in the Endowment House and personator of God in its ceremonies. The latter refused to answer the questions of the prosecuting attorney and was sent to jail two days and fined one hundred dollars for contempt. The case went to the jury on Monday of last week, and in five minutes the verdict was rendered that Miles was guilty of the crime of polygamy. The next day on Wells' release a procession of 10,000 Mormons conducted him defiantly through the streets, and a general celebration was made in honor of the martyr to Mormonism. The fact of Miles conviction, however, is a severe blow to the polygamists, and if good generalship is used this "twin relic of barbarism" will be terribly shaken.

John Mason once said: "A child of God had rather ten thousand times suffer for Christ, than Christ should suffer by him."

Most men like self-sacrifice in their friends better than in themselves.

It is a very easy thing for a man to be wise for other people.

PENTECOST'S TESTIMONY.

During Mr. Pentecost's successful work in Fall River, Mass., last winter, Rev. M. S. McCord of Providence, R. I., wrote as follows to the *Christian Instructor* respecting the evangelist's testimony against worldliness and the lodge:

The theater, dances, church fairs, etc., in their bearing and influence on Christian character and consistency were discussed with masterly skill, and yet with the firmness of one conscious of meeting opposition.

It is not my purpose in this brief article to quote at any length from these discourses. A slight extract bearing on the 15th article of the Testimony will suffice. Speaking from the text, "Be ye not unequally yoked yoked together with unbelievers," is the following, as reported by the Providence daily *Journal:*

"He also made brief reference to the Masonic fraternity. He was a Mason in the sense of once a Mason always a Mason. But he thought the lodge often drew the Christian man away from the prayer meeting, and when the question came between the lodge and the prayer meeting, the lodge carried the day every time. He had not one word to say against the order as an order; but he thought it not only drew upon the Christian's time, but also upon his interest, and that the church of God suffered loss, and the members suffered loss in being less spiritually minded than they might otherwise have been."

Some reflections on this testimony:

1. Thanks for so much candor and discrimination. His testimony is that the lodge in competition with the church "carries the day every time; that it draws upon the Christian's time and interest; that the church of God suffered loss, and the members suffered loss. Is he competent to testify? Is he a credible witness? He bears witness as a Mason.

2. Encouragement not simply to "hold the fort," but to advance upon the enemy's strongholds. I mean to advance upon the church; for here, more strongly than anywhere else, are the enemies of the church entrenched. Here the greatest work is to be done. When such men as Cook and Pentecost lift their voices as they do on these subjects, even in New England, we may reasonably look for a change of sentiment. And this is needed in the church everywhere. A member of the M. E. church and a member of the New York East Conference, less than three years ago, said to me, "two-thirds of our Conference are Masons." Furthermore he said: "All the male members of my church but two are Masons." Out of all the influential Baptist churches in this city of 'Dipperism,' not one as yet could be secured by the State committee appointed by the National Christian Association Opposed to Secret Societies, in which to present the claims of the national movement.

Let me ask the most timorous woman whether there is not a great difference between the sight of a drawn sword in the hand of a bloody ruffian, and of the same sword in the hand of her own tender husband? As great a difference there is between looking upon creatures by an eye of sense, and looking on them, as in the hand of your God, by an eye of faith.

THE SERMON.

JOY OF THE LORD.

[From the Baltimor e*American* is taken the following report of a late sermon by Mr. Moody, preached in the First Presbyterian church, to a crowded house:]

The sermon was on "Joy," a subject, he said, which nobody could find fault with, as it was something they all were after. Paul, he said, in enumerating nine fruits of the the Spirit, puts this second, just after love. There is a difference between happiness and joy. Happiness comes and goes, but joy is perpetual. It flows right on through both the light and darkness. That is a secret joy the Christian has which makes even sorrow pleasant. Nehemiah says the joy of the Lord is our strength, and so it is. If any of you have a real joy you will be sure to communicate it to somebody else. If we just mope along, with solemn faces and our heads bowed down in the bulrushes, we won't recommend our religion to anyone. They will think it makes us miserable. True religion makes us happy, If we are full of the joy of the Lord it flows right out. If we carry smiling faces around with us, we will have gone a long way towards recommending Christianity to the world. We can

PREACH WITH OUR FACES

as well as with our tongues. I know some people here in Baltimore that it's a pleasure to look at, and whenever I bring any one to them in the meetings, I am sure they are always going to bring them out. I know of one case where a whole family was won to Christ by a clergyman's smile. It would be a good idea if we had more smiling ministers. Children especially and young people are drawn by cheerfulness, and although a child may not know a word the minister is talking about, if he will only look pleasant the child will say he is the best preacher anywhere. My friends, if we have a good Master let's be joyful. You may profess to be a child of God and have none of this joy and peace in your heart, but you can get it if you will. Not until you are full of joy will you have power with either God or man. Christ's disciples had it. There are some people who say they thought they had it ten years ago when they were converted, but they haven't got it now. The fault is in themselves. They can't be happy while they keep on sinning. The first thing to do is to make a full and free surrender of soul and body. It was not until nine years ago that I made a full surrender, and since then I can say there has not been a ripple to my happiness. You can't go to God with provisos that you are not going to give up this or that. Whatever your conscience tells you to give up you must give up totally, and whatever it prompts you to do you are to do without murmuring. If you want to be a Christian and hold on to theatres or dancing you can't expect this joy. These things don't mix. Instead of having to keep the joy, the joy will keep you if you will let it. God loves us and does not want us to give up anything that is essential to our happiness. It would be well for us to bear this in mind. I would rather have my children laugh than cry, but I often have to deny them things for their own good. We must learn to say "Thy will be done" before we can be hap-

py. Shall not the judge of the world regulate our lives? All the fullness of the Godhead is in Jesus Christ. In order to have this happiness right along we must strengthen the spiritual nature and stimulate it with God's word and by doing good. Word and work are the two things that do it all. Through these you may be happy all the time. God's word went right to Jeremiah's very soul, and he was obliged to speak. If a man doesn't read his Bible a good deal he isn't fit for God's service. Many run into teaching before they are sent. With some it is

WORK, WORK, WORK,

but they never take in a supply of anything to strengthen them. They must fire up with the Bible. More get up sermons all the time shut away from people, and as they never study human nature, they don't know whether their sermons ever hit or not. In order to be happy and do good in God's service, we must study the Word and then work. Working Christians are never troubled with those questions and doubts that are bothering lazy ones. Their joy is full. When Christ went away he didn't take his joy with him. He left all of that down here. When we are full of joy how easy it is for us to get over troubles. There is nobody but whose troubles might be greater. Help somebody else if you are in trouble, and the pit you get them out of will be the grave in which your own sorrow will be buried. Job's captivity was turned just as soon as he began to pray for his friends. In the very act of helping some one else we will be helping ourselves. Go and read for some old man who has lost his eyesight. You, ladies, hunt up some of the hundreds of poor women with large families who never get out of doors, even to church, and repeat over to them the sermon your minister preached on Sunday. There are plenty of ways of doing good. Spread the Gospel If a man or woman is not interested in home or foreign missions it's a pretty good sign they haven't the spirit of Christ in them. Now, if you were only as good at working as you are at hearing, there would be no chance of this work stopping, for it would run itself. But some of you will say you haven't strength. Many persons never make but one mistake, and that is they are so afraid of making one they never do a thing and remain perfectly quiet. Now, if I wanted to be a carpenter, I guess I'd spoil a good deal of lumber before I became one, but that would not deter me. Of course you can't do anything without making some mistakes at first. It's a good deal better to have zeal without knowledge than to have knowledge without zeal. Up, my friends, and go forth in the name of God. He's not going to waste grace, but he'll give it to you as you need it. Don't grumble because you haven't as many talents as some other person. If I haven't as much talent, as some other men on this platform, that is no reason why I should not use what little I have to the best advantage. I've got a work to do, and I'm going to do it. I can't do the work of Dr. Backus, nor Dr. Backus can't do mine. We each do our own. If I can't be a lighthouse I can

BE A TALLOW CANDLE,

anyhow, and in great darkness even a tallow candle may give out a good deal of light. Suppose each Christian in these dark days of infidelity was a tallow candle, wouldn't they make a lot of light when they got together? John Wesley said if he had a hundred men who hated nothing but sin and loved nothing but God he would convert the world and he could have done it. There have never been one hundred such men on earth at one time. What you call silent partners in firms here they call sleeping partners in England. The sleeping partners furnish the bulk of the money and the active partners do the work and have the ability. I'm afraid the church has too many sleeping partners. We want more enthusiasm, even among those who shake their heads and think it's a bad thing in a church. The young people won't stay in their churches if you don't get a little more of animal life into them. Be happy, and to be so, know that the service of Jesus Christ is the only thing that can satisfy your eternal soul.

Reform News.

NEBRASKA.

THE STATE MEETING AND OBSERVATIONS THEREON.

A week's experience in Nebraska has convinced me that the anti-secrecy reform work cannot be too early or too earnestly pressed in that State. Masons and their agents, as in other States, largely control the towns, but the great bulk of the population is still free, and may with proper efforts be saved. The land is mostly improved and all taken up as far west as I went, but with rare exceptions the settlers were poor and had neither money or time to devote to lodge purposes, and while their poverty continued they were not sought after by the craft. With the native breadth and wealth of soil in their possession this state of things will not long continue. Already the "dug-out" and "sod house" are being left for comfortable quarters, and men with whom I conversed who came to the State six, seven and eight years ago, with as near absolutely nothing as a human being can have and live, have now, in some instances, whole sections of as fine, improved lands as the sun shines upon, and are out of debt. Many of them have had little time for reading and less opportunity for knowing the facts of secret societies, and hence are peculiarly exposed to the wily arts of the craft.

I was mostly with the United Brethren, and it is due to them and to that church that I should say they have done a noble work in faithfully maintaining their law in this new region. The record of these self-denying brethren would not suffer by comparison with the record of some whose eminence and influence as central figures in the denomination has not always protected them from suspicion that they were not strictly loyal to the laws of their church. Any thing like a doubtful position on the part of their leaders imposes additional burdens on these over-burdened brethren, and gives encouragement, aid and comfort to those who seek the destruction of the United Brethren church.

There is a very encouraging field opened up for tract work; what the common people need is information, and I have the names of nearly a score of ministers who are ready to circulate our literature, but who are not able to buy, and if any of the friends could help them by a special contribution it would do much to encourage and help on the work.

At a meeting held in Persel chapel, York county, on the 7th inst., a State organization was effected and the following brethren chosen as officers of the Association:

President, S. Austin, Fairmount.
1st Vice President, W. P. Caldwell, Dewitt.
2nd Vice President, J. M. Snyder, Loup City.
3rd Vice President, R. A. Bishop, Elmwood.
Cor. Secretary, W. S. Spooner, Kearney.
Rec. Secretary, C. C. Kellogg, Juniata.
Treasurer, D. B. Hotchkiss, Syracuse.
Executive Committee, W. A. Reed, York, and Elvin Austin, Fairmount.

The time of the next meeting was fixed for September 30th and October 1st and 2nd, the place to be determined hereafter. The constitution adopted was that of Iowa with some slight alterations, and those present promised to begin at once the work of enrolling the forces for the fall and winter campaign. The work is now fairly inaugurated and nothing but inefficiency or negligence on the part of professed friends can hinder its rapid progress.

Let me say to you, brethren, God helps those who make an effort, and the surest way to obtain assistance from others who can and ought to help you is to show your faith by your works. You have no heart to help a man who don't try to help himself and you are not unlike to others in this respect. Send your names up to your Recording Secretary; notify your neighbors what is being done; write me at 221 West Madison street, Chicago, so that I can record your name and send you tracts when we can and above all pray at your family altar and in the prayer meeting for God's blessing upon this work; speak of it in the class meeting; keep it before the people and your labors will not be in vain in the Lord.

J. P. STODDARD.

HOMEWARD BOUND.

LA GRAND, Ia., May 12, 1879.

At Marshalltown where I spent Sabbath, preaching twice, I saw Bro. McCleery and wife at church and also received much kindness from Bros. Gilkison, Miller and their families. I was glad to learn that our friends in Marshalltown have not gone back, and that a commendable degree of advancement has been made. The United Presbyterians have now a small congregation and maintain regular worship in the Y. M. C. A. rooms. The pastor, Rev. Marshall, does not hesitate to speak against secret societies, and preached recently a discourse on that subject which I hear well spoken of by those who heard him. Bro. Marshall is a young man, cool, level-headed, and if the Master spares his life he is destined to make his mark. I had but little opportunity of conversing with the craft, but it is believed by the friends that they learned a lesson by their former rashness which will in future deter them from like acts of violence.

At 11:45 I took the freight train for Cedar Rapids, expecting to have some three hours for business there before the arrival of a Chicago-bound express. Before reaching this station the conductor returned to the passengers their tickets, with the notice that he was ordered back with his "caboose" and we must await further developments at this station. It is one of those Providences which it takes time to explain, and which the "faith living" accept with resignation and even with gratitude.

My present trip has not been so fruitful in apparent results as I had hoped, but looking back, I can see rifts in the cloud, and rays of light relieving the obscurity. When the cloud hangs low and heavy it is blessed to *trust*. Personally, as a matter of experience this has been to me a most profitable trip, and one long to be remembered. I have been brought into closer sympathy with the industrial masses and know better the peculiar trials and exposures of those who drive back the buffalo and the wolf and plant civilization on the frontier. To sleep and eat and preach in "sod houses" and churches where the "Divine Light" shines and where the doors open right into the "kingdom" to admit penitent, believing souls, makes one feel more vividly the infinite condescension of Him who "spared not his own Son, but freely gave him a ransom for many," and I could hardly suppress the thought that heaven would be brighter and its rest sweeter to these who walk by faith through such trials than to those who sit upon cushioned seats and kneel upon carpeted stools. God knows, and I doubt not every cup of joy whether large or small will be full in "Paradise restored."

The whistle announces an approaching train and I close with the silent prayer that when the summons comes I may be as ready to depart and be with Christ as I am to leave this depot.

BELLE PLAINE, 4:30 P. M., May 12.—Off time and held for further instruction, with little, if any, prospect of leaving this station until the express arrives about 8 o'clock. One little incident occurred on our way worthy of record. A gentleman purchasing a ticket at La Grand, dropped a five and a two dollar bill.

A brakeman passing along picked up the money not knowing to whom it belonged. After the train was under way he entered the car where a number were sitting and asked if any one had lost any money. After examination, one passenger found that he was minus a five and either a one or a two dollar bill. The young man satisfied himself that the claim was just, and handed over the money, remarking, that all he wanted was his own. Such instances are in striking contrast with what is often witnessed, and reveals the fact that some railroad employees are actuated by higher motives than *simply money-getting*. My acquaintance with railroad men has been quite extensive for the last eight years, and I have yet to meet with an instance where a reasonable request was not met in an affable and equitable manner, but this instance, falling outside the strict line of official duty, is deserving of special and favorable notice. Should any one of our young friends reading this ever be tempted to appropriate what was not their own, I hope the recollection of this incident may help them to overcome the evil thought.

MORRISON, Ill., May 13.

The anticipated delay at Belle Plaine became in due time an actual fact, and made it impracticable for me to stop either at Cedar Rapids or in Cedar county, Iowa, as I had intended. At 2 A. M., I reached this place, and was conducted to the Morrison House, where I hoped to obtain rest. But a foe unobserved in the light soon made me painfully conscious of his presence in the dark. Hastening from his ambush in full force, he demanded my very blood, and would make no concessions until his capacity was filled. I suppose it is the privilege of hotel-keepers to run their business in their own way, but where they persist in inflicting the traveling public with an army of bed-bugs, I consider it the duty of traveling men to apprise each other of the fact, and for one I propose to do my part in extending the information whenever and wherever I find a lodging infested with these unclean creatures. If hotel men must keep dirty houses and have their lodgings infested with vermin, they ought to notify people of the fact so that decent men, who like decent accommodations and are willing to pay a reasonable price for them, may give them a wide berth.

MAY 14th.

Yesterday was mostly spent with friends in Morrison and I was glad to find Aunt Allen comfortably situated among friends and full in the faith. Bro. Sholes and a few earnest workers in Morrison keep the "ball rolling." They expect to have Bro. Rathbun there soon and to "keep it before the people" that Freemasonry and Christian civilization and free government cannot occupy the same ground. I was near to Bro. Browne's principal theatre of action and learned that he had adopted feet-washing and "Triune Baptism" face downwards, as a part of the creed of his no-creed association, or at least practices after this manner.

At Round Grove I found Bro. Stone maintaining the conflict and ready to do his part in routing the adversary. He was about starting on an extended Western tour to visit children and relatives in Nebraska and Dakota. I made here the acquaintance of brother and sister Letcher who were Reformed Presbyterians originally but who now belong to the Congregational church, and who have not "backslidden" from the anti-secrecy principles of their ancestors. Sterling was the next point I reached by freight, late in the evening so as to be ready for the Sterling passenger this A. M. At the Wallace House I found gentlemanly attendants, cleanly apartments and a good bed, all of which was in striking contrast to the experience of the night before. I made a hasty call on Mr. LaCost and lady, whom I married some years since in Byron. Here I saw also Miss Christopher, who has for several years been a teacher in the public school, and whose parents were members of the church in Byron, during the entire term of my ten years pastorate. I am now, May 15th, 7:30 A. M. nearing Creston, where I stop on business until noon, when by the Chicago express, I hope to reach Wheaton and see my dear children from whom I have not heard for weeks.

J. P. STODDARD.

NOTES BY THE WAY.

LISBON, N. Y., May 14.

DEAR BRO. KELLOGG:—On Wednesday evening, May 7th, I went on board the propeller Oswegatchie, from Cleveland bound to Chicago. The lake was perfectly smooth, and our course was directly towards the setting sun, which soon sank in the lake. Quite a number of passengers were on board, mostly emigrants to Northern Michigan. A most pleasant sail brought us by early morning to Detroit, where we stayed some hours, and considerably increased our freight and passengers. Among them was a medical student from Ann Arbor, Michigan, on his way home to Southern Illinois, via Chicago. He was a young man of excellent mind and manners, but had been made to believe that Freemasonry was an excellent institution, and expressed his purpose to become a member of the order. I had a long talk with him, and read much from Masonic and Anti-masonic works. He was thoroughly convinced, expressed his great astonishment at the facts presented, thanked me heartily for my pains, and promised to do what he could to disseminate light on the subject.

After a lovely ride we reached Port Huron, just in the evening, and I went on board of the cars of the Grand Trunk railroad, I was soon over the river and whirling away through Canada. In the morning we were in the fine city of Toronto, where the train stopped two hours, and where I tried in vain to find a temperance restaurant, and went without my breakfast because I could not. Towards evening we were in Prescott. Here I saw the stone windmill which was the scene of the principal battle in the rebellion of 1837. Soon we were across the majestic St. Lawrence, and at the Ogdensburg postoffice I got news from home. A short ride in the cars brought me to this place, where I have received a most cordial welcome from the Wesleyan, United Presbyterian and Reformed Presbyterian brethren. This is where brother Rathburn lived and labored, and the Masons have not forgiven him. Brother Wheeler here gave his quiet but powerful testimony, which no man dares contradict, although the pastor who took his place is a Freemason. Brother Barlow is also remembered for the strong blows he gave, while Bro. Stoddard is not likely to be forgotten.

On Sabbath, the 11th, I listened to the funeral sermon of a devoted Christian reformer, Bro. James Norway, preached by Bro. Wardner, and in the evening preached in the same place to a fair congregation. On Monday evening, the 12th, I met a goodly number at the R. P. church and had an excellent meeting. The pastor, Rev. Wm. McFarland, is most faithful and earnest in our reform. Last night I spoke by invitation in the M. E. church at Flackville. The pastor, who was absent, is a Mason, but nearly all the members are Anti-masonic. The attendance was good and I hope that good was done. I leave to-day for Vermont.

Yours in the Lord,
H. H. HINMAN.

SHUEYVILLE, IOWA.

THE LODGE TURNED INSIDE OUT.

At Shueyville, Iowa, on the evenings of May 12th and 13th Elder D. P. Rathbun, well known as a seceding Mason and Christian, now in the field as lecturer, turned the lodge of the first and third degrees of Freemasonry inside out. The first evening the audience was large and much interested. The last evening the attendance was good notwithstanding the heavy rain. The meetings were opened by reading the Scriptures, singing and prayer. Remarks were made and Bro. Rathbun was introduced. In this notice but little will be said of points made. The speaker spoke half an hour on the religion of Masonry, quoting from Masonic books. He said professedly good men had come out of the lodge and declared the "institution" bad, and professedly good men now in the lodge declare the "institution" good. So far the testimony is equal. Is there no way of determining who tells the truth? We know of an institution by *its own published laws and usages*. By these Masonry must stand or fall. This was at once seen to be fair. Mr. Rathbun then quoted from leading Masonic author—proving beyond question the following points:

1. That Masonry is a religion.
2. That it is a false religion, because it takes not the Holy Scriptures as the only rule and guide nor Jesus Christ as the only Saviour of men. He quoted from Mackey's Lexicon, Webb's Monitor, Sickels's Manual, etc, giving the page and section with wonderful ease and correctness, indicating a memory almost infallible. Then a candidate was brought forth "neither naked nor clad" and was in due form initiated as an Entered Apprentice.

At 2 P. M. 13th the people listened to remarks by Rev. I. L. Bookwalter, D. P. Rathbun and others. This was a good meeting for its deep devotional and stirring character. The last evening's work the best of all. There was however some hesitancy in the opening. No one for some time was found willing to be stripped, haltered and blindfolded. Ah! to be thus "duly prepared" and then to be sworn, taking blasphemous oaths, and agreeing to penalties of which, as John Quincy Adams said, "a common cannibal would be ashamed," was regarded as no small matter. How could a gentleman and Christian do it? Well, it was explained thus. The motive gives character to the act. Masonry is a wicked institution. Yet its revelations are denied and even good people cannot *believe it*

(Continued on 9th page.)

Correspondence.

WHAT ARE WE DOING FOR THE HEATHEN.

ST. PAUL, Minn.

"If you cannot cross the ocean,
And the heathen lands explore,
You can find the heathen nearer,
You can find them at your door."

How true the last line of the above stanza; for we find, not only at our doors, but enshrined in the very heart of the Christian churches a heathenism more vile and blasphemous than is thought of in heathen lands, so-called; here we have a miserable concoction of lying legends, heathen mythology, and mutilated fragments of the Bible wrought into a solemn, farcical religion pretending to save the soul, and palmed off upon the ignorant and the wicked as a true plan of salvation. In it, these pagans degrade the Word of God below the level of the heathen mythology, and especially, and designedly, for a purpose, and for the vilest of purposes, tear out from that Bible, and cast away from their plan of salvation, the name of the Prince of Life, to satiate the hate and hellish malice of the Jew who killed him. And to

cap the climax of blasphemy these men, known as Freemasons, prowl about in the pulpits, in the churches and in the streets, with a whore's forehead, that cannot blush, telling point blank lies about it. And silly pastors and silly sheep believe their lies to be truth and sincerely advocate their cause even dreading true light on the subject as much as the Freemasons themselves. And besides, this sworn villiany is under the sworn protection of the Christian leaders who jealously guard and defend it against all who oppose it.

Why sir, while a student in the Theological Seminary, other students would say to me, "We know that you are right in regard to your views of Freemasonry, but we must not speak against it, because there are some Freemasons in all the Baptist churches and we cannot get places to preach at if we speak against Masonry." Two attempts were made to get Prof. Blanchard to lecture in the Seminary. The first failed, but the second succeeded and on the evening that Prof. Blanchard lectured the Seminary was almost deserted, and the audience was chiefly made up of students from the University. A subscriber to the support of the Seminary heard of the vote of the students to refuse to allow Prof. Blanchard to lecture in the Seminary on the subject of Freemasonry and thereupon declared that he should withhold his support from the institution. When, in one of our meetings, this was mentioned, popular voices spoke out and said, "Let him keep his money, we do not want it."

If there be any honest Christians in the Baptist denomination it is high time that they know who their leaders are.

The editor of the Baptist *Standard*, who is the editor of "The Life of Dr. Colver," says the *Standard* must not speak against Freemasonry because so many Baptist ministers and church members are Freemasons, and that he himself is still suffering persecution from the Freemasons for having said what little he did say of Dr. Colver's Masonic experience in that book.

The *Standard* could publish the railing accusation against Bro. Austin, casting him out of the ministry without assigning any cause, and stand by and see him assassinated, and probably the assassination came from the same source as the railing accusation. Yet I have not seen one word of repentance or apology in the *Standard* for its railing accusation.

One of the most distinguished Baptist ministers in this State, pastor of a Baptist church in Minneapolis, and who was a successor to Dr. Colver in a pulpit in the State of New York, was asked to favor the call for a State Convention in regard to secret societies, when he declared that the subject must not be mentioned in his church, that he would not allow it, while at the same time he says he knows how bad Freemasonry is, but there are Freemasons in his church and it would make trouble to mention it there. And he said farther, that he classed Freemasonry with slavery, and as God in his own good time put away slavery, so he will put away Freemasonry; and he thought it as improper to mention Freemasonry in the churches, as it was to mention slavery in the churches. Another, a St. Paul pastor, a three thousand dollar man, says he knows what Freemasonry is, but there are many in his church, and he does not want to get into a fight with it. Another, a German Methodist minister, would like to have a lecture on the subject delivered in his church. He says Freemasonry is bad, but he must first consult his church; and he finds two Freemasons in his church, and therefore his doors must be closed against the truth that would disturb these two sworn secret pagan worshipers for whom he breaks bread and pours the communion wine. Another German Methodist minister consults his flock, and a few say no, therefore his doors are shut against the truth that might deliver souls from sworn secret paganism. Other ministers in the city are sworn secret pagan worshipers and public advocates of their secret plans of salvation. Others merely allow their names to be used by the fraternity to decoy others in. "Cursed be he that doeth the work of the Lord deceitfully."—Jer. 47:10. Surely many are forgetful of the fact that the final decision of the Judge of all mankind will be according to principles of righteousness, (Acts 17:31). Said a minister who is a non-affiliating Freemason, "The degrees of Masonry are to be worked in public in our place, I wish you would come and help." He was asked if he would take part. He replied, "There are Freemasons my in church and therefore I cannot. I have inquired of the Lord about it and I must not come out against it in public." I wonder if Satan has not a great many preachers snared in some iniquity that they dare not let come to the light. And so have men bound together to keep each other secrets under even death penalties, so that men fear to break the obligation that makes them Masons; that is, reveal what they have sworn to conceal, lest the fraternity should not only place their lives in jeopardy, but ruin their characters for this world; and so the poor fluttering fools, not knowing the power of Christ to deliver from every snare, are held in Satan's bondage to Freemasonry and other sins until the judgment day comes when they are to be cast into the lake of fire.

What shall we do? It was a maxim in the days of slavery, "Now is always the time to do right." Let that be our maxim, and from the pulpits warn the people of all their sins as hard as we can, and as if tomorrow would be the judgment day, calling all the while upon God for help to do it in the light of eternity revealed in his word. And this is the royal way of the cross and involves self-denial such as the holy prophets endured according to the eleventh chapter of Hebrews: "Trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment."

Verily this rotten age of rotten pulpits is not the time to consult with familiar spirits and demons, or wicked men and hypocrites, as to whether we may confess our own sins, or expose the sins of others committed by the Holy Ghost to our charge. And we may be very sure that the righteousness of God's people cannot "go forth as brightness, and the salvation thereof as a lamp that burneth," until God's people rise in the might of God's spirit above this world where they can see such a loathsome viper as Freemasonry is crawling away and hiding itself for very shame and torment in view of its abominable blasphemies as contrasted with the holiness of God's people.

WILLIAM FENTON.

ARE DEAD SOLDIERS POLITICAL CAPITAL?

There are a few dead soldiers buried in one corner of our village burying ground, and village politicians nurse their graves with great care, decorating them with little flags and with pretty flowers once a year. The spot has become a favorite place for making flowery political speeches.

The rebel politicians do the same thing over the graves of rebel soldiers. The idea is Masonic and pagan, not Christian.

Men who would make political capital out of dead soldiers are too much of the hyena stamp. They prowl around graves more for their own advantage than for the honor of the dead.

A community that allows its politics to become thus brutalized and its dead desecrated, is in a bad way.

OLD SOLDIER.

THE BURIAL OF MOSES.

Two neighbors were discussing Masonry and their talk turned upon the origin of the institution. The Freemason claimed he could trace its history back to Moses, and also added that Moses was a high Mason.

"Well," exclaimed the other, "that last claim of yours with regard to Moses (if true) opens up clearly to my mind the reason of a contention and dispute that we have mentioned in the pages of Holy Writ. The dispute mentioned there has always been a mystery to me, but your light on Masonry has made it clear."

"What do you refer to?" eagerly asked the Mason.

"In Jude, 9th verse, where Michael the archangel when contending with the devil, they disputed about the body of Moses, etc. Now I never before could understand why the devil wanted Moses' body; but I see it clearly since I received your information. Evidently the reason why the devil wanted his body was because he was a Mason."

I would add to the above another fact that might be inferred from such a Masonic claim (and taking it for granted that the devil is also a member of ancient and honorable) if he claimed him, of course he did not want a brother buried in such a quiet manner as Moses was.

W. S.

OUR MAIL.

F. Bunker, North Royalton, O., writes:

"I think your paper and lecturers, together with Mr. Ronayne, are doing the greatest thing for our country that has been done in a great many years. I want to do all I can to help the work along, but I am so infirm that I can do but little. If I live a few days longer I shall be seventy-two years old. We have a strong society of Odd-fellows in our township, but few Masons. Cleveland is overrun and ruled by Masons, courts and all. I have been on jury for months together, so I have had a chance to know."

J. S. Perham, Brookfield, Vt., writes:

"People appear not to know that Masonry has had a heavy hand in making our national troubles. O, how did ancient Israel fare when they tolerated sin, known sin, in high places? I pray God to raise up from among us, or send us a good lecturer. May God help all Anti-masons in this State to see and do their duty; and may he bless all the lecturers and their families at home. I hope the time will come when we shall have a State convention and organization."

D. B. Heckert, Ogden Center, Mich., writes:

"I am still working for the *Cynosure*, and I think I will finish up my club before long. I am very much encouraged to think that we have a good correspondent in Washington. I think there is a good opening there for our cause. I am pleased with the answer President Hayes made to the letter addressed to him. Our township voted last election to buy three Masonic books, Mackey's Lexicon, Sickels's Monitor, and Ronayne's Master's Carpet, for the library."

Philo E'zea, Albion, Neb., sends Mr. Job Green's subscription, and writes:

"Mr. Green is one of my old neighbors from McHenry county, Illinois. I reached his place April 26th and we went to Albion, the county seat, where they are fitting up a hall to be used by the Masons and Odd fellows, who have recently been or are about to be organized. The Rev. Mr. Armstrong, a Congregational minister, lecturing for and taking an active part on behalf of the Odd-fellows. The school house was secured, notice of an Anti-masonic lecture by myself was given in the stores and on the streets, and a good attendance was the result. It was evident that the craft was disturbed. An Odd-fellow made himself odious by his interruptions, but finally was silenced until the lecture, which was not very short was closed. Knowing that my time would admit of only one lecture I was determined to put in all the facts and arguments that I could. When I was through this disturber undertook to defend his pet, but I think he lost ground. The county judge finally came to the rescue, and gave himself and Odd-fellowism all away by admitting that he thought I had been a member of the institution, and was perjured."

J. H. H. Woodward, Newport, Ky., writes:

"Hayes has done the first righteous act of his administration in vetoing the Confederate Appropriation Bill. If the negroes remain in the South three years longer, and the rebels elect the next President and carry Congress, slavery will be restored. It is not a thing of the past.

Jacob Markle, Maquoketa, Ia., writes:

"I hope to meet every brother of the Christian Association in the better land."

James Adams, Roberts, Ill., writes:

"I cannot well do without the *Cynosure* while I am able to pay for it."

Sabbath School.

LESSON XXII.—June 1, 1879.—PROPHECY AGAINST TYRE.

SCRIPTURE.—Ezekiel 26:7-14.

7 For thus saith the Lord God:
Behold, I will bring upon Tyrus
Nebuchadrezzar, king of Babylon,
A king of kings from the north,
With horses and with chariots,
And with horsemen and companies, and much people.
8 He shall slay with the sword thy daughters in the field:
And shall make a fort against thee,
And cast a mount against thee,
And lift up a buckler against thee.
9 And he shall set engines of war against thy walls,
And with his axes he shall break down thy towers.
10 By reason of the abundance of his horses their dust shall cover thee:
Thy walls shall shake at the noise of the horsemen,
And of the wheels, and of the chariots,
When he shall enter into thy gates,
As men enter into a city wherein is made a breach,
11 With the hoofs of his horses shall he tread down all thy streets:
He shall slay thy people by the sword,
And thy strong garrisons shall go down to the ground
12 And they shall make a spoil of thy riches,
And make a prey of thy merchandise:
And they shall break down thy walls,
And destroy thy pleasant houses:
And they shall lay thy stones and thy timber and thy dust
In the midst of the water.
13 And I will cause the noise of thy songs to cease;
And the sound of thy harps shall be no more heard.
14 And I will make thee like the top of a rock;
Thou shalt be a place to spread nets upon;
Thou shalt be built no more.
For I the Lord have spoken it saith the Lord God.

DAILY HOME READINGS.

Jer. 32:25-30.——Ezek. 21:21-27.——Isa. 23.——Ezek. 27:26-36; 28:6-10; 26:1-6.——Lam. 1:1-8.

NOTES.

[From Scholar's Handbook.]

Tyrus, "Tyre," a noted commercial city of Phoenicia, on the Mediterranean sea, northwest of Jerusalem. It was an old fortified city, Josh. 19:24. Its king Hiram aided Solomon in building the temple, I Kings 5:7-12; a daughter of the Sidonian king married Ahab, 1 Kings 16:31; the city was taken by Shalmanezer, and again besieged for 13 years by Nebuchadnezzar, and deserted in 1291 A. D. New Tyre is a poor fishing village, while old Tyre is completely destroyed, a "place to spread nets" of fisherman.

Nebuchadnezzar, "Prince of god Nebo," the greatest monarch of Babylon; reigned 43 years; captured Jerusalem; enlarged his empire; beautified his capital by many magnificent buildings, such as the palace, the hanging gardens, and built vast walls, massive gates; many bricks are found with his name at Babylon; died 561 B. C.

Babylon, "Babel," or confusion, the capital of the Babylonian Empire; one of the oldest cities in the world; of remarkable size; with walls of vast height and thickness, said to be 56 miles in its outer circumference; is now wonderful for its extensive ruins.

Ezekiel, "God strengthens," the son of a priest, taken captive to Babylon 11 years before the fall of Jerusalem, and settled with other Jewish exiles on the river Chebar, and exercised the prophetical office in captivity, and was highly esteemed by his companians.

[From International Quarterly.]

The Prophet Ezekiel, whose name signifies "God strengtheneth," was the great prophet during the Babylonian captivity. His father's name was Buzi, and tradition makes the son a servant of the prophet Jeremiah. He was one of the captives carried away by Jehoiachim, B. C. 599, and settled on the banks of the river Chebar, a stream or canal of Babylon. It was here that God called him to his work (chap. 1:3), and by comparing the "fifth year of Jehoiachim's captivity" (verse 2) with the "thirtieth year" (verse 1), it is supposed that Ezekiel was twenty-five years old at the time of the captivity. Of his personal history we learn that he was married and had a house (chap. 8:1), and that his wife was suddenly taken away (chap. 24:15 18). It is believed that he did not long survive the twenty-seventh year of his exile (chap. 29:17). Tradition says he died as a martyr, and in the middle ages a building near Bagdad was shown as his tomb, but of this nothing is known. He was held in high esteem by his countrymen, and consulted by the Elders on all great occasions (chaps. 8:1; 11:25; 14:1; 20:1).

The place, Tyre, signifying a rock, was the magnificent Phoenician city, situated on the sea, 122 miles north of Jerusalem. It was founded by the Sidonians, according to Josephus, about 1242 B. C. Herodotus says 2700 B. C., but this lacks foundation. In the days of David and Solomon it was famous for its wealth, and it became a powerful rival of Jerusalem. During the attacks upon Jerusalem the Jews were tempted to look to Egypt and Tyre for help, and "against this vain trust they are warned in these seven chapters (26-32), three against Tyre and four against Egypt." 11. Tyre is represented as exulting in the downfall of Jerusalem, as if the population, business and wealth would flow to her. The city was built partly upon the land and partly upon an island, and seemed almost impregnable; but it was taken by Nebuchadnezzar, and subsequently (B. C. 322) it was destroyed by Alexander. Now the prophecy was completely fulfilled, and the rock is a place where the fishermen spread their nets to dry (verses 4, 5).

"Over against this doom of Tyre, thus perished and gone, never to rise in her glory again, the Lord promises to make the land of his own people Israel once more the glory of the earth. So perish the nations and the people that set themselves proudly and defiantly against the mighty God; while to his people there ariseth new joy out of their grief, new light from their darkness, and from every eclipse a new radiance of glory. Who shall say it is not well to take one's lot with the oft-despised people of God? Why should men fear the trials and the darkness that may be for a moment, when their eternal future is so sure and so ineffably glorious."—Cowles.

[From Bible Class Scholar.]

ILLUSTRATIVE READINGS.

Ezekiel's call and vision.—Ezek. 1:1-28.
His charge.—Ezek. 2:1-10.
The Roll and its lesson.—Ezek. 3:1-27.
Message against Jerusalem.—Ezek. 5:1-17.
Message against Israel.—Ezek. 6:1-14.
Message against the Ammonites.—Ezek. 25:1-7.
Message against Moab.—Ezek. 25:8-11.
Message against Edom.—Ezek. 25:12-14.
Message against the Philistines.—Ezek. 25:15 17.
Dealings between Solomon and the King of Tyre.—1 Kings 5:1-18; 9:10-14, 26-28.
Message against Tyre.—Ezek. 26:1-21.
Lamentation for Tyre.—Ezek. 27:1-36.
Another prophecy against Tyre.—Isa. 23:1-18.

From the Rochelle, Ill., Register.

Masonic or Anti-Masonic.

LINDENWOOD, Feb. 18, 1879.

To the Editor:

At home, confined to my room most of the time, able to read the *Register* and weeklies coming to hand, and other mail promiscuously sent, in which I found a card: "Yourself and ladies," which I suppose means myself and wife and daughters who comprise my family, "are invited to attend a Masonic banquet at Masonic hall and opera house, Rochelle, St. John's day, December 27th, 1878." This card might be received by some as a compliment. To me it has no charm. I am looking to a higher and nobler source for enjoyment. A committee of invitation, some twenty-nine in number, well located over a large territory, to see that the card is well circulated among the Masonic fraternity, and the unobserving that rush in like the unthinking horse in battle. Honorary committee, in a milder form, complimentary, whose names are used to draw in the innocent and unsuspecting in the devil's net. Down the line of honorary committee I find it ending with church members, giving their aid and influence by their names in favor of the opera and lodge, which are twin sisters, hence the legitimate outgrowth, a Masonic ball. In better days those church members would not have built an opera and Masonic hall and given their names in influence of them. "By their fruits ye shall know them." Floor managers to see that the Masonic ball is set rolling. Executive committee to see that Masonic execution is done. I suppose this ball was given in honor of St. John the Evangelist, who would blush at the mockery, and those engaged in it should veil their faces and cry unclean.

In both cases of committees the list commences with a lawyer, to whom there is a woe pronounced already. It may be due to the entire committee and managers whose names have been used in connection with the Masonic ball, by the fraternity. If they had been consulted they would never have suffered their names to be lent on the card and go before the world. I know whereof I affirm. In looking over the committees I see a large number of them are married men, men of families, men that should set better examples before the community generally. No wonder Rochelle is running into infidelity! As to Masons transferring dead Masons from the lodge below to above it is mockery in the extreme. God is not mocked. Whatsoever a man sows that shall he reap.

At the last term of court at Oregon parties objected to Masons serving as jurors where a Mason was to be tried, and they were ruled out, which was right. Any man foreswearing himself to protect a brother Mason regardless of the rights of others, should be ruled out and under the juror's bench.

I am talking of Masonry and its fruits. I don't propose to handle the illegitimate child with kid gloves. I don't think much of the child. It were better it were never born. But if the ill-begotten child had to be born he had better been still-born, and buried head down with "no resurrection" inscribed on the slab.

With all the pains taken on the part of the Masonic fraternity in fitting up the opera and Masonic hall for the dance, the large field gone over, the well arranged committee to cry aloud the Masonic ball, the special trains run at reduced fares—all these combined to make the dance a success, it was a failure financially, and will be morally every time.

DANIEL COUNTRYMAN.

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The object of this Association is:—"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary.

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The Christian Cynosure.

CHICAGO, THURSDAY, MAY 22, 1879.

MEN WANTED.—Bro. Stoddard returning from the West on Friday morning wishes to say:

I have just returned from Nebraska and glanced over my letters I find quite a number reported for work and for enrollment in different States. This is a good beginning but I want many more. Let us have before our annual meeting, June 19th prox., more than 640,072 the number of Freemasons recently officially reported. There are twice that number who are with us but we want their names and post-office addresses, men and women who have principles and are not ashamed to be enrolled under the banner of anti-secrecy. Send a card or letter to J. P. Stoddard, Sec. N. C. A., 221 W. Madison street, Chicago.

ENCOURAGING.—We have received a "strictly private" communication in which the writer says: "For years I cease not to spread the *Christian Statesman* and *Christian Cynosure* and their workers before God night and day, for his special benediction." This is better, far better than silver and gold.

THE APPROACHING ANNIVERSARIES for the Western States have, with a single exception, been fixed for the time suggested in the *Cynosure* of January 8, 1879. This is one step in the right direction. Now let the friends agree upon the place and the programme as far as possible, select their speakers and make such other arrangements as they may desire. The President of each Association is, of course, with his executive officers, the proper person to lead off in this matter, but the co-operation of every friend in every State is needed. Friends, we must either *go forward* or fall back, and now and always is the time to move on. Don't rely on organizations or conventions or resolutions to do the work; but remember that a very important part of the work depends upon *your personal individual efforts*. Seeing the suggestion to hold the next national meeting in Washington, D. C., a friend in that city writes: "I beg leave to say most emphatically that Washington is the place where the next meeting of your Association ought to be held. Because at that time February or March, 1880, Congress will be in full blast and there will be in this city thousands of people from all parts of the country. 2. Because of the comment that would take place. The press of the country being to a great extent under the control of secret societies, men will publish nothing of the N. C. A., and thousands upon thousands of persons who would gladly contribute to its success are in ignorance of its existence (as I was ten months ago). In my opinion it would attract great attention to the organization which could but result in good." This friend says a suitable and popular hall can be had two days and three evenings for $60 and board from $1.00 to $1.25 per day. He also adds, "I will attempt to have an act passed by Congress forbidding secret organizations." What do you say, friends, shall we go to Washington?

J. P. STODDARD, *Sec'y.*

"GOD'S PARTY."

A beloved brother writes us urging that we must be or become "God's Party" in politics before we can expect his blessing, and gives us certain Scriptures as a platform, or supplement to our platform. The texts run thus: "Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them to be rulers," etc.

Our reply to this respected brother is:

1st. That we thoroughly agree with him that when of two candidates otherwise equal before the voter, one being a villain and the other upright, to vote for the villain would be clear sin.

2d. The practical difficulties in the way of enforcing the precept, "He that ruleth over men must be just, ruling in the fear of the Lord," does invalidate, weaken or destroy the precept itself. The good man may be utterly incompetent, or sick unto death; or there may be no good men there where the official comes from. This would be a misfortune, a dire calamity, still it would not rescind or set aside the rule. That community must suffer for its wickedness.

3d. The chance of diversity of opinion comes when converting precepts into platforms. Ought Congress to reject the blasphemous, drunken, vicious Representative whose constituency are like himself? Ought good nations to denationalize a bad one, Turkey for instance? What measure of corruption should disfranchise a voter, or cashier an officer? Shall town meetings exclude sinners? and what shall be the standard of exclusion? Duellists, prison convicts and some others have marred or forfeited their citizenship: Shall all outside the inhibited classes be eligible to office? Shall atheists, unregenerate worshipers of false gods, disbelievers in future responsibility for present acts, gamblers and thieves outside the penitentiary, be shut from office and deprived of their vote?

"This light and darkness in our chaos joined,
What shall divide? The God within the mind."

Christians should always vote and do everything else so that they will be "the light of the world" and "the salt of the earth," and if true Christians they will do so.

But the almost endless complicity and complexity of the subject requires great caution and careful consideration, lest men should be censured as guilty who are only mistaken.

But one point is clear, that men who owe and profess supreme and sworn allegiance to one government have no right to be administering another whose interests and laws are liable to conflict. And such in theory and in fact, is the case with Freemasons. The assurance of the lodge master that the oath about to be taken is not a sworn allegiance to another government is a mere word or argument used with the candidate to induce him to swear; and he swears perpetual, unconditional obedience.

THE YALE SECRET SOCIETIES.

These secret fraternities have been holding their anniversaries at New Haven. The *Psi Upsilon*, May 7th, ex-Gov. Andrews presiding; and the *Alpha Delta Phi*, whose president is Hon. John Jay, both distinguished names. Gov. Andrews was one of the best "war governors," and Hon. John Jay, son of the signer of the Declaration of Independence, was an original abolitionist; wrote a review of the Mexican war for the extension of slavery, and was leader of the committee of his (Episcopal) church for the trial of Bishop Onderdonk, whom he charged with conduct, for which, he told the House of Delegates, any one of them would have horse-whipped him if the case had been theirs. Henry M. Dexter, editor of the Boston *Congregationalist*, was *Chaplain* of this secret order as his long-time co-editor Quint is of two or more others.

It is but few years since Secretary Evarts at the Yale Commencement, publicly advised the disbandment of these Yale secret fraternities, lamenting that they had extinguished and destroyed the old time-honored open societies, Linonia and Brothers; whose rich libraries, magnificent halls, and history, coeval with the greatness of the University, were the just pride of the institution. That same year Evarts was chosen trustee of Yale by nomination, I think, of the Alumni. I wrote to Mr. Evarts and asked him, since he had boldly censured the secret orders of Yale, that he would favor the public with a condemnation of the lodge system which has originated and keeps them up. He returned a courteous answer, without dissenting from my condemnation of lodgery, but stating that his views and responsibilities must lead him to decline entering on a work of reform.

These college secret orders sunk with Masonry and have returned with it to power. John Quincy Adams and Edward Everett took a leading part in their suppression; but their return is like that of the pestilence, walking in darkness, no one knows by whom or for what. Their only business made public by the Connecticut press, is the drinking of toasts, feasting, speeches and "establishing new chapters in other colleges," An annual feast may have charms for the aged men who wish to renew youthful memories and receive honors from the young; but what can be the motive that "forms chapters in other colleges," and keep up a central power over affiliated bodies spread throughout the American colleges? The answer is, The same that keeps up that unintelligible jumble called the Mass, the mummeries of the lodge and the ceremonies of heathenism the world over. Those fraternities have real estate, windowless buildings, etc., in New Haven, worth from $250,000 to $300,000, drawn mostly from parents by the members of these secret clubs. They drink, they carouse, they practice course and brutal hazings or initiations, such as cost young Mortimer D. Leggett his life at Cornell University a few years since. These initiations have been described in detail to me by persons who have witnessed them, and *infamous* is the mildest adjective fit to be applied to them. And they all have the characteristics of lodge-ceremonies, mingling coarse horse-play and practical jokes with scenic horror and solemn oaths and grave moral lectures and prayers. The son of a very wealthy gentleman in Brookfield, Mass., assured me that he was spared some parts of the rough handling in the initiation through which the poorer students were put without stint; thus practicing the swindling meanness of popish priests, who impose severe penances on their people, to raise money from the rich who buy themselves off. If any friend of Yale College desires, I will give them my authority for these and worse facts which might be stated.

—The *Christian Harvester* of Cleveland, Ohio, an excellent advocate of Bible holiness, lately published an article on secret societies which we hope soon to reproduce. In the next number the following note showed the effect of drawing the line between the orders and Christ: "A brother writes: 'Miss E. P. was so pleased with the article in the last *Harvester* on secret societies, that she subscribes for two of her friends.' And probably the same article will scare off two other subscribers. We are content. The truth will prevail." Fear not such losses brother; in the end you will count them gain for Christ.

—We are happy to be able to introduce to our readers a new Eastern correspondent this week, whose position and experience among the leading clergymen of the country permit him to speak occacionally of important matters transpiring at the metropolis of our nation from wide information and with accurate judgment. It is the purpose of the *Cynosure* to enlarge upon its sources

of information and give its readers continually wider views of the great battle field of God, where they may engage in the name of Christ and the assurance of victory.

—The New Bedford, Mass., *Evening Standard* of the 8th inst., informs us that Rev. Alonzo H. Quint, D.D., the head of the National Council of denominational Congregationalists was elected chaplain of the Massachusetts Commandery of the Loyal Legion at its annual meeting in Boston the night before.

—Last February there was issued with the Secretary of State of Illinois a license to a Bohemian fraternity, called the "Brothers in Cermids." The object of this organization is in lodge parlance "benevolence."

—Secretary Harlow is doubtless as willing to issue this license as he was doubtful about recording the articles of incorporation of the National Christian Association five years ago. Mr. Harlow is a public officer employed by the year at a fixed salary. But last month he spent a week away from his duties at Springfield addressing Odd-fellow gatherings, and besides was weak enough to boast of it.

Reform News Continued.

(From 5th page.)

scarcely possible that the lodge is what Anti-masons declare it to be. Therefore the necessity is upon us to turn the lodge inside out as the only infallible and convincing proof that its abominations are truly revealed. If it is blasphemy for fathers, husbands and brothers to take the awful oaths and say the Christless prayers in earnest in the lodge, cannot *we* say them outside—though blushing and ashamed for the weakness and wickedness of humanity—with purity of motive to save our dear friends from the despotism and rain of the lodge? A young man finally came forward and the initiation into the third degree was duly effected.

I give it as my opinion that there was not a man, woman or child present that doubted the truth of the expositions, not one. There were few Masons present and they knew the truth was told. Bro. Rathbun understands his business. He said that more Masons had seceded under his expositions in the last twelve months, than under his lectures for the last nine years. Masons cannot evade the truth as shown by practically turning the lodge inside out. Bro. Rathbun is in the field and must do good wherever he goes. He gave a noble tribute to the Discipline of the United Brethren church and to the memory of Bishop Edwards, whose testimony against the lodge yet speaks. Let me invite all friends of this movement to pray for and help Bro. Rathbun. He needs friends and money. He will visit Western, the seat of the United Brethren College this fall and lecture for the students. May the Lord bless him.

M. S. Drury.

Our New York Letter.

THE TRIAL OF MINISTERS.

For the past four or five years some one leading minister has been on trial at this great world center. First came Henry Ward Beecher, the man of the most pronounced opinions in the New York pulpit—for in this regard Brooklyn belongs to New York. For a quarter of a century Plymouth church has been filled from New York quite as much as from the "city of churches." It is proverbial on a Sabbath morning, when a stranger asks any one at the Fulton Ferry the way to Plymouth church, he is told to follow the crowd, and it invariably brings him to the plain brick edifice where Mr. Beecher officiates. Of his trial I need not speak. He was acquitted in the courts and in the Congregational Council. Thousands and tens of thousands believed in him before the trial began no more than when the trial was over. Next came the difficulties of Justin D. Fulton. He came from Boston to Brooklyn to help in building a people's church for the Baptist denomination. The Harmon Place church built or altered over their house of worship and made an auditorium that would seat 2,000 people. From the first Dr. Fulton preached to the largest Baptist audience in New York or Brooklyn. Very shortly after he came the open communionists made war on him and the conflict continued until in self-defense he was compelled to shake the dust off his feet and he went out, not knowing whither he was to go. His friends who invited him to preach Christ stood with him and followed after him, and, purchasing a fine house in a fine location, they have made the Centennial Baptist church a power in Brooklyn. The trouble in the Ministers' Conference which came from his outspokenness is ended. He has resigned from the Conference and henceforth will be free.

THE TALMAGE TRIAL

has just been concluded. The verdict is in favor of T. DeWitt Talmage, one of the kindest-hearted of men, as genial in social life as he is brilliant and erratic in the pulpit. The trial has reached some characteristics in him not hitherto known. It has shown what he has borne, how he has stood for the people, how thoroughly he believes in the free pew system, how he loves the people and how the people love him.

In my heading of this letter I have called attention to the trial of ministers. All have been on trial; the accusers as well as the accused; the prosecutors as surely as the defendants. God wants a kind, a loving, a true and a clean ministry. To be successful they must be without reproach.

In a sermon yesterday on Ministerial Trials and the Trial of Ministers, Dr. Fulton chose his text from 1 Peter, 1: 7—"That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." The remark is frequently made, said Dr. Fulton, that ministers are only men. Of late the manliness of ministers has been at a discount. The uncovering of small natures in the trial of ministers has not been advantageous to religion nor to the weal of the community. It is apparent to all that the average minister, taken away from his studies and pulpit, from his walks among the sick, the sad and sorrowing, and made a combatant for any cause or for any reason, is not improved thereby. Accustomed to being deferred to and treated with special regard, as his high calling and his exemplary life entitles him to, when he is buffeted, traduced, reviled and scorned, his education, his methods of living render it next to impossible for him to bear patiently the scoff and the scorn of men. Martyrdom would not daunt him. Persecution for righteousness' sake would be welcomed by him, but when it comes from brethren he finds it impossible to tolerate such injustice. In conflict and agitation there is nothing hurtful. There is nothing so healthy for body, mind and soul as that which compels the exercise of the powers of one's being.

A minister cannot afford to be damned by common fame. It is meet that when charged with falsehood, with practices inconsistent with his high calling, he should demand the most thorough investigation, and challenge the most rigid scrutiny. Nor can he afford to rest under any charge that would injure his good name. He is to be an example to the flock. No matter if he be falsely accused, and if he be mercilessly treated, though his brethren may persist in being blind and deaf to justice or appeal, and do all in their power to mortify and degrade him, he must submit for Christ's sake, and show by action and by speech that he will not rest contented under a misapprehension, and that he will bear a bright escutcheon and keep an unsullied character that he may bear the vessels of the Lord's house and minister in the holy place. Ministerial trials are related to success in the pulpit. In the ladder of success the rounds are wrought out of suffering. Like Paul, a minister, though troubled on every side, but not distressed, persecuted, but not forsaken, must stand in the pulpit on God's holy day, among a people that he knows, with a face all aglow with the light of heaven. In speaking of the trial of ministers I do not confine my thought to the two or three brought before their fellows. I speak and think quite as much for those who sit in judgment as of those judged. The accusers are on trial as surely as are the accused. It is essential for Christian prosperity, for the future of the church, that this fact be held in mind. Ministers cannot throw away the garments of salvation and wrangle like men in a court of law, and hold their place in public regard. There is meaning in ministerial trials. There is a time coming when the lessons learned will be of practical advantage.

Thus far the trials endured have softened rather than hardened the natures of the surely great. They have been made to feel the value of friendship, of a good record and of a noble life. Nothing in this world so surely tells in a man's favor as does the purpose to please God and help man. It will appear safe to young men as never before to do right. To sow in the morning seeds of kindness, of fidelity toward God and of devotion to the interests of humanity, makes sure a harvest at evening which enriches the soul and makes the future secure.

Edward Hervey.

May 12, 1879.

Literary Notices.

Wm. H. Brearley of the Detroit, Mich., *Evening News*, will soon issue a guide book of his annual excursion to the White Mountains, a trip of 2,000 miles for $25.

"A Treatise on the Horse and his Diseases," is the title of a small but comprehensive work well illustrated and we should judge of value to horse owners. Price only 25c. B. J. Kendall, Enosburgh, Falls, Vt.

"Chambers's Cyclopedia of English Literature" is meeting with the largest sale which has probably ever been given to a work having only high literary merit and nothing of the sensational. Volume 2, just received, gives the history and epitome of our literature, from the "golden age" of Queen Elizabeth to 1700, giving in its 416 beautiful pages biographies of and choice selections from the writings of all noted authors of that period, among which are Lord Bacon, Sir Walter Raleigh, Burton, Bishop Hall, John Knox, Milton, Dryden, Jeremy Taylor, and others. The publishers make special inducements to early purchasers, the eight volumes complete being sent to those who subscribe this month, elegantly bound in cloth for $2 50. Specimen pages are sent free on request, or a specimen volume for examination, post paid for 43 cents. American Book Exchange, Publishers, 55 Beekman Street, New York.

—If some men are secretists for glory, others are doubtless for a living. A Mr. Newton died lately at Quincy, Ill., who was a well known regalia manufacturer. In order to increase his business he was a Freemason and a member of seven other secret lodges, and before his death was actively engaged in organizing societies of the "Ancient Order of American Workmen." The more orders the more regalia, hence his zeal.

—A sister of Rev. J. P. Stoddard, Mrs. Esther L. Charles, died about May 5th at Round Grove, near Galva, Ill., aged 64 years.

Home Circle.

Dominus Regit.

Sore with the burden of a sad world's woe,
My heart sometimes, in tears doth overflow;
And griefs that love or skill may not allay,
Brood o'er my soul, as clouds obscure the day.
Then, like a starbeam thro' a rift of night,
Shineth this word that puts all fears to flight!"
"God rules. Shall not the Judge of earth do right?"

O, then my crushing burdens I resign
Into the hands of him whose love divine,
Straight thro' the mists and damps of human woe,
Can send a healing beam of light to show
How present suffering, Sorrow's fleeting night,
But fits the soul for heaven's unfading light.
In this God rules, and shall not he do right?

So, weary with my struggling and unrest,
I fold my tired hands upon my breast,
Not mine to question why these hearts must bleed—
Not mine to fathom all the piteous need.
Mine but to rest upon his tender might—
Mine but to trust his love, in him delight,
Seeing he rules who surely will do right.

Sunday Afternoon.

The Majesty of the Scriptures.

I confess to you that the majesty of the Scriptures astonishes me; the holiness of the Gospel is an argument which speaks to my heart, and which I should be sorry to be able to answer. Read the books of the philosophers with all their pomp—how petty they are beside this! Is a book at once so sublime and simple the work of man? Can it be that he whose history it relates was himself a mere man? Is this the tone of an enthusiast, or of a mere sectary? What sweetness, what purity of manners! what touching grace in his instructions! what elevation in his maxims! what profound wisdom in his discourses! what presence of mind, what acuteness, what justness in his replies, what empire over his passions! Where is the man, where is the sage who knew in this way how to act, suffer, and die! When Plato describes his imaginary good man, covered with the opprobrium of crime, yet meriting the rewards of virtue, he paints, trait by trait, Jesus Christ. What prejudice, blindness, or bad faith, does it require to compare the son of Sophroniscus with the Son of Mary! What distance between the two! Socrates dies without pain, without ignominy; he sustains his character easily to the end. If he had not honored such a life with a death, we should have thought him a sophist. They say Socrates invented ethics; but others practiced morality before he taught it. Aristides was just before Socrates described justice; Leondias died for his country before Socrates taught the duty of patriotism. Sparta was temperate before Socrates praised sobriety; Greece abounded in virtuous men before he defined what virtue is. But Jesus—where did he find the lofty morality of which he alone gave both the lesson and example? From the midst of a furious fanaticism proceeds the purest wisdom; among the vilest of the people appears the most heroic and virtuous simplicity. The death of Socrates, tranquilly philosophising among his friends, is the sweetest one could desire; that of Jesus expiring among torments, abused, ridiculed, cursed by a whole people, is the most horrible which one could fear. Yes, if Socrates lives and dies like a philosopher, Jesus lives and dies a God!—*Jean Jacques Rousseau.*

The Broken Link.

A man who prided himself on his morality, and expected to be saved by it, was constantly saying: "I am doing pretty well, on the whole. I sometimes get mad and swear, but I am strictly honest. I work on Sabbath when I am particularly busy; but I give a good deal to the poor, and I never was drunk in my life." This man hired a canny Scotchman to build a fence around his pasture lot. He gave him very particular directions. In the evening when the Scotchman came in from work, the man said: "Well, Jack is the fence built, and is it tight and strong?" "I canna say that it is all tight and strong," Jack replied; "but it's a good average fence, anyhow. If some parts of it are a little weak, other parts are extra strong. I don't know but I may have left a gap here and there a yard wide or so; but then I made up for it by doubling the number of rails on each side of the gap. I dare say the cattle will find it a good fence on the whole, and will like it, though I canna say that it is perfect in every part."

"What!" cried the man, not seeing the point; "do you tell me that you have built a fence around my lot with weak places in it, and gaps in it? Why you might just as well have built no fence at all. If there is one opening, or place where an opening can be made, the cattle will be sure to find it, and will all go through. Don't you know that a fence must be perfect or it is worthless?"

"I used to think so," said the dry Scotchman; "but I hear you talk so much about averaging matters with the Lord, it seemed to me we might try it with the cattle. If an average fence won't do for them, I am afraid that an average character won't do in the day of judgment. When I was on shipboard and a storm was driving us on the rocks, the captain cried, 'Let go the anchor!' But the mate shouted back, 'There is a broken link in the cable.' Did the captain say, when he heard that, 'No matter, it's only one link. The rest of the chain is good. Ninety-nine of the hundred links are strong. Its average is high. It only lacks one per cent of being perfect. Surely the anchor ought to respect so excellent a chain and not break away from it?' No, indeed! he shouted, 'Get another chain!' He knew that a chain with one broken link was no chain at all; that he might as well throw the anchor overboard without any cable, as with a defective one. So with the anchor of our souls. If there is the least flaw in the cable, it is not safe to trust it. We had better throw it away, and try to get a new one that we know is perfect."

Old Times.

A half century ago, a large part of the people of the United States lived in houses unpainted, unplastered, and utterly devoid of adornment. A well-fed fire in the yawning chasm of a huge chimney gave partial warmth to a single room, and it was a common remark that the inmates were roasting on one side, while freezing on the other: in contrast a majority of the people of the older States now live in houses that are clapboarded, painted, blinded, and comfortably warmed. Then, the household furniture consisted of a few plain chairs, a plain table, a bedstead made by the village carpenter. Carpets there were none. To-day, few are the homes, in city or country, that do not contain a carpet of some sort, while the average laborer by a week's work may earn enough to enable him to repose at night upon a spring bed.

Fifty years ago, the kitchen "dressers" were set forth with a shining row of pewter plates. The farmer ate with a buck-handled knife and an iron or pewter spoon, but the advancing civilization has sent the plates and spoons to the melting pot, while the knives and forks have give place to nickle or silver plated cutlery.

In those days the utensils for cooking were a dinner-pot, tea-kettle, skillet, Dutch oven and frying pan; to-day there is no end of kitchen furniture.

The people of 1830 sat in the evening in the glowing light of a pitch-knot fire, or read their weekly newspaper by the flickering light of a "tallow dip;" now, in city and village, their apartments are bright with the flame of the gas jet or the softer radiance of kerosene. Then, if the fire went out upon the hearth, it was re-kindled by a coal from a neighboring hearth, or by flint, steel and tinder. Those who indulged in pipes and cigars could light them only by some hearthstone; to-day we light fire and pipes by the dormant fire-works in the match-safe at a cost of one hundredth of a cent.

In those days we guessed the hour of noon, or ascertained it by the creeping of the sunlight up to the "noon mark" drawn upon the floor; only the well-to-do could afford a clock. To-day who does not carry a watch? and as for clocks, you may purchase them at wholesale, by the cart-load, at sixty-two cents apiece.

Fifty years ago, how many dwellings were adorned with pictures? How many are there now that do not display a print, engraving, chromo, or lithograph? How many pianos or parlor organs were there then? Reed organs were not invented till 1840, and now they are in every village.

Some who may read this article will remember that in 1830 the Bible, the almanac, and the few text-books used in schools were almost the only volumes of the household. The dictionary was a volume four inches square and an inch and a half in thickness. In some of the country villages a few public-spirited men had gathered libraries containing from three to five hundred volumes; in contrast, the public libraries of the present, containing more than ten thousand volumes, have an aggregate of 10,650,000 volumes, not including the Sunday school and private libraries of the country. It is estimated that altogether the number of volumes accessible to the public is not less than 20,000,000! Of Webster's and Worcester's dictionaries, it may be said that enough have been published to supply one to every one hundred inhabitants of the United States.—*Atlantic.*

Not Enough.—It is not enough to be dead unto the world. It is not enough to be a corpse. You must be a new creation in Christ. Alive to every good work. Sometimes indolence is substituted for devotion, and the poor victim is persuaded that inactivity is the highest grace. Men sing, "I am resting, Lord, in thee," when the Master is crying after them, "Go work to-day in my vineyard." They sing "Hold the fort," when God commands them to "go up and possess the land." Activity is the first step out of rebellion, and activity is the first step into the kingdom of righteousness. "Out of self into Christ" is the old formula. "Alive unto Christ" involves being alive unto the interests of his kingdom. Your clerk is not alive unto your interest when he simply sits behind the counter and refrains from stealing your goods. Do you live in Christ? Do you live the life you now live in the flesh by the faith of the Son of God, who hath loved you and given himself for you?—*New York Observer.*

Knocking away Props.—"See, father," said a lad who was walking with his father, "they are knocking away the props from under the bridge; what are they doing that for? Won't the bridge fall?"

"They are knocking them away," said the father, "that the timbers may rest more firmly upon the stone piers, which are now finished."

So God often takes away our earthly props that we may rest more firmly upon divine support. God sometimes takes away a man's health that he may rest upon him for his daily bread. Before his health failed, though he perhaps repeated daily the words, "Give us this day our daily bread," he looked to his own industry for that which he asked God for. That prop being taken away, he rests wholly upon God's providential bounty. He receives his bread; he receives it as a gift of God.

Childrens' Corner.

Barefoot.

O, don't you remember the old hillside farm,
And the farm-house with clapboards so gray,
With the garden of roses and sweet pinks and balm,
And the meadows with buttercups gay?
And don't you remember how in doors and out,
And under the old orchard trees,
The gay, laughing children were skipping about,
With bare feet, as busy as bees?

How we all played together the girls and the boys,
And had houses, and workshops, and stores,
Rag babies, and "eartherns," and just as much noise
As our voices could make out of doors!
How we loved through the pastures and woodland to roam,
To gather bright mosses and flowers!
We thought then, as now, there was "no place like home,"
And no home so delightful as ours.

And don't you remember the pleasant school road,
And the school-house so sunny in June,
With the lessons we learned, and the "mark" that we "toed"—
And how we played "pizen" at noon?
Our sun-bonnets, crumpled, hung over our necks,
The summer wind played with our hair;
While the sun paid our faces its warmest respects,
And kissed our white toes that went bare.

How we climbed the steep hillsides as nimble as goats,
And skipped o'er the ledges in glee;
We mimicked the woodlark and whippoorwill's notes,
And sung with the chick-a-dee-dee.
We waded the brook when the water was low,
And shouted to make the woods ring,
Or played on its banks in the summer's soft glow,
Light-hearted as birds on the wing.

You remember the pond where the geese used to swim,
How we called it the ocean so wide,
And in an old hat, that was minus the brim,
We sailed our rag-dolls on its tide?
And when they had cruised all the wide ocean through,
And outdone both Magellan and Cook,
We drew them home in an old ragged shoe,
And called it a coach-ride they took.

How we danced in the mud with our bare, naked feet,
And played 'twas the Dutch way to churn?
We made us mud-biscuits and plum-cake so sweet,
Without any cook-book to learn.
How we pitied the children whose stockings and shoes
Forbade them to share in our fun!
While we stirred up our puddings, and pastries and stews,
And left them to cook in the sun.

—Youth's Companion.

My First Quarter.

The site now occupied as a railroad station of the Cincinnati, Hamilton and Dayton railroad was, over sixty years ago, a brickyard. The owner of this piece of land, with his three sons, made a vast quantity of bricks every summer. The father was thoroughly industrious, but was very penurious. He gave each of his sons twenty-five cents, for spending money, the Fourth of July. One of these, Elisha, kept his money for some time, and was led to attend a missionary meeting. He had heard something would be said about the awful degradation of the heathen.

He determined, before going, that they should not get his quarter, for it was all the money he had. He listened with close attention to a touching recital of the ignorance and cruel practices of the heathen, and of their lost condition. Soon he began to pity, then secretly to pray; then he resolved to give all he had toward sending them the Gospel of Christ. When the collection was taken, like the widow of old, he gave all he had, his twenty-five cents.

On returning home he thanked God that his lot had been cast in a Christian land. Though he had parted with all the money he had, he sincerely regretted he had no more; but determined he would make money and do good with it. For many years he toiled and was frugal in his habits, and honored the Lord with his substance. Thi first sheaf given to God was the foundation, he often said, of all his prosperity.

At the age of forty he received from his father's estate, $30,000, which he carefully invested and continually increased. His habit of continualy giving to the poor and suffering and helping in the missionary operations in different parts of the world, brought rich blessings to his soul. While causing the widow's heart to sing for joy, his own joy in Christ flowed in a continual stream. He often quoted the Scripture: "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." Well, he realized the truth of this inspired word.

During the last years of his life he gave away thousands of dollars, reserving for himself only enough for the comforts of life. More than thirty missionaries, some in foreign lands, others among the colored people of the South, have been aided by his liberality from year to year. Missionaries in New York and other cities have been frequently aided by his benefactions, and the writer has many times been helped in his labors among the poor by this excellent man.

Increasing infirmities prevented him from doing much active service for the Master. He often said: "I thank God he has given me a disposition to help the poor." He made friends of the mammon of unrighteousness, and doubtless many will welcome him to everlasting habitations. All his hope of salvation rested on Jesus. In early life he confessed his faith, and labored in word and doctrine, as well as gave of his wealth to God.—*Christian Press.*

Enough Dime-Novelism.

The Omaha *Bee* says: "A telegram was received by Marshal Snowdon from a Mr. D——, of New York city, telling him to arrest his son Thomas, who had telegraphed home for money. Policeman Ryan found the boy sitting in the Western Union office crying. He was there awaiting an answer to his dispatch.

It seems that the boy, who is a bright youth, had, according to his own story, been accustomed to read dime novels and sensational stories during his leisure time in his father's store, and becoming fascinated with the thrilling adventures therein graphically depicted, he determined to start out in the world in quest of fortune and adventure. He left home with $42 in money, a portion of which he paid out for railroad fare, and the remainder was stolen from him on the cars in Iowa. On his arrival in Omaha he found himself penniless. Thus far he had had adventures enough to suit him, and becoming convinced that the actual experience of these things is not as pleasant as it is to read about them in print, he concluded to return home. He therefore pawned his revolver, with which he had armed himself, for $2.50, and used the money to telegraph home. His father had been telegraphed to, and the money will probably be forthcoming to send the boy home again. This is but one instance out of the tens of thousands where boys have been led astray by the perusal of such abominable trash as dime novels and weekly illustrated papers. Parents can not be too careful to keep such mental poison from their children, and the publishers who issue it ought to be indicted. It is as dangerous as the vile literature which is prohibited by law.—*Little Christian.*

Wooden Swearing.—A Sabbath school was assembled for the monthly concert. The lesson was about swearing, and when the children had repeated their verses, the minister rose to talk to them. "I hope, dear children," he said, "that you will never let your lips speak profane words. But now I want to tell you about a kind of swearing which I heard a good woman speak about not long ago. She called it wooden swearing. It's a kind of swearing that many people besides children are given to when they are angry. Instead of giving vent to their feelings in oaths, they slam the doors, kick the chairs, stamp on the floor, throw the furniture about, and make all the noise they possibly can. 'Isn't this just the same as swearing?' said she. 'It's just the same kind of feeling exactly, only they do not like to say those awful words; but they force the furniture to make the noise, and so I call it wooden swearing.' I hope, dear children, that you will not do any of this kind of swearing either." It is better to leave alone wooden swearing and all other kinds of swearing.

Home and Farm.

Leached Ashes.

Leached ashes vary so much in character that no precise estimate of their value can be made. The effect of their application must depend, too, on the kind of soil on which they are used. Heavy clay is likely to be injuriously compacted by liberal dressing of ashes, leached or unleached, unless the land is in sod, in which case ashes spread upon the surface tend to increase the crop of grass. In a case reported to Mr. Billings, where large quantites of leached ashes were spread on a field of a few acres, the soil clayey loam, inclining to muck in many places, there was the appearance of permanent injury from their use. The land broke up cloddy, and there was great difficulty in reducing it to a friable condition, while there was no perceptible increase of fertility. The safest and best use of leached ashes on most kinds of soil is spreading them on old meadow or old pasture. Working them into land on which potatoes are to be planted in the same season is also a good way to use them. Good ashes make a valuable dressing for wheat land and for corn; but the leached ashes are too uncertain in their character to be recommended for such use.—*The Husbandman.*

Oatmeal Samp.—Put a pint of oatmeal to soak in warm water a few hours before cooking it; just water enough to cover it, then pour this mixture into boiling water, a little at a time, with a good pinch of salt, and let it cook slowly the same as a cornmeal hasty pudding, for half an hour or longer. A pudding can be made of it by using eggs, milk, sugar, raisins and cinnamon, the same as for other puddings.

Cracked Wheat.—Soak it the same as oatmeal, and as it is apt to burn, put it in a little tin pail, and set the pail into a kettle of boiling water; cover closely and let it boil half or three quarters of an hour. Stir this into boiling water, the same as oatmeal.

Sewing or Housework. — The condition of sewing women in Cleveland, Ohio, is being investigated by Christian women. A widow was found, formerly well-to-do, who makes vests at fourteen cents each, and earns $1.96 per week for herself and boy. Two girls make cheviot shirts at four cents apiece, and working till midnight earn $3 00 per week. Heavy overalls are made for the wholesale houses at fifty cents per dozen. Girls earn $2.00 per week at this. Woolen pantaloons are made for ten cents a pair. Honest, reliable girls can get from $4 00 to $5 00 a week at housework reckoning board. Why do they prefer an unhealthy occupation and less wages?

A Strange Poison.—A telegram from Rockford, Mich., April 30, says: Nathan Tuttles, a child eight months old, was poisoned to death to-day by the nurse giving it milk in which a spider had been drowned. Immediately after drinking it the child was thrown into spasms, and died in a few moments.

Tight Boots.—The Elmira *Gazette* chronicles the death of a boy in that city from a singular cause. The lad, some days ago, had a pair of new boots, which proved too tight for comfortable wear. They pinched his feet, and bruised the skin in places, producing an erysipelas eruption which developed rapidly into a malignant form, and going to the heart produced death.

Over a thousand bags of so-called rice-meal composed of powdered marble and 40 per cent of rice, that was awaiting sale by auction, was lately destroyed by order of the Liverpool magistrates, lest it might be used as human food.

To remove weeds from paths take one hundred pounds of water, twenty pounds of quick lime, and two pounds of flour of sulphur boiled in an iron vessel. Water with the clear part, diluted, and the weeds will not re-appear for several years.

A strawberry grower states that to two barrels of rainwater he put one quarter of a pound of ammonia and one-quarter of a pound of common nitre, and with this solution he sprinkled his strawberry beds every night when blossoming. The result was double the amount of large strawberries to that just adjoining not so treated.

This item appears in the *Southern Husbandman*: "To destroy bugs on squashes and cucumber vines dissolve a tablespoonful of saltpetre in a pailful of water, put a pint of this around each hill, shaping the earth so that it will not spread much, and the thing is done. The more saltpetre, if you can afford it —it is good for vegetable but death to animal life. The bugs burrow in the earth at night and fail to rise in the morning. It is also good to kill grub in peach trees—only use twice as much, say a quart to each tree. There was not a yellow or blistered leaf on twelve or fifteen trees to which it was applied last season. No danger of killing any vegetable with it."

A Vigorous Reply.

The *Republican and Leader* of LaCrosse, Wisconsin, lately published the following choice correspondence but refused to print the reply which appears below:

"When Mr. Ralph Martin died, at Centerville, some time since, Rev. T. G. Owen, by request, preached the funeral sermon. In the audience was a man named Hinman, who gets a livlihood by abusing secret societies and especially the Masonic fraternity. He is also a correspondent for a disreputable sheet called the *Cynosure*, published somewhere in Chicago. Mr. Owen is a Mason. So this Hinman, in order to give the Rev. gentleman a stab, made garbled extracts from his sermon and without adopting its spirit, fixed up a libelous article and sent it to the *Cynosure*. It was printed in that paper and a few copies found their way to Trempealeau where they have been quietly circulated among the 'knowing' ones. Finally some of Mr. Owen's friends got wind of it, and procuring a copy, showed it to him. In reply, he said he would preach the same sermon to them and let them judge for themselves. This he did last Sunday morning to a large congregation."

REPLY.

TREMPAELEAU, Wis., }
May 17, 1879. }

Editor Christian Cynosure,

MY DEAR SIR:—I handed the accompanying communication to the editor of the *Republican and Leader* and solicited its insertion, but was refused. I now in the interest of truth and reform ask the insertion of my defense of Bro. Hinman and the article that called it out, in the *Christian Cynosure.*

Bro. Hinman's communication which gave rise to this discussion was published in the *Cynosure* of Sept. 17, 1878. Yours respectfully,

D. W. GILFILLAN.

Editor Republican and Leader:

In your issue of May 1st in the column of H. P. Pond, your Trempealeau correspondent, there appeared an article unjustly reflecting upon Rev. H. H. Hinman, a Congregational clergyman at present engaged in lecturing against secret societies, and reflecting also upon a Christian weekly called the *Christian Cynosure*, published by Ezra Cook & Co., No. 13 Wabash Avenue, Chicago, Illinois. I am thus specific so that the writer will know exactly the whereabouts of this "disreputable sheet."

By a diligent inquiry of several individuals who were present and heard this discourse I find that Owen was not misrepresented by Bro. Hinman in his communication to the *Cynosure.* That he made use of the language therein attributed to him, which placed in any connection would be contrary to the plain teachings of Christ.

Now, one of these three things is true: Either these people are greatly mistaken, and misunderstood the general drift of that discourse, or he omitted some very essential portions of his remarks in his repetition at the Congregational church in Trempealeau, or his Trempealeau audience have become so blinded by the pernicious teachings of the last three years that they are incapable of understanding the plain teachings of the Gospel.

What is the great offence of Bro. Hinman? Simply that he is lecturing against Masonry and its kindred satellites, and is endeavoring to arouse the Christian church to the realization of the corrupting influence of these oath-bound associations; and advising Christian people to come out from among them and be separate, and to stand for the truths of the Gospel as against the false teachings of our modern Baals.

As to the reflection of your correspondent upon the *Christian Cynosure*, I have to inform Mr. Pond, et al, that I take into my family for my own and my family's reading no "disreputable" paper, and I hurl back the imputation with scorn and contempt. I take two radical prohibition papers which every rumseller and license advovate would pronounce false in their teachings and infamous, because they tell the truth about their atrocious business and its corrupting influence upon society. So the *Cynosure* speaks every week the plain, unvarnished truth against Masonry—an institution that cannot bear the light of day and attempts to stifle free discussion. So the Bible thunders with its voice in plainest teachings against false religion; as reads the account of the good old prophet Elijah's conflict with Baal's prophets in their efforts to corrupt the true religion and mislead the people.

It is intimated that the copy of the *Cynosure* that contained these strictures upon the discourse of Mr. Owen clandestinely crept into Trempealeau. Not at all, gentlemen, it came like all other papers through the mail to five subscribers, no one of which are at all ashamed of their part in this matter or in the least regret it, however much of agitation it may stir up.

I have thus discharged a duty which I felt was imposed upon me, to a personal friend who is absent and engaged in the noble work of preaching Christ's Gospel unencumbered by the worst of worldly influences. D. W. GILFILLAN.

—A meteor, apparently about the size of an ordinary foot-ball, passed over Washington Minn., about 5 o'clock Sunday afternoon, and descending east of the town, exploded with a report equal to the discharge of a 300-pounder. The concussion shook the town, and the first impression among the people generally was that there had been a mill explosion. The shock and report were very great. The meteor was plainly visible in its passage through the air, looking like a ball of fire with a long train of vapor behind it. It exploded just before it struck the earth.

Religious Intelligence.

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational church, Hamilton, Miss., August 25th, 1878.

Pleasant Ridge Congregational church, Sanford Co., Ala., September, 1878.

New Hope Methodist church, Lowndes Co., Miss., October, 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

First Congregational Church, Leland, Mich.

Sugar Grove church, Green county, Pa., D. B. Turney, pastor, March 17, 1879.

Military Chapel, Methodist Episcopal, Antioch, Miss., March 23, 1879, Thos. Brownlee, pastor.

Hopewell Missionary Baptist church, Lowndes county, Miss., April 6, 1879.

—Bro. J. P. Stoddard preached in the Christian church on Western avenue, in this city, on last Lord's day morning.

—The Church of Christ in Ustick, Ill., will hold a grove meeting, D. V., on the farm of Bro. B. P. Baker, one-half mile north of the Cottonwood meeting-house, Ustick, Whiteside Co., Ill., beginning Friday evening, May 30th, and lasting over Saturday, May 31st, and Lord's day, June 1. Friends from abroad who can bring tents will please do so. All are invited, especially those who stand for Christ against secret societies, worldliness, and sectarianism.

—Prof. E. D. Bailey preached on Sabbath for the College church, Wheaton, Prof. Blanchard occupying the pulpit at Tonica. On Saturday the latter attended and spoke by invitation at the Christian Temperance Convention of LaSalle county, Ill.

—Rev. W. R. Roach of Palmyra, Wis., attends the Bible Christian Conference held soon in Canada. He takes an ample supply of *Cynosure* tracts. Bro. Roach, of whose important work we were made acquainted through the correspondence of Bro. Hinman, has the pastoral care of a large circuit in Wisconsin beside superintending the entire district in which he is located.

—Prof. G. E Foster, late of the University of New Brunswick, has been engaged to deliver a course of twelve lectures in this city, under the auspices of the Woman's Christian Temperance Union. He gave his first lecture last Sabbath night at the Union Park Congregational church. His subject was "Reforms and Reformers." He is engaged to speak in Wheaton chapel after leaving this city.

—Rev. W. M. Thayer, of Franklin, Mass., is engaged in compiling a life of Dr. Jewett, and would be glad to receive copies of letters or articles from his pen, or reports of his lectures, with facts, incidents and anecdotes respecting him, to assist in perfecting the work.

—The Leroy, N. Y., *Gazette* of late date has the following notice of Bro. A. D. Zariphonithes:

Rev. Zariphonithes, an Albinian Greek, and doubtless the only person in America, acquainted with the Albanian tongue, preached in the Presbyterian church on Sunday. Mr. Zariphonithes has at various times passed a number of weeks at the University in his vacations, and is now about ready to return to his native land, where he will visit his family and then take up his missionary labors in Constantinople. We understand he purposes taking a helpmeet back with him, and with that in view has left for Illinois.

METHODIST EPISCOPAL.

—Rev. J. T. Michael, whose tracts on Freemasonry and the M. E. Discipline were noticed a fortnight ago, graduated at Drew Theological Seminary in 1874, and began to preach with good prospects of success. At the Centennial some of the *Cynosure* tracts were placed in his hand and he began to investigate the great issues therein presented in earnest. As he became convinced of the truth he proclaimed it, and as a result of trying honestly to do his duty he was left without work by the last conference. He is, however, preaching every Sabbath in different places as the Lord opens the way, and is trying to arrange for a reform convention of members of the M. E. church in his conference. His plan for the present is as follows:

1. Believing that the M. E. church is not in a condition to take proper care of truly converted souls, we will endeavor to provide for the spiritual needs of any who may be saved through our labors by organizing them in societies and governing them by the Discipline of the M. E. church as far as that book will apply to such societies.

2. Believing "that God's design in raising up the M. E. church in America was to reform the continent and spread Scriptural holiness over these lands," and believing that the practice of the M. E. church in many respects is not what it should be and not what its Discipline requires, thus greatly hindering the Lord's work, we will try to get as many names as possible of members of the M. E. church within the bounds of Newark conference who are in favor of holding, some time during the present conference year a convention for the purpose of considering the importance of removing the differences between our Discipline and our practice.

With the aid of the Holy Ghost, we expect to accomplish something. Pray for us.

BAPTIST.

—Rev. Dr. Fulton of the Centennial Baptist church, Brooklyn, withdrew from the New York Ministers' Conference on Monday of last week.

—Dr. W. W. Everts, late of this city, entered upon his pastorate at Bergen Heights, New Jersey, Sabbath before last.

—We find the following incident in the *American Wesleyan* respecting Dr. Fulton of the Centennial Baptist church, Brooklyn: "Rev. Dr. Fulton in a free and easy way told his experience at the Sunday school Temperance Conference, Y. M. C. A. rooms, Brooklyn. He had become a slave to tobacco. A $5 pipe and $36 meerschaum lay on his study table. He finally determined to forsake the abomination, weeks of suffering following. 'Why are you so cross, Justin?' said his wife. 'Don't you know I've had no tobacco for six weeks?' A kiss was the encouraging response. Sunday came. His tongue was thick and his energy gone. He remembered, as he sat

in the pulpit dreading the service, that he had a bit of the weed with him. He prayed inwardly on this fashion, 'Lord, thou knowest that some of this stuff will set me all right, but if it be thy will give me help now to overcome.' He did conquer, and for sixteen years has not touched the polluting poison. The sermon that followed was said to be the best he ever preached. When he went to Tremont Temple he found that fine edifice defaced by the spittle of dirty disciples. When he left, only one out of 900 members used the weed. Now his successor uses tobacco and the people have gone back. Example is the great power in enforcing purity and sobriety. 'Be ye clean ye that bear the vessels of the Lord.'"

WESLEYAN.

—At the next session of the Kansas Ministerial Association to be held May 29, near Chapman, Dickinson county, Rev. J. A. Richards of Ft. Scott. discusses the topic, "Masonic Religion," and Rev. J. T. Kiggins gives an exposition of the 8th chapter of Ezekiel.

—Mrs. C. E. Douglass, wife of Rev. D. B. Douglass, a well known and earnest reformer, but who has for years been a helpless sufferer from paralysis, writes a message from the sick room to the Lockport Conference, to which Bro. H. T. Besse responds very appropriately in the *Am. Wesleyan.*

—Bro. J. T. Kiggins, president of the Kansas conference is full of energy for the strengthening of the Wesleyan churches in his district. Several new preachers have taken work in that State within the past year, and new churches are being hopefully founded.

UNITED PRESBYTERIAN.

--During the session of the General Assembly next week at New Wilmington, Pa., Rev. L. J. Crawford, editor and publisher of the *News* at Sandy Lake, Pa., will publish an "Assembly Daily." The enterprise is receiving hearty encouragement from all, and liberal support and hearty co-operation is cheerfully promised.

--The *Christian Instructor* suggests that all the pastors and elders of the United Presbyterian church meet in their houses on the evening of the opening of the General Assembly, to pray for a special blessing upon that gathering.

--The railroad lines leading to Western Pennsylvania have very generally given reduced rates to the members of the Assembly.

GENERAL.

—Gov. A. H. Colquitt, of Georgia, left Atlanta on Monday for Brooklyn, N. Y., to attend the Semi-Centennial of the American Sunday-School Union, and deliver the address. Great preparations have been made for the celebration.

—Major D. W. Whittle, beside undertaking the pastoral work of the Chicago Avenue church in this city (of which he and Mr. Moody are the elders), has been conducting revival meetings nearly every evening since his arrival, in other churches on the North Side.

--A New York dispatch says that many efforts have been made during a few months past to induce Mr. Moody to take charge of a permanent religious charge in that city. A number of prominent and wealthy citizens have interested themselves in the movement, and are ready to guarantee its final success. The idea is to secure Cooper Union Hall as the central point, and to establish around it a quadrilateral of four service halls--two in the lower and two in the upper part of the city. During a recent visit Mr. Moody was warmly urged to come this fall. He said, however, that he had decided to labor in St. Louis next winter. The following year it is expected to secure him for New York, and to keep him there at the head of a large company of revival-workers, financially independent of the churches. The movement is purely a lay one. Merchants and business men expect much interest in the project, and are ready to help sustain it.

--The religious liberty bill before the Pennsylvania Senate has failed to receive a constitutional majority. The bill was in the interest of the Seventh Day Baptists, and the principal objection to it was on the ground that such a measure was unconstitutional.

News of the Week.

—Suits have been progressing in the U. S. courts of Chicago for over a week against several architects and building superintendents of the new U. S. custom house and post-office now building. They are charged with causing a loss to the government of some $250,000 in poor stone, etc.

— A trades-union communist meeting was held in this city on Sunday for the special purpose of denouncing the Chicago *Times* for its rejection of secret society men from its composing rooms. One of the resolutions adopted, reads:

"*Resolved*, That we will use our utmost energy to impress upon our friends the meanness of the action of the said Wilbur F. Storey, and will oppose, and counsel others to oppose the *Times* and its proprietor until such time as the Lord in his mercy may see fit to remove this indecent and cruel old rascal from the face of the earth."

—Some of our city school managers have a commendable care for the morals as well as the intelligence of the school children. A Madison street saloon-keeper, recently obtained permission to build a beer garden on State street, just south of Harrison. The place was to be opened Saturday, but a member of the Board of Education, noticing the proximity of the garden to the Jones School interested himself in the matter so far that, at the last moment, the license for the place was refused.

—The Indian Territory seizure by Kansas emigrants is falling through from the combined opposition of Indians and the government. Colonel C. H. Smith, Nineteenth Infantry, has made a report under his detail to investigate the extent and location of the movement. It is postmarked Winfield, Kan., May 9, where he had just arrived at the date of writing. After summarizing the general details of the exodus, and the condition of affairs in Kansas, he states that 200 or 300 people from the counties he had visited (Wichita, Independence, and Coffeyville,) had gone into the territory, and as they have no following will not refuse to return when notified to do so.

—Crop reports from over one hundred points in Iowa show an increased acreage of wheat and corn, and that both of these crops are in excellent condition. The season has been dry which has enabled farmers to plow lands that were not tillable in wet seasons. In a few localities the drought has done some damage, but, as a rule, the recent rains came in time to leave the crops in good shape, but in most sections more rain will be needed within a week or ten days to keep the crops in good condition. Oats and hay will fall short of the yield last year, owing to a decreased acreage of oats sown and the dry season. Other crops promise a good yield.

—The trial of the Chisolm murderers will occur in September. Young Chisolm, now at Harrisburg, Pa., states that he and his mother will appear against the murderers at that time, although their friends in Kemper county have advised them not to do so.

—The New Orleans authorities have ordered the arrest of all persons who peddle berries and vegetables without license. In two days over fifty poverty-stricken unfortunates were arrested and sent to jail. Among the victims were a girl who had walked five miles in the swamp to pick berries, and an old man over 60 years of age, who offered for sale vegetables raised in his own garden. The peddlers, as a rule, were poor people striving to make a few cents by selling berries. The papers pronounce the law and the manner of of its execution, barbarous.

—The accidents resulting from broken rails are much fewer than in former years. It is estimated that the diminution is 50 per cent, due largely to the use of steel rails. In 1875 accidents from broken rails numbered 840; in 1871 from the same reason, 481. The number of accidents upon railroads from all sources was, in 1875, 1,208; in 1876, 982; in 1877, 891, and in 1878, 740. This is an encouraging exhibit of facts in which all feel a personal interest.

—Pliny Freeman died at his home in Ravenswood, L. I., May 12th, in his eighty-second year. He was in early life engaged in mercantile pursuits in New York. For the last twenty-five years he has been connected with life insurance companies.

—In consequence of the refusal of the Faculty of Dartmouth College to allow public reading in the college church, last Friday evening the students assembled before the residence of President S. C. Bartlett and Professor Lord, blowing horns, groaning and singing. Saturday morning there was uproarious demonstration at prayers. Since then, the Faculty have been making an investigation, resulting to-day in the expulsion of two members of the senior class. Much feeling is manifested by the students over this action, and the classes are holding a meeting to consider the matter. Two students, who are supposed to have given the Faculty information respecting the demonstration, were taken to the pump and given a soaking. One of them fired a revolver but no one was injured.

FOREIGN.

—It was announced in the Berlin *Reichstag* last week that Austria and Russia had consented to become parties to the Anglo-German treaty for the prevention of slave trade on the African coast, but that France and the United States, though asked to do so, were hardly expected to join, as they were unwilling to admit the mutual right of search.

—A rumor that an Italian firm was negotiating in the United States for a supply of 100,000 tons of coal, in place of getting it from England as heretofore, has caused uneasiness in London. A cargo of American coal reached the Mediterranean sixteen months ago, and met with a ready sale, and more than twenty cargoes have been sent over since that time. The English papers apprehend that before long the coal industry of great Britain will have to encounter determined rivalry on the part of the United States. American coal will not be landed in England, but be shipped to ports on the continent which are now dependent on supplies from the coal fields of the United Kingdom.

—A gentleman just returned from Russia says the effects of the policy of repression are hardly noticeable in St. Petersburg. He traversed a large part of the city late at night without interference or question. Sunday, the 4th inst., being a bright day, the streets were thronged with promenaders, happy and light-hearted, apparently, as those in any other continental city. He saw the Princess Dagmar driving through the streets alone in her carriage, and unattended.

—The Russian Steam Navigation Company's vessels will convey 40,000 men and 2,000 horses home from Bourgas, on the Black Sea, between May 15 and June 15. The remainder of the evacuating army will go away by railway.

—A Lahore correspondent reports that fresh difficulties have arisen in the peace negotiations at Gundamug. Yakoob Khan is willing to grant what the British demand, but his position in Afghanistan is so critical that he is himself obliged to demand urgently more than they can grant in return.

—There was a great conflagration last week at Poonah, an important government and military centre, eighty miles southeast of Bombay, India. The government school, Boodwar Palace, law courts, Post-office, police office, and fifty houses were completely destroyed.

—Another disease has broken out in the Caucasus which proves fatal in twenty-four hours. In Derby, which contains 150 houses, several persons died. In Medivricheni, with 200 houses, there are 100 persons dead. Mortality elsewhere is on the same scale.

—Reports from Hungary state that floods have destroyed 300 houses in Kottori. The harvest prospects in that district are ruined. The town of Halas has been inundated in consequence of continuous rains. Much damage was done.

—The sufferings of the Mennonite exodus to Brazil says the *Christian Union* furnish modern history with one of its most pathetic chapters. Emigrating from Silesia to Russia to avoid the Prussian conscription, they left Russia for Brazil to avoid a similar ukase by the Czar. In the new land of their adoption, however, hunger, plague and death by famine confronted them. After much suffering, over 500 of them—all that were left—resolved to return, and, after perils at sea, were landed destitute on the quays of Antwerp. The generous Belgians housed and fed them for three weeks, and have now voted $5,000 to enable each to exhibit at the Russian frontier a small means of livelihood till work can be found, without which they were refused permission to return to that empire.

FREEMASONRY ILLUSTRATED.

A COMPLETE EXPOSITION OF THE SEVEN DEGREES OF THE

BLUE LODGE AND CHAPTER.

PROFUSELY ILLUSTRATED.

A HISTORICAL SKETCH OF THE INSTITUTION AND A CRITICAL ANALYSIS OF THE CHARACTER OF EACH DEGREE, BY

PREST. J. BLANCHARD, OF WHEATON COLLEGE.

Monitorial Quotations and nearly Four Hundred Notes from Standard Masonic Authorities, confirm the Truthfulness of this Exposition and show the character of Masonic Teaching and Doctrine.

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Complete volume of 600 pages, in cloth, 75 cts; paper covers 40 cts.
First Three Degrees, over 400 " " 50 " " " 30 "

CHAPTER V.

FIRST, OR ENTERED APPRENTICE DEGREE.

OPENING CEREMONIES.—*(Continued.)*

Worshipful Master (one rap)—Brother Senior Warden, from whence came you?

Senior Warden—From a lodge of the holy Saints John at Jerusalem.[11]

Worshipful Master—What came you here to do?

Senior Warden—To learn to subdue my passions and improve myself in Masonry.

Worshipful Master—Then you are a Mason, I presume?

Senior Warden—I am; so taken and accepted among brothers and fellows.

Worshipful Master—What makes you a Mason?

Senior Warden—My obligation.[12]

Worshipful Master—Where were you made an Entered Apprentice?

Senior Warden—In a regularly constituted lodge of Entered Appentices.

Worshipful Master—How many constitute a lodge of Entered Apprentices?

Senior Warden—Seven or more.

Worshipful Master—When of seven only of whom do they consist?

Senior Warden—Of the Worshipful Master, Senior and Junior Wardens, Treasurer, Secretary, Senior and Junior Deacons.

Worshipful Master—The Junior Deacon's place in the lodge?

Senior Warden—On the right hand of the Senior Warden in the west.

Worshipful Master (one rap, Deacons both rise)—Your duty, brother Junior Deacon?

Junior Deacon—To carry messages from the Senior Warden in the west to the Junior Warden in the south, and elsewhere about the lodge as directed; to prepare and present candidates, and see that the lodge is duly tyled.

Worshipful Master—The Senior Deacon's place in the lodge?

Junior Deacon—On the right, in front of the Worshipful Master in the east.

Worshipful Master—Brother Senior Deacon, your duty there?

Senior Deacon—To carry orders from the Worshipful Master in the east to the Senior Warden in the west, and elsewhere about the lodge as required; to introduce and accommodate visiting brethren, and to receive and conduct candidates.

Worshipful Master—The Secretary's place in the lodge?

Senior Deacon—On the left of the Worshipful Master in the east.

Worshipful Master (two raps, balance of officers rise)—Brother Secretary, your duty there?

Secretary—To observe the will and pleasure of the Worshipful Master; to record the proceedings of the lodge proper to be written, transmit a copy thereof to the Grand Lodge when required; receive all moneys paid into the lodge, pay them over to the Treasurer taking his receipt therefor.

Worshipful Master—The Treasurer's place in the lodge?

Secretary—On the right hand of the Worshipful Master in the east.

Worshipful Master—Brother Treasurer, your duty there?

Treasurer—To receive all moneys from the hands of the Secretary; to keep a just and regular account of the same, and pay them out again by order of the Worshipful Master and the consent of the lodge.

Worshipful Master—The Junior Warden's station in the lodge?

Treasurer—In the south, Worshipful.

Worshipful Master—Brother Junior Warden, why in the south and your duties there?

Junior Warden—As the sun in the south at its meridian height is the beauty and glory of the day, so stands the Junior Warden in the south, the better to observe the time, call the craft from labor to refreshment, superintend them during the hours thereof, see that none convert the means of refreshment into intemperance or excess; call them to labor again by order of the Worshipful Master, that he may have honor and the craft profit thereby.

Worshipful Master—The Senior Warden's station in the lodge?

Junior Warden—In the west, Worshipful.

Worshipful Master—Brother Senior Warden, why in the west and your duties there?

Senior Warden—As the sun is in the west at the close of the day, so is the Senior Warden in the west, to assist the Worshipful Master in opening and closing his lodge, pay the craft their wages if any be due, see that none go away dissatisfied, harmony being the strength and support of all institutions, especially ours.

Worshipful Master—The Worshipful Master's station in the lodge?

Senior Warden—In the east, Worshipful.

Worshipful Master—Why in the east, and his duties there?

Senior Warden—As the sun[13] rises in the east to open and govern the day, so rises the Worshipful Master in the east (Worshipful Master rises) to open and govern his lodge, to set the craft to work, giving them proper instructions.

Worshipful Master—Brother Senior Warden, it is my order that ——— lodge No. ——— be now opened on the first degree of Masonry; this you will communicate to the Junior Warden in the south, and he to the brethren present, that they having due notice may govern themselves accordingly.

Senior Warden (one rap)—Brother Junior Warden, it is the order of the Worshipful Master in the east that ———lodge No. ——— be now opened on the first degree of Masonry; this you will communicate to the brethren present, that they having due notice thereof may govern themselves accordingly.

Junior Warden (three raps, all rise)—Brethren, it is the order of the Worshipful Master in the east, communicated to me by way of the west, that ——— lodge No. ——— be now opened on the first degree of Masonry; of this you will take due notice and govern yourselves accordingly.

Worshipful Master—Together, brethren. [All here make the due-guard and sign[14] of an Entered Apprentice, as follows:]



Due Guard of an Entered Apprentice.

DUE GUARD OF AN ENTERED APPRENTICE.

Hold out left hand, with palm up, a little in front of the body, height of hips; next place right hand horizontally over the left, two or three inches above it (see cut).

[This refers to the position of the hands when taking the obligation oft his degree; "Left hand supporting the Holy Bible square and compass, and the right resting thereon."]

NOTE 11.—"The primitive or mother lodge was held at Jernsalem and dedicated to St. John and hence was called: 'The lodge of the holy St. John of Jernsalem.' Of this first lodge, all other lodges are but branches and they therefore receive the same general name." Mackey's Lexicon, Art. St. John of Jernsalem.

NOTE 12.—"It is the obligation which makes the Mason." Morris's Dictionary, Art. Obligation.

NOTE 13.—"The Worshipful Master himself is a representative of the sun." Morris's Dictionary, Art. Sun.

NOTE 14.—"Certain mystic rites, which can here be only alluded to are then employed, by which each brother present signifies his concurrence in the ceremonies which have been celebrated and his knowledge of the degree in which the lodge is about to be opened." Mackey's Ritualist, p. 18.

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Rye—No. 2		51¼
Bran per ton		9 75
Flour—Winter	3 25	5 60
Spring	1 75	4 50
Hay—Timothy		7 00
Prairie	5 50	6 00
Mess Beef	8 50	9 00
Tallow	5	6½
Lard per cwt		6 10
Mess pork, per brl		9 70
Butter medium to best	8	18
Cheese	2	9
Beans	75	1 30
Eggs		9
Potatoes per bu	40	80
Seeds—Timothy	1 05	1 30
Clover	3 42	3 80
Flax	1 00	1 65
Broom corn	2	5
Hides green to dry flint	5½	14
Lumber—Clear	27 00	34 00
Common	10 00	12 00
Shingles	1 00	2 40
WOOL—Washed	27	32
Unwashed	16	24
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Notices.

NOTICE.

The fourth annual business meeting of the National Christian Association will occur, D. V., June 19, 1879, at 221 West Madison street, Chicago, commencing at 10 o'clock A. M. A full attendance not only of the corporate members of this body, but of all the friends, is desired. There are many reasons why if practicable you should attend this meeting, some of which are:

1st. You have many of you aided this work by contributing to its funds and you should know how those funds are invested and how the income from them is appropriated.

2nd. You should better understand the difficulties and the necessities of this great work, which can be done much better by an experience at the center than from the outside view.

3rd. Your advice and counsels are needed to aid in shaping future movements. A few men, however wise and sincere, are not equal to the demands of this great cause, and it would not be doing unto others as you would be done by to unnecessarily absent yourself, and then blame others for not meeting your expectations.

4th. You want to see the faces and shake the hands and listen to the voices of one another and the veterans in this work some of whom will soon cease from their labors.

Some States have appointed representatives to this meeting, whom we expect of course to see and we hope others will be represented; but let no man or woman friendly to the cause, stay away for want of an appointment. If you can come, consider that fact a Providential appointment which is the best and highest you can have.

MOSES PETTENGILL, President.
THOS. HODGE, Secretary.

Topics of the Time.

The tax assessor of New York has some strange experiences. He is supposed to do his duty impartially, but finds that his work is regarded by some men with great suspicion. Lately William H. Vanderbilt, the railroad king, was rated with personal property to the value of $100,000. He can buy railroads and last January bought a block on Fifth Avenue for the erection of a mansion which is expected to cost $2,000,000. Yet Mr. Vanderbilt swore before the tax commissioner that he is not the owner of any taxable personal property. Mr. Cyrus W. Field, another railroad president, who has also added three quarters of a million to his fortune through the New York Elevated railway enterprise, was also assessed upon $100,000 worth of personal property. But Mr. Field made the affidavit that he had no personal property in New York subject to taxation. August Belmont, John Roach, the ship-builder, and other distinguished names might be added to the list. While it is hard for small capitalists and traders to understand how these men can maintain their grandeur without some taxable property, the latter are very discreet in their silence on this point; as if it were a secret valuable only so long as it is unknown to the mass of tax-payers. Undoubtedly this is one of the abuses of wealth, and is sheltered only by the assurance that money and repute screen from a charge before the grand jury for perjury.

The six judges who sit in the circuit court in this city are not so unanimously nominated for re-election as six years ago. The success of the Democratic party in the city elections last month has roused party spirit and two tickets will be in the field, while the judges left out by the caucuses are independent candidates. Of the retiring bench we do not know that one is a Freemason, sworn to partiality; of the Republican nominees one at least is such, who during a long service as prosecutor is responsible for the general belief among the criminal classes that by some means a Freemason could as a rule get off without punishment. One of these retiring judges gained an unenviable reputation for his clemency toward murderers, and the daily press are doing great public service in exposing his past career in this respect. But not the least serious feature of this judicial election is the fact that it is fallen into the hands of the political ringsters, and and can hardly escape contamination; no more than when a few years since the politicians took the lead in settling upon the State Supreme bench Freemasons and grangers not beyond the stage of mediocrity as lawyers or as men.

The "May anniversaries" held in New York remind the American churches annually of their responsibility in the way of personal Christian effort only too little. There is a satisfaction in running through the columns of results and remembering how much has been sent from "our church" or town for the various missionary societies. Organizations have systematized, founded, set up the machinery, but there is something beyond this. Organizations have abuses. They absorb a percentage sometimes small, sometimes ruinously large. Their appropriations also are frequently unwisely made. Cases might be mentioned in church building where the organization has been the means of fraud and of disaster to the churches aided; others are known where home mission funds are dispersed by favoritism. Yet these do not so harm the Christian churches as the fact that personal responsibility for the world's salvation is shut out by the cloud of missionary organizations. The sunshine of hearts filled with the Holy Spirit, the dews of Divine grace from answered prayer is too much intercepted; the missionary spirit which is the spirit of Christian reform, the spirit of our Lord Jesus Christ himself, is stifled. This is a consideration too little regarded. All acknowledge the need of union in the great work left us by Christ, and in attaining union have fallen into centralization. There must be a recasting of our forms of missionary work and gifts before they can reach their proper efficiency, and to this end Christ's people should be seeking to learn his mind and to follow his spirit.

—Rev. Isaac Bancroft of Belmont, Wis., says he will be one of a hundred to make up a lecture fund of $500 for that State, or if necessary one of fifty to pay $10 each to accomplish the same object. A good start—let the Wisconsin brethren improve it.

THE FREEMAN'S REPLY TO THE CRAFTSMAN.

BY ALEXANDER THOMPSON.

You ask me, sir, to join the lodge,
To join the lodge, indeed!
And give my noble manhood up,
For fools and knaves to lead;
To wear a bib, and round and round
March with the oath-bound crew;
Or chatter nonsense at your feasts
Like monkeys in review:
To swear by heaven's eternal Lord
To break his holy law,
And listen to a Christless prayer
Without regret or awe;
To stand in heathen temple
And to foul and falsely swear
To partial virtue that protects
Alone, Masonic fair;
To brother with the felon thief
And shield him in his crimes,
And help Masonic scoundrels grab
The poor man's scanty dimes;
To tramp on every blessed law
That equal rights bestows;
To know as friends Masonic sots,
And hound and hate their foes;
To swear to do what no man can
And keep God's holy will,
Or let the red Masonic knife
My blood in vengeance spill!

Go, sir, to creatures like yourself,
Who barter truth for gold;
Or those who for a petty place
Have manhood's honor sold.
Go to the dunce who cannot see
The knavery of your clan,
But do not, sir, presume again,
To tempt an honest man.

My grandsire fell at Bunker Hill;
His grandsire to be free
Fled from his dear old English home
To lands across the sea;
And I for four long, bloody years,
Against rebellion stood,
And shall I now be basely leagued
With treason's hateful brood?
Forbid it, heaven, but if the days,
The dark, dark days should come,
When holy Freedom once again,
Must beat her martial drum,
This son of mine, my only son,
This heart that loves him well,
Shall in the battle's fiery front,
Oppose your iron hail;
And ye shall know there yet are men
Who will not bow the knee,
Or barter for the lodge's smile
The blessings of the free.

A PRESBYTERY DOING HOMAGE TO BAAL.

The presbytery of St. Clairsville held its annual session in the city of Bridgeport, on the upper Ohio, on the 22nd, 23rd and 24th days of April, 1879. The opening sermon was preached by Rev. Robt. Dickson, D.D., of Cadiz, Ohio, in the course of which he eloquently discribed the church as a lighthouse on the ocean shore "to warn the benighted mariners of the hidden rocks and treacherous quicksands" which imperil his vessel with its priceless freight. Rev. Robt. Alexander of St. Clairsville, was chosen moderator.

On the second day of the session, Rev. Warren Taylor, taking advantage of a momentary lull in the business of the Presbytery, arose with paper in hand, and said, "Moderator, may I offer a resolution?" "That depends on what the resolution is," brusquely replied the moderator. Mr. Taylor has been heard

of hereabouts, and is "spotted" probably in more presbyteries than one. But as the character of the resolution could not be known without its being read, leave was finally granted, and in a calm, clear and unshaken voice, Mr. Taylor read the following:

"As the so-called secrets of Freemasonry are entirely revealed and are accessible to every one, and in view of the evils which that institution is known to have wrought and is now working by disseminating the most dangerous errors in religion, by corrupting private and public morals, and by its unrighteous interference in the administration of civil affairs,

"*Resolved*, That it is the duty of every minister thoroughly to inform himself on this subject, and when informed to faithfully and publicly declare the truth as he finds it, whether men will hear or whether they will forbear."

The last syllable had not died away from the lips of the speaker, when it was moved and seconded to lay the resolution on the table. Mr. Taylor attempted to say something, but the moderator said sharply "no remark." About one-third of the body voted in the affirmative, but they voted with a promptness, an alacrity and a vengeance which one hears only once in a lifetime. There were one or two feeble nays. The majority did not vote, but silently acquiesced. The vote being taken, however, Rev. Professor Milford of Franklin College, sprang to his feet and said, "Moderator, I protest against this stamping out the man who desires to express his honest convictions on a great subject, and desire presbytery to know that we are not all of one way of thinking on this subject."

Mr. Taylor also entered his formal protest in words following, which was ordered to be placed on the minutes:

"I respectfully protest against laying on the table without remark the preamble and resolution offered by myself in respect to Freemasonry. Because the statements made in the same are true, and the subject is worthy of being inquired into; and it is an act of oppression on the part of the presbytery to forbid all remark on the subject."

Now as the evils referred to in the paper offered are entirely patent to the most casual observer, and as it is perfectly clear to those acquainted with Masonic authorities that Freemasonry is no more nor less than a revival of the ancient sun-worship and Baal-worship, and as these authorities recognize Baal by name as God and the proper object of religious homage, and as the presbytery by its vote, not only consented to the continuance of the evils complained of, but gave its approval to the idolatrous worship of the lodge, *the presbytery of St. Clairsville on the 22d day of April A. D., 1879*, DID HOMAGE TO BAAL. The Lord grant that it be not laid to their charge.

Will it be said in behalf of this presbytery that "they did it ignorantly in unbelief?" But the very point of this criticism and censure is that they have no right to be thus ignorant. They were not unkindly exhorted to inform themselves on a matter known to be of great public interest and they refused to be informed, deliberately and wilfully closing their eyes to the truth. Such is the infirmity and prejudice and stubbornness even of some good men in this world. It is themselves who are to be pitied and not the man who was so peremptorily silenced.

One member of presbytery said to the writer, "That vote was given more in the fear of man than in the fear of God;" a statement which it is presumed that those who so fiercely voted would not deny. "Put me into one of the priests offices, that I may eat a piece of bread."

During a recess of presbytery Mr. Taylor called the attention of Dr. Dickson to the impressive language of his sermon above alluded to and said, "But here is one man who has surveyed the coast and found where the 'hidden rocks and treacherous quicksands' are, and you tell him, "But you must erect no lighthouse on this part of the coast: for there are giants on this coast who will eat us up if we interfere with their business of destruction and murder." It is proper to say that the Dr. acknowledged the justness of the remark.

I have read in history that once on a time John Knox was called into the presence of Queen Mary and threatened for opposing the errors of Romanism, and when he retired one of the courtiers remarked in astonishment, "He is not afraid;" which the reformer overhearing, he turned and said: "Why, I have looked on the face of mony an angry mon, and they were not able to fray me overmuch; why, then, should I quaken when I behold only a pretty woman?"

Has John Knox risen from the dead? and is his soul still 'marching on?'

Messrs. Editors, if you should see him up about Chicago there please tell him that he is earnestly desired to be at the fall meeting of the presbytery of St. Clairsville in September next. Your truly,

OBSERVATOR.

GEORGE W. CLARK ON THE TOBACCO MANIA.

The veteran anti-slavery and anti-liquor advocate, George W. Clark, delivered a lecture at the English Lutheran church, Danville, N. Y., on Sunday evening, March 31, on the tobacco mania and its connection with the great crime of intemperance. He said that God had made man but little lower than the angels, and endowed him with all the attributes necessary to make him as near perfect as it is possible for a human being to be, and he thought God must feel humiliated to see him defiling his noble body and mind, this "Temple of the Holy Ghost," by rolling a filthy gaub of tobacco in his mouth, thus perverting its fine sensibility of taste; deadening and destroying the delicately constructed nasal organs with snuff; dangling a huge and unsightly merschaum pipe in his jaws, or puffing away with a cylindrical roll of pollution between his lips; whiffing the poisonous smoke into the eyes and nostrils of his fellow creatures, and fouling the pure air of Heaven, which others must inhale; beslavering sidewalks, floors, carpets, spittoons, railroad cars and offices—every place of public resort not only, but the private sanctuary of home, and even the pews in the Sanctuary of God, with his loathsome and disgusting tobacco slobber.

Mr. Clark has lived to see negro slavery abolished, and is now working to the end that all men may obtain freedom from the twin tyrants, liquor and tobacco.

The subject was divided and discussed under the following heads:

1. The divine origin and high destiny of man were first set forth, and these together with the exalted scale which he was made to occupy, forbid his defilement with tobacco.

2. The common use of tobacco is an utter perversion of the weed and an utter perversion of manhood, a vile and degrading habit, and no valid reason can be found in the nature of the weed or in the normal condition or wants of mankind to justify or excuse its use.

3. It is true of nicotine, the active principle of tobacco, as of alcohol, that it contains no nutriment of food element, supplies no waste of the human system, makes neither blood, tissue, brain, bone or flesh.

4. Tobacco is one of the most powerful of poisons, producing even in small doses, deathly nausea, retchings, vomitings, cold sweats, tremors, extreme muscular debility, paralysis and sudden and awful deaths.

5 It causes an unnatural and wasteful discharge of the saliva, interferes with natural and vital process of mastication, digestion and assimilation, fouls and poisons the healthful source of life at the fountain head.

6. It reduces its dupes to the most abject and degrading slavery, the victims of alcohol or opium being no more completely under servile control. It involves an enormous and sacriligious waste of time, labor and money.

7. Tobacco using leads to liquor using. They are associated together. "Take a drink" and "take a cigar," are synonymous terms—they appeal to the same class of animal sensuous appetites.

8. The tobacco mania is an insurmountable obstacle in the way of the progress and final success of the temperance reformation.

9. It is fitting that reform on this subject should begin on this continent, as this deleterious weed is a native of American soil.

10. He closed his lecture with an appeal to the young men and boys of America—if they would possess and preserve well-developed, pure and healthful bodies and minds, live useful and noble lives and enjoy the glorious compensation of such living, not to give away to the everywhere present temptations, and surrender themselves victims to this degrading and destructive mania for tobacco and liquor.

THE TEMPLE OF HONOR.

2. ITS FORMALISM.

BY A TEMPLAR OF FIDELITY.

"Oh, but, my dear sir," says one, "you made a great mistake in fixing up that creed, in supposing that the ritual means literally what its words express. The ritual is but a mere form, a meaningless ceremony, as every Templar knows and so understands it. We must have some form, you know."

Well, let us examine that. The manual of the Templars of Honor and Temperance by Rev. Geo. B. Jocelyn, D.D., Past Most Worthy Templar, 1869, is a book written for the instruction of the initiate, and is, in one sense, the creed amplified and explained. On page 9 we read:

"How beautiful the hall and its adornings! No senseless ceremony meets us; no startling nonsense disgusts us. Listen to our guide: 'From all that intoxicates and weakens you must be severed, and with unflinching purpose resolve to carry out the principles taught within our temple.'"

The religious philosophy of the order is as fully set forth in the manual as in the ritual. See on page 116:

"In labors like these we may toil through the stages of life's varied journey: performing our duty with usefulness to our race and honor to ourselves; and when our heart and flesh shall fail us, may we each be found an approved pillar in the temple on high and eternal."

This passage looks hopefully to a life beyond the grave. But we have a stronger quotation from page 143:

"This is but a type of the sanctuary of the Upper Temple, whose dome rises in the heaven of heavens, that haven of eternal rest, security and happiness, which God has built for the holy and the pure. There when the conflict is over and the victory gained, each faithful [faithful to Temple obligations] Templar shall lay aside his armor and his lance, and, in the midst of his toil-worn but successful companions, receive the crown of immortality, and reign with Him whose presence makes heaven, and whose smile constitutes the bliss of the redeemed."

What more can any religion promise?

In a largely attended public meeting held in Pawtucket, R. I., in the spring of 1875, the Sister Grand Templar (the highest female office in the order) made the remark: "The Temple of Honor is second to no other institution on earth, not

even the church;" and assumed further that "all good Templars would meet at last in the Grand Temple above." Grand Temple officers, in speeches following, supported the sentiment, and no dissenting voice was heard.

The following action of the Grand Temple shows that that body also understands and accepts the religion of the order.

Extract from the Records of Grand Temple of R. I., dated June 3, 1875:

"The following preamble and resolutions were introduced by Representative X——:

"*Whereas*, the sentiment seems to be gaining ground that the Order of the Templars of Honor and Temperance is second to no other institution on earth, not even the church; also, that a Templar, true to his vows and obligations, will merit heaven, therefore

"*Resolved*, that we, the Grand Temple of Rhode Island, have no sympathy with the above sentiment, believing that the Temple of Honor has received no authority from the Heavenly King to make subjects for his kingdom, nor has it any power to offer to any of its members the heavenly gift of salvation.

"*Resolved*, that we deprecate the exhibition of the sentiment under consideration in public or in open temple, believing that the publishing abroad of such a sentiment will be most disastrous to our cause.

"Not adopted."

The above resolutions were (counting out the vote of the mover) *unanimously* voted down. In the discussion following their introduction one of the speakers remarked that if those resolutions were adopted it would commit the order to the belief of the orthodox church, which belief the order could not accept. Another said, the Templar who lives up to those solemn obligations taken at that altar before God and men is as worthy of heaven as any Christian. These may not be the *exact* words, but the sentiment is precisely the same. Of course the ritual, the manual and the intelligent Templar all must harmonize in doctrine.

"Well," continues my friend, "I don't believe such doctrines, and I am in good standing in the order."

But, my dear friend, you have told the order that you did, that your faith was unshaken in the principles of the order; or words to that effect, over and over again if you have advanced far in the order, and if you have taken the Select Templar degree and attended the funeral of a departed companion, you have heard the Chief of Council say: "Companions, it hath pleased Almighty God to remove from our midst the soul of our departed companion and friend." And you remember the response to that, don't you?

"Yes, I remember," says my friend, "but it is all conventionalism, a wordy ceremony; why it is *always* performed, no matter what has been the character or belief of the deceased, if he was only in good standing in the order at the time of his death; and you know, as well as I, that in the Council are many who are immoral, unbelievers and even infidels; that these constitute the *great majority* of the council. You surely cannot think that any one in the order really believes that such people go to heaven."

Well, my friend, here is the response by the officers of the Council. You can judge for yourself whether or no they speak the truth: "He has been called from his labors here *to partake of his eternal rest.*" Now there can be but one interpretation of that sentence, i. e., he has been called from earth to heaven. They who utter the words either believe him to be in heaven or not to be there. If they believe him to be there they endorse the religious philosphy of the order which sends him there. If they do not believe him to be there while proclaiming that he is there, they simply lie. You can take either horn of that dilemma you choose. Either there is a false religion in the Temple of Honor, or else all the Council members are liars. The ritual says, "The *vestibule* of the Temple of Honor is truth." Does it mean all truth is left in the vestibule, and that in the order proper is only deceit and falsehood?

But it becomes a serious matter indeed when men bring their conventionalities before the Almighty in the solemn form of prayer. Listen to the funeral prayer:

"Almighty and everlasting God, it hath pleased thee to take from our midst one of our dear companions, and to take his spirit, as we trust, to thine eternal rest."

Yet we are told no one in the order believes this,—then they are lying to God, and that is horrible blasphemy. The prayer proceeds to unfold before God the religion of the order in these words:

"May we be more cemented by the ties of love and friendship; more devoted to the sacred principles of justice, truth and mercy which bind us together in one sacred bond of brotherhood, that the brief and uncertain space of time allotted to us here below may be employed for thine honor and glory in removing the wide-spread evils of intemperance, in relieving the distresses and misfortunes of our fellow-creatures, and in preparing our souls for a never-ending eternity."

That is, by being more devoted to the sacred principles of the order they are to prepare their souls for eternity. They tell this into the ear of God, and impiously ask his aid. They do not propose to follow God's plan of salvation—repentance and faith are not taught in the order; they have a better way, they think, a way of their own devising embraced in the sacred principles of the order.

Is all this formalism? Don't they mean what they say? Indeed they do! How can any one think otherwise? 'Tis the doctrine of devils; and Jesus will say unto them in the last day those terrible words, "I never knew you; depart from me ye that work iniquity."

ALBERT M. PAULL.

Providence, R. I.

THE SERMON.

POPULAR AMUSEMENTS.

Preached in the College church, Wheaton, Ill., Sabbath morning, May 8th, 1879, by Prof. C. A. Blanchard.

TEXT.—"The people sat down to eat and drink and rose up to play." Ex. 32: 6.

I do not know precisely what the play here mentioned was. So far as I can learn, no one else does, and hence I use this text this morning not so much for what it teaches as for what it suggests.

THE AMUSEMENT QUESTION.

There is a wide spread agitation of what is called, The Amusement Question, throughout the churches at the present time, and this agitation is on the increase. Let us clearly understand what this question is. There are various methods of passing away time which were for many years the peculiar property of persons not Christians and of persons in many cases actually and openly bad. These amusements were dancing, card-playing, billiard-playing, theatre and opera-going and others of like character. Throughout the churches descended from the Presbyterian and Puritan reformers these methods of spending time and money were universally condemned. These stern men who were always willing, and frequently compelled, to die for their religious convictions had neither inclination toward, nor tolerance for these worldly pleasures which had been and still were dear to the careless worldlings and the abandoned and lost, and hence visited upon those who indulged in them the severest censures.

The ritualistic churches did not take the same position. Among them always, as at the present, these and like pleasures were considered open to all who chose to indulge. The king's book of sports lay on the pulpit beside the Bible in the state church of England and it is not probable that skill at cards and billiards together with attendance on plays would lessen the influence of any Catholic, Episcopalian or Lutheran pastor in the world.

Of late the non-ritualistic churches in our cities and large towns have been becoming like their ritualistic neighbors. A prominent Ohio minister said to me not many years since, that there was not a church of any sort, in a town of ten thousand inhabitants which would dare forbid to its members these amusements. And in our great cities it is I fear more fashionable, even among members of churches, to play at cards and attend theaters than to study the Bible or attend prayer meetings. Now it requires neither a prophet nor the son of a prophet to see and say that this mixed state of things will not be permanent. The truth on this matter is one not two. If these recreations are good for Christians in Chicago, they are in villages and country homes as well. There is no reason why they should be condemned in the one place and practiced in the other, nor will this permanently be the state of the case. Truth and error are ever antagonists and the conflict between them is irrepressible, so that we must either concede that those who approve these practices are right and we wrong or else we must in love maintain our principles and seek to bring our brethren to our views.

WHAT DOES THE BIBLE SAY.

Directly, perhaps, nothing. It seems to speak of sports as appropriate to children. The innocent sports of youth are repeatedly mentioned in the Word of God with seeming approbation. Thus in Zechariah 8: 5, we are told that when the Lord returns to Zion and dwells in the midst of Jerusalem the streets of the city shall be full of boys and girls playing. If this verse is to be understood literally or in any other way it does not teach that the sports of childhood are offensive to God.

When, however, we reach the plays of adults a different tone seems to prevail. Without saying that plays are among those childish things that men ought to put away the Book seems to bear hard against them. We have the text, they sat down to eat and drink and rose up to play, and in their play they said that a calf that Aaron had fashioned was the God that had brought them out of Egypt. So also when Abner and Joab sat down on opposite sides of the pool of Gibeon, II. Samuel 2: 13, the one said to the other, Let the young men arise and play before us. Twelve from each side went out and in a moment the twenty-four were warm and bloody corpses. Then when Samson was shorn of his locks and his strength, his eyes dug out, a fetter on wrist and heel, and he, grinding in Gaza at a mill with slaves, the lords of the Philistines said, call for Samson that he may make us sport. Judges 16: 25. They sent for him to make sport and in that sport he slew more than had fallen before him during his whole life.

Thus we find this matter of playing has a bad look in the Bible. It does not sound well. It suggests an ungrateful people reeling in an idolatrous dance; brave young men stabbed to the heart and weltering in blood, and hosts of debased and merciless Philistines gloating for a moment over the eyeless sockets of blind Samson and then rushing with one wild shriek down to the yawning gulf of hell.

When we reflect on the examples of our Lord and the long line of faithful prophets, apostles and martyrs, the thought just expressed is forced more strongly upon us. They were laborers. Their lives were lives of hard, almost unremitting toil. Fears, scoffs, prayers, fasts, journeys, and at lasts persecutions and death were their portion. Perhaps they did sometimes sit down to eat and drink and rise up to play, but if they did we know nothing about it. Perhaps they did sometimes use up their time in making small jokes, but if they did none of them are recorded. Each of them seems to have felt that he must work while the day lasted, because the night was coming when no man can work. Now we are commanded to be followers of those who through faith and patience have inherited the promises. This text does not require us to be, as the world says, long-faced and hypocritically sad; it does require us to be sober, to be vigilant and to rejoice *in the Lord*! In view of these facts, what should be our attitude toward these amusements, and especially toward the theatre?

CHRISTIANS AND THE THEATRE.

Forget for a moment that men are to labor and not to play; that life is real and earnest and consider this question by itself and on its own merits. To make the matter more complete, allow that your du-

ties are well done; that your devotions are heartfelt and unhurried; the sick are visited, that what you can do for your own growth in grace and for others has been done. Allow still further, that your means are such that you can without defrauding creditors, robbing your family, or stealing from God, pay the necessary expense. Then if you have an opportunity to attend the theatre ought you, as a Christian, to do so? And first, in answering this question remember that we are not speaking of a possible, but of the actual theatre. This institution is not a new one among men, nor are its characteristics hard to discover. It has been in the world for thousands of years, and has been part and parcel of English national life for three centuries and more. Hence to begin by saying that a theater might exist which a Christian might attend without being morally demoralized is entirely aside from our purpose. We do not want an argument on some theater which some worthy man thinks may some time be but to have the one which is unobjectionable pointed out. In the second place we need to remember that the associations and influences of things must be considered in any just estimate of them. Is the institution in question evil? Are its associations and tendencies evil? Are the weak in Christian life and character likely to be led into sin, if stronger ones indulge in these pleasures and gain no harm to themselves? If any one of these inquiries be answered in the affirmative we are instantly forced to the conclusion that children of God are to let them entirely alone, and in reference to these inquiries I wish to submit a little

TESTIMONY.

Mr. J. H. McVicker has been for twenty years the proprietor and manager of the leading and most respectable theater in Chicago. He is reported by the *Advance*, a paper printed in that city, to have declared that the evil tendencies which have lowered the standard of the drama are past redemption, at least in his time; that the low theaters are better patronized than the respectable ones and that he hopes to be saved from running a Sunday theater, but fears that he will be compelled to do so. I quote sense not words.

My next witness to the character of the institution under consideration is the distinguished actor, Macready. He says in the evening of life: "None of my children, with my consent, under any pretence, shall ever enter the theater or have any visiting acquaintance with actors or actresses."

From the *Christian Statesman* I take the following extract:

"A writer in the *Churchman*, the most widely circulated Episcopal newspaper in this country, bears this testimony to the moral influence of theaters:

"'I am not entirely ignorant of what I am talking of. I have been considered a veteran theater-goer. During ten years of my life I rarely missed an opportunity of attending the theater. I have seen all sorts of plays, in all sorts of theaters, both the high-toned and the cheap. I have seen nearly every living American actor and actress of note.'

"Now let us see what this modern play-goer says of the theaters which Miss Anna Dickinson regards as exerting a better moral influence than the churches. Hear him:

"'The great majority of operas, plays and farces are licentious, pandering to the worst passions of the idle and corrupt, setting a premium on vice and sneering at virtue, abounding in oaths and indecent jests. There are said to be a few pure plays, but to discern these, and patronize these only, requires an amount of good taste (not to say religious sentiment) possessed by very few. The theater has in all ages been the first lesson learned by the beginners in vice. It stands at the entrance of a way-station on which are the race-course, the liquor-saloon, the brothel, the gambling-house, and the end--death. When a young man sets out to be a rake he begins first of all with the theater. The theater, by exacting large outlays of money and giving little in return, encourages extravagance. It also compels late hours and waste of time. Its surroundings are the resorts of the idle and vicious. Where the theater is, the bar-room and brothel are usually not far off.'"

These testimonies might be indefinitely multiplied. They are from persons who know the institution thoroughly and who would be prejudiced in its favor if its badness would allow it. Such, however, are its vices that manager, actor and attendant unite in evidence that, if believed, ought to drive every Christian man from it as from a plague pit.

PERSONATION OF VICES.

Another fatal objection to this amusement which has so decided a hold on the public is the fact that actors are required to personate drunkards, thieves, libertines, prostitutes, murderers, etc., etc. Plays which do not deal in these characters and their works have little chance of public favor. What now must be the influence, upon the character of man or woman, of acting as naturally as possible the parts of the vicious and immoral?

"Vice is a monster of such frightful mein,
That to be hated needs but to be seen."

But here we are to see vice clad in tinsel and shining in colored lights day after day and month after month. The man who plays the villain's part successfully will be a remarkable man if he do not take on somewhat of the character he plays, and the admiring auditor will be like the actor. This is not denying that there are brilliant exceptions to this rule but a statement of a general truth that is abundantly confirmed by reason and experience.

DRESS OF ACTRESSES.

This is a fatal objection to these places of pleasure. The dress seems designed not to conceal but to reveal the whole form. The only proof needed for this statement is the class of pictures exhibited in the windows of our great cities.

Persons who should appear on the streets or in a meeting in such costume would be promptly arrested for shameless exposure of person. But this is *the costume* of the theater. As if the temptations to sin were not strong enough in the poor human heart, the whole power of indecency and art are here united to drag down him who would fain climb up. Is there any man who dare say in the presence of a fact like this which is patent to the mere passer by, that the play house is a fit place for followers of Christ? The actress may have at least a partial excuse in pressing need. It may seem to be, with her, a question of stage or starvation, but the Christian man or woman who sits back in the audience and looks on has no such plea.

A MAN IS KNOWN BY THE COMPANY HE KEEPS.

If the positions above taken are sound, of course it is not needful to say anything else to a Christian. Still there are one or two other things which are true and perhaps should be stated in this connection. The first is that prostitution and liquor selling are twin pillars on which, in great measure at least, the whole structure rests. It has even passed into a joke that the male attendants at theaters go out for drinks between acts, and those play houses from which lost women were excluded were compelled by financial failure to take down the rule and permit them to enter. Now it is perfectly safe to say that any institution which rests upon foundations of this kind ought to come down. And it is doubly safe to say that Christians should be out of the way when it falls.

The second is that the worse plays are the longer they run and that theaters are open on the Sabbath now in almost every great city in our country. It may seem as if these two things should be stated separate from one another but they belong together. When one of the plays of Shakespeare is to be enacted, though defaced by scores of indecencies which that ruder age allowed, the crowd is not large and the piece is put on once twice or thrice and withdrawn. But when the Black Crook, White Fawn, Twelve Temptations, or some kindred piece is played it fills the community and the bill for months.

COME OUT AND BE SEPARATE.

The only thing for a Christian to do is to come out from such things and be separate. If the world will have them let it, but followers of Christ have neither time nor money nor heart for such things. Time for us all is short. Our opportunities of doing good one by one are flitting past. In a few days we must stand at the bar and render up our account. Let us be watchful and busy that when our King comes he may find us ready to meet him.

New England Letter.

INDUSTRIAL SCHOOLS IN NEW ENGLAND.

WORCESTER, Mass.

One of the benevolences of the late Ichabod Washburn of this city, well known as a philanthropist and friend of reform, was the organization and endowment of an Industrial school, to be maintained always at the Mission Chapel. His widow, with most commendable zeal and devotion, assisted by a band of disinterested Christian teachers wisely administer this institution so as best to fulfill the ends had in view by her far-seeing husband.

At its late anniversary interested friends were in attendance, and its annual report was read by Rev. Mr. Cheever, from which it appeared that 150 children have been connected with the school since November 1st; 697 yards of cotton cloth have been cut and made into 310 garment at its weekly sessions, which belong to the makers, beside a package of seven yards of print presented to each pupil out of the avails of the fund. Thirty-three articles of clothing were made by one class. While being taught to sew, the children are also hearing and asking questions, reading and repeating Bible verses and singing holy hymns. The teacher's art, it is said, in reaching and quickening these youthful minds is divine. The friends of sewing schools and of similar institutions will work with renewed courage if they remember that peculiar temptations now surround young people, that society needs constant efforts for its safety, and that moral and religious culture with a habit of industry is the only safeguard against vice and crime. When friends and helpers of youth can be found clothed with that benevolence that does not want to see immediate success, then the worth of every child will be recognized, and its need of moral religious training will be felt and no indifference will be shown to engage in actual labors for its good. In presenting the report of this school Mr. Cheever asked the liberty to say that he did not believe the eye of the all-seeing God looked upon any place or company in Worcester with more complacency than upon this. The disinterested Christian women united in the quiet administration of the practical benevolence first organized and perpetuated by Mr. Washburn, might be assured of their approval of the Master, how little soever their work was noticed by men. Their reward was with them in the consciousness of the good done, and although not without self-denial and toil on their part, as he well knew, they might enjoy the supreme satisfaction of this testimony that they pleased God. He noticed with special approval the interesting class of boys taught by one of the ladies, and thought they would find the lessons learned in sewing as well as in the Scripture and holy song to be among the most profitable of their lives. They would meet many an occasion in the future when they would bless the patience and care that had taught their fingers cunning in the use of the needle, as well as to keep the fear of God before their eyes. Rev. Mr. Merriman followed in a pleasing strain, showing how society was indebted to the needle and thread, and by what thread of influence from the heart of the Saviour, running through a series of consecrated lives like that of the honored founder of this institution, the world would yet be brought back to allegiance unto God. He addressed the boys especially upon the great value to them in the future of the moral and practical lessons they had learned.

Rev. Mr. Caldwell spoke of the pleasure it gave him to look upon the happy faces of teachers and pupils in this school; that when he came there for the first time, a week ago, for information requested by a friend in Vermont respecting industrial schools, he thought it was the happiest place he had seen in Worcester. He believed in the nee-

dle for boys no less than for girls, and referred to his own useful experience in childhood, when he was wont to go to school with a little bag for patchwork, thread and needles, as well as with spelling and writing book. The way to keep happy and to wear always the happy faces they now had was to keep the love of God in the heart, and to keep on learning and doing good in their lives. Attention was called to the large quilt suspended on the wall which it was voted to give to a box of clothing for the colored emigrants to Kansas.

Boston is introducing sewing into the curriculum of the common school, and five hundred influential women of New York have recently signed a petition to the Board of Education for the restoration of sewing as a branch of study in the public schools. This surely is a very significant fact. These ladies have given time, thought and money to the solution of the problem which always confronts us in the life of the great city—how can the poor be most wisely assisted and elevated? They are entitled to a respectful hearing, and their advice has weight.

As a majority of the pupils of both sexes will probably have to earn their bread in future years by some sort of manual labor, it would seem that the training of the eye and hand should be as diligently sought as the simple disciplining of the memory. For girls, especially, the acquiring of cleverness and skill in the use of the needle is almost an essential. But mothers do not now, as in former times, give their little daughters daily lessons in this art, and the accomplishment of sewing well by hand is going out of fashion. Among the poor, who particularly need to know how to make and mend, how to cut out materials with economy, and to remodel and get a small garment out of the unworn portions of a large one, there is very great lack of this practical knowledge and ability. Often, when a lady desires to assist a poor woman by giving her sewing, she finds it so clumsily and bunglingly done that she is forced to withhold it. Many mothers do not know how to utilize for their children the wrappings and dresses which others are willing to bestow, but have not time to make over. A few hours weekly spent in learning this household art would be of priceless advantage to young girls who will one day be wives and mothers.

While New England and New York are thus effectively experimenting in forms of practical benevolence and utility, jubilee meetings of the useless secret societies of colleges have been lately held with public addresses at New Haven and Hartford, and an attempt is made to enhance their importance. The course of affairs and the prominence given to secret societies in Europe at the present time, and hardly less so in the United States, give emphasis to the late remark of D'Israeli (Lord Beaconsfield) who says that when a good many years ago he wrote that the world was governed by secret societies, he was laughed at. But people seemed to be coming round to his view now. It will be a happy day for the church and the world when the eyes of men are wider opened to the manifold dangers of the secret societies that have had far too much to do with its government. H. T. C.

Reform News.

Among the Mountains.

Hardwick, Vt., May 17, '79.

Dear Bro. Kellogg:—I left Lisbon, N. Y., on the 15th at 1:10 P. M. and after a rapid ride in remarkably fine cars of the Ogdensburgh and Lake Champlain railroad we crossed Lake Champlain on a bridge near its northern extremity.

We had a fine view of Fort Montgomery near the foot of the lake, a vast stone structure which modern cannon could easily batter to pieces. It is kept by a few soldiers and is a most useless relic of the barbarism of war.

A few miles from the lake we reached the pleasant village of Swanton Falls. A few inquiries and a rapid walk took me five miles to East Swanton where I found sympathy and hospitable entertainment with Dea. Jonas Brown of the Baptist church. Dea. Brown was made a Mason in 1823 and renounced it in 1829. He has fought a good fight and kept the faith, and like Paul is waiting for his crown. The Baptist church here was organized in 1796. In 1829 they adopted a rule excluding unrepentant Masons from their communion and have steadfastly maintained it.

A few weeks since they revised their manual making this change. The terms of communion are changed so that instead of "all members of sister churches" it now reads "all baptised believers," but at Dea. Brown's suggestion there was added "except Freemasons and Odd-fellows."

The pastor expressed his sympathy and a desire to have a lecture. He lent his horse and buggy, and in a few hours we circulated a notice. On the evening of the 16th a fair congregation met in the church and gave most attentive hearing to my talk of an hour and a half. This was followed by a good speech from the minister, and the collection was not forgotten. This first introduction to my work in the Green Mountain Stat ewas most encouraging.

On the morning of the 17th I went to Highgate. This village is on the Micisco river, and about 600 feet above the lake. From here I could see the Adirondack mountains in New York and still more clearly the Green mountains extending from the south far north into Canada. I took the Portland and Ogdensburgh railroad—very rough and crooked—and soon we were in the valley and the mountains were lost to sight. Soon we reached the Lamoille river, swollen and turbid, and sped along among the high hills until suddenly Mount Mansfield rose before us in its grandeur four thousand four hundred feet high and covered with snow. This is the highest of the Green mountains. Other peaks stand around all looking grand, cold and beautiful and all dotted and seamed with ice and snow. The fruit trees were in blossom, the fields were in their finest garb, and the thermometer had for a week stood at a good summer heat, but still we saw a large bank of snow lying by the side of our railroad track. The snow fell to a great depth and lay unusually long. The Green mountains near the northern part of the State divide in two ranges forming a capital Y, and this pleasant village is in the angle between the two ranges, about 20 miles from the Connecticut river and 60 from Lake Champlain.

May 20.—On Sabbath I attended the M. E. church and was instructed by the sermon. Yesterday took a long ride over the hills, and last night met a full audience in the town hall, who gave most respectful attention. Among them were quite a number of Masons. To-night expect to speak here again and then go to Greesboro, Craftsbury, Rygate and other places in the north. Yours for Christ,

H. H. Hinman.

Michigan State Meeting.

Weston, Mich., May 19, 1879.

I wish to call the attention of the friends of our reform to the importance of locating the next annual meeting of our State Association at as early a day as possible, so that the necessary arrangements can be made. The time was fixed at the meeting in Adrian, but the place was left for the executive committee to decide upon.

Friends wishing to have the meeting held in their vicinity will please notify our Secretary, Rev. A. H. Day, at Jackson, as soon as convenient, in order that the committee may have the opportunity to arrange the matter in season. I also hope the appeal of Bro. Day two weeks since for funds to sustain a lecturer will not pass unheeded.

The *Cynosure* ought to be in the the home of every friend of the great reform it advocates, but I am sorry to say it is not. It brings to us matter and news which other papers will not print for fear of offending the lodge, but to me it is simply *indispensable*. Its attacks, however, on President Hayes for his second veto I do not agree with. The bill in question had for its animating principle the pestilent doctrine of State sovereignty, which, if conceded, justifies secession and condemns the suppression of the rebellion, which would carry with it the logical sequence of payment of damages to the seceding States occasioned by the war. The doctrine of the subordination of the national authority to State supremacy was in it and the President deserves the thanks of every patriot for promptly crushing it with his veto. Fraternally,

C. Quick.

Bro. Elzea in Glidden, Iowa.

Dear Christian Cynosure:—Will you allow a little space in your columns so the readers will see how the Masons do in Glidden. A few weeks ago Philo Elzea came here and lectured in a school-house near town on Masonry, Odd-fellowism and the grange with good effect. But the farmers are so busy that not many came out, and we thought it best to get a place in Glidden. The next day I got the consent of all the trustees of the Methodist Episcopal church, but when the first bell rang the minister said it would not do to make a disturbance, and one trustee, a Mason, ordered the sexton to lock the door, so we were shut out. But we got a warehouse and brother Elzea talked to quite a number of men and boys for an hour. One Odd-fellow said the remarks about Odd-fellows were every word true. I think we have gained a victory. The people can see what Masonry will do; but if the Lord is willing, I will have Rathbun here this fall. When I have time I can find work for several lectures in different places, for there are a good many true men if they are once aroused. I expect to do all I can to give light on Masonry by giving out tracts and getting people to read.

A. J. Loudenback.

The Great Excitement in Albion, Iowa.

Four years ago the offices of Albion and the township were held by Freemasons. The justice was a Mason; the pettifogger a Mason; the constable, the corporation officers, the school officers were Masons; five clergy in town, four of them Masons; post-master and deputy Masons. All was quiet then, peace and piety prevailed. The clergy prayed in the pulpit and disowned the Saviour in the lodge.

Rev. Mr. Stoddard and Mr. Ronayne came along and told the people what Masonry is, and exposed the silly mummery and wickedness of the ceremony of the lodge. The fraternity began to squirm. The Masonic clergy told lies, and all Masons were uneasy. At the next election they come out with a "Republican ticket" made up of Masons and Democrats. But the people elected their whole ticket with Masonry left out. Hence the *great excitement in Albion*. The whole fraternity was aroused. They were mad, revengeful. A Masonic clergyman published the Presbyterian minister (who was not a Mason) as a "bulldozer" and Rev. Mr. Hinman "an old tramp." They have control of the press, they can slander whom they please. A. C. M.

Correspondence.

Lodge and Caucus.

Burlington, Iowa, May 19, 1879.

Editor Christian Cynosure:—The Democratic county convention of Des Moines county, Iowa, convened here Saturday for the purpose of electing delegates to the Democratic State Convention, to be held at Council Bluffs next Wednesday. J. A. Wright of Danville, W. M. of the Masonic lodge there, was elected chairman of the convention, and the nine delegates elected are all secretists or under the management of the secretists. The present governor of Iowa is a Knight of Pythias, and all of the paying offices of this county are filled by secretists or men who can be managed by them. There are only about 20,000 Masons in Iowa, yet it is a fact that they, with the help of other secret orders, control and manage both political parties completely, and manage to keep the members of secret orders in nearly all the offices, and thus the dear people are taxed year by year to support the worshipers of Baal.

When will the people open their eyes and see how they have been hood-winked and cable-towed?

Yours, etc., V.

From the Christian Standpoint.

Rosebcrg, Oregon, Apr. 2, 1879.

Editor Cynosure:—The following boast was sent to the printer by the Grand Lodge of Illinois: "1st. That Masonry numbers to-day more than a million votaries, representing the best classes of all the civilized nations of the world; 2nd. That with these are already embraced many of those occupying the highest official positions of all governments; 3rd. That this number is being rapidly augmented and will continue to increase until every crowned head, every prince, every minister, every president and cabinet shall feel and acknowledge her secret, silent influence and power."

What a startling announcement! Can it be that the millions of free American citizens who are not entangled in the meshes of these oath-bound secret orders, will suffer the folds of this hydra-headed monster to be silently thrown about them, and be drawn into the dismal swamp of utter destruction? We hops not. We pray God to avert so direful a calamity.

Let us look at the matter from a Christian standpoint. That Masonry stands opposed to vital religion in the abstract, is clear as sunshine, and yet there are many who say it is as good a religion as they want but when death comes they then say it will not do to die by. I defy the friends of Masonry to point one to a single bishop, prelate, minister or lay member of any Christian church in the world, who is a member of any of these secret orders, and has taken upon him the oaths of secrecy, and who attends the regular meetings of said lodges and makes himself acquainted with, and keeps posted in the signals, signs, grips, passwords and other work of the lodge, who is a holy, zealous, effective Christian. I make the assertion, without the fear of successful contradiction, that not one can be found in the world. There are bishops, ministers and other church members who are active members of said orders and stand high in the lodge; who give their time, money and talents to promote the interests of their respective orders; but where is the effect of their Christian influence in the church? Point it out. Show where through their ministry and and labors multitudes of sinners are being converted. Show any such results as followed and is following the ministry of a Moody and Sankey, and many others that might be mentioned.

Christ says, "follow me." Are those who have their names in the church and hold membership in those secret order doing this? Did Christ while on earth institute any secret order to promote Christianity or for charitable purposes, and bind its members in oaths that had no less penalty attached than that they should have their tongues torn out, and to be cut asunder and their bowels torn out and the ashes scattered to the four winds of heaven, if they ever divulged any secret of the order or failed to perform any of the obligations? We pause for an answer. His language to the apostles and through them to all Christians then and for all time, was, "follow me;" let your light shine before the world that others seeing your good works may glorify God. Was St. Paul a Mason or member of any secret order? Far be it from him. Hear what he says: "So follow me as I follow Christ, for it is a shame to speak of things done by them in secret." If, as Masons assert, the order originated at the building of King Solomon's temple, and is such a good thing, and such a promoter of religion, why did not our Saviour and his apostles belong to these orders?

We see ministers who belong to some of these secret orders who are instant in season and out of season when the interests of the lodge are to be served; but when the church demands their duties they sometimes go and sometimes do not and when they do go, they make as little service do as possible, these are the fruits of secrecy all over the land.

Recently a letter appeared in the *Christian Cynosure*, from the pen of F. R. Hill of Wilbur, Oregon, in which some things was said that caused quite a flutter among the fraternity. When they are pricked in a vital part they writhe like a serpent when trod upon. There may have been some things said that had been as well left out, and in the main it may have been premature. Be that as it may since it is written it cannot be re-called. This much I can say, Bro. Hill has lived in Wilbur, Oregon, for twenty-five years and raised a respectable family. He has stood as high in the community for integrity of character and respectability as any man, has kept public house for many years, his house has always been open to ministers and their families of all denominations free of any charge.

In conclusion let me say, that it behooves all those who profess faith in Christ, to lay aside every weight and the sin that doth so easily beset us, and run with patience the race set before us. Let all buckle on the armor of God and fight the good fight of faith, and lay hold of eternal life, and this can only be done by keeping ourselves unspotted from the world and following in the footsteps of the blessed Redeemer.

* * * *

The Decay of State Pride.

A Boston paper comments on the decay of State pride, as evidenced by the deliberate willingness of the State of Tennessee to cheat its creditors out of half their dues.

Now, where a people take pride in Freemasonry, which is a disgrace to humanity, how can they take pride in anything that is just and honorable?

When one looks around to find something weighty to oppose to such disgraceful pride, he discovers that not a few of the first men of the country belong to Greek-letter secret societies, and thus have their mouths stopped as witnesses against secret societies. No one can respect their testimony against Freemasonry, Nihilism, Mormonism, Kukluxism, Socialism or any other form of secret association so long as they are members of secret societies themselves. Human weakness never showed itself in a more mortifying light than where an American citizen in high standing becomes disclosed to the public in the condition of a thief, who is obliged to keep some of his proceedings secret.

If the Right Reverend Doctor So-and-so sets the example of belonging to a secret association, of whatever kind, it is an example and a plea for the low and the vicious to do likewise. With what justice can this Rev. Doctor find fault with the Molly Maguire for belonging to a secret society, which society is the sole cause of the murders committed by him? The example of the high bred, when descending to the lower strata of society, is like the fall of heavy bodies that augments the lower they fall with tremendous force. Our leading men ought to know this, as they doubtless do.

It is too puerile work for full grown men to be engaged in secret societies. Such men make boys of themselves, at a time when the age and the country that we live in demand all the dimensions of complete manhood. For a little sly personal advantage gained by organized secrecy they estop themselves from opposing effective moral resistance against the most threatening danger to our religion and our liberties.

I have recently seen a list of names of distinguished men who belong to the Alpha Delta Phi society; and although these men are among the first of the country, yet if my own name were among theirs, I should feel like a culprit. Is it to be wondered at that State pride should decay?

Vermonter.

Who shall Sit on the Bench?

Blackberry, Ill.

The first Monday in June is near at hand, when we are to elect three judges.

The Republicans have called a judicial convention, to be held at Elgin, on the 26th instant. The candidates to be supported at that convention, are Upton, Wilson, Murphy, Kellum and Coon.

They are all Masons except Judge Upton. Judge Cody, being a Democrat, will run independent. He is also a Mason. Shall I say a Christian Mason? or would that be a misnomer? Most probably all of these candidates have taken the Royal Arch degree, binding themselves under a solemn oath, "to aid and assist a companion Royal Arch Mason, when engaged in any difficulty; and espouse his cause so far as to extricate him from the same, if in my power, whether he is right or wrong."

Then there is this clause in the Master Mason's oath, "Furthermore I will answer and obey all due signs and summons sent to me from a lodge of Master Masons or given to me by a brother of this degree, if within the length of my cable-tow." Now can a judge who has taken these oaths mete out even and exact justice? What shall we do at that election? Vote for Masons?

An Anti-Mason.

Our Mail.

John D. Nutting, Albany, Mo., writes: "I think the *Cynosure* is the best it ever has been. I wish you had been successful in getting the 10,000 subscribers this year. It would have more than doubled the reform work done this year. It is a long fight and a hard one, but so sure as God is on our side we shall triumph."

T. K. Bufkin, Lynnville, Ia., writes: "The work here is slowly but surely progressing, and while I live and am blessed of the Lord in the work my faith and works shall never lessen. I delivered two addresses last fall; one in Grand Valley school house in Shelby county, and one at Hazel Dell, Poweshiek county, and from what I hear they have done much good in opening the blind eyes. May the work go on in the name of the Lord, is my prayer."

John Willdee, Selma, Ala, writes: "Please send by return mail the greatest variety possible of your most pointed tracts against Odd-fellowship. Being a missionary in this place among the colored people, I wish to take a firm stand against any institution that opposes their real ad

vancement. The Odd-fellows seem to be the only order in this place that is making much headway among them here. Therefore I want as many tracts as possible on this order. I am well supplied with tracts on Masonry. Odd-fellows meet objections by saying the two orders are dissimilar. Being a member of the Reformed Presbyterian church, and laboring under her auspices, I am compelled to meet this enemy of my race face to face. Should I fail to vanquish him I trust I shall be successful in saving many of the young and thoughtless from his grasp."

A. Shurtleff, Dacotah Territory, sends for the sermon on Masonry by Rev. James Williams and writes:

"Mr. Williams is one of the smartest and most pure men I ever met. He is universally beloved. Has been in the Black Hills the past winter laboring for the salvation of souls. Is now at Elk Point, where he preached that sermon. He will soon return to the Hills with his wife who is a very estimable lady, and five children, to continue his work of love."

B. T. Johnson, Waupun, Wis., writes:

"I think a great deal of the *Cynosure*, don't like to lose one copy. I remember well the Morgan excitement, but never knew what Masonry really was till I began to read the *Cynosure*. How can it be that Christian men will willingly go into it."

Geo. McElheny, Darlington, Pa., writes:

"The cause must not be forgotten amid the pressure of the world's affairs. What a manifestation of the power of the Gospel when it shall pluck up by the roots the hidden works of darkness, by the force of divine truth and when the true children of God shall shout and sing, 'Thou hast taken to thyself thy great power and hast reigned.'"

F. W. Merrick, Steuben, N. Y., writes:

"What we need in this cause is more workers. Let every one be at his post at all times. If every subscriber would procure the name of one more the subscription list would be doubled in a very short time. Let every one take it upon himself to procure the name of one more, and the work would move off grandly."

A. Russell, Phoenixville, Pa., writes:

"I, with the help of the *Cynosure* have kept four young men out of the lodge, and that is worth all the paper cost. I am so paralyzed that I cannot get out to canvass, and have to wait for people to come to me. I am in my 80th year. This place is cursed with secret societies. I want the *Cynosure* while I can see. My sight is nearly gone."

Alex. Sutor, Brady, Pa., writes:

"Secret societies are not strong here. They have all failed but the grangers, and they are weak. The people here seem to have eyes, but they cannot see any evil or danger in secretism. They seem to think temperance and keeping the Sabbath is all that is required."

Martin Myers, Woodland, Cal., writes:

"I presume by this time you have had a full account of our county association meeting at Central View school house in Capay Valley on the 27th, 28th, 29th and 30th of March last. We had an excellent time and several lodge members resolved to have nothing more to do with secretism. Our society numbers thirty-one, which I think is very good to begin with, and among them are three or four seceding Master Masons, three or four Odd-fellows, and I do not know how many Good Templars. Ex Bishop Shuck of the United Brethren church lectured for us on the Relation that Christians should Sustain to Secret Pledged or Oath-bound Societies. The subject was handled in a masterly and convincing manner. Our organization is completed, and we intend the lodgites shall feel the effects of such a society in their midst. I am trying to do all I can in this reform, for I believe that God is working at the head of it, and that it is the duty of all who love our Lord and Saviour Jesus Christ in sincerity and in truth, to be at work with all their might to rid the church and state of this greatest of monsters. Last night was our quarterly meeting. Our presiding elder is a strong and earnest Mason. I and some others would not hear him preach, or take the Sacrament at his hands, and we have resolved never to pay a dollar more to Masonic preachers, or patronize them in any way."

T. B. McCormick, Princeton, Ind., writes:

"I wish you great success in your work. O, that the church and all the people were alive to the interest of this cause, which is the cause of our country and church, and above all, the cause of Christ."

Sabbath School.

LESSON XXIII.—June 8, 1879.—THE VALLEY OF DRY BONES.

SCRIPTURE.—Ezekiel 37:1-14.

1. The hand of the Lord was upon me, and carried me out in the Spirit of the Lord, and set me down in the midst of the valley which was full of bones,

2. And caused me to pass by them round about: and, behold, there were very many in the open valley; and lo, they were very dry.

3. And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest.

4. Again he said unto me, Prophesy upon these dry bones, and say unto them, O ye dry bones, hear the word of the Lord.

5. Thus saith the Lord God unto these bones, Behold, I will cause breath to enter into you and ye shall live:

6. And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord.

7. So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone.

8. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above, but there was no breath in them.

9. Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God: Come from the four winds, O breath, and breathe upon these slain that they may live.

10. So I prophesied, as he commanded me, and the breath came into them, and they lived, and stood up upon their feet an exceeding great army.

11. Then he said unto me, Son of man, these bones are the whole house of Isreal? behold, they say, Our bones are dried, and our hope is lost; we are cut off for our parts.

12. Therefore prophesy and say unto them, Thus saith the Lord God: Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.

13. And ye shall know that I am the Lord when I have opened your graves, O my people, and brought you up out of your graves.

14. And shall put my Spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it saith the Lord.

GOLDEN TEXT.—It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life.—John 6:63.

CENTRAL TRUTH.—The Holy Spirit is the reviving spirit.

DAILY HOME READINGS.

Ezek. 2:1-8; 3:22-27.——Deut. 32:37: 43.——Isa. 55:6-11.——Ps. 104:30-35.——Rev. 11:11-19.——Ezek 36:8-15.

NOTES.

[From Scholar's Handbook.]

"Valley," possibly the plain by the river Chebar, where Ezekiel dwelt, and where he had seen the glory of the Lord, (3:22), or it may only mean a valley seen in the vision. It would seem to picture a spiritual reviving of the people.

"Chebar." This is commonly supposed to be the Habor in Mesopotamia, 200 miles north of Babylon. G. Rawlinson identifies it with the Royal Canal made by Nebuchadnezzar near Babylon, and his view agrees with the tradition respecting Ezekiel's tomb.

ILLUSTRATIONS.

Revivals.—In Helvetia there was a custom of celebrating the sun's return to heat and power, by putting out all the fires, for some days, that they might be rekindled from the sacred fires in the heathen temple on Tara hill. The people waited for the appearance of this sacred flame, and hastened from it to rekindle the fires on their own cold hearths. So on many a home altar the spiritual fires have gone out. These should be rekindled by the reviving power of the Holy Spirit. If that fire has gone out on the altar of our heart, it is time to relight it.—Adapted from Foster's Cyclopedia.

In the vision of the dry bones there was first a noise and then a shaking through all the plain. Revivals always produce vigorous stirring in the church, and excitement in the neighborhood....Revivals disturb the formalist, the indolent, the lukewarm and the wicked. They produce trouble in the conscience, agitation in the mind, tumult in the emotions, commotion in the sympathies, and vigorous animation in all the faculties.—Bates.

[From International Quarterly.]

THE CONNECTION.—This prophecy follows our last lesson about two years, i. e., B. C. 587 (chap. 33:21). The Bible history is found in Jeremiah and Daniel, chapters 1-5, during the first half of the seventy years' captivity. Jerusalem had been destroyed, and, to the eye of sight, all was dark and desolate. At this time of trial and death the message was given.

THE LESSON.—It is necessary to repeat, and we cannot too thoroughly learn, that the Old Testament prophecies and lessons have a double aspect—one for the people to whom they were spoken, and one for us. This is, in itself, a striking proof that the Bible is one book, and the Spirit of God has directed those who have spoken or written the Word. As we may readily see, this lesson has a plain and direct application to God's ancient people Israel (verses 12-14; 15-22, etc). Of this there cannot be a reasonable doubt. It shows what God will do for Israel, and the bright and glorious promise is fully confirmed by many Scriptures (chap. 39:27-29; Zech. 12:14, etc). But, beyond this, this remarkable passage contains the history of man in his spiritual state, and gives a consecutive spiritual outline of the passage from death to life. This who study it should carefully notice the words, and ask that "the hand of the Lord" may be upon them "to carry them out in the spirit" to show them "the valley of bones," and, above all, to breathe upon them that "they may live;" for "it is the Spirit that quickeneth; the flesh profiteth nothing."

ILLUSTRATION.—"What shall I do to be saved?" "A gentleman went into a factory where they made magnetic compasses. He saw a large number all finished and polished, and, to all appearance, all alike. But some pointed steadily to the north and returned there whenever moved away. The others remained whcrever they were placed—they were dead. What made the difference? The first were magnetized—filled with the power of the earth; the others were not. Whatever our forms, or creeds, or outward morality, we need to be magnetized with the love of Christ, and we shall live in him."—P., in Peloubet's Notes.

[From Bible Class Scholar.]

ILLUSTRATIVE READINGS.

I.—Spiritual labors of the prophets in captivity.

Daniel's address to Belshazzar.—Dan. 5:17-28.

Daniel refuses to cease praying.—Dan. 6:1-28.

Daniel searches the Scriptures, and prays for Israel.—Dan. 9:1-19.

Ezekiel calls to repentance.—Ezek. 18: 1-32.

Duty of the watchman.—Ezek. 33:1-9.

Repentance Encouraged.—Ezek. 33:10 19.

Why Jerusalem fell.—Ezek. 8:20-29.

II.—God will raise and restore his people.

The dry bones raised.—Ezek. 37:1-10.

Thus Israel will be raised.—Ezek. 37: 11-22.

Israel shall then be sanctified.—Ezek. 37:23-28.

A new heart promised.—Ezek. 36:25-38.

Resurrection through Christ.—1 Cor. 15:1-58.

The first and last resurrection.—Rev. 20:1-15.

RELATED TRUTHS.—The only way to escape from this valley of death is the cross. He who hath said, "I am the resurrection and the life," has made this way available to all. Here is deliverance from death, spiritual and eternal, and from all the effects of disobedience.—Rev. N. B. C. Love.

God honors men by making them the dispensers of his power.

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We need never fear to speak if the Lord sends us. Man is mighty when upon the errands of the Almighty.

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The Christian Cynosure.

CHICAGO, THURSDAY, MAY 29, 1879.

"SHALL we receive good at the hand of the Lord, and shall we not receive evil?" The "evil" which God's children receive at their Father's hand is such evil as works together for their good. Sorrow for the afflictions of their loved ones and their own, persecutions, troubles of whatever sort, are like a storm of golden hail-stones breaking our windows, by which we gain a thousand fold more in gold than we lose in glass.

TROUBLERS OF ISRAEL.

Rev. Daniel Bailey, who was ordained by a regular council representing five orthodox Congregational churches and their pastors, viz., Blue Island, Crystal Lake, Tonica, Geneva, Big Woods, and also the pastor of St. Charles church, with the independent churches of Streator and Wheaton College, one Free Methodist and two Wesleyan churches, is called to preach at Union, Ill., and has removed his family there and begun his labors.

Rev. C. E. Dickinson of Elgin and a few others are troubling this brother; interfering with the independency of local Congregational churches by sending committees to meddle with their work and telling them that Rev. Mr. Bailey, whose character they do not assail, is not properly ordained.

This Mr. Dickinson, after voting for a strong anti-secret resolution, and voting at the same sitting, for a Freemason as member of Elgin Congregational Association, and for a Knight Templar as member of its standing committee, excused himself in a letter to Knight Templar Boyce of Sycamore for his anti-secrecy resolution by assuring him that the resolution was inoperative and bound nobody, while his other action sustained the lodge.

We respectfully submit to this Christian brother, that such duplicity and "walking craftiness" dishonors the Saviour, and must work detriment to souls. And now to assail blameless and unoffending brethren, and usurp authority to interfere with our local churches in their choice of pastors, for no alleged unsoundness of doctrine or immorality of conduct, is un-Congregational and sinful in the sight of God.

THE UNITED BRETHREN CONTROVERSY.

The church of the United Brethren in Christ is in trouble, but it is the trouble which evermore heralds the triumphs of Christ. The Masonic question opened in 1826 by the murder of Morgan, was swallowed up by the slavery question. The national convention which nominated Wirt and Ellmaker, met in Philadelphia in 1830. The first national anti-slavery convention met in the same city only three years later, 1833. Masonry skulked under the slavery agitation, and grew green amid the deaths of Masons, North and South, shooting each other down; like the genius of the earthquake smiling amid ruins.

Unterrified and unseduced, the the church of the United Brethren stood like a wall of fire against both of these children of pestilence; and Satan, who relied on Masonry and slavery to swamp the United States, is now giving to that church his profound attention. The "Brethren" who were debauched by slavery, though there were a very few, were summarily dealt with and silenced. The lodge has been more successful; and the devil seems resolved to rend the body from which he is sure to be cast out.

The first pitched battle between the sons of light and the sons of darkness in the General Conference, was in Lebanon, Pa., I think, now twelve years ago or more. The defeat of the lodge was overwhelming; enough so, to have stilled any animal but a snake, which will move as long as there is an inch of its length uncrushed.

The present law of the church was drawn up by honest, Christian men. There were two parties, two altars, and two gods, a false god and the true. There needed no more trial or process to eject the worshipers of Baal, than to eject Jeroboam's calf-worshipers from the temple of God at Jerusalem, or to eject a "heathen Chinee" from a Christian church at San Francisco. The United Brother who goes into a Masonic lodge, tries, condemns, and ought to execute himself. All that is needed is the fact of his Masonry; and that fact he confesses and glories in. If he does not; if he confesses and forsakes the lodge, he is, of course, restored. In neither case are forms of trial necessary beyond a simple inquiry into the fact.

The present law, in the shortest, plainest words possible, simply declares lodge members to be out of the church and drops their names. Three papers have been started in the interest of the opposers of that plain, honest law, whose principle rests on the whole of the Old Testament and the New. Moses executed the introducers of new religious ceremonies (Deut. 13: 6), and Paul and Barnabas cried out and rent their clothes at the attempt to mix heathenism with Christianity (Acts 14: 14). The entire exodus from Egypt was a protest against the lodge worships of that day. But the impudence of false worship is as infinite as the pit to which it tends is bottomless.

Rev. W. J. Shuey is publishing agent of the Brethren Printing House at Dayton. When we met there he was reputed to have members of secret lodges working under him on the papers of the denomination. He has lately issued a circular to as many of the ministers as he thinks he can influence, submitting to them the form of a law which he wishes them to vote for at the coming General Conference, May 1881.

This draft of a law has an excellent appearance of opposing the lodge, and probably will be voted for by the friends of secret orders in the church, for the purpose of getting the present law on wheels. The issue of such a circular without consulting his Dayton brethren is irregular and not honest. In the purse-holder and financial agent of the denomination it is a high act of impropriety. The bare suspicion of using the money-power of the denomination to oppose the ground principles of the church must be fatal to its peace; and to do this in the name of the "peace" of the denomination is hypocrisy.

But the law itself proposed by Bro. Shuey is a rambling, complex thing, which carries on its face the provision for its defeat. It begins thus: "Any member of our church found in connection with any such (secret oath-bound) fraternity, shall be admonished." But every member of that church is already "admonished," and if a Mason is so in contempt of the admonition. When the Union and Rebel armies were facing and firing at each other, you might as well "admonish" the man who deserts to the enemy.

The law then appoints four different officers to do the admonishing. This admonition failing to reclaim him, "His name shall, on proper evidence of guilt, be ordered erased from the church record by the society or conference to which such offender may belong. But suppose such "society or conference" should be infected with the same leprosy?

Then follows a long paragraph against "any non-oath bound secret or other secular society" which provides that if a brother shall "suffer his connections" with such "to work detriment to his spiritual condition and welfare, and the neglect of the plain duties of his several relationships to the church, he shall be dealt with as in cases of neglect of duty, according to Chap. 4, Sec. 2 of Discipline."

Such a law needs no comment. Its obscurity and complexity would ensure its own defeat. It actually shelters those lesser secret orders which Masons got up after Masonry fell, to pilot the lodge back into popularity and power. The plain import stripped of bungling verbiage is: Take Oddfellows, Good Templars and others into the churches and if they are careful to keep up an outward compliance, so as not to neglect "the plain duties of their several relationships," keep them there. But if otherwise, try them; not for joining secret lodges, but "for neglect of duty."

It is hardly conceivable that a man of Bro. Shuey's talent and intelligence should not see that such a law is a surrender of the United Brethren church to the minions of the lodge; to put Samson asleep on the lap of Delilah till shorn of his locks of strength he is left

"Eyeless in Gaza at a mill with slaves."

All joy that the *Religious Telescope* contains a thoroughly Christian answer to this false "*circular*" written by Rev. Halleck Floyd and endorsed by the precious brethren, Dr. Davis, Prof. Tobey, Pres. Allen, Rev. Wm. Dillon and Rev. W. C. Smith. God will surely bless these brethren for their fidelity to the worship of his Son.

"THE ABOMINATION OF DESOLATION STANDING WHERE IT OUGHT NOT.

Will the readers of the *Cynosure* ponder the following insult to the Lamb of God. The description is taken from the *Inter-ocean* of May 23d inst. If Knight Templarism is Masonry, the pageant below is an insult to the Jewish lodge in this city, all whose members are Jews but one. If it is not Masonry, then it is an attempt to deceive the people of this country by pretending that Masons worship Christ, whose name they cut from his Bible. On any theory, they have drunk the devil's communion from human skulls and have neither part nor lot with the children of God:

CELEBRATION OF THE FEAST OF THE ASCENSION BY THE CHICAGO KNIGHTS TEMPLAR IN GRACE CHURCH.

Yesterday the Feast of Ascension was worthily commemorated by the Knights Templar of this city, by the ritual of the order, in the asylums and by attending divine service at Grace Episcopal church.

At 5 P. M. the three commanderies, Apollo, No. 1; Chicago, No. 19, and St. Bernard, No. 35, left their headquarters, and, uniting, marched along Wabash avenue to Grace church. Along the route the white ostrich plumes, red belts and shining swords of the Knights attracted the curious, and the sweet strains of the military band drew those who were not curious to follow the Knightly cortege.

At 5:30 the procession arrived at the church, the seats of which were already filled by a large congregation. The beautiful fane was further decorated by numerous banners, pendant from the arches by crosses, triangles, emblems of the Trinity, and other significant designs in fragrant exotic blossoms. The altar was arched with twelve candles, typical of the apostles, one being unlighted, referred to Iscariot. To the reverberant tones of the organ the Knights of Apollo Commandery entered, under command of Sir Norman T. Gassette, from the east door and formed on the right nave of the church with swords drawn and crossed at the points, the celebrated "arch of steel." Then, with the processional hymn "Onward, Christian Soldiers, Marching as to War," was sung by the cathedral choir of twenty or thirty voices, and accompanied by organ and band, there entered under the "arch

of steel" the grand procession, in the following order: 1. Cross Bearer. 2. Choir of Grace church. 3. Officiating clergy, including the Rev. Canon J. H. Knowles, the Rev. Dr. Clinton Locke, officiating clergymen. 4. The Most Eminent Sir Vincent L. Hurlbut, Grand Master of Knights Templar of the United States. 5. The Commander and other officers of St. Bernard Commandery. 6 Standard bearer with "Beauseant." 7. Sir Knights, by twos, of St. Bernard Commandery. 8. Officers of Chicago Commandery. 9. Standard bearer with Beauseant. 10. Sir Knights, by twos, of Chicago Commandery. 11. Officers of Apollo Commandery. 12. Standard bearer with Beauseant. 13 Sir Knights, by twos, of Apollo Commandery.

The Knights being installed in the pews of the two center divisions, the order was given, "Uncover," whereupon off went every plumed chapeau. At the command, "To your devotions, Sir Knights," every Templar knelt and joined in the "Our Father," which was monotoned by the choir. The versicles, psalter, and lessons were those appointed by the Common Prayer Book for Ascension Day. The singing of the choir was good, though the little boys' voices in the psalter went a trifle wild and at times discordant in the "Anglican" chant, which was rushed through in quick time. The Anthem was, however, sung with excellent effect, and constituted the feature of the musical part of the service. At the recital of the Apostles' Creed the swords of the Sir Knights were unsheathed and brought to a "present," to signify that what they then said with their lips they would be prepared to defend with their swords, and after the Creed the order, "Return swords," with the clash of hundreds of weapons, was a novel sight in a church. The hymn "The Rising God Forsakes the Tomb" was sung by choir and congregation with excellent effect.

The address by the Rev. Dr. Clinton Locke was listened to with close attention by the congregation, which, constantly increasing, had by this time occupied every seat in the large edifice. The reverend Templar commenced by relating the incident of the Roman sentinel who was found at his post when the ruins of Herculaneum and Pompeii were uncovered. This was emblematic of fidelity to duty. The order of the Temple, he said, was a symbolic one—while the real significance of its signs and emblems was known only in their asylums, the outer meaning of the symbol was exemplified in the deeds done for religion and morality. The speaker then referred in words of glowing eloquence to the conclave of 1880, when 10,000 Knights would march through the streets of this city. He would see in this Knightly array the triumph of the faith of Jesus Christ. for every man in that army has sworn a most solemn oath to defend the religion of. Christ against every foe. In an allusion to the insignia and regalia of the order, he showed the strong witness which Templar Masonry bore for Christianity. The Beauseant, with its mingled black and white, symbolized the struggle between good and bad. The presence of the Knights at the church on Ascension Day was a living proof of their regard for the creed and the Great Founder of the Christian religion. In concluding a long and eloquent address, he reminded the Templars of their obligation to let their light so shine before men that thereby they might glorify the Father in heaven.

After the address, the Commander of Apollo No. 1, Sir Norman T. Gassette, arose and stepped forward to the sanctum, and, on behalf of his commandery, presented a beautiful processional cross to the cathedral choir. The presentation address was an admirable one. The cross was received by the Rev. Canon Knowles in a few well chosen words and thanks.

The hymn, "Soldiers of Christ, arise," was then sung, and the Rev. Clinton Locke pronounced the benediction. The Templars then formed outside the church, and, with splendid evolutions of forming in phalanx, triangular and other difficult, but attractive, maneuvers, preceded by their band, returned to their commanderies.

A Letter from Joseph Cook.

His opinion having been asked by a minister of the United Brethren church, who believes in tolerating some forms of lodgery, Mr. Cook wrote as follows in answer to the question whether there was as much propriety in excluding members of secret societies from the church as slaveholders? The letter appears in the *Telescope*:

17 Beacon Street, Boston, }
October 12, 1878. }

Dear Sir.—I have no objection to the publication of my letters to yourself. As to your final question, I should say the answer must depend on the circumstances of each case as it arises There have been secret societies such that the church had as much right to oppose them by excluding their members from church-fellowship as she had to oppose slavery by excluding slaveholders from church-fellowship. Of other secret organizations, as much as this could of course not be justly said. The church must judge what the organized secrecy covers. I can understand why Romanism usually refuses to administer the sacraments to Catholics who belong to secret societies which have oaths that bind their members in the confessional. In any case where loyalty to a secret, oath-bound organization is regarded as of paramount authority over the loyalty due to a church from a member of it, I think the church has a right to prevent its own self-stultification by refusing admission to persons pledged thus to follow higher power than hers. Your truly,

Joseph Cook.

Under the circumstances this is a remarkable letter. Of the two evils which Mr. Cook is asked to compare, one is yet powerful in church and politics, the other has no longer an honorable apologist. Yet it might be said very justly that there were no doubt slave-holders who might as properly have been received to church fellowship as secretists. Mr. Cook very plainly affirms the doctrine of disfellowship toward the lodge of whatever name, and of the application of this rule the church is to be the judge. As stated by him the effect of his principle would ultimately lead to ths position of entire separation as held by Moody, Pentecost, Finney, the *Cynosure*, and the Wesleyans, United Brethren, etc., etc. When loyalty to the church and to the lodge are set in opposition, and the character and principles of each understood, the whole problem is solved. The answer of Mr. Cook is an endorsement of the lodge-excluding churches.

Help for the South

Bro. Tapley, from whose work at Columbus, Miss., we have good reports, needs more help from friends at the North. He is a seceding Mason and therefore more obnoxious to the assaults of the lodge. Christian friends, you who have an offering for the extension of Christ's pure Gospel, aid him. Send your missionary money direct to the place where it is needed. He asks us for a tract especially prepared for the freedmen, and the matter is in the hands of the tract committee. Bro. D. W. Boxley, a teacher in the Reformed Presbyterian mission at Selma, Ala., writes urgently for tracts These brethren must be sustained. Read the following from Bro. Boxley's letter:

"We have here among the colored people who have recently established an Odd-fellow lodge and a Masonic also. We want to give the young people light on the evils of these cursed associations, before they are enticed into them. I find it too true that where men have joined these secret orders, it is next thing to impossible to get them to come to Christ, and they scarcely ever attend church. I find also that many who are nominally Christians, who are members of our Christian churches are becoming more and more lovers of the world and the company of the profane rather than lovers of Christ and his people. Oh, that Christian people would become more awake to the danger of these wicked associations, that they would "cry aloud" against them and "spare not," as they did thirty or forty years ago against the great monster slavery; that the Lord would come in his mysterious way and deliver his people from the power of the craft most dangerous to Christianity and civil liberty.

If you have any tracts for free distribution they will be gladly received and profitably used among the young colored men of this community.

College Anniversaries.—At *Wheaton* the exercises of commencement week open with the Baccalaureate sermon on Sabbath morning, June 15th; followed by the address before the Society of Inquiry in the evening, the anniversary of the literay societies Monday evening, and of the Alumni Association Tuesday evening. Commencement day, Wednesday. The Board of Trustees meet on Tuesday at 10 o'clock A. M. A fine class is to graduate, and the exercises of the week will resemble a jubilee over the remarkable success achieved for the institution in paying off the entire debt to the last penny, which a year ago was over $23,100. All of the friends of the institution are cordially invited to come up to the approaching anniversary.

—Of *Westfield*, Rev. W. C. Smith president of the Board, announces that the Board of Trustees will convene in their annual meetings in the college building on the 7th of June, at 7 P. M.

—At *Hartsville*, Ind., a class of four graduate this year. Commencement occurs in June.

—*Otterbein University* has a class of nine graduates this year. Commencement exercises open on next Sabbath, June 1st with Baccalaureate sermon by Rev. L. Davis, D.D., of Dayton; graduating exercises on Thursday, June 5th. The fall term opens August 13th.

—*The Union Biblical Seminary* Dayton held its annual meeting during the early part of May. Two young men: J. H. Crider of Chambersburg, Pa., and D. A. Mobley of Hartsville, Ind., graduated. Dr. L. Davis, John Dodds, Esq., and Revs. W. Dillon, J. Kemp and Halleck Floyd were elected an executive committee for the ensuing year. The faculty was continued the same as last year: Rev. L. Davis, D. D., Prof G.A. Funkhouser and Prof. G. Keister. Rev. S. M. Hippard was continued the general agent of the institution, and Rev. E. H. Caylor and J. L. Morrison were continued as soliciting agents.

—A remarkable feature of the Knights Templar performance last Thursday in this city, was that the worship assumed to be paid to Christ was performed in an Episcopal church and three Masonic Episcopalian ministers took part, one of whom, Mr. Knowles, is "canon" of Bishop McLaren's cathedral church. He received from the lodge leader a present of flowers in the form of a cross. The hymn sung on the occasion was like a blasphemy when we remember the character of many of these Masons. It reads:

Onward, Christian soldiers,
Marching as to war,
With the cross of Jesus
Going on before.
Christ, the royal Master,
Leads against the foe;
Forward into battle
See his banners go.
Onward, Christian soldiers,
Marching as to war,
With the cross of Jesus
Going on before.

—The new Mayor of Chicago, Carter H. Harrison, if reports be true, is an adopted son of Freemasonry, and moreover a very obedient one. His name was not reported on the lodge rolls in 1875, but he is a member, we understand, of Garden City Lodge, No. 141, and a short time before his nomination for mayor he was rushed through into the higher degrees. One of his first and most important nominations was that of Theodore T. Gurney, late Congregational deacon and now Grand Master of Freemasons of Illinois, and so Grand Master of Mayor Harrison. Master Gurney has thus an opportunity for Masonic tactics on a different field and more dangerous to the public. One of his first movements was to increase the tax certificates of the city to 90 per cent. of the levy, but being universally opposed by the banks this measure will be dropped. Chicago is likely to have enough to complain of for the next two years from the management of her Masonic officials.

Home Circle.

The Prairies.

These are the gardens of the desert, these
The unshorn fields, boundless and beautiful,
For which the speech of England has no name—
The prairies. I behold them for the first,
And my heart swells, while the dilated sight
Takes in the encircling vastness. Lo! they stretch
In airy undulations, far away;
As if the ocean, in his gentlest swell,
Stood still, with all his rounded billows fixed,
And motionless forever—motionless?
No—they are all unchained again—the clouds
Sweep over with their shadows, and beneath,
The surface rolls and fluctuates to the eye;
Dark billows seem to glide along and chase
The sunny ridges. Breezes of the South!
Who toss the golden and the flame-like flowers,
And pass the prairie-hawk that, poised on high,
Flaps his broad wings, yet moves not, ye have played
Among the palms of Mexico, and vines
Of Texas, and have crossed the limpid brooks
That from the fountains of Sonora glide
Into the calm Pacific—have ye fanned
A nobler or a lovelier scene than this?
Man hath no part in all this glorious work:
The hand that built the firmament hath made
And smoothed these verdant swells, and sown their slopes
With herbage, planted them with island groves,
And hedged them round with forests. Fitting floor
For this magnificent temple of the sky—
With flowers whose glory and whose multitude
Rival the constellations! The great heavens
Seem to stoop down upon the scene in love—
A nearer vault and of a tenderer blue,
Than that which bends above the eastern hills.

—Bryant.

The Assaults of the Devil.

Even in Job himself we have complaints enough, murmuring enough, but in Job we have the true life, and therefore at the last he is more than conqueror. In this case we see really all that the devil can do. What is it in his power, as given by God, to inflict? Bereavement, poverty, pain, humiliation. God has given him these four great dogs to set upon thy life; they will bite thee and gnaw thee, but they cannot kill thee, true child of God. The devil has only one soliloquy: his is really the poorest intellect in the universe. He says, "I have got Job on my hands, what shall I do? Are there any new tricks? No. Well, then I must try the old ones. Let me see. I will kill his sons and his daughters, and will take away his flocks and his herds, and I will give him boils; I will cover him with loathsome disease, and I will make his life disagreeable, and in every way I will plague him and torment him; and I will do it now." That is

THE DEVIL'S BRIEF PROGRAMME.

He cannot add a line to it if he could fill his hell by the doing of it. Beyond his chain he cannot go. Thou knowest, poor soul, what he can do—bereavement, poverty, pain, humiliation; sit down, count the cost, add it up line by line, item by item, and when thou hast done so, know the sum total, and ask whether the grace of God is sufficient to meet an exigency such as that result brings before thy view.

Our afflictions may be to show God's grace! I will try during this 1879 to take that view of my difficulties, cares and sorrows. Great battles may be fought in our little lives: I will therefore every day think that God is fighting out some case along the line of my experience, and that my behavior may have something to do with God's own satisfaction. I have been managing myself many years and have failed; to-night I resign the administration of my own life, and I ask the Almighty to work His will in me and through me without any suggestion, much less any interposition from my side. The sorrow, it is bitter; it must have been soaked—soaked in the bitterest aloes that the devil could pluck from the foulest trees; but God's grace is sufficient for me.

Where is your difficulty? On the brink of it is the devil. Is yours a home difficulty? God and the angels are waiting there, saying, "We have a great fight going on in this house: here is a poor life worried—worried—and we are waiting to see whether the devil's position or God's grace shall get the better." O poor man, poor woman! I pray for thee—pray for me. Is yours a business difficulty? Honest, honorable man you know yourself to be, but things have got twisted, and you cannot—cannot—cannot disentangle them. God is saying, "I tied the knot—I allowed the devil to tie it—and we are both waiting here to see the result of thy fingering."

Try, wait, try again, pray, hope—ah, there! a touch did it at last: and the unravelled string lies before thee, a straight line. What is your difficulty? Health? What is yours? A secret sorrow that cannot be put into speech, that no speech is fit to utter? It is a great battle that is being fought out in thy life: fight it sedulously, daily, constantly, lovingly. Ye have heard of the patience of Job: let the memory of that patience encourage you to toil on, suffer on; say in your degree, small indeed, "I must work to-day, and to-morrow, and the third day I shall be perfected." (Luke xiii. 32.)

—*Joseph Parker.*

Bibles in Church.

Worshipers need the word of God in their hands. When it is read there is a benefit in opening to the place and reading with the leader. The impression of the eye doubles that received through the ear alone. When the text is announced, to find and read the passages fixes it better in the memory. More than this. There is the opportunity to glance at the connection. Many valuable thoughts relative to the sermon may thus spring up, and the exercise will not interfere with attention to preaching. On the contrary, the use of the Bible thus will help to hold the mind open and on the alert. Thought is swifter than utterance. Thus the mind may take in the words of the speaker, and yet catch many auxiliary suggestions from the open Bible.

There are still other uses of the sacred volume at church. A short responsive reading of one of the Psalms is a very appropriate exercise. It fulfils the direction, "Let all the people praise the Lord." There are occasions when the earnest pastor desires to hold a Bible reading. If books are habitually present he will be able to do so at any time. Thus he may increase the value of the instruction given his people.

Then, too, if Bibles are in church they will more surely have a place in the Sabbath school. We are very sure that no school can do its best without the sacred volume at hand. Although publishing and editing lesson helps, yet we are very frank to say that we regard the Bible as the most important document to have in the school.—*Church and School.*

Something for Plain Girls.

No woman likes to be ugly, and she who is born a beauty is fortunate indeed. But let not the plain or ugly girl despair of acquiring a sufficient amount of beauty to render her attractive. Do not let a foolish fear, a silly shame, or worse still a superstitious prejudice against what is called vanity, prevent you from trying to improve your looks, if you are not naturally a beauty, or from trying to preserve and place at the best advantage the charms which you already possess.

When a woman loses a desire to please, she loses half her charms. Nothing is more conducive to beauty than cheerfulness and good-humor; and no morose or unhappy woman can be good-humored and cheerful. Then there are vast numbers of ill-tempered women who are ill-tempered because they are ugly. They do not know what is the matter with themselves; neither do their friends know. But the incessant neglect and indifference with which they are treated finally does its work of embittering their feelings until the effect upon their moral character is most pernicious.

Every woman ought to understand that nothing short of deformity can make a woman utterly unattractive, provided she will study her points; and points of attractiveness every woman has.

A thoroughly refined, graceful manner can be acquired by any woman, and is a powerful charm. The best grace is perfect naturalness. Still, you must study yourself, and form your manners by the rule of that art which is but a carrying out of the law of nature. But if it is your nature to be forever assuming some unpicturesque, ungraceful attitude, pray help nature with a little art. If you are stout, avoid the smallest chair in the room; and be sure, if you sit on it, not to lean back in it with your hands folded in front of you, just below the line of your waist, especially while the present fashion lasts. If you are thin, do not carry yourself with your chin protruding and your spinal column curving like the bowl of a spoon. Do not wear flimsy materials made up without a ruffle or puff or flounce, to fill up the hard outlines of your bad figure, so cruelly defined by the tightly pulled back draperies. Study the art of dress.

We once knew a very plain woman who dressed so tastefully that it was an absolute pleasure to look at her. If you have been moping until you are sick with the thought of your own ugliness, be up and doing. Forget your disappointments; forget the past and the sneers of your own family over the mistakes that you have made. There are still friends to be won; there is work to be done. Rouse yourself, and cast off the enervating distrust of self, and the moral cowardice which forbids you to assert yourself.—*Young Woman's Journal.*

Nature against Skepticism.

Rev. Thomas Starr King, for years one of the ablest preachers on the Pacific coast says: If I were in danger of becoming skeptical, I believe that a fresh and vivid appreciation of the scientific revelations concerning our globe would appal me into faith. To think of this ball whirling and spinning about the sun, and to be an atheist! its covering less in comparative thickness than a peach-skin, and its pulp a seething fire, and to feel that we are at the mercy of the forces that lash it like a top around the ecliptic, and of the raving flames that heave and beat for vent; not more than an eighth of its surface inhabitable by man; seas roaring around him, tropic heats smiting his brain, polar frosts threatening his blood, inland airs laden with fever, sea winds charged with consumption; hurricanes hovering in the sky, earthquakes slumbering under our feet; the conditions of life dependent on the most delicate oscillations of savage powers over which the wisest man is as powerless as a worm—to think of these and not have any confidence or belief in a power superior to these pitiless forces, not to have an inspiring faith that the land was made for human habitations and experience and is sheltered by a ceaseless love from the hunger of the elements! Why, I could as easily conceive of a person making his home unconcerned in an uncaged menagerie, as of a man at rest in nature, seeing what it is, and not feeling that it is embosomed in God! Go to nature, my brother; go to the unroofed universe; go to the awful pages of science, not to learn your religion but to learn your need of it—to learn that you are homeless without the sense of God as overarching you by his power, pledging his care to you, twisting the furious forces of immensity into a protecting tent for your spirit's home.

The Christian will find his parentheses for prayer even in the busiest hours of life.

Childrens' Corner.

Living on a Farm.

How brightly through the mist of years,
My quiet country home appears!
My father, busy all the day
In plowing corn, or raking hay;
My mother, moving with delight
Among her milkpans silver bright;
We children, just from school set free,
Filling the garden with our glee!
The blood of life was flowing warm
When I was living on a farm.

I heard the sweet church-going bell
As o'er the fields its music fell.
I see the country neighbors round
Gathering 'neath the pleasant sound;
They stop awhile beside the door,
To talk the homely matters o'er—
The springing corn, the ripening grain,
And "how we need a little rain."
"A little sun would do no harm,
We want good weather for the farm."

When autumn came, what joy to see
The gathering of the husking bee,
To hear the voices keeping tune,
Of girls and boys beneath the moon,
To make the golden corn ears bright,
More golden in the yellow light;
Since I have learned the ways of men,
I often turn to these again,
And feel life wore its highest charm
When I was living on a farm.

—Selected.

Little by Little.

Charlie and Lucy were sitting one evening on their uncle George's knee.

"Uncle," said Lucy, who was a dear child, "what did the minister mean this afternoon at church when he said, that "the man who despises small things shall fall by little and little?"

"Well, Lucy, my dear," replied uncle George, "I think you will understand me better if I tell you a story. Many years ago I was visiting at Panama. This is a place which you will find on your map, south of the United States and Mexico. I remained here for many months. Near my hotel was a very large wharf. Year after year the ships had come up to it, and had unloaded their cargoes. It was built at very great expense, and every person thought it entirely safe. Merchants often permitted thousands of dollars' worth of goods to remain on it over night. It was the custom of the wharf superintendent to examine it every month. Now, while I was there the report was spread that some little insects were eating away the wood. He looked at the place, but said it was of no consequence; that there were only a few insects that could do no great harm. Month after month passed, and still these little creatures eat away at the wharf. They did not seem to be numerous, and but little attention was paid to them. One day, as I was looking out of my window, I heard a dreadful crash; and behold, the whole immense wharf had fallen into the sea. Sixty or seventy persons were killed, and an immense amount of property was destroyed—all by the work of these tiny insects. Afterward it was found that they had been eating for years at the wood. Had they been stopped at once no harm could have come; but the superintendent thought them too small to notice — he despised them because they were so small.

"Children," said uncle George, "be careful of little things. Whenever you discover a bad little habit, kill it at once. If you do not it may kill you. Ask God, for Jesus' sake, to help you, and he will; for he has promised to hear those who ask him."—*S. S. Visitor.*

Each in His Own Way.

All great works are done by serving God with what we have on hand. Moses was keeping sheep in Midian. God sent him to save Israel, but he shrank from the undertaking. We sympathize with Jethro's herdsman, alone and a stranger, owning not a lamb that he watched. He had nothing but his shepherd's rod cut out of a thicket, the mere crabstick with which he guided his sheep. Any day he might throw it away and cut a better one. And God said:

"What is in thine hand? With this rod, with this stick, thou shalt save Israel." And so it proved.

"What is that thou hast in thy hand, stranger?" "An ox goad with which I urge my lazy beast." Used for God, Shamgar's ox-goad defeats the Philistines.

"What is that in thine hand, David?" "My sling with which I keep the wolves from the sheep." Yet with that sling he slew Goliath, whom an army dared not meet.

"What is that in thine hand, disciple?" "Nothing but five barley loaves and two little fishes." "Bring them to me; give them to God." And the multitude was fed.

"What hast thou, Dorcas?" "My needle." "Use it for God, and those coats and garments keep multiplying, and are clothing the naked still."—*Bible Student.*

Ruined.

Some months ago John S. Morton was sentenced in Philadelphia to ten years' imprisonment in the Eastern Penitentiary. As he left the court room, his friends—for the most part fashionable and wealthy men—surrounded the judge, clamorously demanding that he should be driven to jail in a carriage instead of a prison van. This little incident and the story of the prisoner are worthy the attention of young men beginning commercial life.

Only a short time ago Morton was a leading citizen of Philadelphia; not a leader after the fashion of Tweed or Fisk, but a refined, cultured gentleman, the descendent of a signer of the Declaration of Independence, and of a long line of judges and honorables, energetic in business. He was one of the foremost projectors of the Centennial Exposition, was president of the great permanent exhibition, and his name was brought before the people as a candidate for Governor of Pennsylvania.

He had everything which could give a man a solid, honorable footing in the world, but unfortunately he fell into the society of a clique of fashionable people, of the sort who would think the riding to prison in a van a worse disgrace than the crime which drove him there. In his haste to gain money and to vie in splendor with these friends, Morton was led to dabble in stocks, then to gamble in them, and finally, in order to make up his losses, to issue fraudulent stock in a railway company of which he was president, to the amount of two millions of dollars.

Now, boys who read such stories as these are apt to think of themselves as of an entirely different order of human beings from these gigantic swindlers; yet the shop boy who sells a lot of damaged goods to an unwary customer, or the lad who cheats in a game of marbles, are each in their degree guilty as was Morton, and afoot on the same broad highway. Deception and fraud permeate every part of our commercial system, and they generally meet a temporary success. The shopman who cheats in his master's interest usually is promoted, just as Morton with his ill-gotton gains was able to live like a prince; but retribution is sure, even in this world. The tricky clerk is known and avoided as a tricky merchant, and John S. Morton, with shaved head and convict's dress will meet old age in a prison cell.—*Youth's Companion.*

The Thunder Storm.

Frank, a boy from the city, had been picking raspberries in the woods. As he was on his way home, a violent storm arose; it began to rain, to lighten, and to thunder fearfully. Frank was very much frightened, and crept into a hole in an old oak tree, not far from the roadside. He did not know that the lightning is very apt to strike a hollow tree. But all at once he heard a voice that called: "Frank! Frank! come, O! come out quickly!" Frank jumped instantly from the tree, but scarcely had his feet touched the ground than the lightning struck the tree, and the thunder crashed frightfully. The ground quaked beneath the terrified boy, and it seemed as if he was standing in the midst of fire. But he was not hurt at all, and he exclaimed, with raised hands, "That voice came from heaven! Thou, O dear Lord, hast saved me!" But once more the voice was heard, "Frank! Frank! do you not hear me?" He looked around him, and discovered a peasant woman who was calling. Frank ran toward her, and said, "Here I am; what do you want of me?" The woman replied, "I did not mean you, but my own little Frank; he was watching the geese, yonder by the brook, and must have hidden himself somewhere from the storm. I came to take him home. See! there he comes at last, out from the bushes." Frank, the boy from the city, related how he had taken her voice for a voice from heaven. Then the peasant folded her hands devoutly and said, "O! my child, do not thank God any the less that the voice came from the mouth of a poor peasant woman. It was he who willed that I should call your name, although I knew nothing about you."

"Yes, yes!" said Frank. "God served himself by your voice, but my escape, nevertheless, came from heaven."

Always remember, dear children, that your safety depends not on accident or chance, but it proceeds directly from your heavenly Father, and that not a sparrow falls to the ground without his notice.—*From the German.*

Face Speech.—"I didn't say a single word," said Annie Barton to her mother, who was reproving her for her unamiable temper. "I know you didn't, Annie, but your face talked." What volumes our faces say! Some speak of love and kindness, some of anger and hatred, others of pride and rebellion, and others of selfishness. We cannot help our faces talking, but we can make them say pleasant things, and all should try to have them do so.—*Youth's Companion.*

We spend half our lives in making mistakes, and waste the poor remainder in reflecting how easily we might have avoided them.

Home and Farm.

Simple Hints Worth Remembering.

Repairing Tin-ware.—Those who live in the country often find it difficult to have small articles of tin-ware repaired when necessary, and are frequently put to great inconvenience through long delays. But a little experience will soon teach them to be quite expert in mending for themselves. With a sharp knife scrape all about the hole or leak until it becomes as bright as new tin. The solder will then readily adhere. Sprinkle on a little powdered rosin, heat the soldering-tin—which no family should be without—hold it on the rosin to melt it. Do not have the iron so hot that the rosin or solder will adhere to the iron. If one has no soldering iron, heat any smooth piece of iron (the knob on the top of a shovel or poker will answer), or hold a lighted candle under the spot, after sprinkling the rosin on top, and the work can be accomplished. But, having once felt the need of a soldering-iron, or learned how easy it is to make such repairs, no housekeeper will be long without one.

Washing Dishes.—If, before wetting greasy dishes, they are sprinkled with corn meal, or rubbed off with a small whisk broom kept for that purpose and dipped in a dish of corn meal, it will leave the dish-water much cleaner and nicer for washing other dishes. The meal with which they are rubbed is not wasted, as it is just as good for the pigs or chickens.

The Eyes.—It is very trying and injurious for most eyes to read, write or sew with the light coming in front of one. If the light comes in over the shoulders it will greatly preserve the strength of the eyes, besides adding greatly to comfort.

To Utilize Old Linen or Cotton.—Boil cloths that are too much worn for their legitimate use five minutes in a pint of milk and one ounce of powdered ammonia. As soon as taken out, wring in cold water. Be careful not to let them remain a moment in the water. Dry before a fire, not outdoors in the wind. Keep cloths thus prepared to polish plate or silverware. First wash and wipe the articles quite dry, then rub briskly with these cloths. The combination of milk and ammonia in which they were boiled will produce a beautiful deep polish like new silver. Dust them off with a soft chamois or a dry, soft towel before using.

Cut-Flowers.—We have seen it stated that choice cut-flowers can be preserved a long time and look perfectly fresh, by dipping them, when first cut, in the whites of eggs. Let them dry, and repeat the process several times, having fresh whites each time. We have never tried this and cannot vouch for its reliability, but it is worth trying.

The Use of Soda.—There has been much said by good common-sense people, as well as by physicians, against the use of much soda or saleratus in cooking. There is no doubt that it is of great injury to health when used as constantly as it is by many cooks. Physicians very generally agree that its frequent use debilitates and relaxes muscular strength, and is peculiarly injurious to the digestion, and greatly weakens the tone of the bow-

els, often ending in acute inflammation. Dr. Alcott has no hesitation in expressing his belief that the habitual use of soda is one great cause of the great mortality, particularly among the young, from bowel complaints. The coats of the stomach and bowels are so weakened by the use of this alkali that they have no power to resist the debilitating effects of the intense hot weather.

Closing Cracks in Cast-Iron Stoves.—If finely pulverized clay and a little salt are mixed with an equal quantity of wood-ashes, sifted through a fine sieve, and made into a paste with water, and then filled into the cracks of a stove when the stove is cold, it will effectually stop the cracks. It makes a cement that will not pull off or break, and soon assumes, after being heated, a great degree of hardness. This can also be used with good results in setting the plates of a stove or fitting the pipe, making all the joints perfectly tight. This is a useful hint for country house-keepers, who cannot always get repairs done on short notice.

Preserving Eggs.—A French pharmacist offers the following discovery for preserving eggs; namely, to use a solution of silicate of soda, which, being of a very glutinous or adhesive character, is kept in a liquid state by adding a little tepid water. Simply dip the fresh eggs in this and then dry them. When thoroughly dried and completely covered with the silicate solution, which any druggist can furnish, the eggs can then be put away, and will keep, it is stated, for more than a year without injury.

Small holes in white walls can be easily closed without the assistance of the mason by taking equal parts of plaster of paris and the white sand used in the family to scour with. Mix with water to a paste and apply immediately. Smooth off with a flat knife or piece of wood. This mixture hardens very quickly and therefore only a small quantity should be prepared at a time.—*Christian Union.*

Learn about the Pulse.

Every intelligent person should know how to ascertain the state of the pulse in the health; then, by comparing it with what it is when he is ailing, he may have some idea of the urgency of his case. Parents should know the health pulse of each child—as now and then a person is born with a peculiarly slow or fast pulse, and the very case in hand may be of that peculiarity. An infant's pulse is 140; a child of 7 about 80; and, from 20 to 60 years, it is 70 beats a minute, declining to 60 at fourscore. A healthful grown person's pulse beats 70 times a minute; there may be good health down to 60; but, if the pulse always exceeds 70, there is a disease; the machine is working itself out, there is a fever of inflammation somewhere, and the body is feeding on itself; as in consumption, when the pulse is quick, that is, over 70, gradually increasing, with decreased chances of cure until it reaches 110 or 120, when death comes before many days. When the pulse is over 70 for months, and there is a slight cough, the lungs are affected.—*Ex.*

—Elder Browne reports that the meetings in Carroll county, Ill., are successful, and that on Friday and Saturday evenings of this week Elder Rathbun will work the first and second degrees of Masonry in Mt. Morris, Ogle county.

Religious Intelligence.

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational church, Hamilton, Miss., August 25th, 1878.

Pleasant Ridge Congregational church, Sanford Co., Ala., September, 1878.

New Hope Methodist church, Lowndes Co., Miss., October, 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

First Congregational Church, Leland, Mich.

Sugar Grove church, Green county, Pa., D. B. Turney, pastor, March 17, 1879.

Military Chapel, Methodist Episcopal, Antioch, Miss., March 23, 1879, Thos. Brownlee, pastor.

Hopewell Missionary Baptist church, Lowndes county, Miss., April 6, 1879.

The Work at Sugar Grove Church, Pa.

Cameron, Marshall Co., W. Va., May 21, 1879.

Editor Christian Cynosure.—I wish to give your readers a brief account of the Christian Association of Southwestern Pennsylvania. As the name indicates, our field of labor is right in the very southwestern corner of the State, so near the line that our most convenient post-office (Cameron) is over on the West Virginia side. Morally, physically and socially, the country is somewhat rough, and though well-nigh monopolized by the lodge as it is, I am inclined to think that its contion in that respect is not worse than many more polished communities.

The Anti-masonic sentiment of the community had been floating in rather a nebulous form till February 27, last, when, according to previous announcement, a number of us met a Sugar Grove church and organized by electing Hiram P. Moss president, and Joseph Houston secretary. I attended, prepared with a constitution and platform, and having addressed the meeting at length, I was followed by Mr. Houston in some excellent remarks relative to the state of our country consequent upon the prevalence of the numerous secret clans. We have met every other Staturday at 2 P. M. ever since. Determined that the ball which was at last rolling should roll on, we determined to have the opportunity of listening to the Gospel, preached by a man neither cable-towed nor cowed by the lodge. Such a man we could not find available to us in the denomination which most of us preferred (Presbyterian), ao we called Rev. D. B. Turney, Methodist Protestant, to the field. Mr. T. is known to the readers of the *Cynosure*. He was on hand in time to be present at our second regular meeting, and though somewhat travel worn, having come with his family all the way from southern Illinois, went to work at once in earnest.

The few secretists present at Mr. T.'s first address, with slight exceptions, listened in sullen silence. But at our next regular meeting came the tug of war. One Entered Apprentice Mason, one Odd-fellow, and one man, an advanced Mason and full-fledged Odd-fellow, the last a justice of the peace, with a flock of rude boys and jacks, evidently present on purpose for mischief, showed themselves determined to browbeat and bully us right out. Mr. T. did most of the speaking. The enemy waited till the hot shot from Mr. T.'s battery began to pepper them past their endurance. They then began to talk loud to one another, contradict the speaker, make mouths at him and in many ways to act out the spirit of the lodge. But their zeal in the cause of their grand master, Satan, much exceeded their knowledge, for at every thrust the enemy's dagger was caught on the point and turned upon him. The secretists finally, willingly or unwillingly, conceded the truth of every important assertion that had been made against the lodge. Our meeting lasted from two P. M. till six, but some time before its close the enemy fled. But though we had gained one important victory, the war was not ended.

At our next meeting the enemy did not appear, but made inquiry anxiously of some children going home from the meeting, if many were there. Having failed to accomplish their object by staying away, the opposition were present next day (Sabbath) to disturb the preaching; and particularly at night service, the conduct of several was outrageous, one Odd-fellow and one Mason loudly contradicting and abusing the preacher while delivering his sermon in the house of God. The Odd-fellow dancing and singing bawdy songs in the house as the congregation was leaving after the benediction. One of the men named above as acting the ruffian, is our justice of the peace, the same man who so outraged law and justice in a case brought before him between a brother Mason and poor old Mr. Whitlatch, an account of which was published in the *Cynosure* March 8, 1877. How can Masonry be divine when its spirit having entered into a man makes him a child of the devil? Let the column of reform move on.

Jonathan W. Moss.

—Rev. J. P. Stoddard preached in Geneva Lake, Wis., on Sabbath and lectured in the same place on Monday evening.

—Prof. C. A. Blanchard attended and spoke at the services attending the burial of Mrs. Humphrey of Blackberry, Ill., on Sabbath afternoon.

—Rev. G. W. Bainum, late of Bunker Hill, Ill., has accepted a call from the Independent church of Streator, and has removed his family to his new field.

Wesleyan.

—Bro. C. F. Hawley of Wheaton, who is now devoting nearly his whole time to evangelistic work, is expecting soon to commence Gospel labor in southwestern Missouri, commencing at Brookline, Greene county. Rev. C. Powers, stationed there, keeps the fires of Christian reform burning in that part of the State, while Bro. W. M. Love answers with his signal fire from Baker in St. Clair county.

—The editor of the Fort Scott, Kans., *Herald*, himself a high Mason, gives this voluntary and just tribute to Bro. Richards' work in that city:

"About two years ago the organization of the Wesleyan Methodist church was begun in this city by Rev. J. A. Richards. The growth of this organization has been very rapid, and it now has about 105 members. It has sprung up under adverse circumstances, peculiarly so, for the membership is composed almost exclusively of working men and the poorer class in our midst. Considering the hard times and the difficulty of procuring work, the career of this organization has been marvelous. To run a church successfully requires almost as much money as to run a printing office. Yet this little church has made great progress. Its services have been held in the hall over Walrath's store, and the economy which it has been compelled to practice has gained for it the appelation of the "cheap church." But perseverance has met its just reward and by the middle of June it will hold its services in its own building located in East Fort Scott, which is nearly completed. The building is of stone 30x60 feet with a bell tower 8x11 feet. The tower is 30 feet high, and the edifice presents a very neat and attractive appearance. About $1,000 has been paid on the building, and a small debt, of a few hundred dollars only, has been incurred. Other congregations could have as readily raised $20,000 as this church could the one thousand which it has paid on the new building. Such laudable efforts to promote the cause of Christianity deserves recognition at the hands of the public. We do not know what attempts are being made to raise the small indebtedness of the church, but it strikes us that Christian people should feel it a duty to assist this organization without being asked. The official board of the church consists of Rev. J. A. Richards, pastor; C. Gipple, supt. Sunday school; H. Kreuger, class leader; A. V. Hamlin, clerk. The stewards are Messrs. Gipple, Kreuger and D. Hedges.

—Rev. L. N. Stratton, editor of the *Am. Wesleyan*, is to begin a course of Anti-masonic lectures in Seneca county, N. Y., May 1st. He has three more courses in process of arrangement. Knowing the weakness of "making faces," Mr. Stratton proposes to rivet every position he takes with "proofs as strong as Holy Writ"—proofs that no fair and honest man will deny. Proofs as strong as those on which twenty-one Mollie Maguires were hung.

Congregational.

—In addition to the reasons for usurping authority over the churches of Union, Riley and Garden Prairie by Messrs. Taylor, Dickinson, etc., mentioned on the editorial

pages, it should be remembered that the church at Union is heartily and by testimony pledged to Christ and against the sham worships of the lodge. With an earnest pastor the position of this church would be a standing rebuke to the hypocritical action of Elgin Association, of which it is a member. The first named of the above ministers is not likely to be better pleased than the other with the Union church testimony, since the clerk of his church in Wheaton is chaplain of the Good Templars lodge, and his church in Prospect Park is opened to Odd-fellow celebrations.

—We regret to learn that the lodge influence is working mischief in other Congregational churches, but more seriously than at Union. There the enemy is without, in the others within. From several pastorates we fear that those who have pledged their allegiance to Christ and his church have given themselves over to the harlotry of the lodge until the churches are dying and the minister who would be faithful to his Master finds his work hedged in and his usefulness largely destroyed.

—The College Springs, Iowa, church whose steadfast position against the lodge abomination is being maintained under Bro. Avery, as under the former pastors Barker and Phillips, has exerted with the Wesleyan and United Presbyterian churches of the place a great influence for good in the community. A few demitted Masons live in the place, who have twice scoured the neighborhood to get together enough to warrant the opening of the lodge. Eight is the largest number they have been able to influence. The best members of the Odd-fellows lodge have left the order, and those who remain are not altogether of a character to add to the happiness of society. The College Springs brethren have other and wider fields than their own neighborhood to conquer by the word of their testimony. We rejoice that they have a willingness to enter it.

—Reports from some of the Congregational churches of the South are not hopeful. The First Congregational church in New Orleans, Louisiana, has sold its house of worship. The people keep up no service and have turned over their Sunday-school library to a colored school. At Chattanooga, Tenn,, the white church is absorbed in the Presbyterian North. At Memphis, Tenn., it yet holds its house of worship, but does not keep up service.

—Rev. J. D. Baker, now pastor of the Danville church, Iowa, has received additions to his church at every communion during the past year. A revival during the winter largely increased the numerical and spiritual power of the church.

THE BRETHREN (Dunker).

—An old minister of this interesting people writes thus on their denominational name: '"The Brethren' was our original name. The world has ever refused to accord it to us. About half a century ago, to avoid nicknames, as 'Tunker,' 'Dunker,' etc., our annual meeting adopted 'German Baptist.' But the body or brotherhood would not accept this as our cognomen. Neither do I think that we will consent to 'Triune Baptist.' 'The Brethren' is sufficiently distinct and I think will be maintained.

FREE BAPTIST.

—The yearly meetings of the Free Baptist churches will be held as follows:

Michigan, Capac, May 30.
Illinois, Fiat, May 30.
Minnesota Y. M., Spring Brook, June 13.
Minnesota Southern, Mapleton, June 20.
Southern Illinois, Cairo, May 23.
St. Joseph's Valley, East Gilead, May 23.
Union, Lebanon and Smyrna, June 11.
New York and Pennsylvania, Adrian, June 6.
Iowa Northern, Waterloo, June 6.
New Hampshire, Laconia, June 10.
Susquehanna, Virgil and Dryden, June 20.
Ohio and Pennsylvania, Cleveland, O., June 27.
Maine Western, South Cornish, June 17.
Genesee, Byron, N. Y., June 27.
Ontario, Iona, June 19.
Ohio, Springfield, Clifton, Ave., June 6-8.
Central New York, Jonhsburg, June 27.
Wisconsin, Ithica, June 27.
Kentucky, Paducah, May 30.
St. Lawrence, Parishvillle, June 27.

GENERAL.

—The meetings conducted by the evangelist Pentecost in Minneapolis are crowded. He rejoices in the increasing interest and many conversions, and having attacked the theaters, church, strawberry and ice cream festivals, fairs, and other similar entertainments, he proposes to "fight it out on this line." He preaches every night except Saturday, in Plymouth church, with noon prayer meetings and 4 P. M. Bible readings in other churches.

—The General Synod of the Moravian church will assemble at Herrnhut, Saxony, on Monday, May 26th. This gathering has an interesting feature in being the only synodical body of the kind in Protestant Christendom, the entire church throughout the world, in its home provinces and its missions, being represented in the General Synod. The Church of Rome is the only other body of Christians in which such organic and actual union is upheld. The delegation from the American Province left Philadelphia on May 3d, in the steamship Ohio, and was composed of Bishop Edmund de Schweinitz, the Revs. C. Nagle, C. B. Shultz, E. A. Oeter, August Schultze, H. Reusswig, Edwin G. Klose, and C. C. Lanius, from the Northern District, and Bishop Emil A. de Schweinitz and the Revs. E. Rendthaler and R. P. Leinbach, from the Southern District.

—A sudden check has been placed upon the work of the missionaries of the American Board in Austria, and the outlook is far from hopeful. At Prague the Govornor has issued a special edict limiting the religious exercises of those not connected with the State churches to simple family devotion, at which not even invited guests are allowed to be present. Rev. E. A. Adams has been forbidden, under pain of fine or imprisonment, to hold any more religious gatherings in his own house, or even to attend any religious services not connected with the established churches of Austria. Similar prohibitions have been placed upon other workers. An appeal is to be made to the higher authorities, with what result remains to be seen.

—Dispatches from India state that the cholera has appeared in most of the cities of the Punjaub. The cholera in Peshawur is threatening to raise an obstacle to the prompt withdrawl of the troops from Afghanistan.

News of the Week.

—Heavy rains in northern Illinois on Sunday gives general rejoicing to the farmers. The season has been remarkably dry and cold.

—It is officially announced that Secretary of War McCrary has resigned and will retire from the Cabinet in the fall.

—The legislative, executive and judicial appropriation bill passed the Senate and was sent to the President without the signature of the presiding officer of that body last week. It will be vetoed for reasons similar to the case of the army bill. Attorney General Devins holds that supervisors and deputy marshals are necessary to free elections, and the bill is loaded with a clause abolishing these officers.

—The statement is made that more candy is made and eaten in this country than in all the rest of the world combined. Boston manufactures about 5,000 tons annually, New York about 7,000 tons, and Chicago does a large business in the same field.

—Clinton, Iowa, has been visited by a destructive conflagration, originating last Thursday in the lumber dry house of C. Lamb & Sons, spreading quickly over the adjoining lumber yards, and destroying several million feet of lumber; also a number of buildings. Loss abont $200,000.

—In the colored convention last week at Richmond, Va., a committee of three was appointed to go to Washington to consult with leading Republicans upon the best course to pursue in their efforts to secure the amelioration and improvement of the condition of the colored race. The Committee on Grievances made a report, setting forth at length the wrongs and grievances of the colored people and submitting a second resolution, recommending the colored people of the State to organize societies for the purpose of petitioning the legislative and judicial departments of the State for full recognition of their rights as citizens, and if such rights be not fully accorded, that they are advised to emigrate to other States or Territories where there is no distinction on account of color.

FOREIGN.

—A Berlin dispatch says Herr Von Forckenbeck's resignation of the Presidency of the German Reichstag shows that the Liberals have been beaten on all hands by the Conservatives and clericals. Bismarck's star is in the ascendant. It is rumored that a proclamation of clemency relative to the enforcement of the Folk law will be issued on the occasion of the Emperor's golden wedding.

—A correspondent who has just traversed the Danube from Giurgevo to Buda-Pesth, telegraphs that the Danube is very high. A short distance above Baselas, where the Austrian shore becomes low and flat, the flood extends a great distance inland. Between this point and Belgrade the river is from five to fifteen miles wide. At Belgrade it is fully twenty miles wide. Nearly all the Austrian villages between Pesth and Baselas have water in the streets. The riverside inhabitants informed the correspondent that the water is already within two feet of the highest point recorded and is still rising. The floods continuing so late in the season must cause great damage to the crops. All the grain and other produce in Roumania, Bulgaria, and Austro-Hungary not within reach of the water are looking finely, and promise a bountiful harvest.

—The Viceroyal Council of India was specially summoned for May 19th to consider the draft of the Afghan treaty. The Ameer has agreed to such terms as will secure the chief objects of the British policy. A correspondent at Simla states that among the principal points in the agreement with Yakoob Khan are the British command of the Himalaya passes, with sufficient territory to constitute a scientific frontier, the appointment of a British Resident at Cabul, and the control of the foreign relations of Afghanistan.

—Another Indian mutiny is threatened Dacoity, or robbery by armed gangs, is assuming large proportions in the Deccan, especially in the Poonah district. For some time past bands of dacoits have been scouring the country, committing daring attacks on houses and villages. In their remarkable manifesto to the Bombay government, threatening another mutiny, and to put a price on the head of the governor unless the distress is relieved, they inform the government that unless extensive public works are at once opened and employment provided for the people, native trades encouraged, taxes reduced, and salaries of highly paid Europeans cut down, they will not cease to plunder, and will extend to Europeans what they have hitherto confined to the natives. They will kill the governor of Bombay, hang the judge of the court of sessions, murder and rapine throughout the country, and engage in the massacre of Europeans. The manifesto ends by warning the governor that unless he at once complies with these requisitions, the price of 1,000 rupees will but on his head. The government, which was at first inclined to leave the matter in the hands of the local police, is now taking more energetic measures. A considerable number of troops patrol the country, and a reward of 1,000 rupees has been offered for the capture of the leader.

—As far as known the popular vote last week stood 166,824 for aud 138,692 against the re-establishment of capital punishment in Switzerland.

—A dispatch to the London *Times* from Calcutta says that the report that 20,000 to 30,000 persons died from cholera while returning from a religious fair is repeated. A series of strikes is threatened in Calcutta. Gangs of malcontents at Poona have written to the Bombay government threatening to raise another mutiny and to put a price upon the head of the governor unless the distress is relieved.

—A tramp bill has been passed by both houses of the Pennsylvania legislature, which provides that a man who goes about begging and has no residence or occupation in the county in which he may be arrested, can be committed for trial as for a misdemeanor, and on conviction may be sentenced to jail or the workhouse for a term not exceeding twelve months. If a tramp enters a house without the permission of the owner or occupant, or displays a dangerous weapon in a threatening manner, he may be convicted of felony, and sent to the penitentiary for a term not exceeding three years.

FREEMASONRY ILLUSTRATED.

A COMPLETE EXPOSITION OF THE SEVEN DEGREES OF THE

BLUE LODGE AND CHAPTER.

PROFUSELY ILLUSTRATED.

A HISTORICAL SKETCH OF THE INSTITUTION AND A CRITICAL ANALYSIS OF THE CHARACTER OF EACH DEGREE, BY

PREST. J. BLANCHARD, OF WHEATON COLLEGE.

MONITORIAL QUOTATIONS AND NEARLY FOUR HUNDRED NOTES FROM STANDARD MASONIC AUTHORITIES, CONFIRM THE TRUTHFULNESS OF THIS EXPOSITION AND SHOW THE CHARACTER OF MASONIC TEACHING AND DOCTRINE.

The Accuracy of this Exposition Legally Attested by

J. O. Doesburg, Past Master Unity ☐ No. 191, Holland, Mich., And Others.

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This work is to be issued during the month of June, and all orders with cash received before July first will be filled at the following remarkably low rates, post paid, after which prices will necessarily be higher:

Complete Volume of 600 pages, in cloth, 75 cts: paper covers 40 cts.
First Three Degrees, nearly 400 pages, " 50 " " " 30 "

OPENING CEREMONIES. ENTERED APPRENTICE DEGREE

(Concluded.)



Sign of an Entered Apprentice

SIGN OF AN ENTERED APPRENTICE.

Made from due-guard by dropping left hand to side, and at same time raise right arm, with hand still open, and draw hand quickly across the throat, the thumb being next to the throat; then hand drops to side.

[The sign is termed the "penal sign," and refers to the penalty of the degree.]

Worshipful Master—(one rap.)

Senior Warden—(one rap.)

Junior Warden—(one rap.)

Worshipful Master (removes his hat)—Brethren, before declaring the lodge open, let us reverently invoke the blessing of Deity.

[Either the following or similar prayers are offered by the Worshipful Master or the Chaplain:]

OPENING PRAYER.

"Most holy and glorious Lord God, the Great Architect of the Universe, the giver of all good gifts and graces! Thou hast promised that, 'Where two or three are gathered together in thy name, thou wilt be in their midst and bless them.' In thy name we have assembled, and in thy name we desire to proceed in all our doings. Grant that the sublime principles of Freemasonry may so subdue every discordant passion within us—so harmonize and enrich our hearts with thine own love and goodness—that the lodge at this time may humbly reflect that order and beauty which reign forever before thy throne. Amen."

Response by all—"So mote it be."—*Sickels's Ahiman Rezon, page 22; Sickles's Monitor, page 16.*

Worshipful Master—I now declare ——— Lodge No. ——— opened in form on the first degree of Masonry.

Worshipful Master—Brother Senior Deacon, arrange the altar. [S. D. steps to the altar, opens Bible at 133d Psalm, and lays square and compass on it, both points of compass under the square.]

Worshipful Master—Brother Junior Deacon, inform the Tyler. [J. D. gives three raps on Tyler's door; Tyler gives three; J. D. one and Tyler one; door is opened, and J. D. whispers, "The lodge is opened on the first degree;" then closes the door and turns to the east.]

Junior Deacon—The Tyler is informed, Worshipful.

Worshipful Master—(one rap, all are seated.)

[In a "called," or "special communication" for "work" (initiation) on first degree, the lodge now proceeds with initiation; but at a "stated communication" the Worshipful Master at once proceeds to open on the second, and then the third degree, when, after the business is transacted, if there is "work" on the first degree the lodge is reduced down to that degree.

ANALYSIS OF CHAPTER V.

Masonry Sun-Worship—Slavery—Anachronism—Anti-Christ—Divorcing our Globe from God.

The men at Apple-Tree Tavern, in 1717, were not the real contrivers of lodgery, but the "god of this world" (2 Co. 4: 4), who is the god and contriver of all false religions.

Sun-worship was the parent idolatry, and Freemasonry, as seen in this chapter, is sun-worship; the same which adulterated and destroyed the true worship of God in the days of Ezekiel (chap. 8: 16).

The three lodge officers, who virtually are the lodge, each represents the sun, rising, shining, or setting. No idolatry ever claimed that the visible idol was the real object of worship; but that which was represented by it was the real deity. The Master and each Warden represents the sun, and the Master is called Worshipful; and the sun is worshiped in each of the three. The Entered Apprentice degree opens Freemasonry in sun-worship.

Notice, too, that each of the three speaks of the one below him as his officer. The principle of the system is sworn obedience to superiors, unknown as well as known; so that each gradation is a new degree of slavery, each being compensated by lording it over the next below him, till you get down to the Masonic masses, who, in the theory of the order, are thus slaves of slaves.

Notice, further, this chapter proves Freemasonry a historic falsehood. The words, "Where two or three are met together" (Mat. 18 : 20), quoted in the opening prayers, were spoken by Christ one thousand years after the pretended origin of the order in the days of Solomon.

Notice, again, the Senior Warden answers the Master that he came "from the lodge of the holy Saints John at Jerusalem." This is an anachronism and fiction, or falsehood. Mackey says (Lexicon, p. 426): "The primitive" (*i. e.*, first) "lodge was held at Jerusalem, and dedicated to St. John," who lived over a thousand years after Solomon, the pretended first Grand Master! How then could that lodge be dedicated to one born ages after it was formed?

Lodge idolatry has, therefore, been invented since Christ, and is an opposition, or rival worship, or anti-Christ.

But why should Satan devise a wearisome round of senseless ceremonies?

ANSWER: All false systems of religion have, and must have them. Since Satan cannot *satisfy* minds, he must busy them. Hence beads, pilgrimages, kneelings, crossings, the bark-mill round of lodge ceremonies; and all traditions, idolatries and religious contrivances on earth are human substitutes for the atonement, Satanic devices to induce souls to lose themselves in mysteries and rest in ceremonies, and so keep them from coming to God through the only Mediator, Jesus Christ. Thus they divorce our globe from its God.

CHAPTER VII.

THIRD, OR MASTER MASON'S DEGREE.

OPENING CEREMONIES.

[A large portion of the opening exercises, which are always observed in opening on either degree, are given in Chapter V., while this opens with the form of passing from second to third degree.]

The third degree is termed "The Sublime Degree of Master Mason."[20] It is also termed "The Summit of Ancient Craft Masonry," because all the degrees above the three Blue Lodge degrees are of modern origin.

Not until the candidate has received the third degree is he entitled to take any part in the proceedings of the lodge; has no vote; is not entitled to claim either Masonic relief[21] or protection, or a Masonic burial, or even to join in a Masonic funeral procession.

Worshipful Master (one rap)—Brother Senior Warden, will you be off or from?

Senior Warden—From.

Worshipful Master—From what? [See Appendix, Note *d.*]

Senior Warden—From the degree of a Fellow Craft to that of a Master Mason.

Worshipful Master—Are all present Master Masons?

Senior Warden (rising and making a personal observation of those present)—All present are not (or are) Master Masons, Worshipful. [Senior Warden remains standing.]

NOTE 20.—"Initiation makes a man a Mason; but he must receive the Master Mason's degree and sign the by-laws before he becomes a member of the lodge."—Constitution of New York (See Chase's Digest, page 250.)

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	No. 3		82
	Rejected		65½
	Winter	84	1 05
	Corn—No. 2	35½	35⅝
	Rejected		32½
	Oats—No. 2		29½
	Rye—No. 2		51¼
	Bran per ton		9 75
	Flour—Winter	3 25	6 25
	Spring	1 75	4 75
	Hay—Timothy		7 00
	Prairie	5 50	6 00
	Mess Beef	8 50	9 00
	Tallow	5	6½
	Lard per cwt		6 10
	Mess pork, per bri		9 70
	Butter medium to best	8	18
	Cheese	2	9
	Beans	75	1 80
	Eggs		9
	Potatoes per bu	35	59
	Seeds—Timothy	1 05	1 30
	Clover	3 42	3 80
	Flax	1 60	1 65
	Broom corn	2	5
	Hungaregreen tod ry flint	6½	14
	Lumber—Clear	27 00	34 00
	Common	10 00	12 00
	Shingles	1 00	3 40
WOOL	Washed	27	32
	Unwashed	16	24
LIVESTOCK	Cattle Choice	7 75	5 05
	Good	4 00	4 70
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	Hogs	3 35	3 60
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Winter	95	1 18
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Notices.

NOTICE.

The fourth annual business meeting of the National Christian Association will occur, D. V., June 19, 1879, at 221 West Madison street, Chicago, commencing at 10 o'clock A. M. A full attendance not only of the corporate members of this body, but of all the friends, is desired. There are many reasons why if practicable you should attend this meeting, some of which are:

1st. You have many of you aided this work by contributing to its funds and you should know how those funds are invested and how the income from them is appropriated.

2nd. You should better understand the difficulties and the necessities of this great work, which can be done much better by an experience at the center than from the outside view.

3rd. Your advice and counsels are needed to aid in shaping future movements. A few men, however wise and sincere, are not equal to the demands of this great cause, and it would not be doing unto others as you would be done by to unnecessarily absent yourself, and then blame others for not meeting your expectations.

4th. You want to see the faces and shake the hands and listen to the voices of one another and the veterans in this work some of whom will soon cease from their labors.

Some States have appointed representatives to this meeting, whom we expect of course to see and we hope others will be represented; but let no man or woman friendly to the cause, stay away for want of an appointment. If you can come, consider that fact a Providential appointment which is the best and highest you can have.

MOSES PETTENGILL, President.
THOS. HODGE, Secretary.

Two hundred and fifteen subscriptions expire during the month of June. If yours is one of them will you please renew promptly?

Topics of the Time.

The Russian Consul in New York must have been surprised the other day at receiving a warning from some one pretending to represent a Nihilist committee in this country. He might reasonably expect to escape the tribulations here that beset his own nation from the secret orders. There is an inclination to regard the threat as serious and put the case in the hands of the police. "If true," says one paper, "it is a crime for which the offender ought to suffer as severe a penalty as American law allows for such an act." Very well, let it be punished. A score or two of honest men who have been treated the same way by American lodgemen will remember the precedent and use it. If the Russian Consul expected freedom from such attacks in America he had not read the late expression of the English premier in reference to the Nihilists: "When, a good many years ago, I wrote that the world was governed by secret societies, I was laughed at. But people seem to be coming round to my view."

Last week President Hayes had the pleasure of sending in another veto—this time to the bill appropriating funds to the legislative, executive and judicial departments, which reached him loaded with a clause repealing that part of the election laws which provides for the interference of government officers to prevent frauds, protect the supervisors of election from violence, and the punishment of those guilty of fraud or violence. The election laws are acknowledged constitutional, since a portion of them are left—providing for the appointment of supervisors of Congressional elections. The veto message is a plain, matter-of-fact document and does not go over ground already argued in previous messages. The question is: 1st, whether such frauds as are detected by the supervisors shall be punished, and those officers protected; and 2nd, whether the national authorities should have the matter in charge. The validity of the law is unquestioned and its usefulness in practical operation has been repeatedly demonstrated, especially in the city of New York. The President gives a substantial array of facts on this point; and candid men of every party must also acknowledge the force of his argument on the constitutionality of the present law, and the necessity of the veto. It is in the power of a few such men in the opposition to close this costly quarrel, vote the appropriations and go home. A. H. Stephens and a number of his party, most of them from the South, it is said are willing to do this. No doubt this method of "bull-dozing" attempted by Northern Democrats upon the general government has failed, and there is nothing left them but to acknowledge the fact.

The Republican convention in Cincinnati last week for nominating a candidate for governor of Ohio, is believed to have a national significance among politicians. This is perhaps exaggerated from the lively interest taken in the nomination by Pres. Hayes and his cabinet, which was partly from personal reasons. The prominent candidates were Foster, an able politician and former Congressman, and Taft, a Cincinnati judge and for a time Grant's Attorney General. Hayes got the governorship away from Taft in convention four years ago, hence there is little cordiality between them; and Taft is, moreover, looked upon as a representative of the Grant wing of the party. The Democrats hold their convention soon, and have talked of nominating Senator Thurman, whose election in Ohio would assure him the nomination to the Presidency; for the political mathematicians say that the vote of Ohio will give us the next President. Secretary Sherman is the only Republican in the State able to compete with the Senator, and there was much calculating the political chances before the convention. But the dextrous politician shook hands better than the polite judge and Foster was nominated on the first ballot. If elected he will make an able governor, and Mr. Sherman will not have run any risk in his race for the Presidency.

Pope Leo XIII. has already gained some repute as a reformer upon the customs of his predecessor; but if the truth be told, his reformations are necessary to his treasury. Pius IX. was notorious as a financier, as the servant girls of Europe and America could attest; his successor does not reach the sympathies that control the pocket. He has therefore been compelled to retrench the expenses of the Vatican, refuse to keep up pensions, and cut off supplies from the bishops who are not supported at home. These are reforms from necessity; but a correspondent at Rome writes to the *Christian Union* that the Pope has condemned "our Lady of Salette," a French fraud who had set up a shrine near Naples, which he has ordered destroyed and all the images connected with it. If he continues to exercise his power against these superstitions he will deserve the name of reformer, and his priests will give him a reformer's reward.

The first international convention on an inter-ocanic canal between the Atlantic and Pacific closed in Paris last week. This is the first meeting of the kind, and its conclusions are looked upon as final. Eminent engineers discussed the different routes from every point. Three were considered practicable, known as the Panama, the Nicaragua and the Atrato routes. The estimated cost of these routes is respectively, 140, 180 and 206 million dollars. The American delegation favored the latter. They had more carefully surveyed the ground under the orders of our government, and presented the most complete report, but the partiality of the French members of the convention for the Panama canal carried the vote in its favor. The work of organizing a company and raising funds may now be expected for this great commercial undertaking, to which the Suez canal cannot compare in difficulty or importance.

Governor St. John of Kansas ably presented the case of the colored refugees for the sympathy and substantial aid of every patriot in conversation with a press correspondent. No stronger appeal could be made, no more forcible argument, than in this extract from the interview:

"During the war," said the Governor, "if a Union soldier who had been taken prisoner made his escape he could always depend upon the negroes to help him on his way to our lines. Nobody ever thought of asking a negro if he sympathized with the North; the color of his skin certified to that. No matter how ignorant he might be, he always knew enough to be friendly to 'Massa Linkum's boys,' and he never missed an opportunity to help them when they were in trouble. An escaping prisoner, skulking through the woods and swamps to elude his rebel pursuers, knew he was safe whenever he saw a black face, and I never heard of a case in which such confidence was misplaced. Now these poor colored people are seeking a refuge with us in the North. They have borne oppression as long as they could stand it, now they come to us with just as much confidence as the escaping prisoners went to them, and the people of Kansas do not propose that they shall be disappointed."

A Cloud of Witnesses.

At a clerical gathering in a neighboring city the following sharp testimonies were uttered, after listening to a review of the revelations of Masonry:

No. 1. I know Masonry to be bad enough from its influence in my parish.

2. I have had extensive revivals in a ministry of over forty years, but never knew a Mason to be converted in one of them.

3. Sorry any of my people are Masons.

4. 'Tis a blasphemous concern; an obstruction to revivals. Religious Masons have no spirituality.

5. 'Tis a gigantic swindle. If you fail in one requirement, you lose all benefit of past payments.

6. I am profoundly convinced of the wrong of the system.

7. The lodge is no place for a Christian.

8. Impenitent Masons are hard to approach. They say Masonry is good enough religion for me.

9. I know the affirmations of that book are true; I have been through the mill myself. 'Tis all of the world, the flesh and the devil, through and through.

10. Brother F. has not gone to the bottom of this iniquity.

11. How can you believe a seceder after he has perjured himself, by revealing what he has sworn never to reveal?

12. If in spite of his horrid oaths and the danger he incurs as well, he nevertheless, for conscience sake, confesses his deeds, he is all the more to be believed. Renunciation is not perjury but a Christian duty.

13. A system of tomfoolery.

14. I will never be a Mason.

15. Masonry is opposed to the kingdom of Christ. Hence ministers should inform themselves of its wickedness. The church is enough for all Christians; and in all respects better than Masonry.

16. Masonry is destructive of Christianity.

17. If I am a Mason, you say I must lie if I speak the truth; so I will be silent, but I could tell you more than is in that book.

18. I want to get around the corner out of sight for very shame, when I see Masons marching through the streets with their shirt tails hanging out in front.

19. I know good and moral men among Masons.

20. Moral men and so-called good men, were accomplices in the murder of William Morgan. Sworn to do it by their horrid oaths. David was a good man; did that make the murder of Uriah any less a murder? And is the wickedness of Masonry any less wicked, because a few good men have been fooled or betrayed into it?

21. I am glad to be among ministers who are opposed to Masonry.

22. The revelations of Masonry are true. Anti-masonic books are true. Ronayne's works are true. No honest man can listen to his lectures without feeling and believing that he is revealing the truth, and what he knows is the truth. I have heard him. There is no Christ ni the lodge.

A few kept their jewel.

Church Covenants and Specific Sins.

BY REV. H. H. HINMAN.

It has been a time-honored custom in Congregational and other churches to put into the church covenant a promise to abstain from certain forms of sin regarded as specially dangerous to the prosperity of the church and the spiritual growth of the believer. The clause would read about as follows: "You promise that you will read the Bible daily; that you will maintain secret and family prayer; will keep holy the Sabbath day; will not buy, sell, nor use intoxicating drinks nor indulge in dancing or gaming."

Now there is reason to believe that a very general change has taken place in this respect, and that the churches in revising their covenants omit all mention of these forms of evil, and all such specific promises. The Congregational ministers I meet tell me so, and on examining quite a number of manuals of churches in northern Ohio I found that in every instance this omission had been made.

The reason is obvious. By the testimony of Pres. Finney and our reform movement the churches have been brought face to face with Freemasonry. They know it to be as truly sinful as any other form of evil against which they have testified. No reason whatever can be given why men should be prohibited from dancing and drinking and yet tolerated in the abominations of the lodge. If it be said that some who were true Christians have practiced the one, this is equally true of the others, and in order to escape the dilemma thus presented they have *taken out of their covenants all reference to specific sins.*

The practical effect is equally obvious. There has been a large increase of folly and sin. Dancing and gaming are practiced by the members of the orthodox churches to an an alarming extent, while the progress of false doctrine both in the laity and ministry has gone hand in hand with the decline in spirituality and morals. That this is not universally true I am glad to admit. There are ministers and churches who stand in the gap, and are valiant for the truth; but it is not less true that a refusal to bear testimony against any prevalent and popular sin carries with it a tacit endorsement of every other form of sin, as consistent with orderly church membership; and is a practical repudiation of the morality of the Gospel as the code of the churches.

Should Masonic Oaths be Kept or Broken.

BY REV. ISAAC HYATT.

Especially as there are Masons giving evidence of integrity and Christian character, I do not wish to speak uncharitably of them or their connection with the order; but simply to show that Masonic oaths are sinful, and whenever taken ought to be renounced with penitent confession to God and man.

With uplifted eyes gazing upon the glory of heaven, we often ask, "Who shall ascend into the hill of the Lord? or who shall stand in his holy place?" And when Jehovah sends back the answer, "He that sweareth to his own hurt and changeth not," we may justly pause and consider well our act before breaking any promise, covenant, or oath we have taken.

Let us pause before this Scripture and learn its true meaning. Does it teach that if we have sworn to do a wicked act, we must do it to enjoy the favor of God? Mark well its utterance. It does not say he that sweareth to the hurt of truth, justice, civil and religious liberty and changeth not, shall have a seat in heaven and hear the sweet music of angelic song. But it does say, he that sweareth to his *own* hurt and still adheres to his engagement, does a noble act for which he shall be permitted to enter the joy of the Lord and stand among the redeemed in glory.

Albert Barnes in his interpretation of this passage says:

"If the thing itself is wrong; if he has made a promise, or pledged himself to do a wicked thing, he cannot be under obligation to do it; he should at once abandon it; but he is not at liberty to violate an agreement simply because it will be a loss to him, or because he ascertains that it will not be, as supposed, to advantage."

According to the sentiment of these words no one ought to keep a promise or oath that necessitates wrong doing.

Rev. A. J. Howe, D.D., professor in Bates Theological Seminary, Lewiston, Me., says:

"When men have become bound by solemn oaths to commit crime, they have no right to do it. They are under the highest obligation to break that oath and stop the progress of sin. The oath is sin, to execute it is sin, to abrogate the oath is a virtue."

The late Joseph Haven, D.D., L.L.D., professor in the Theological Seminary, Chicago, Ill., and in Amherst College, says on this topic:

"Suppose, for example, I have promised to do what is in itself unlawful—to commit crime, to lie, to steal, to commit murder, or in any way to violate the laws of society or the laws of God—am I under obligation to keep such a promise? Unquestionably not. There can be no obligation on any man to do wrong. It is a contradiction of terms to say that a man *ought* to do what he ought not to do. In case the unlawfulness of the act contemplated was known at the time of the promise was made, then the promise itself was a guilty one, and the sooner it is broken the better. The guilt of such promises, it has been well said, lies not in the breaking, but in the making.

"In the case the unlawfulness was *not* known, but the thing promised was, at the time, supposed to be lawful, this supposed lawfulness was manifestly an implied condition of the promise; and a failure of the condition implies a failure of the obligation. The promise is to be taken in its plain and obvious intent; and if there was no intention to do a wrong act, no promise to do a known wrong, of course there is no obligation in the promises.

"This was the case with Herod, whose promise was to give his daughter whatever she might ask; but who in making that promise, had no thought of her asking what she did. In taking the life of John the Baptist under such circumstances, that ruler committed the crime of murder in order to avoid breaking a promise which in reality he never made; and which, if made, he had not only no obligation, but no *right* to keep. In like manner a promise obtained by any misrepresentation or fraud on the part of the person receiving the promise, is not binding, when such fraud or misrepresentation is discovered, inasmuch as the condition on which the promise was made proves false."

Dr. Wayland, late President of Brown University; Dr. J. J. Butler, Professor in Theological Seminary, Hillsdale, Michigan; Dr. J. Fullonton, Professor in the Theological Seminary, Lewiston, Maine, with others of equal repute for learning and piety, advocate the same doctrine. Mr. Wayland says: "The duty of every one who has placed himself under any such obligation is at once to confess his fault, to declare himself free from his engagement, and endeavor to persuade others to do the same."

And certainly the teaching of these holy men is established by the Scriptures. For most assuredly they teach to render acceptable service to the Lord we must separate ourselves from all alliances with sinful associations and break all contracts with iniquity. 2. Cor. 6: 14–18.

Moreover they teach that to receive pardon we must repent, making such confessions as the nature of our sin demands with faith in our Lord and Saviour Jesus Christ.

In the light of these truths let us proceed to the examination of Masonic oaths. May the Holy Spirit enlighten our minds and the love of God pervade our hearts, that we may perceive their true character, learn our duty, and receive strength to do it.

[CONCLUDED NEXT WEEK.]

Secret Societies not for God's People.

The most or all of the secret orders of the day are founded and carried along on worldly principles. As such the sanctified are compelled to judge them.

They each have a partial list of good morals, but are in no wise true and proper religious societies. And some of them admit or condone

things against common morality and religion. Let us briefly consider these bodies, from the standpoint of holiness.

1. Whatever they may be to the unsaved, to the holy they are unnecessary. They are bolstered out of proportion by their secrecy; but the srnctified find no charm in mere secrecy. A holy taste palls on such a diet. It is a base basis, with an unreal superstructure.

2. The unconverted may require them as social pastimes. We do not. We do not eschew sociability with our neighbors, but a secret hotbed for it is unnecessary. The temperance organizations, untrue to their stated mission, are frequently the scenes of quarrels. And surely, if a man wants a wife—a sanctified companion—it is unnecessary to go to the lodge to find her. Of some of the more serious orders it may be said, that even if holy men do not utterly discard them, there is such an unholy social atmosphere connected therewith, and the ceremonies and regalia are so repugnant to their feelings, that they rarely or never go near them.

3. If the irreligious think they have time for these weekly conclaves, the purified certainly have not.

4. If the worldling wants to make a savings-bank of a lodge, or use it as a life insurance company, the sanctified have no need; they are already insured for both worlds.

5. Many of these orders are composed to a great extent of immoral men. It is not so much matter what they do, if they only do not injure each other. In this view, they are really dangerous to general society and to good government. Justice has frequently been thwarted because criminals were unlawfully aided by members of the lodge. And in the church, ministers are, in many cases, appointed to their work by the favoritism of Masonry, rather than by merit. So we have good reason to believe.

6. The oaths taken in secret orders are not fit to be taken. This is so simply because they are unknown to the candidate who is to take them. In courts of justice the oath is well known. It is doubtful if any general description beforehand of these secret obligations is sufficient, in any lodge. In some of these orders the oaths may well be termed horrid in their terms. They are also taken outside of civil authority, and are unnecessary, irreligious, and even profane. Having had experience in Masonry, we know whereof we affirm.—*Christian Harvester, Cleveland, Ohio.*

"*Sublime Indifference to His Defection.*"

These are the very words used by the Congregational organ of Vermont, referring to a man who announced a belief in un-Congregational doctrines, and still goes on preaching in Congregational pulpits just the same as if nothing had happened.

Now this is the fault of the age: It is to say one thing and do quite another. It was the fault of the Pharisees. Whence does this bad habit come? It is utterly void of principle, of Christianity and of manliness. It pervades our politics; it pervades our business; our social life; our religion.

We Anti-masons have insisted that this doubled-facedness comes from the teachings of that devil's church, the Masonic lodge. That church has become the ruling church in the United States.

No scholar, or really pious man can thoroughly examine into the character of the Masonic lodge without being convinced that it is a wicked burlesque on the Christian religion. The respect which it pays to the Christian religion is like that which Herod, the Roman soldiers, and the ministers of the Pharisees paid to the Saviour at his trial before Pilate. It is blasphemy enacted as a farce. Its reverence is a mockery, its spirit infidelity expressed in allegory and symbols. It is infinitely more wicked than any personal sin ever committed. It teaches the art of doing seeming good deeds for the purpose of accomplishing bad ends, thus reversing the providence of God which overrules bad deeds for good ends. The personal errors or faults of a Congregational preacher are infinitely less harmful than the wickedness of Freemasonry. It is a wilful relapse into paganism, blindfolding the eyes to shut out the light, while it gives to compasses and squares and leather aprons the attributes of God.

The Vermont Congregational editor is very fervid against a preacher who entertains ideas of religion differing from the usually received doctrines of the Congregational church. He says that such a preacher is "sublimely indifferent to his defection." But he says nothing about a man who, while outwardly professing Congregationalism, is secretly practicing the abominable, idolatrous arts of the Masonic lodge. He is almost indignant against a preacher who is sublimely indifferent to the purity of Congregationalism, while he himself is stultifyingly indifferent towards the encroachments of Freemasonry on the purity of the Christian religion.

Reader, do you suspect the secret of this stultifying indifference? The editor of the Vermont Congregational organ is said to be a Freemason, who, as editor, teaches religion and honesty, but as a professor of hidden arts teaches burlesque and knavery. He wears two faces himself, but refuses them to others. He has a Grand Lodge above over which he holds the keys, like the Pope, and into which he admits a select few of Jews, infidels, rumsellers and bad defective Christians, while he objects to a preacher abolishing a lodgement below for other classes of men who do not belong to the Masonic lodge.

Thirty or forty years ago there was no community in the world that stood higher for moral integrity, political honesty, social confidence and generous manliness than Vermont. It was Anti-masonic to the very core. But no community can long preserve these qualities if it allows itself to be governed by such teachings as those of the Vermont Congregational editor. He could not teach such stultifying sophistries, nor could the political leaders of the State practice them, as they have done of late years, if nine-tenths of the people did not remain "sublimely indifferent" and apathetic towards them, as they unfortunately do. No people who suffer themselves to become subordinate to the Masonic lodge can long preserve their liberties. Their sovereignty plays fast and loose: it is enthroned upon two stools, between which it must come to the ground.

VERMONTER.

Force of Instinct.

BY ENOCH HONEYWELL.

Fifty-five years ago a certain two-year-old boy saw his mother planting a favorite bean which she told him had very peculiar properties in it, and extoled its inherent virtues so lavishly that he resolved to take such measures as would solve its hidden mystery. So when his mother was out of sight he dug up and broke open the wonderful bean, and all his marveling curiosity vanished at once like a morning dream, and the boy was at rest.

This same useful and native propensity is just what God implanted in man for a noble purpose, when he breathed into him the breath of life and thus made him a living soul.

This soul, when it realizes its native birth-right, knows that it has a divine right, not only to solve every mystery within its reach, but to help *dis*-solve every giant vice that Satan sends into either high places or into dark places.

Now, fellow citizens, this serious question—this national question—yes, this Gospel question—stands out boldly before us, clothed in all its heavenly authority and demands our practical answer; namely, shall we any longer either stupidly or wilfully withhold the knowledge of danger from our grown boys? and thus cause them to ignorantly pay $15 or $50 to "most worshipful masters," and to "grand high priests," to first blind fold them and then lay Masonic light before them. Now you and I can give them all that light free, and let them read it with their eyes open. We now let our innocent sons get roped into dens, where they are bound for life in horrible death penalties to never tell—even their loving wives—what crimes or conspiracies are there perpetrated.

My friends, let us like true fathers, tell our sons just what is done in those sly dens—for we know it by the testimony of thousands of good ex-Masons. Then our boys will not pay $15 to get the puzzling bean broken open—this bane of Gospel law—for it would then contain no supposed mystery, except to the ignorant.

The present mayor of Hoopeston, Ill., can tell you who broke open that bean, and also that that boy was never again cheated by a boasting bean merely because it pretended to be bloated with mystery.

The Sermon.

FAITH AND WORKS.

Preached in the College church, Wheaton, Ill., Sabbath morning, May 25th, 1879, by Prof. C. A. Blanchard.

TEXT.—"And Jesus seeing their faith said unto the sick of the palsy: 'Son, be of good cheer, thy sins be forgiven thee.'" Matt. 9:2.

We cannot too strongly emphasize the need of a living faith in God and his word. Men are constantly falling from social eminence and intellectual power to shame and ruin because they lack it. It is only by faith that one lays hold of an arm that is strong enough to bear him up amid the billows of life's ocean. There is no other fountain which can supply the thirsty soul in the great desert of the world. Our danger just at present is, not the lack of persons who profess to have this confidence, but of those who really have it. This is a point on which self-deception is easy, and deception of the world possible; but God is neither deceived nor mocked and without faith it is impossible to please him.

His penetrating eye glances down through creed and confession and outward show to see the heart. If this is right, all is right; if it is wrong, nothing is so. We look sometimes at good, upright men of the world; men who are kind to their families and neighbors, who pay their debts and hold a full open hand to the poor; who are first-rate fellows and it seems as if their lives must be pleasing to God. At least more pleasing than the life of some poor man, who, a victim to every vice, wrecked and a ruin body and soul, staggers blaspheming down to the horrible pit. And perhaps if human lives were isolated and alone such would be the case. Considered simply as pictures the first is far more pleasing than the last. But in their results who dare say that such is the case. We are not alone. We are links in the great chain of humanity. We take hold of the past and the future. What the past has been (largely) we are; what we become, the future will be. No man liveth unto himself and no man dieth to himself. We live to God or Satan; and as we live, others will. Hence we can see that any life which has not its source of action in a living faith in God is a bad life. If it be base and sensual, it is repulsive to God and man. If it be outwardly all right, but inwardly selfish, it may be agreeable to man, but it is offensive to God; for what is highly esteemed among men is an abomination to him. We need often to remember that man's influence for harm is gone when he gets to the bottom of the ladder. It is while surrounded by wealth and friends and imitators that he he is powerful for evil. Without faith it is impossible to please God. You may have all but this one thing; you may be admired, praised, worshiped by men, but so long as you lack it you cannot please God.

FAITH EVEN IN THE WEAK PLEASES HIM.

Parents do not rejoice in their children in proportion to their strength, but in proportion to their love. The stalwart, broad-chested young man who is so wise and so capable that he does seem able to treat his father and mother with civility, is not the one who pleases his parents best. It is the one who

is much weaker in body, perhaps in mind as well, but who is strong in his trust and love, to whom the love of their hearts goes out in ceaseless streams of affection. Now God is our Father, and when we humbly adore and trust him, no matter how weak and helpless we are, his strength supplements our weakness, his wisdom supplies our lack, and he is pleased with us for our faith's sake. The Lord taketh pleasure in them that fear him, in those that hope in his mercy. As Moody says, we make a great mistake in trying to get great and strong enough to do the Master's work. It is not strength which he wants but trustful weakness. Bethlehem, little among the thousands of Israel gives birth to the Leader and Captain of God's great army. The jaw bone of an ass is a rude weapon but in the hands of Samson it was fearfully destructive. Gideon's host was stronger at three hundred than at thirty-two thousand. Luther came from a miner's hut; Zwingle was born in a shepherd's cabin; Melancthon's home was a blacksmith shop, and the greatest of all the presidents of the United States, and he whose fame will longest withstand the gnawing tooth of time, was cradled in the rude cabin of a Kentucky poor white. God *chooses* the weak things to confound the mighty. Great is the power of a humble faith.

FAITH WITHOUT WORKS IS DEAD.

But while all this is true and much more that you can easily imagine, and which it would take long to say, it is also true that God requires us to be co-workers with him. If I pray for the coming of his kingdom but fail to exert myself, his kingdom will surely come, but it will not be in answer to my prayers. The Greeks had it right: The wagoner must put his own shoulder to the wheel before he cries to Hercules. We must not pray that God will destroy all systems of evil and be afraid to say, and to say so that men will understand what we mean, dramshop, lodge, sectism and tobacco. These and all other strongly entrenched evils laugh at generalities and at a faith that is content with them. It is the specific indictment that ploughs them through and through.

A court that should issue a general order to all thieves and murderers, to the effect that they should inflict upon themselves the penalties due to their crimes, would possess the wisdom of Solomon compared with those good brethren who imagine that they are to overturn the power of Satan over men by general denunciation of sin.

So if I pray for bread I must labor. True faith is industrious, energetic and busy and kind. Paul says that if he has all faith and no charity, it would do no good, and this is true, but no one ever had faith under such circumstances. Faith and works go hand in hand through the world. They are Siamese twins. If you kill faith, works will die; if works is feeble, faith will be in poor health. The men who say that they have faith and do nothing are mistaken; they have neither one nor the other.

CHRIST READS THE HEART.

In the preceding chapter two men are said to have come to him, one saying, "I will follow thee whithersoever thou goest." The other, "I will follow, but suffer me first to go bury my father." The Lord did not hesitate, he saw that the first was a shallow case, and that the other was more tenacious but slow to move. He checked the first and spurred the second. The son of man has not so much as fox or bird, he said to the one; Let the dead bury the dead but go thou and preach the gospel, to the second. So in this case he saw that it was no foolish curiosity, nor wavering hope that had led those men to tear up the roof and let down the friend. It was a genuine Jacob trust that knew an answer was possible and earnestly struggled for it.

But the Lord saw more than the sick man. He saw more than the trouble; he saw the cause of the trouble. A man called to the bedside of the sick feels the pulse, looks at the tongue, tests the lungs and asks all about the symptoms. The great physician made no inquiries, but at a single glance read the whole case and its causes. He saw the long years of sin; the refusal of restraints, the disregard of parents, the neglect of temperance, and then the melancholy wreck of a man that lay stretched on the cot before him.

Seeing the man's trouble and its cause, he desired to relieve the pain and distress, but more to take away the causes that induced it, and hence while men would have been considering the relative merits of outward and inward applications; of blood purifiers, movement cures and electricity, Jesus forgave his sins. Thus did he at once lay the ax at the root of the tree instead of attempting to remedy a bad matter by half curing it. Some physicians give large quantities of opium under one form or another. Others endeavor to cure cancers by outward applications. This is not the method by which Christ heals men. He makes present relief a subordinate, ultimate health the principal aim. He first forgives the sin and then heals the palsy.

ALL THINGS EASY TO GOD.

Another blessed truth clearly taught here is that one thing is quite as easy to God as another. To say one thing is like saying another and to say is with him to do. How this thought should quiet our complainings. Have you come to God with your trouble and asked for help which has not come. Is it money you want, or health, or friends, or success. One thing is as easy with God as another. But all things being equally easy he will give to you the very best that you will receive. He will not relieve a present want and leave you staggering under a load of sin. Beginning away down in your heart, perhaps there is already the washing and cleansing that is the answer to your prayer. Oftentimes there come up to overshade our lives vast clouds like that which this morning filled all the heavens. We pray, "Lord take away the cloud." But so long as we gaze it keeps its inky blackness and now and then gusts of wind dash the heavy drops of rain in our faces. At last we tire of looking at the storm and turn our eyes upon our hearts. We find a growing hatred of sin, a growing love of God and man, we submit to the will of our Divine Master and we finally say, "Lord, stay by me, and I care not how thick the clouds may be." But no sooner have we said the words than looking up we find the clouds all gone, the sun shining and the birds singing from every tree. Oh storm-tossed and afflicted one, thy prayers are neither unheard nor unheeded. The one who listens to the ravens when they call and who gives ear to the young lions when they cry and seek their meat from God, surely marks every sigh and treasures every tear and gives you better than you seek; sins forgiven first; hearts sanctified and then temporal blessings; this is the order of God's providence.

BELIEVING AND WORKING.

These men at their home believed that Christ was able and willing to cure their friend. This was faith and it was a commendable thing. They had good reason to believe this, but so had, and so have multitudes of persons reasons for believing, who still refuse to do so. Believing however, wrought no cure, they had faith, but this faith was valuable only when it led to appropriate works. They carried him to Jesus. He was in the house; a crowd was around the doors; it looked as though for the present at least their mission was a failure. Not so thought they. Up to the top of the house they clamber and then tearing up the roof, lower their friend before the Lord. Here we have faith and works. The answer comes not precisely as they had expected, but it comes and the paralytic takes up his bed and walks out of the house before them all.

Note second, that Jesus saw their faith, that was the thing that interested him. Not their faces, nor their apparel, nor their words or works but their faith. Just so, reading our hearts to-day the thing which is his first and great care is to know that we have faith in his love and power. As there goes up from our hearts some petition to his throne, the question which he asks is: "Believest thou that I am able to do this?" If he sees a "Yea Lord" written within us he will answer, "Son, be of good cheer thy sins be forgiven thee," and when the time has come he will also say: "Be it unto thee according as thou wilt."

God gives his children the best he has. One difference between people of culture and those who, ignorant and rude come to wealth and social position is evidenced in nothing more clearly than in dress and gifts. The man who is born to power is easy about his place; he takes it as a right and is not anxious to assert it. The plebeian who by greedy and avaricious years or some sudden turn in fortune's wheel is placed on the pinnacle betrays his low birth and nature by every move. The first is quiet, grave and sober in attire. The gifts which he gives his children will be solid, useful and not always showy. The second will be loud and extravagant in attire and deal in pinchbeck and flimsy flashing gifts to his children. Now God is a king. Not a king of yesterday who shall be toppled from his throne to-morrow, but a monarch whose wide domains stretch from side to side of the vast universe, and whose reign extends from everlasting to everlasting. Perfectly able as he is to reach out his hand and take from earth or air or stars the thing that he wishes, he gives his children in every case the very best thing which they are qualified to receive. The wise parent does not give an infant a hammer and a looking glass, and God gives not always what we want, but, if we are his children, he gives us always what we need. No good thing will he withhold from them that walk uprightly. This is a text which is to be taken literally and in its widest scope. There is nothing which will tend to the eternal well being of his children which our Father keeps back from them.

WE NEED TO REALIZE THIS.

We know that these things are true but many times we fail to derive from them the comfort which they should bring to our hearts. We do not realize them, We think that we love God and walk uprightly, but it seems as if God kept back many good things from us. If we fully understood that he had given us everything that was best for us at the present, and that he would continue to do so until the very end of life, what would become of these troops of jackal anxieties and cares that now howl around our path and follow at our heels? They would hurry out of sight and hearing as wolves from the abodes of men when morning streaks the east. Our troubles are the result of distrust. God keeps those in perfect peace who put their trust in him, but those who make any created arm their confidence are doomed to disappointment. When Jesus sees our faith he says, "Son, be of good cheer." When he sees our unbelief he says, "He that doubteth is condemned." Since then God so delights in the loving confidence of his children, let us trust and rejoice in him more and more fully until we shall see him in his glorious beauty and reign with him forever and ever.

Reform News.

Among the Mountains.

Albany Vt., May 26, 1879.

Dear Bro. Kellogg:—A second lecture in the town hall at Hardwick was fairly attended, though the Masons all kept away. The present and former pastors of the M. E. church were present, and evidently sympathized with us in our work. Much credit is due to Bro. F. F. French, who has stood alone here a valiant soldier for the right.

On the 22d I took the cars for Greensboro; did not meet the man who was to take me to my appointment; started on foot, took the wrong road and walked over eight miles to get less than three. Weary and footsore I met nothing but resistance and abuse. There is a strong Masonic lodge here composed of the worst men in the vicinity, and all the people submit to their rule. There is a United Presbyterian church here but its members do not live in the village, and the pastor was gone. The Congregational church once had a rule excluding Masons, but this they afterwards modified so as to require any Masons who belonged to the church to attend the social and church meetings rather than the lodge, when both were at the same time. It was intimated that a certain Mason would join the church if this was repealed. For his sake it was repealed, and he did not join, but one of the best members withdrew. Good Dea. Cummins sent for some copies of Finney on Masonry, which he gave away and sold a few. For this he was arrested for peddling without license, and fined one hundred dollars. It cost him two hundred. Good pastor Wiley raised up a stand-

ard against the deism of the lodge and they drove him away. The present pastor says he is opposed to secret societies, but was afraid to pray in my meeting. I spoke in a very dirty hall to a few people, but I felt that the Lord was with me and good was done. I found a a friend who kindly entertained me, and next morning walked five miles through as grand and beautiful scenery as I ever beheld.

Greensboro village is at the foot of Lake Beautiful (rightly named) and here the water tumbles down into Lamoille River and runs a rapid course to Lake Champlain. As I walked over the hills, the snow-covered mountains rose up before me, and the fields were smiling in all the glory of spring. What a grand and beautiful land! Yes, Jesus will possess it. His kingdom will come and his will be done here, as it is done in heaven.

At East Craftsbury I met a most kind reception from pastor J. C. Taylor of the Reformed Presbyterian church, and though his family were sick he did everything to aid me and make me comfortable. In the evening I spoke in the church to a small but attentive audience, nor did brother T. forget the wants of the future. By his kindness I was taken to South Albany, where, at the house of Rev. Wm. Ellis, pastor of the Wesleyan church, I got about as near the top of the mountains as people often live, and had a grand view of Mt. Mansfield, still robed in snow. Bro. Ellis and his people are in hearty sympathy with our work and were glad to have me spend the Sabbath, preach and lecture. He wished to take his team out of the field and carry me six miles to West Albany, but I resisted and walked There I found welcome and rest with Rev. F. Pearce, one of the earliest subscribers for your paper. Here Rev. Mr. Chapin, pastor of the Congregational church, kindly invited me to preach on the religion of Masonry on Sabbath at 6 P. M., and the pastor of the M. E. church consented to read the notice. Accordingly I stayed till Sabbath morning, went to S. Albany, preached twice in the Wesleyan church, returned and spoke to a good, large and attentive congregation in the Congregational church. A number of Masons, and more who wished to be, were present, and though I had aimed to be as careful and conciliatory as possible, yet their wrath was greatly stirred. I had profaned the Sabbath and the house of God. They were terribly shocked, and it is the young pastor who is considered as especially to blame. It was voted that I lecture again tonight, but it is possible that the church will be closed against me. Nevertheless good seed has been sown and will grow. On Tuesday and Wednesday evenings, D. V., I shall speak in the Wesleyan church at S. Albany, and go from thence to Rygate and so southward.

Yours in the Lord,

H. H. HINMAN.

ELDER RATHBUN AND THE MOURNERS OF FAYETTE COUNTY, IOWA.

ELGIN, Iowa, May 27, 1879.

It is human to mourn the loss of departed friends, especially those we love. Love for kindred "fellows" and associations is not confined to any one class of society, but extends to all humanity. The "bandit" used to many a foul deed at midnight, feels and mouras the loss of him who was brother in his crime. And although the people rejoice to know that society is at last freed from his midnight schemes of villainy, yet those who clasped his hand and called him brother comment upon his departure with sadness. Under similar circumstances and with alike feeling do "mourners" (Masons) go about the streets of some of the towns of Fayette Co., Iowa. And while the people rejoice at the expesure of (Masonic) wickedness and the unveiling of schemes of villainy which have caused the land to be "filled with violence," and the people to say "there is no God," the mourners "who have committed fornication and lived deliciously" with her (the lodge), and "which were made rich by her," "weep and mourn" and bewail her fall. The setting-maul of Jebulum in the hands of D. P. Rathbun brought her from a "living perpendicular" to a "dead level," and the anxiety and grief of her friends is intensified by the fact that over her grave is inscribed in letters too plain to be unobserved, "No Resurrection."

On the evening of May 5th Bro. Rathbun worked the third degree here in Elgin. A good audience was present, and although he had worked the degree here before more good was accomplished by the repetition than was accomplishd by the first exposition, the people being better prepared to receive the truth. Several of the fraternity here are quite free to acknowledge the truthfulness of the expositions, and are a severe "thorn in the flesh" to the "faithful" who endeavor by all lawful Masonic means (which includes lying and deception of every degree and character) to "always conceal and never reveal."

The evenings of May 6th, 7th and 8th were spent at

BRUSH CREEK.

The cause has some staunch supporters here, among whom are the pastor of the U. B. church, Bro. R. D. McCormack, in whose house the lectures were given; and Mr. Morley, who is well known to the readers of the *Cynosure*.

The expositions were well attended, the interest good, and the truth kindly received. There is a Masonic lodge here with a membership of about forty, so we are informed. Bro. McCormack is a live, out-spoken man, who looks well after the affairs of Christ's kingdom. The position he took after witnessing the working of the degrees was truly straight for truth and is truly commendable to the true Christian minister. To "have no fellowship with the unfruitful works of darkness, but rather reprove them" is to be governed by God's word and not by the world.

Bro. Rathbun's work here was excellent, and the fairness with which he presented his subject was sufficient to convince an honest unprejudiced mind.

On the evening of the 9th we took our way to

VOLGA CITY.

This is a perfect hot-bed of secresy. The majority of the male population are either Masons, Odd-fellows or Workingmen; so we are informed. Bro. Rathbun worked the 3rd degree in the Union church to a full house. The fraternity were well represented, none attempted to reply. All were "speechless."

The pastor of one of the churches here is a Mason. He has a son, a bright lad, who, being more desirous of "light" than the parental stem, attended the exposition. At its close he approached Bro. R. and said, "Sir, do you say that every man who is made a Master Mason has to pass through what the candidate has passed through tonight?"

"I do, sir."

"Well, sir; I shall go to father and put the question squarely to him whether or no he did."

Now which is the highest obligation resting on this minister, to the lodge or to his family? How will he answer the boy?

The fraternity did not seem to realize the situation until after the lecture and now the mourners go through the streets "casting dust on their heads, weeping and wailing," saying, If that man ever returns to further disturb our quietude we will certainly cast eggs at his perjured form and cause him hastily "to depart from our coasts," and will shout at his retreating shadow, "What city is like unto this great city!" For "no man buyeth our merchandise any more," and "in *one hour* is so great riches come to naught."

Leaving at low twelve in a carriage we hastened to return to Elgin, a distance of 18 or 20 miles, in order to meet the engagement at

ELDORADO

on Saturday evening. Here Bro. Rathbun lectured to a fair congregation in the school-house. After exposing the teachings of the institution in regard to its religious character, and while attempting to show its inconsistency with Christianity, he was assailed by—it is the truth—a--believe me and cast no reflections—a woman!! who instantly gave him to understand that there we two sides to the question. The thrusts she gave him were more than his feeble heart could bear and so quietly saying, "I have never quarrelled with my own wife, and grace helping me, I never will with another man's," the lecture closed. On Sunday evening he delivered a lectured on the Religion of Freemasonry, in the U. B. church in Elgin. Bro. Zabrisky, the pastor, is a zealous worker for the Lord, and is in full sympathy with the refrom. As may be expected the minions of the devil with their pack of lies are arrayed against him.

A great amount of good has been accomplished by Bro. R's labors here. Brethren don't be afraid of agitation. God bless Bro. Rathbun.

A. W. HALL.

BRUSH CREEK AGAIN.

May 26, 1879.

EDITOR CYNOSURE:—I wish to inform you and the readers of the *Cynosure* that the people of this place have been favored with a visit from Rev. D. P. Rathbun. He came here May 6th as previously announced, and in the evening he lectured on the subject of speculative Freemasonry, also working the first degree. This meeting was held in the United Brethren church, it being filled to its utmost capacity, hundreds sitting in the pews while there were crowds remaining on their feet, the masses looking and listening with eager interest to catch every word and see every sign given by the speaker, except an occasional croaker who would sit in a corner his face hidden for shame. Thus passed the first evening's exercises, and as the crowd was dispersing many were heard to say, "If that is Freemasonry I want nothing to do with it;" while others thanked God that Freemasonry with its evils and horrid oaths was being exposed to the world, thus making its evils plain so the good everywhere may become disgusted with it.

On the evening of the 7th at a very early hour persons were seen coming from every direction for a distance of twelve miles. The church was packed literally full and it really seemed as if the people far and near were intent on hearing the truth with reference to the God-

(Continued on 9th page.)

Correspondence.

THE NATIONAL CONVENTION.

SHILOH, Ia., May 27, 1879.

EDITOR CYNOSURE:—I see in the *Cynosure* of last week that Washington, D. C., is spoken of as the place to hold the next National Convention oft he N. C. A., and Bro. Stoddard asks, "What do you say, friends?" I will assume that I am one of the friends referred to and will answer to the question, I say hold it at Washington city if at all possible. I think the reasons assigned by the friend in that city are good and sufficient to take the city at that time. Trusting in God and going forward in the name and strength of the Captain of our salvation we have nothing to fear. I think that the conventions should be held as far as

possible in the cities, the larger the better. Now I would insist on an answer to Bro. Stoddard's question at once from all interested, so that that matter can be settled as soon as possible, and the work of preparation entered upon early, and by the help of God it might be the best convention we have held.

JOHN DORCAS.

MY EXCUSE.

I see in the *Cynosure* of May 8 a communication from Rev. J P. Stoddard in relation to my delinquency, etc., relative to the Nebraska State meeting. Will you permit me in reply to give the following facts: I attended the session of the East Nebraska Annual Conferences U. B. in Christ, April 3, etc., 1879, and on the 4th of April arranged with Rev. S. Austin and others to return to Kearney the next week, and to communicate to Bro. A. immediately the names, etc., of lecturers and speakers to be in attendance; he to engage the hall and advertise the meeting. Monday morning, April 7th, I was taken violently ill at the house of W. H. Frast, Clay, Co., and was barely able to meet the quarterly meeting April 12th, and only reached home Monday, April 14th: found a letter from Bro. Stoddard and a card from Elder Rathbun. I answered Rathbun and wrote a letter to Austin immediately as the following card will show:

FAIRMOUNT, Neb., May 6, 1879.
BRO. SPOONER:—Bros. Stoddard and Rathbun came, but I had not got your letter as you put it in the office without direction and so it went to the dead letter office and only reached me after the convention, etc. Yours,

S. AUSTIN.

The above happened in this way: I live some eight miles from the postoffice, and in this instance had no letter envelopes, hence I wrote some dozen or more letters and took them to the office, bought envelopes and in directing them inadvertently put *that letter* into the postoffice as stated.

I attended the quarterly meeting Sunday, April 28th, some thirty miles from York intending to be at York, and on Monday morning at the house of Joel Ward, in Hamilton county, I was taken violently ill and remained so for several days. I sent a card to the address of Bros. Austin, Stoddard and Rathbun, to York, stating this fact and offering to be financially responsible to more than my full share and bidding them God speed. I fear they did not get it.

I ask a place for this and will say in behalf of Bro. Snyder, that I saw him a few days since on my way home and he says circumstances beyond his control prevented his being present. He joins me in a determination, God willing, to do better next time.

Yours,
W. S. SPOONER.

"MORGANIZE HIM."

THE TRUE SPIRIT OF MASONRY.

LEESVILLE, Mo., May 21, 1879.

Having often to meet the charge, "You are only a book Mason," and wishing additional Masonic evidence to the contrary, I had a friend write to the secretary of Worthington Lodge, No. 69, Worthington, Ind., and tell him of my course here in regard to Masonry, and ask him if such a man as John V. Baker ever took the degrees in Worthington Lodge, and also what should be done with such a person. Here is his reply:

WORTHINGTON, May 12, 1879.

I received yours a few days ago, and I have taken some time to examine the records of the lodge, and I find that John V. Baker was duly initiated October 11, 1867; passed Nov. 8, 1867, and raised Dec. 13, 1867. His name appears on our books up to Jan. 1, 1869, since that time I can find no account of him on the books. Some of our members think that he moved away and did not let the lodge know where, and his name was dropped to save Grand Lodge dues.

The answer to your last question, the verdict is here, to Morganize him.

I will state that I read your communication in open lodge and was directed to answer as I thought best after searching the record.

DANIEL RIGGS, Secretary
Worthington Lodge, No. 69, F. & A. M. Masons.

This is a verbatim copy of the secretary's letter and shows the true spirit of Masonry referred to by Rev. Wilcox in his letter to friend Boyd which you published lately. I thank God that our lecturers have none of this spirit and therefore they will never bring out the true spirit of Masonry, but will content themselves with simply exposing its spirit and workings, that others may be kept from the influence of its spirit.

JOHN V. BAKER.

A CORRECTION.

WILBUR, Oregon, May 14, 1879.

EDITOR CHRISTIAN CYNOSURE:—I sent you a short communication last March, in which a statement was made in regard to the death of one of our best citizens, I. B. Smith. I was informed to-day by his brother, who was in attendance at his last moments and heard his last words, that no such expression was made by him as I reported. Also that my informants were not present at the time and that they got their information from the common talk in the community. "To err is human; to forgive, divine," and it affords me pleasure to correct any error, and to add that it was no intention on my part to misrepresent any one. I am also informed that the ill-feeling in the lodge was a business affair against the Master and two other members of the order. Hence his request to be buried by the citizens and his choice of ministers to officiate at his funeral was Rev. Hull Tower, an aged and much honored local minister of the M. E. church. I will add my main object was to admonish those who believe they can work out their souls salvation by strict adherence to the laws and rules of the lodge, as I know many who believe this doctrine to be safe, and if I have awakened a proper interest on this point I shall be more than satisfied. F. R. HILL.

THE BANNER OF HOLINESS.

A letter was sent lately to that paper in which the strangeness of what seems to be like a marriage or union of holiness and Freemasonry was questioned by the correspondent. (For reply see *Cynosure*, May 15th.) For a Mason who has not renounced Masonry, and confessed the sin; and turning from it, warning others; for a Mason that does not do this, and do it with such unmistakable clearness and certainty as to remove all doubts, is apparently very much like those who said of Jesus, "We know thee who thou art, the Holy One of God." They were confessing Christ. Jesus stopped them, and made a public expose of their wicked worthlessness, and told them to come out of their habitation. Let Masonic devils hold their peace, and come out of the human souls, and we shall then have no uncertain sound.

First pure, then peaceable. What we want is God's order—not peaceable, and then pure, not holy, and then pure. To hold to Christ and preach holiness on the one hand, and to Masonry on the other, seems like the poor sailor in the storm, whom the captain observed praying awhile to God and then awhile to the devil, and when the captain called his attention to the strangeness of his conduct, answered that he was not exactly certain into whose hands he should fall, and he thought it a good plan to be on good terms with both of them.

The *Banner* says that "when *occasion* has demanded," its testimony has been against secretism. Now that is a very vague term. It appears that a sixteen degree Master Mason preaching holiness is enough to quiet the demand for the *Banner's* utterances against this Christ-denying religion of Baal. "Our work," says the *Banner*, "is to enforce holiness." Here is what perplexed its correspondent to know how to graft holiness on to Masonry, as it appears in several instances. It may be a secret, but the correspondent wanted to know how it was possible that the pure religion of Jesus Christ could be grafted on to a stock of heathen Baal. I do not know as it can be done. But we are told by way of a quieting panacea that these men have left the Masons, they attend the lodge no more. I suppose when occasion does not require. We are not informed that Masonry has left them, and until they so forcibly enter their protest against it, as to make it let go of them, we are ready to say to their professions and preaching of holiness, "Lord increase our faith."

The *Banner* says, "We oppose all sin, not any particular form of sin only." This reminds us of the soldier who in battle fires wild, and his comrade seeks to steady him, and points in the right direction where the strength of the enemy is, and receives the reply, "O, never mind, I don't fire at anything in particular; I fire at all alike; I oppose all fighting, and all fighting is sin; I want peace." He fires into the air and everywhere, and the enemy laughs. For his weapons do not reach their vital parts.

In proof of this, a sixteen degree Knight Templar, to whom I made the remark that I had sent an article to the *Banner* on this subject. He laughed and said, They won't publish it. (He is an advocate and reader of the *Banner*.) Said he, "their business is to advocate the doctrine of holiness. O, they preach against Masonry occasionally, when they think it necessary, but they are not one idea men; they don't make a specialty of it, and stir every body up. If you would preach against it as they do I would not care any thing about it. But you have filled the country with your tracts and that contemptible *Cynosure;* and that wasn't enough, you couldn't rest until you had the degrees worked, and I tell you I don't like it much."

Now here is a great personal sin in the oaths and abominations of Masonry, and men and the devil do not like to be stirred up on it. We have in the ministry of the Prophets and of Christ and the Apostles the clearest examples of making a special point of individual sins, and that too in such a forcible, pointed, persistent manner, that it made the individual sinners feel their sinfulness, which in many cases led to a true and hearty repentance. Let the *Banner* if it is not competent (like the *Advance*) to affirm the wickedness of Freemasonry, let them no longer be ignorant of the devices of Satan. It is high time to awake out of sleep. The judgment is nearer; and God has said, "Cry aloud, spare not, lift thy voice like a TRUMPET, and show my people [holiness; No ! ! !] their transgressions, and the house of Jacob their sins." JOEL H. AUSTIN.

ILLUSTRATIONS FROM THE COURTS.

PAW PAW, Ill.

EDITOR CYNOSURE:—In your last issue D. Countryman's letter appears at, in which he stated that the last court in Oregon, Illinois, the Masons were rejected from the jury. The fact rejoices me much, since it is an instance unheard of before. If this course is faithfully carried out there is more hopes of justice being done in the future.

But what induced me to write is

the fact that one of his name, now dead, would, in all probability have been living to-day, and we have reason to believe as a good citizen, if it had not been for Masonry.

The facts in the case are these, as I am informed by a truthful man then living in Rockford, where the case occurred. Mr. C. being in the cattle business, was charged with having cattle that did not belong to him, and the sheriff and his posse being after him, he fired over his shoulder into the crowd, the shot taking effect on the sheriff, who was a Mason. He had a summary trial, and was condemned to be hung on short notice. When the time came a load of Masons came from Chicago to see that he was executed, showing that if the Governor had sent a reprieve they would take the matter into their own hands. Countryman confessed on the gallows that he had no desire to hurt anybody, but his object was to make a consternation in the crowd, that he might not be taken. Now these are the man's dying words, and it is plain that if he could have had a fair trial he could not have been convicted for more than manslaughter.

But my informant said there was another case in the city and about the same time. A certain hotelkeeper's son had a spite against a certain Irishman in the place. As he was standing in the bar-room he saw this man coming along the sidewalk. He, being prepared, said to the bystanders, "Now if you want to see an Irishman die come out here." He accordingly went out and knocked the man down with a club and literally beat his brains out.

Now see the difference in the treatment of the two; the one guilty unwittingly of manslaughter, the other of wilful, premeditated murder, calling witnesses to see it. The young man had a trial and was sentenced to one year's imprisonment, and was pardoned out before the year was gone; and consequently restored to citizenship, enjoying all the rights of the peaceable and law-abiding. Now why all this in the same place and tried by the same court? Only because one was a member of a clan bound together by oaths with horrid penalties, murder and treason not excepted, though they deny it stoutly. But we know that the system was born in lies, reared in lies, and sustained by lies; but, thank God, the thing is weakening daily. Let all take courage that are laboring in the good cause of God, for it appears to me that it is like the letting out of waters that have been long pent up. The leakage may be small at first but like some of the dams in New England, a little dropping in the evening, yet before morning the little fissure has become a chasm and the flood sweeps all opposition. The Lord grant that it may be so in this much needed reform. J. C. Noe.

Sabbath School.

LESSON XXIV.—June 15, 1879.—THE NEED OF GOD'S SPIRIT.

SCRIPTURE.—Zechariah 4:1-14.

1. And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep.
2. And said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof:
3. And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof.
4. So I answered and spake to the angel that talked with me, saying, What are these, my lord?
5. Then the angel that talked with me answered and said unto me, Knowest thou not what these be? and I said, No, my lord.
6. Then he answered and spake unto me, saying. This is the word of the Lord unto Zerubbabel, saying, not by might, nor by power, but by my Spirit, saith the Lord of hosts.
7. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it.
8. Moreover the word of the Lord came unto me, saying,
9. The hands of Zerubbabel have laid the foundation of this house: his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you.
10. For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the Lord, which run to and fro throughout the whole earth.
11. Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof?
12. And I answered again, and said unto him, What be these two olive branches which through the golden pipes empty the golden oil out of themselves?
13. And he answered me and said, Knowest thou not what these be? And I said, No, my lord.
14. Then said he, These are the two anointed ones that stand by the Lord of the whole earth.

GOLDEN TEXT.—Not by might, nor by power, but by my Spirit, saith the Lord of hosts.—Zech. 4:6.

CENTRAL TRUTH.—Spiritual growth is by the Holy Spirit.

DAILY HOME READINGS.

Dan. 8:15-19.——Rev. 1:10-20; 11:1 5.——Ps. 114:1-8.——Ezra 6:13-19.——Hag. 2:1-9.——Zech. 9:9-17.

[From Scholar's Handbook.]

CONNECTED HISTORY.

This lesson refers to the fifth of some eight or ten "night visions" recorded by this prophet, and which chiefly form the first part of the Book of Zechariah. These visions represent God's protection and blessing of his people, and his judgment on the wicked. They belong to the time immediately preceding the completion of the second temple by Zerubbabel. The last parts of the book (chaps. 9-14) belong to a period from 10 to 20 years later, and after the temple was completed and dedicated.

NOTES.

Zechariah "Jehovah remembers," a priest born in Babylon, returned while young to Judea, where he prophesied. He was for a time a co-laborer with Haggai. He encouraged the rebuilding of the temple; later he comforts the people with promises of future blessings, even in trials.

Zerubbabel "born at Babel," or Babylon, of the tribe of Judah, and leader of the captives, who returned from Babylon to Jerusalem 536 B. C. He restored the true worship, and, aided and counselled by Haggai and Zechariah, rebuilt the temple, which was completed about 520–515 B. C.

"Book of Zechariah," written and probably arranged by the prophet himself some time after the prophecies were announced. It has been divided into three parts: (1.) The visions, chaps. 1-8; (2.) Word against Damascus, etc., chaps. 9-11; (3.) Word for Israel, chaps. 12-14. Some have tried to maintain that this book was the work of two different prophets, the first portion only being by Zechariah, but their views have not gained support.

"Olive," one of the most common trees of Palestine. The fruit and the oil of the tree are among the most important products of the country. The olive leaf was an emblem of peace, Gen. 8:11; of prosperity, Ps. 52:8; and of beauty and strength. It grows to a medium height, with knotty, gnarled trunks, ash colored bark, and dusty grey green leaves.

"Candlestick." That seen by the prophet probably resembled the one in the temple. For a description of that made by Moses, see Ex. 25:31-37; 17:24.

[From International Quarterly.]

"The Prophet Zechariah, the son of Berachiah, and grandson of Iddo, was probably of the priestly tribe (Neh., 12:4), and returned from Babylon when quite young, with Zerubbabel and Joshua. He began to prophecy about two months after Haggai (Zech. 1:1; Ezra 5:1, 6, 14; Hag. 1:1)," which was the second year and eighth month of Darius, the father of Xerxes (the Ahasuerus of Esther.) These two prophets were the first after the captivity, and did much to encourage the rebuilding of the temple. The work was begun B. C. 536, but was stopped when Cyrus died. In the year 521 B. C. Darius became king, and Haggai and Zechariah doubtless inferred that under a new king they would be permitted to resume the work. It was accordingly recommenced under the lead of Zerubbabel and Joshua; and, although it was interrupted for a short time by Tatnai and his helpers, it was completed B. C. 515. The history of the times is found in Ezra (chaps. 5, 6).

The Book of Zechariah is divided into five parts. 1. Chaps. 1-6; The introduction is given in chap. 1:1-6; then follows the visions which picture Israel and the nations, closing with a promise of Christ the branch. 2. Chaps. 7, 8, contain the true view of their fasts and solemn convocations. 3. Chaps. 9, 10 give us the humbling of Syria, Philistia, Tyre and Sidon; with the salvation of the remnant, and a gleam of the coming day. 4. Chap. 11 is a picture of the Messiah, the staff of Israel, under two aspects, their beauty and their strength both in turn broken, and they given for a time to the false shepherd, Anti-Christ. 5. Chaps. 12-14 tell us of the day of the Lord, when his enemies should be scattered; and blessings shall follow, when the land shall be purified.

Compare with Ex. 25:31-37, Rev. 1:12, 13, 20. What was the first thing at creation? (Gen. 1:3.) What is the first thing in the Gospel? (John 1:4, 5). How does the soul receive light? (Ps. 119:130). What is the order in Ps. 27:1? What did Jesus say in John 8:12? What in Mat. 5:14, 16? (It should read lamps; Christ shines through his people.) What is taught in Rev. 2:1? Phil. 2:15? How was Christ the light of Israel? How is he the light of the soul?

[From Am. S.S. Union Advanced Lessons.]

POINTS FOR SPECIAL STUDY.

1. The time and circumstances under which Zechariah prophesied. 2. The condition of the temple at that time. 3. Obstacles and discouragements in the way of rebuilding it. 4. The golden candlestick in the tabernacle and the temple. 5. Meaning of the two olive trees. 6. Obstacles now in the way of the church. 7. Need of the Spirit of God. 8. Agencies through which the Spirit acts. 9. Meaning of "the headstone." 10. Encouragements for the completion of the spiritual temple. 11. The Bible readings.

PRACTICAL TEACHINGS.

We may learn from this:

1. God has a church in the world. His church is costly in material, living souls; and in workmanship, by God's Spirit.

2. She encounters in all ages much opposition from the world, the devil, and the very evil in her own members. It is like "great mountains." (See Mat. 21:21)

3. But her strength is not in herself but in God. His Spirit is in her (v. 6). That is her power; that gives success to her efforts.

4. But that power is by appointed means. The two anointed ones, Zerubbabel and Joshua, stand for the kingly and priestly offices, which are the channel of blessing to the church. Jesus is in his own person the king and priest (Zech. 6:13; comp. Mat. 28:20).

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The Christian Cynosure.

CHICAGO, THURSDAY, JUNE 5, 1879.

Congregationalism and Masonry.

In 1846 the General Congregational Association of Illinois unanimously advised churches to "have no fellowship" with secret societies. In 1866, at Ottawa, Illinois, the Association declared its judgment that Masonry is "hostile to good citizenship and true religion," and "earnestly advised" a separation from it, and in Aurora, 1870, the Association resolved, that the time had come for a united, wise and energetic movement among all disciples of our common Lord and Master to resist the encroachments of the various secret orders. That "movement" was inaugurated at Pittsburgh in 1868, two years before, by the National Christian Association.

But while these and similar resolutions have been affirmed at Farmington, Jacksonville, Rockford and other places, the lodge has been steadily gaining a complete power and mastery over the denomination, as proved by the following facts: The organization of a National Congregational Council with a Freemason of 32° as its only permanent officer, elected and re-elected three times in succession. Rev. F. P. Woodbury has officiated as chaplain or preacher for the Knight Templars in his own church at Rockford, Illinois. Last year the General Association met in Galesburg, Illinois. Some sixty or eighty Congregationalists petitioned the programme committee to provide an essay on secret societies, and Bro. H. Avery, then of Tonica, and others, were suggested to write the same. The petitioners were refused their request. This year, 1879, the Association met in Princeton and the programme committee reported an essay on "The Church and the Lodge" by the Rev. Mr. Anderson of Quincy, Ill., a Freemason. Rev. Mr. Huntington of Oak Park arose and wished to know if there was to be a discussion on secret societies. He had heard enough on that subject and wished, if there was to be discussion, to vote against hearing the essay. Rev. E. F. Williams of Chicago, assured brethren that Mr. Anderson was not to discuss "the Church and the Lodge," but only to elucidate their workings. This satisfied Mr. Huntington and others, so the essay was voted to be the order of the day for Wednesday of last week. The press and private letters assure us that the essay contrasted the church and the lodge throughout to the disparagement of the church. Discussion was prevented the first day; and as the papers contain no notice of discussion to the close of the meeting, the presumption is that it was suppressed. That is, the Association had no objection to "discussion" for the lodge, but against it. So the General Association of Illinois, this year, voted to hear a Freemason, and did hear him at length in favor of the lodge, after last year, by its programme committee, refusing the request to have the lodge discussed by a minister who was opposed to it. Last year also the same body, meeting at Galesburg, voted to tax their church members *pro rata*, to pay the claim of Dr. Quint, the Masonic secretary of the National Council, their portion of the sum of $5,000 expenses of said council!

The decline and final disintegration of this venerable denomination is sure to follow its coalition with the lodge. From its year-book it appears to have but little above three thousand churches; and it has now several hundred more ministers than there are churches. Between one and two thousand ministers are now out of employment as preachers of the Gospel. Many of these ministers without charge go into their State and local associations and vote to suppress discussion on Masonry.

Unless by the merciful interposition of God, a reform can be inaugurated, the absolute disintegration and destruction of this body of Christians as such is only a question of time.

The only sign of hope is that it is always darkest before day. The lodge will as surely go down as Christ's Gospel will prevail. But the fate of this or that church depends upon the course which that church pursues.

The Lodge Achan in the U. B. Camp.

We gave last week a hastily written editorial on a review by Rev. Halleck Floyd, endorsed by others, of a circular issued by Rev. W. J. Shuey, agent of the United Brethren printing house. Bro. Shuey replies to that review in an almost three column article in the *Telescope* of May 28th and gives notice of two more articles to follow. A leading editorial in the same paper reviews with approbation the administration of the finances of the church for the last fourteen years or during Bro. Shuey's agency.

We feared that the money of the denomination would be, directly or indirectly, brought to bear on the question of duty presented by the lodge; and this editorial is not the first article in that excellent paper which has excited these fears. If this should prove to be the case the conflict will be terrible.

We propose to notice this discussion so as to keep our readers informed of its progress and results. It has sprung, of course, from the aggressions of the lodge. Preachers and others desiring worldly advantage have sought it by joining the lodge. Of course they wanted no discussion. The less said about Masonry the better they were pleased. The "agitation," in cases of church discipline, however, is always caused by the sin. This agitates the mind of God and all good men who know it. But Bro. Shuey, in this, his first article, represents himself as standing neutral while "two conventions were held, one by each party." The third one, held in Dayton last May, in which simple nullification of the anti-secrecy law was declared, he says he was opposed to, and voted against its occupying the church in which he is a trustee; though we have heard or read nothing from him before condemning it.

But now this brother comes into the arena as a peace man, condemning agitation and in theory condemning the secrecy and anti-secrecy parties alike for causing it. I say in theory, for he in fact launches his censures against those who are opposing the lodges. These he mentions by name and the whole drift of his article is to cast on them the reproach of the secrecy agitation. So pro-slavery men acted in the slavery controversy. They said they were opposed to slavery, and in the sense of wishing it did not exist, they were. But they neither said nor did anything to remove slaveholding from the churches but condemned those who did. They were opposed to slavery "in the abstract" but they actually and in fact did oppose those who opposed slavery. They said the abolitionists went "too fast and too far," while they themselves went at no pace and nowhere, to remove the evil.

Again, Bro. Shuey says the strife in the U. B. church is "about words and methods." Then why issue his circular? Why does he not cease striving? But this is by no means true and he is in grevious error if he believes it. The struggle is to get and keep lodgery out of the U. B. church.

If the law written and proposed by Bro. Shuey in his circular were to be adopted and pressed by the anti-secrecy party as the present law is, the pro-secrecy men would raise the same hue and cry about "preventing the progress of the church in cities," "ultraism," "radicalism," etc., and if true to his antecedents, Bro. Shuey would join them in censuring the "radicals" as disturbers of the peace and prosperity of the church, for executing his own law. But the anti-secrecy men, under Bro. Shuey's law would have a host of enemies within their camp. Adopt it and in less than one year the lodge would send into the Brethren church Odd-fellows, Good Templars, grangers, and other subordinate and subsidiary creations of Masonry enough to block discipline and revolutionize the body. To suppose a member of one secret order will discipline another, is to suppose what never did and never will happen. This Bro. Shuey must and probably does know. It is to hope the pot will discipline the kettle because the kettle is black. It is a moral solecism.

When accused in like manner the Abolitionists used to reply, "What do the slave-holders care about harsh language if we will let them have their slaves and not molest them in the churches?" or, as Weld used to phrase it, "let them have their niggers." And what do Freemasons care about the wording of the law if they have got to give up their Masonry? Nothing; absolutely nothing. All those who do, actually, for conscience' sake quit the lodge always join the radicals; and those who wish peace with Masonry will rail at any law against it.

There is something worse than arrogance in such language as this of Bro. Shuey: "Seeing that both parties were determined to keep the church in a distracted condition I was convinced," etc. And, further on, he somewhat tauntingly says, "Is it not a fact that neither party enforced the law of 1869? Is it not also a fact that neither party enforces the law of 1877?" Now we respectfully submit to this brother that if secretism is so strong in the church of the United Brethren as to defy discipline and block it, the lodge is the Achan, not the defects in the law against it, and to class together and condemn alike secretists and their opposers as troublers of Israel, betrays an insincerity which will satisfy the lodge with Bro. Shuey and make them regard him as their champion.

There is much more candor in the two points which he makes against the present law. The first is: "*The want of discrimination between oath-bound secret societies and the minor orders.*" But the place to discriminate between Masonry and Sons of Temperance is in the execution, not in the law. Neither of these orders are mentioned by name in the present law. It is common to claim that the minor orders are not "secret societies within the meaning of the law;" and to enlighten ensnared members requires patience and implies labor. But Bro. Shuey, I hope from inattention, misstates and misrepresents the law. For it does discriminate between Freemasonry and the temperance orders, allowing members of the latter to be borne with a whole year. (See Sec. 7, present law.) But he objects to "inflicting the same penalty" on Freemasons and Sons of Temperance. The answer is that joining secret temperance orders is in contempt of Christ's example, whose reform measures were all open; and above all it helps, shelters and disarms argument and opposition to Freemasonry. And while the Brethren church is in death-grapple with the Masonic lodge, as Bro. Shuey shows that it is, to give it aid and comfort by joining a "minor" order which has borrowed all its ideas from the lodge but its pledge, is to be guilty of moral treason to the church, as Bro. Shuey well knows.

But his second difficulty with the present law is, "Its provision for

self-execution," by which, he doubtless means section 3. "If any member or preacher be connected with a secret society, and does not discontinue such connection within six months, his failure to do so shall be regarded as a refusal to comply with the condition of membership (Con. art. 2, sec. 2), and his severance from the church shall be recorded on the church records." Bro. Shuey exclaims against this refusing to "trust our people with the execution of this law;" which he thinks an outrage, making the law unpopular. But he has just before said that "our people" had not enforced the laws of 1869 and 1877; and if he was, as he pretends, in favor of excluding Masonry, he ought to rejoice in a law which would be self-executing and exclude it. But the truth is the execution of the law is entrusted to the membership and pastors of the church. They must first legally find a brother to be guilty of lodge membership; and that he has held that membership six months after the law was passed. Is not this "finding" *executing* the law? and trusted to "our people?" This attempt to cast odium on a good law by popular appeal therefore falls. After his guilt is found what more "execution" remains but to record his exclusion under the law?

We fear Bro. Shuey means by "trusting our people with the execution of this law," trusting the local societies to make the law and fix the penalty; that is, to have no explicit conference law on the subject, but leave the local societies to deal with the question; when he knows and says there are many of them which would receive Masons, nay, who have received Freemasons, and keep them in defiance of the law. This, we need not say, is to break down the whole frame-work and constitution of the United Brethren church and allow Freemasons to walk into it wherever local societies will receive them.

Such seems to us the truth, suggested by this unhappy case. We hope and pray that Bro. Shuey may be led by the Spirit of God to review and reverse his course. And we would suggest to all the "Brethren" whom we reach by this writing that they hold monthly prayer meetings for the purity and peace of their church, and the deliverance of the church and nation at large from the curse and leprosy of the lodge.

—Friends in Michigan will please notice that after the 15th inst. Bro. E. Mathews of Brooklyn, Michigan, will be prepared to lecture whenever sent for, and in any part of the country, we take it. So that if his work is desired in other States let him be sent for. Bro. Mathews is a workman who uses no untempered mortar. He is pulling down lodges and building up churches wherever he goes.

—Secretary Kimball of the New Hampshire State Association, writes approving heartily the State convention plan suggested by Bro. Stoddard, and promising that the friends in that State will do all they can to prepare for their meeting. Bro. Hinman expects to begin work in the State about the middle of June. Let every reader of the *Cynosure* in New Hampshire read Prof. Kimball's word to them in another column, and give a cheerful support to Bro. Hinman.

—We are pleased to see an editorial in the last *Telescope* on the letter of Joseph Cook published the week previously, in which the error of its correspondent, in interpreting Mr. Cook as in favor of admitting the minor orders into church fellowship, is pointed out and the correct inference drawn that the great lecturer entirely supports the United Brethren church in its restrictive law.

—The readers of the *Cynosure* who are acquainted with Elder Parker Hurless, and they are not few, will read with a degree of astonishment of the attempt to cast him out of his denomination, which has few more zealous supporters. Verily in the words of the Worcester address: "The sword of an atheistic philosophy is roaming through the land." Its edge is keen against every faithful watchman in the churches of Christ. But after this time of trial in which "many shall be purified and made white" they shall rejoice because by these tribulations they have been made partakers of the sufferings of Christ.

Reform News.

(Continued from 5th page.)

dishonoring fraternity. Bro. Rathbun first lectured for a time after which he worked the third degree; during which time the crowd was wrapped in profound astonishment to think that persons calling themselves men, and that too, Christian men, would stoop to so low and degrading a performance.

On the eighth instant before sundown the people began to come in, so as to secure seats for the evening, and in this I will not attempt to describe the crowds of people that congregated at an early hour who listened with eager attention to a very able lecture delivered by Elder Rathbun on the religion of Masonry. His labors here gave perfect satisfaction to the friends of truth; and we will ever hail him with joy.

R. D. McCormack.

Geneva Lake, Wisconsin.

May 26th, 1879.

The reputation of this place for beauty and cleanliness does not exceed the facts. It is already a favorite resort for invalids and pleasure-seekers, and as its real charms become more widely known it is destined to become more and more popular. It is really beautiful for situation and would not suffer in comparison with many of the better known "resorts" of the East.

I arrived here at about 8 o'clock P. M. on Saturday, where I was met by Bro. Grossman, who conducted me to his house. I found myself among friends and my every want supplied. I preached in the Baptist church in the forenoon and in the M. E. church in the evening. Owing to the rain which prevented people coming in from the country, and to other causes, doubtless, the audiences both morning and evening were small; but a beginning was made, and I trust some good done. The fraternities here are not numerically strong, but as in many other places they succeed in keeping down discussion and carrying their points by strategy. Bro. Grossman, who has the full sympathy of his active, intelligent wife, and who is cool, well-posted, and ready for a round with their champions at any time, is a thorn in the flesh of the Masonic beast, and by his timely efforts has saved several who were on the threshold of the secret den.

To night I am to speak in the Opera House, and Bro. Grossman is now out distributing tracts and notices. I am anticipating a fair audience and a good time, since the Lord reigneth, and it is in his cause we labor, and in his name we meet.

May 27.—The above anticipation was realized in the presence of a fair audience, who listened attentively for near two hours and retired without any demonstration on the part of the secretists, who were represented by their orator and other leading men of the lodge in the place.

J. P. Stoddard.

Notice to the New Hampshire Brethren.

Our New England lecturer, Rev. H. H. Hinman, who has been doing good service in Massachusetts, Rhode Island, Connecticut and Vermont, has notified me that he will be ready to work in New Hampshire about the middle of June. Only $27 is yet pledged to defray the expenses of this work. Any one who wishes to further the reform in New Hampshire can send me money or pledges at once. If friends in any place desire Bro. Hinman to visit them and lecture, please notify me at once. Bro. H. is a humble Christian minister, gray-headed in the Lord's service, patient, apt to teach, gentle, courageous and wise. It is a rare chance for us to advance pure Christianity and to assist in exposing the false worship of the Masonic lodge and the folly of all secret societies.

We have now, even in New Hampshire, plenty of witnesses of the highest character that Masonry is fully and truly exposed, and as exposed no Christian man can hold up his head and justify it before a civilized community. Let us open the way for Bro. Hinman to show the people the folly and wickedness of secret lodges. All the Christian public need is light in order to bring into utter contempt and abhorrence the false worship, the false ways and the folly of Masonry. Let us encourage Bro. Hinman and pray that God would abundantly bless him in the good work to which he is called. Not a day is to be lost if we would make the most of this providential opportunity for doing good.

Friends of pure Christianity in New Hampshire, please write me at once, stating what you desire in reference to lectures by Bro. Hinman and what you can do toward defraying expenses.

I have invited Bro. H. to be present at the New Hampshire Free Baptist Yearly Meeting, June 10–12, at Laconia, where I hope to meet many of our friends for consultation. The Lord is wonderfully opening the eyes of the people to the evils of secrecy, but we are agents in his hands. Let us not shrink from his work. The harvest is plenteous but the laborers are few. Let us pray without ceasing.

S. C. Kimball,
Sec. N. H. C. A.

Wisconsin Friends, Attention!

The undersigned, having consented to act as Secretary of the Wisconsin State Christian Association, opposed to secret societies, until the next meeting, in place of W. W. Ames, gone to Texas, takes this method of calling the attention of the members of the association to the fact that the time of our anniversary is but three months away, and as yet no place of meeting has been decided on.

It is time that this matter was taken in hand. Will the friends immediately look this matter up and send their suggestions to me at Menomonie?

In order to a successful meeting several things are necessary. *First.* A place in some town or city where we have friends, from which a live committee can be chosen, who will work up a good local interest; see that a good hall or church is secured; that the matter is thoroughly advertised far and near; and the delegates from abroad are welcomed and well cared for. *Second.* A good programme for business and other exercises should be provided, having an eye to the best interests of our reform. *Third.* If the place chosen should not be central to the whole State, it should be to some portion of the State where an impression might be made, and it should be easy of access to all likely to come. *Fourth.* A general interest felt in the matter by every friend of the cause in the State, so deep that earnest prayer be offered to God for the success of the meeting; earnest efforts made to attend, and a liberal financial support given to it.

Suggestions from the friends promptly sent to me will be gratefully received by

J. L. Barlow,
Acting Secretary of the W. S. C. A.
Menomonie, Wis., May 28, 1879.

Home Circle.

JUNE.

I gazed upon the glorious sky,
And the green mountains round,
And thought that when I came to lie
At rest within the ground,
'Twere pleasant that in flowery June,
When brooks send up a cheerful tune,
And graves a cheerful sound,
The sexton's hand, my grave to make,
The rich, green mountain turf should break.

A cell within the frozen mould,
A coffin borne through sleet,
And icy clods above it rolled,
While fierce the tempests beat—
Away! I will not think of these—
Blue be the sky and soft the breeze,
Earth green beneath the feet,
And be the damp mould gently pressed
Into my narrow place of rest.

* * * * * * * * *

And what if, in the evening light,
Betrothed lovers walk in sight
Of my low monument?
I would the lovely scene around
Might know no sadder sight nor sound.

I know that I no more shall see
The season's glorious show,
Nor would its brightness shine for me,
Nor its wild music flow;
But if, around my place of sleep,
The friends I love should come to weep,
They might not haste to go.
Soft airs, and song, and light and bloom
Should keep them lingering by my tomb.

—Bryant

SPECIAL ANSWERS TO PRAYER.

Rev. Newman Hall, pastor of Surrey Chapel, London, gives the following instances of answers to prayer from his own observation: "The writer's brother, when superintendent of a Sunday school, felt a strong impulse, one Saturday evening, to call on a member of his Bible-class whom he had never visited before, and to inquire if he was in any need. He found him very ill. Though the mother and sister seemed in comfortable circumstances, he felt constrained to inquire if he could aid them in any way. They burst into tears, and said that the young man had been asking for food which they had no power to supply, and that on Monday some of their goods were to be taken in default of the payment of rents. When he knocked at the door, they were on their knees in prayer for help to be sent them. By the help of a few friends the difficulty was at once met—but the timely succor was felt to be the Divine response of prayer."

"With that brother, the writer was once climbing the Cima di Jazzi, one of the mountains in the chain of Monte Rosa. When nearly at the top, they entered a dense fog. Presently the guides faced right about and grounded their axes on the frozen snow-slope. The brother seeing the slope still beyond, and not knowing it was merely the cornice, overhanging a precipice of several thousand feet—rushed onward. The writer will never forget their cry of agonized warning. His brother stood a moment on the very summit, and then the snow yielding, began to fall through. One of the guides, at great risk, rushed after him and seized him by the coat. This tore away, leaving only three inches of cloth, by which he was dragged back. It seemed impossible to be nearer death and yet escape. On his return home, an invalid member of his congregation told him that she had been much in prayer for his safety, and mentioned a special time when she particularly was in earnest, as if imploring deliverance from some great peril. The times corresponded! Was not that prayer instrumental in saving that life?"—*Am. Wesleyan.*

NIHILISM IN RUSSIA.

The attempt on the life of the Czar some time ago, taken in connection with the recent assassination of Prince Krapotkine and the attempted killing of General von Drentelin, attracts renewed attention to the secret order which now keeps the people of Russia in a state of terrorism. A brief sketch of the rise and progress of this dreadful society will, therefore, be read with interest. The birth of free ideas in Russia dates from a few years previous to the accession of Emperor Nicholas I., in 1825, at which time a secret society was formed, under the name of "Decabristy" (Decemberists), called after the month in which a revolution occurred at St. Petersburg. Citizens of St. Petersburg remember that terrible day, December 19th, 1825, as one of dreadful carnage. All the principal streets of the capital were red with the blood of the victims. The principal leaders of this secret society were Pestel, Rylieff, Bestuzuff Roumin, Mouravieff Apostol (all of whom were hanged), Osgareff, Bakouin, Hertzen Iskander, Satin and Toutchkoff. Though many members of the society were hanged and thousands sent to Siberia by Nicholas I., many escaped or were unsuspected, and continued their work. The object of the secret organization was to dethrone Nicholas I., in order to form a constitutional government, with Constantine Paulovitch (an elder brother of Nicholas I.) at its head. Followers and members of the secret society established a journal in London, called the *Kolokol* (the Bell), whose proprietor and editor was the famous red revolutionist, Hertzen (Iskander), who died in Switzerland a few years ago, an exile and under the death sentence of his native country. Hertzen's ideas were exalted, although he some times carried them to extremes. Possessing great power of language he acquired much popularity and a powerful influence over Russian youth, who received, secretly read and hid his journal as some sacred relic, believing in Hertzen as in God. The most remarkable of his productions published in the *Kolokol* were "Letters from This Side." They contain minute accounts of the most secret affairs of the imperial government, as well as the Czar and his family, together with the editor's views and hopes of the future of Russia. His sympathizers and agents penetrated the seclusion of the households of the highest circles of Russian society as well as the private chambers of officials. Hertzen's chief objects were to bring about a representation of the people, to sweep from the face of the earth every member of the Czar's family, the titled aristocracy and the priests, and to make an equal division of all lands. These letters contain much valuable historical material, from the fact that their statements are true to the smallest details. His influence continued strong in Russia until 1858.

The boldness and fascination of his writings, promulgated everywhere, though secretly in Russia, had a tendency to encourage the formation of new societies under various names, such as "Young Russia" (Molodaia Rossia), "Land and Freedom," and others, all having a common sympathy and purpose with Hertzen. Leaving in the background many of his opinions and views as belonging to a past generation, these societies advanced and adopted new ideas more in accordance with the new era of which they believed they saw the dawn. These ideas were first expressed through two popular journals *Sovremiennik* and *Ruskoie Slowo*, which were suppressed about ten years ago by the Russian government, and some of the writers sentenced to hard labor for life in the mines of Siberia. Among these were Czernyshevski, who wrote the celebrated Russian romance, "What to do," Mikhailoff (a poet) and others. The principal leaders of Nihilism at that time were Czernyshevski, Mikhailoff, Antonovitch, Dobroluboff, Pissareff and Neitchaieff. Switzerland gave up the last named person in 1870, on the demand of the Russian government, under accusation of being one of the assassins of Ivanoff, a member of the Nihilists, who attempted to betray their secrets. They had had opportunity to spread their Nihilistic ideas through these journals under most favorable circumstances, as during the interval between 1858 and 1872 comparative freedom of the press existed, which had never been the case previous to that time. On June 7th, 1872, an order was issued from the Czar giving power to the Minister of the Interior to punish any undue freedom of the press. Since then there has been nothing but persecution. The above men (except Nietchaieff) were well known and distinguished writers, exercising a powerful influence in the conversion of the opinion of the Russian youth.

The sympathies of the women were so far engaged that they became willing to make great sacrifices to show their total disregard of the existing customs of society. They cut off their long hair, and many entered professions. Many studied successfully, and became doctors of medicine. As such stand prominent the names of Souslova, Tagantzova and Pavlova. Following recklessly the examples of men, they affected contempt for the mere ceremony of marriage, and entered into the relation of man and wife without the performance of the legal formalities, declaring their intention of renouncing every timeworn custom as a trammel upon the freedom of thought and action. They ridiculed the old notion of their parents, pronouncing them "*Otstaloi.*" They declared that they were no longer satisfied to be only well-dressed dolls, with painted faces, but demanded the rights which men enjoyed, and the same opportunities of knowledge; to have position everywhere, and to be useful members of society. "We shall resist our oppressors as enemies to the improvement and progress of women." Tourganieff, in his novel of "Fathers and Sons," attempted a contrast of the old and new generation, struggling for the defence of their respective opinions. But his story does not by any means afford a clear comprehension of the subject. It required a more powerful hand to represent faithfully the shadows and lights of the past and present of the social and political life of the Russian people.

Following this work appeared a series of letters by Oknerouzam (Antovitch), published in the journal *Otscherki* (1864), under the title of "Confessions of a New Generation in Russia," seemingly prepared for the purpose of showing how little Tourganieff really understood, and how poorly he had portrayed the true picture of the direction and progress of opinion among the liberal men of his country. He applied to these representatives of new ideas the name Nihilists (from the Latin word *nihil*, nothing), conveying the idea that they believed in nothing, and from that time the name has been retained and applied. There existed, and still exists, even in private life a terrible struggle between the old and new representatives. Children adopting the new ideas go to the extreme and disregard all respect or regard for the old order of things. They hold in contempt their parents, who retain cherished beliefs, and consequently the most bitter enmity often exists among those of the closest ties of relationship. Czernyshevski, in "What to Do," presents with great cleverness his opinion of the young generation of Russia. From 1870 the Nihilists began to take decided and important action. The young men spread themselves through the different provinces, propagating the new ideas among the peasantry, presenting them with books and instigating them to revolution. Young ladies, even of the highest ranks of society, dressed themselves as peasants and sought menial employment that they might instruct others in their peculiar views. Tombovskoei, a wealthy princess, and moving in court circles, was discovered among peasant washerwomen, with a like object. In the schools the young girls nearly all became converts, and no restrictions, no persecutions, have been able to arrest the rapid growth of Nihilism.—*N. Y. Herald.*

Childrens' Corner.

The Eyes of God on Little Folks.

"Never do a wicked action,
Speak no sinful word;
When you think there is no danger
You'll be seen or heard.
God's eye ever is upon you,
He is always near,
Knowing every word and action—
Cease that eye to fear!"

The eyes of God are everywhere, in every house, field, room, company, alone or in a crowd—always upon you; and they are eyes that read hearts as well as actions.

Recollect you have to do with an all-seeing God, who never slumbereth nor sleepeth, who understands your thoughts afar off, and with whom the night shines as the day. You may lock the door, draw the blind, shut the shutters, put out the candle—it makes no difference. God sees you. You may go away, like the prodigal, into a far country, and think that there is nobody to watch your conduct; but the eye and ear of God are there before you. You may deceive your parents or employers, tell them falsehoods, be one thing before their faces, and another behind their backs, but you cannot deceive God. He knows you through and through. He heard what you said to-day. He knows what you are thinking of at this minute. He has set your most secret sins in the light of his countenance, and they will one day come out before the world to your shame, except you take heed, repent, put away your sins. God never sleeps, never slumbers. "His eyes behold, his eyelids try the children of men." God looks from heaven, his high and holy habitation, and beholds the evil and the good, even afar off. Read the one hundred and thirty-ninth Psalm. Every thought is known to him. Beware how you sin in thought, word or deed.

"Now I See It"—A True Story.

The imperial city of St. Petersburg is one of the most magnificent in the world. Its spacious streets and gilded spires and numerous palaces have a most imposing effect on strangers. The population is upward of three hundred thousand. I lived among them thirteen years, and received nothing but kindness from every class in the community.

Almost every family keeps a crowd of servants; now and then you see a Tartar coachman, or hear of a Flemish cook; but the persons employed are chiefly Russian peasants, who come to the metropolis from all parts of the empire, in hope of getting higher wages than they can earn at home. Among them was Erena, a deserving, intelligent young woman, who came to live with us in 1827.

All went on well until what is called by the Greek church Ash Wednesday. This is the first day of Lent, and then begins the long fast, which many of the Greek church observe as if it secured the salvation of their souls. Besides the rigid fasting, they go to church two or three times daily, and in "Passion week" many of them go there four times a day.

Erena was a strict observer of the Greek ceremonies, and she was determined to perform them. Her mistress spoke to her of the impropriety of going out so often, but she replied:

"Do you wish me to lose my soul ma'am?"

"No," was the answer; "far from it; I wish your soul to be saved. But your fasting, praying and going to church will not save your soul. There must be something more than all this. The Lord Jesus Christ is the Saviour of sinners, and it is by faith in him alone that sinners are saved."

"Ah," said she "that is your religion, but I have been taught differently, and I must attend to my religion."

The next day her mistress said to her:

"Erena, I wish to teach you to read; would you like to learn?"

"Oh, yes. ma am, I should be delighted to learn."

So the work of education commenced; and in the course of a few weeks she could make out an easy lesson very well. Then she was supplied with a Russian Testament, which she studied diligently whenever she had a little leisure.

One Sabbath, when we went to chapel, her mistress left Erena in charge of our children, and said to her: "I recommend you, Erena, to read the tenth chapter of Acts?" and she soon began to read. As she proceeded she found that Cornelius fasted and prayed and gave alms. "Ah, this is delightful!" she thought. "This man was of our religion; he kept the fasts." But when she found that an angel was sent to him to tell him what he must do, this staggered her. She was astonished and seemed disappointed; and on our return home she came to her instructress, and with an inquiring countenance said:

"I wish you would explain this to me ma'am; I don't understand it. Here is a very good man who kept the fast, and prayed to God and gave alms; but that was not enough? Now why was it not enough? I never was taught to do anything more. Tell me, why was the angel sent to him?"

Her mistress answered: "Do you think God would send an angel to you, or to us, or to any other person, unless some important end was to be answered by it?"

"Ah," said she "I did not think of that."

"Very well, then; read the chapter through, and examine every verse, and you will find out why the angel was sent to him."

She returned to her room and read the chapter attentively until she came to that beautiful verse where Peter says of Christ: "To him give all the prophets witness, that through his name *whosoever believeth in him* shall receive remission of sins." This was enough. "God who commanded the light to shine out of darkness, shone into her heart, to give her the light of the knowledge of the glory of God in the face of Jesus Christ."

The scales fell from her eyes and she saw in a moment the way of salvation. She could read no more. She arose, and running to her mistress, clasped her hands and exclaimed: "O, ma'am! now I see it—now I see it—now I see it! It was not by fasting that he was to be saved; not by giving alms that he was to be saved; but by *believing on the Son of God.* Now I see it." And from that day the change was glorious. She became one of the most active, devoted and perhaps useful young Christians that we had ever seen.—*Selected.*

Spend your evenings at home, boys. You may make them among the most agreeable and profitable of your lives, and when vicious companions should tempt you away, remember that God has said, "If sinners entice thee, consent thou not."

The Boy Shepherds of Nebraska.

One pleasant day we rode twenty miles over the Laramie plains, from Laramie City to the Little Laramie river, where we found a prosperous sheep raiser from Nebraska, named Edward Farrell. There were no neighbors for miles around, with the exception of a nephew of Motley, the historian, who had left his father's pleasant home, near Boston, Mass., and located a sheep ranch close by here. The Farrells gave us a most hospitable reception.

We bade them good-by late in the afternoon, turned off to the right of Sheep Mountain, and, entering a narrow plain between high ranges of hills, spurred forward our jaded animals, until the gathering shadows warned us we could proceed no further with safety. At daybreak we spied a large flock of sheep in a corral close by a rude cabin or dugout, in which were two boys, sons of Mr. Frarell, twelve miles or more from home, they had been tending a flock of 2,300 sheep during the entire season. They shot their game with an old rifle, did their own cooking, and lived entirely alone with their dogs and two ponies employed in herding the sheep. They alternated in watching the sheep, which were driven into the corral every night as a protection against bears, wolves and other wild animals. An antelope which one of them had shot the day previous, was suspended near the door of the cabin.

You will be surprised when I tell you that these lads, entrusted with the care of over 2 000 sheep, and living here in this remote, secluded spot, were only eleven and thirteen years of age. It is astonishing, the early self-reliance which these frontier children display, and the skill which, as mere urchins, they attain in herding sheep.—*Advance.*

A Venerable Goat.

In the grazing State of Colorado, where often a flock numbering from two to three thousand is managed by one man, the shepherd is assisted by the "flock leader." This leader is generally no other than a large Mexican goat. One of these curious sheep captains, a useful old fellow twenty-four years of age, is thus specially mentioned in a St. Louis paper: "The famous 'stag' Christo has a history in the Far West. This venerable goat was brought from New Mexico many years ago, has been a leader for several different flocks, and now in his old age, though so decrepit as to travel at times with difficulty, has no idea of surrendering his leadership but is invariably found at the front when necessary. The whole expression of his countenance, his dignified bearing, even his walk, and the firm manner in which he plants his front feet, indicates that he realizes his responsibility and feels his importance. Old Christo shows an intelligence at times which is little less than human. For example, he sniffs the approach of wolves from afar, and often when the unsuspecting sheep and lambs are sleeping in fancied security he wakes the ranchman to make known the approach of the enemy. When no herders were sleeping with the sheep, he has recently, upon two occasions, taken the entire flock around the ranchman's house in the middle of the night, to arouse him and secure protection from the advancing wolves. —*Ex.*

Home and Farm.

Farm Notes.

It is calculated that potatoes planted five inches deep will produce thirty per cent more than those planted two inches.

If the cattle have tramped the meadow, harrow it. If it is baked, harrow it. If the grass is thin, harrow it. If you want a good crop, harrow it.

As a remedy for snakes put in hogs. Hogs are impervious to snakes. Their poison has no effect on them. On the contrary the hog eats the snake and grows fat. Try hogs.

All interior fences should be portable and easily removed from place to place, and removed entirely and stored away when not wanted. Every farmer has long lines of fences, which, for half the time, are no use whatever.

Corn is the best feed for pigs, and may be fed in the ear, while soft, but when hard, should be ground fine and wet with hot water, or otherwise cooked. It has been proved by experiment that corn thus fed will make from one third to one half more pork than when fed unground.

Pasturage is the most profitable crop the farmer can have. More pasturage and less corn should be the motto of many a western farmer. Blue grass and orchard grass furnish the best winter pasturage, and may be sown early in spring, in connection with clover and timothy which they will finally exterminate.

Make your homes attractive by the cultivation of flowers and every desirable evergreen. Put them out in the spring. They will grow while you sleep, and soon your homes will become almost irresistably attractive. Cultivate mind and heart as well as the soil, and soon well-directed industry will afford a comfortable competency to even the poorest in our land.

In building a new barn, I would study to put in all the windows I could possibly get in, of course not making a greenhouse of it, but as many as most folks put into dwelling houses. It is so much better doing the work in a light barn than in a dark one; cattle are more easily taken care of, and more quiet and better contented in a light place than in a dark one.

Small farms well tilled have many advantages—less wages to be paid for help, less time wasted, land better tilled, more raised to the acre, near neighbors, good roads, schools and churches. Let all surplus land be sold off, and extra efforts made to make that which is retained doubly productive, and this will be a long stride in the road to making the farm pay.

Unfinished fences, which allow cattle to go where they please, are very common leaks. So are ditches which are caved in and the earth washed away, and doors and gates without hangings. If one pursues farming as a business, it will pay to follow it in the best manner, and the good judgment of the intelligent farmer will lead him to stop all the leaks, great and small.

Religious Intelligence.

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational church, Hamilton, Miss., August 25th, 1878.

Pleasant Ridge Congregational church, Sanford Co., Ala., September, 1878.

New Hope Methodist church, Lowndes Co., Miss., October, 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

First Congregational Church, Leland, Mich.

Sugar Grove church, Green county, Pa., D. B. Turney, pastor, March 17, 1879.

Military Chapel, Methodist Episcopal, Antioch, Miss., March 23, 1879, Thos. Brownlee, pastor.

Hopewell Missionary Baptist church, Lowndes county, Miss., April 6, 1879.

—Last week appeared an article on the re-established work of the Sugar Grove church in south-western Pennsylvania. We learn further that none of the surrounding churches co-operate with Bro. Turney or his people. Nevertheless, their testimony is not in vain, and individual Christians are beginning to rally to the standard here set up by the Holy Spirit. An old Baptist brother, who, though in heart opposed to the lodge, yet had taken no public position has spoken; the courage of the Sugar Grove church animated him to preach a "rousing" discourse on a recent Sabbath.

UNITED BRETHREN IN CHRIST.

—The wife of Bishop Castle died at Philomath, Oregon, April 27th. She had suffered from lung disease for a long time.

—The *Christian Radical*, Elder Parker Hurless's paper, of May 8th, states a remarkable case, being in short an attempt by the lodge and its sympathizers to drive him from the church in which he has long and ably held an important office. The following is the statement:

Bro. Grimm, as pastor of the Polo charge last year, was appealed to for assistance in working up a case against the editor of this paper. As a Christian duty Bro. Grimm lent a hand to investigate some foul reports. Finding it impossible to get evidence to make a case, and discovering what he conceived to be a plot against me, he, as a man of honor and principle, declined to lend his influence to what was abhorrent to his conscience. Annual conference not only sustained him, but expressed further confidence in him by electing him presiding elder.

That is the main part of the disappointment.

For this and its *accompaniments*, the pastor (?) and some of his flock (!) have withheld Christian fellowship and recognition from both the presiding elders, and almost entire official recognition from Bro. Grimm, with a persistent, dominant and Christless spirit.

We have thus far been virtually driven from the altars of our own church, and our children frequently insulted and also friends. Explanations and offers of reconciliation were without effect. At last the bold and scandelous plot was consummated, which was to play the farce of preferring charges against both presiding elders, calling up what they, or some of them, had investigated and found to have no evidence to support them.

With the energy of despair they raked up the ground back to the year 1875, and came forth with so-called charges, to bear the hope that the real animus of the movement, namely, the dregs of pro-secrecy handed down from a former administration would not be discovered.

The charge that is the mainspring of all, accuses me of attributing their course to my position on the secrecy question. They propose to punish me for that, and punish Elder Grimm, one of our most conscientious and excellent ministers, for standing by me.

The wholesale untruthfulness of the charges and the unscrupulous illegality of the proceedings places the matter where it does not merit attention.

J. Watson and H. Boon, lay members, sign the charges. Who and what are they? The former, it is alleged, while a member of the church here a few years since, without the knowledge of his class, joined the Odd-fellows, and then secured a letter from his class without informing the members of his sneaking conduct. This was done on the eve of his departure for Iowa. We have no knowledge of his repentance since.

H. Boon, as a trustee refuses to permit anti-secrecy lectures in the church here. He borrowed money of the lodge and labored to influence Freemasons against me.

Rev. Dessenger's position may be seen by his remark that he would not have *Christian Cynosure* in his house.

This pro-secrecy faction would close my mouth forever, and would not spare my excellent brother who presides over the other district.

I have always been on the one side of this question. With all my faults, and no doubt they are many, I have endeavored to be true to the church and its sacred principles, willing, as I often did, to defend those principles when threatened with eggs, tar and feathers, and even death; and when it cost money and "bread and butter" to do so.

—A new church numbering thirty-one members has just been established at Coatsburg, Ill.

—Rev. John Kemp of Dayton, well known as a devoted member of the Summit St. U. B. church, and an able member in the councils of his denomination is lying in a critical condition from a severe attack of sickness. Bro. Kemp is a man full of zeal for the church of Christ, laboring for its extension and purity.

LUTHERAN.

—The *Standard* of Columbus, O., under "editorial correspondence" publishes the following very interesting letter, which shows that the great question of separation between Christ worship and devil worship has gone gloriously through a prominent Lutheran church, and the victory remains with the people of God. The name of the church is not given by the *Standard:*

DEAR STANDARD:—We have abundant reason to glorify God through Jesus Christ our Lord. He bestowed an unspeakably great blessing on both congregations committed to our charge. The blessing consists in a final triumph over secret societies. By the guidance of God through his Holy Word my two congregations made a public and clear declaration against secret societies. Both declared that according to God's Word and our Lutheran confessions, which are contained in the Book of Concord, no one can be or become a member who belongs to a secret society having religious tendencies.

The members of the congregations knew long ago that their minister was opposed to secret societies, but the other denominations, outsiders and the secret societies themselves, of this place and vicinity, did not know this as a general thing until we publicly announced that we would at stated times show that the teachings of the secret societies are contrary to the Word of God. This made no small stir among the people, as the reader can easily imagine. All sorts of threats were pronounced against us. The members were told that their minister would ruin the congregations, and the best thing he could do would be to keep silent and say nothing about secret societies. They asserted that if he would preach against them they would challenge him publicly to debate the question of secret societies. We knew very well that they were not in earnest; their only design was thus to silence us. We testified against them as was given out, and the great excitement that was blazing all around us soon died away. The congregations were also satisfied; only one member belonged to a secret society, and he said nothing, as far as we know.

Not very long after this one of the members informed the minister of his intention to join the "Order of the Knights of Honor." This he did to learn what we thought of the society, at the same time giving us the general laws of the Knights of Honor to read. We read these laws and told the member that we were decidedly opposed to his membership in the order, and that if he would join he could not be a member of the congregation. The matter was brought before the congregation to which said member belonged, and the result was, that both congregations made the aforesaid declaration. Not one of the entire charge now belongs to a secret society. This is certainly a very great blessing. Praise be to the Lord for it to all eternity! The victory was gained through the Word of God. Our charge is now smaller than it was in numbers, but we have reason to believe, stronger in faith.

As nothing has been said yet in your columns of the Knights of Honor, we would call attention to it in particular, and warn against it most emphatically. We consider it one of the most dangerous secret societies to the Christian church. The order is only three years old, as stated in their constitution and general laws, of which we have most in our possession; hence, it is not much known yet. They pay a benefit of two thousand dollars when a member dies to his widow or whom he designates. This is a great inducement to many to join, as the cost depends upon the number of deaths in the order. Their religious teachings are worse, if possible, than those of the Odd-fellows or Freemasons. In their moral teachings they are also inferior to them. This is plain from their constitution and general laws. G. M.

—The *Church Messenger* calls our attention to an error that unintentionally crept into our religious notes, and which we cheerfully correct. The error was in saying that six German Methodist churches with their 1,000 members was "said to be the largest Protestant influence among the 100,000 Germans of the city." The *Messenger* says: "The Lutheran church, which first received, and still rightfully bears the name *Protestant*, has from three to four times as many German churches in Chicago, and among them single congregations numbering as many members as all the "German Methodist churches" put together. It also exercises a much more extensive Protestant influence among the 100,000 Germans of that city, than the German Methodists do."

—A Conference was held in Grace Lutheran church, Thornville, Perry Co., Ohio, April 30th and May 1st, for the consideration of the following *Theses on Secret Fraternities:*

1. Secret societies are *religious.*
2. Their religion is *Anti-Christian.*
3. Therefore a *Christian* has no right to belong to such and to fellowship with them.

WESLEYAN.

—Dr. A. H. Hiatt of the College church is preaching to the Wesleyan brethren at Wheaton for a few weeks.

—The Missionary Society and the Publishing Association of the Wesleyan Methodist Connection of America, will hold their annual meetings for the election of a Board of Directors for each corporation, Wednesday, June 11, 1879, in the committee room of the Wesleyan publishing house, Syracuse, N. Y. All persons who are members of the Wesleyan connection, and have paid, during the past year, the sum of one dollar to either of these societies, is eligible to vote and hold office.

—The New York and Syracuse annual conferences have voted a recommendation to the General Conference to so alter the Discipline as hereafter to submit all constitutional changes to the vote of the local churches as well as to the General and yearly conferences.

—The Michigan camp-meeting to be held in June will be attended by Thomas K. Doty editor of the *Christian Harvester*, Cleveland, O., (see article from him on 2nd page). The *Free Methodist* says he has lately gone to the Wesleyans from the M. E. church and adds, "When men of that stamp leave the M. E. church it loses genuine Gospel salt."

FREE METHODIST.

—Bro. E. Mathews expects to dedicate a Free Methodist church at Jefferson, Jackson county, Mich., on the 15th of June; after which he will be at liberty to lecture.

—A class has been formed in Bay county Michigan, under the labors of Bro. F. A. Smith. A revival during April resulted in the conversion of twenty souls.

—Thirty-two camp meetings are to be held by the F. M. churches in different parts of the country from the first of June to the last of August.

UNITED PRESBYTERIAN.

—Rev. W. H. French, D.D., of Cincinnati is taking a two month's visit and rest in California. He has been nine years in Cincinnati. Dr. French was secretary of the last National convention held Farwell Hall, Chicago.

—B. F. Waddle, D.D., an aged and highly esteemed minister of the U. P. church in Kenton, Ohio, died May 16th.

—The general committee of Home

Missions of the United Presbyterian church, met in Mercer, Pa., on Wednesday, May 21, at 2:30 P. M. Rev. J. G. Carson, D.D., of Xenia, Ohio, was elected permanent chairman. At the conference of the first evening, there was a full attendance of delegates and of visitors. Rev. J. P. Robb of Iberia, Mansfield Presbytery, was chosen to preside in the conference. Rev. W. T. Meloy, D. D., of Chicago, led in the discussion which was interesting and vigorous. The committee limited the appropriation to $40,000, with a reservation of $3,000.

—There are ten U. P. ministers who were ordained over fifty years ago; among them are Dr. Donald McLaren of Geneva, N. Y.; and Dr. David Goodwillie of Ohio, staunch friends of Christian reform.

—When the U. P. church was organized in Lincoln county, Tenn., one of the applicants for admission was a Mason. The minister explained the position of the church, showing wherein membership in the lodge was held to be unchristian. The brother promptly gave up his Masonry for the fellowship of the family of Christ. His name is J. F. Montgomery.

PRESBYTERIAN.

—At the meeting of the Presbyterian General Assembly at Saratoga the following was reported as the condition of the missionary work in that church:

Receipts for the year, $427,631; expenditures, $441,834; deficit, $1,523, which, added to the debt of last year, makes the present debt $62,523. Expenses reduced at home and abroad at the beginning of the year $15,000.

Force of ordained missionaries at present: Indian tribes 3, Chinese in California 2, in China 9, Siam 2, Laos 3, India 4, Persia 6, Syria 2, Siberia, Chili and Mexico 1 each. Among Indian tribes are 1,351 communicants, the majority being Nez Perces. In Mexico are two missions —Northern, with 5 churches and 250 communicants, and Southern, with 62 places of meeting, 22 church organizations and 3,010 communicants. The mission at Bogota is flourishing. Brazil has 15 churches, 955 communicants, 140 added last year; contributions here $2,533. In Chili missionaries are subject to much persecution, yet still have 4 churches, with 200 communicants. Western Africa has 2 missions, Gaboon and Corisco—the former has 9 stations and 254 communicants, latter 3 churches and 355 communicants and 4 schools. Syria is in a very satisfactory condition—working force 140, churches 12, preaching places 66, communicants, 716. In Persia there are 18, native pastors, 45 preachers, 3,300 communicants. Contributions from here $1,581. In India there are 3 missions, Lodiana has 13 churches, 504 communicants, Furrukhabad 18 churches, 318 church members, Kalapoor 3 churches, 58 members. There are 18 schools with 5,970 boys and 1,786 girls attending. Siam has 4 churches, 133 members, and several large schools. China: Shantig Station, working force, 38; members 588. Pekin, missionaries and helpers, 44; stations, 27; members, 734. Canton, 30 missionaries and assistants; 310 members. Japan, 11 churches; 27 stations; 632 members. Churches have been established for Chinese at San Francisco, Oakland, Sacramento and San Jose, and there are several hundred church members and Sunday school scholars.

GENERAL.

—The model for the monument to Luther, which is to be set up in Eisleben, the birthplace of the great reformer, commemorating the 400th anniversary of his birth, is now completed, and has been sent to be cast. The monument represents Luther clad in a long gown and wearing a barret. With his left hand he holds the Bible to his breast, and with his right he hurls away the Papal Bull. The pedestal of the statue is square, with a design on each side; the foremost showing an angel with a shield bearing the name of "Martin Luther," trampling on a recumbent devil, while the other three sides represent scenes in Luther's life. The first shows him arguing with Dr. Eck; the second, in his study translating the Bible; the third, with his family and Melancthon.—*S. S. Herald.*

—Of Geddes, the missionary, it was said in the New Hebrides: "When he came, in 1846, there was not a Christian; when he left, in 1872, there was not a heathen." Was a grander record ever made concerning a man, or concerning his life-work!

—The London Missionary Society one of the oldest and largest of all missionary organizations, is supported chiefly by the Congregationalists of England. Its last annual report shows that the receipts for the year, for ordinary purposes, were larger than during any previous year. They amounted to $546,740. The society also distributed through its missionaries $53,325 for the relief of the sufferers by famine in India.

—Not including the Reformed Christians of Poland, there are 4,680,000 Protestants in Russia. There are 350,000 Lutherans in the Petersburg Consistorial District; in that of Moscow, 247,000, and 53,000 Reformed. In the District of Reval there are 380,000; the Districts of Risol and Oesel contain 900,000. In Courland there are 630,000. This gives a total of 2,560,000. Of this number 1,700,000 are German. Besides there are 350,000 Lutherans in Poland, and 1,770,000 in Finland.

MASONIC RELIGIONS.

—The dedication of the great and elegant Roman Catholic cathedral in New York city is announced for Sabbath, June 26th. Most elaborate ceremonies and processsions and masses and music are in the programme. Admission will be by tickets. A front seat will be five dollars, a back seat three dollars, and for general admission to either the morning or vesper service, without seat, the fee will be one dollar.

—"Think of a single image," writes Dr. Dean, the venerable Baptist missionary of Bangkok, "one hundred and sixty-seven feet long, in human form, covered from his crown to his toes, each of which are three feet in length, with gold, lying in an edifice high and costly, built alone for this idol occupant. And then, think of hundreds of other temples in this city alone, with their mammoth images, and thousands of smaller idol gods, before which are daily being made incense offerings and human prostrations and unmeaning prayers; and then think of the ignorance of the people who regard all this expenditure of money and daily service a meritorious offering."

News of the Week.

—A dispatch on Saturday from Atchison, Kan., says: A terrible storm of wind and rain passed over northern Kansas and southern Nebraska last evening. It extended through nearly the whole northern tier of counties of this State, but was most violent between Blue Rapids and Centennial stations, on the Central Branch railroad, about thirty miles apart. The storm moved in a direction a little north of east, and passed into Nebraska through Richardson county. The town of Irving, ninety miles west of this place, was nearly destroyed. At that point the storm took on the part of a cyclone, and leveled everything in its path. About forty buildings were destroyed, fifteen persons killed, thirty to forty wounded. A report comes from Brookville, Kan., at least 75 miles southeast of Irving, the town where the most destruction took place, that a most terrific wind storm passed over the country northwest of there Friday afternoon, doing great damage to farm property and killing several people.

A cyclone also struck the outer edge of Kirksville, Adair county, Mo., Friday evening, demolished about a dozen houses and badly damaged several others. Several persons were severely injured and one woman being reported killed.

—William Lloyd Garrison, the great anti-slavery reformer died on Saturday, the 24th ult., at the house of his son-in-law in New York city. At his funeral Samuel May, Oliver Johnson, Wendell Phillips and other prominent agitators of anti-slavery were present and spoke.

—At Island Pond, Vt., last week 27 children were poisoned by drinking from a brook into which dead animals had been thrown. On Friday there had been nine deaths. Others cannot live. Potato tops, poisoned by Paris green, which were thrown into the brook, are regarded as the cause of the poisoning rather than the carcasses of dead animals. Terrible distress prevails in the town and work is suspended. The farmer who allowed the carcasses to be thrown in will be arrested.

—Gen. Conroy of New Jersey, who is taking a deep interest in the colored exodus advises chartering a steamboat to take off the parties waiting on the banks of the lower Mississippi. General Chalmers has written to the governor of Mississippi advising him, in case a steamboat is sent down the river to arrest every one on board of it. The white people, he declares, will "resent such an invasion of their country, and consider any such movement incendiary and dangerous." Mr. Chalmers had a part in the Ft. Pillow massacre and naturally forgets that the negro has a right to come North if he wants to.

—The Washington House, of Hagerstown, Md., was burned last week. Before the alarm could be given the fire had gained such headway that the flames rushed up the stairway, completely cutting off all escape. There were upwards of sixty persons on the register, besides the regular boarders, nearly all of whom were compelled to escape by climbing down the porch pillars. Several of those who escaped in this way sustained serious injuries by falling, and two persons were burned to death.

FOREIGN.

—A stream of lava is again pouring from Mt. Etna in Sicily, accompanied by great clouds of ashes and vapor. Wednesday night a number of brilliant balls of fire were thrown to a great height, and burst aloft like rockets emitting fiery showers. A stream of lava is flowing apparently in the direction of Randazzo, but the exact line has not yet been verified. During the whole of Wednesday night loud reports like the rolling of artillery was heard. Later reports say that the town of Abio is destroyed. The lava stream from this mountain in 1669 undermined and carried off great hills on which were vineyards and cornfields. It destroyed twenty towns and villages and, after a run of fifteen miles, poured into the sea a fiery current six hundred yards wide and forty feet deep.

—A telegram from Maritzburg, South Africa, dated May 14th, says: On the 11th of May a great battle took place at a point between Thringpost and Sanhawalla. A powerful Zulu chief named Matcona, with all his people, numbering some thousands, had resolved to surrender to the British. He was joined by Dabal Manzi, Cetywayo's brother, who commanded the Zulus at Gingiholovo, and the remnant of that army, its chiefs having kept away from Cetywayo since their defeat, through fear. When nearing Thringpost they were unexpectedly intercepted by a powerful force, supposed by Cetewayo, coming from the northward. A fearful conflict ensued, resulting in great slaughter of the Zulus who wished to surrender, and they were dispersed and driven back.

—The governments of Chili and Peru in South America are at war. Last week it was reported that a naval engagement had taken place off Iquique, Peru, between the Chilian wooden vessels Esmeralda and Cavadonga and the Peruvian armor-plated frigate Independencia. All three vessels were sunk. The Esmeralda was originally a Spanish gunboat. The Independencia was the most important vessel in the Peruvian navy. Her armament consisted entirely of Armstrong guns, namely twelve 70-pounders and two pivot guns. The latter were 100-pounders.

OBITUARY.

ALICE KOHR, born November 14, 1852. Died May 27, 1879, aged 26 years, 6 months and 13 days. Was united in marriage to C. W. Kohr, June 17, 1875. She was a member of the Moravian church from her youth, but shortly after her marriage joined the United Brethren in Christ with whom she lived a consistent Christian until called to join the church triumphant. Her sufferings were great for some time, but she bore all with Christian patience. I visited her a short time before her departure and heard her express a willingness to go and join the friends gone before. It was her pleasure to entertain and care for lecturers in the anti-secrecy reform. She left one child, a little girl nearly three years old to mourn with her husband. May the consolations of God rest on Bro. Kohr and his child in their severe trial, which is brightened by the hope of meeting their loved one in heaven.

REV. D. ARBAUGH.

FREEMASONRY ILLUSTRATED.

A COMPLETE EXPOSITION OF THE SEVEN DEGREES OF THE

BLUE LODGE AND CHAPTER.

PROFUSELY ILLUSTRATED.

A HISTORICAL SKETCH OF THE INSTITUTION AND A CRITICAL ANALYSIS OF THE CHARACTER OF EACH DEGREE, BY

PREST. J. BLANCHARD, OF WHEATON COLLEGE.

MONITORIAL QUOTATIONS AND NEARLY FOUR HUNDRED NOTES FROM STANDARD MASONIC AUTHORITIES, CONFIRM THE TRUTHFULNESS OF THIS EXPOSITION AND SHOW THE CHARACTER OF MASONIC TEACHING AND DOCTRINE.

The Accuracy of this Exposition Legally Attested by

J. O. Doesburg, Past Master Unity — No. 191, Holland, Mich., And Others.

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CHAPTER VII.

THIRD, OR MASTER MASON'S DEGREE.

OPENING CEREMONIES, (CONTINUED)

Worshipful Master—Those below the degree of Master Mason will please retire. [If the Junior Warden found all were Master Masons this notice is not given. Any Fellow Crafts present advance in front of the altar, make the due-guard and sign of a Fellow Craft, and retire.]

Worshipful Master—Brother Senior Warden, as a further evidence, you will cause the brothers Senior and Junior Deacons to approach the west, receive from them the pass, cause them to proceed upon your right and left, collect the pass from the brethren and convey it to the east.

Senior Warden—Brothers Senior and Junior Deacons, you will approach the west and give me the pass of a Master Mason. [Senior and Junior Deacons, rod in hand, step to the altar; then together to the Senior Warden in the west, and whisper in his ear, "*Tubal Cain.*" Then the Senior Deason crosses to the right, or south side, and the Junior Deacon to the north side of the room, collecting the pass from each in order, except the Worshipful Master and Wardens; when they meet in front of the Worshipful Master, the Senior Deacon crossing to the north and the Junior Deacon to the south of the Master, when they face each other, and the Junior Deacon gives the pass to the Senior Deacon, and he to the Worshipful Master.]

Worshipful Master—The pass is right.

Senior Warden—(one rap, Deacons resume their respective seats.)

[The following, with the first two questions and answers in this chapter, belong to the "Lecture" of this degree.]

Worshipful Master—Brother Senior Warden, are you a Master Mason?

Senior Warden—I am.

Worshipful Master—What makes you a Master Mason?

Senior Warden—My obligation.

Worshipful Master—Where were you made a Master Mason?

Senior Warden—In a regularly constituted lodge of Master Masons.

Worshipful Master—What number constitutes a lodge of Master Masons?

Senior Warden—Three[22] or more.

Worshipful Master—When of three only of whom do they consist?

Senior Warden—Of the Worshipful Master, Senior and Junior Wardens.

Worshipful Master—The Junior Warden's station?

Senior Warden—In the south, Worshipful.

Worshipful Master (two raps)—Brother Junior Warden, the Senior Warden's station?

Junior Warden—In the west, Worshipful.

Worshipful Master—Brother Senior Warden, the Worshipful Master's station?

Senior Warden—In the east, Worshipful.

Worshipful Master—Why in the east? [See Appendix, Note *b*.]

Senior Warden—As the sun rises in the east to open and govern the day, so rises the Worshipful Master in the east (Worshipful Master rises) to open and govern his lodge, set the craft to work, and give them proper instruction.

Worshipful Master—Brother Senior Warden, it is my order that ——— lodge No. ——— be now opened on the third degree of Masonry; this you will communicate to the Junior Warden in the south, and he to the brethren present, that they having due notice th ereof may govern themselves accordingly.

Senior Warden—Brother Junior Warden, it is the order of the Worshipful Master that ——— lodge No. ——— be now opened on the third degree of Masonry; this you will communicate to the brethren present, tha they having due notice thereof may govern themselves acccordingly.

Junior Warden (three raps, all rise)—Brethren, it is the order of the Worshipful Master, communicated to me by way of the west, that ——— lodge No. ——— be now opened on the third degree of Masonry; take due notice thereof and govern yourselves accordingly.

Worshipful Master—Together, brethren. [All rise, face the east, and led by the Worshipful Master, make the due-guard and sign of a Master Mason, as follows]:



Due Guard Master Mason.

DUE-GUARD OF A MASTER MASON.

Extend both hands in front of the body, height of hips, palms down, thumbs nearly touching each other. [See cut.]

[This refers to the position of the hands when taking the obligation of this degree; "both hands resting on the Holy Bible, square and compass."]



Sign Master Mason.

SIGN OF A MASTER MASON.

Made from due-guard by dropping left hand and drawing right hand across the bowels, to the right, thumb toward the body, height of the hips. [See cut.]

This sign is also termed the "penal sign," because it refers to the penalty of the degree; having my body severed in twain, my bowels taken from thence, etc

Outside of lodge the usual way is to give the

SIGN WITHOUT DUE-GUARD.

Draw right hand across body as just described.

[The due-guard in each degree refers to the position of the hands when taking the obligation of that degree, and each of the signs is called a "penal sign," because it refers to the penalty.]

Worshipful Master—(three raps).

Senior Warden—(three raps).

Junior Warden—(three raps).

Worshipful Master—Accordingly I declare ——— lodge No. ——— open in form on the third degree of Masonry.

Worshipful Master—Brother Senior Deacon, arrange the altar. [Senior Deacon steps to the altar, opens the Bible at the 12th chapter of Ecclesiastes, and on it places the square and compass, both points of the compass above the square.]

Worshipful Master—Brother Junior Deacon, inform the Tyler. [The Junior Deacon steps to the Tyler's door, informs him that the lodge is opened on the third degree, and reports:]

Junior Deacon—The Tyler is informed, Worshipful.

Worshipful Master—(one rap, all seated.)

(In a "called" or "special communication" for "work" on the third degree the lodge may now proceed with initiation, but if it is a "stated communication" the minutes are read and business transacted in regular order.)

ADMISSION OF VISITORS.

"The right of visit is one of the positive rights of every Mason."—*Mackey's Jurisprudence, page 206.*

"In Mississippi, South Carolina, Michigan and a very large majority of American Grand Lodges, the doctrine of the absolute right of visit is inculcated, while the contrary opinion is maintained in Maryland, California, and perhaps a few other States."—*Mackey's Jurisprudence, page 205.*

Same book and page: "In the jurisdiction of Ohio, it is held that every Mason in good standing has a right to visit lodges when at labor."

"By ceasing to be affiliated he loses his general right of visit."—*Mackey's Jurisprudence, page 208.*

Note 22.—"The Lodge of Master Masons is traditionally completed by three. This, however, has no reference to the working details of the lodge in which the seats of all the eight officers are required to be filled."—Morris's Dictionary, Art. Master Mason.

THE NATIONAL CHRISTIAN ASSOCIATION.

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The object of this Association is:—

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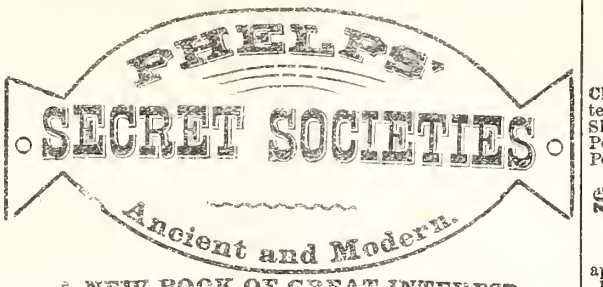
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Gain in year	441

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No. 3		80
Rejected		64
Winter	1 00	1 06
Corn—No. 2	35	35¼
Rejected		32½
Oats—No. 2	28¾	29
Rye—No. 2		52½
Bran per ton		9 75
Flour—Winter	3 25	6 25
Spring	1 75	4 75
Hay—Timothy		10 00
Prairie	5 50	8 00
Mess Beef	8 50	9 00
Tallow	5	6½
Lard per cwt		6 10
Mess pork, per brl		9 62
Butter medium to best	8	18
Cheese	2	9
Beans	75	1 30
Eggs		9
Potatoes per bu	35	79
Seeds—Timothy	1 05	1 30
Clover	3 42	3 80
Flax	1 00	1 65
Broom corn	2	5
Hides green to dry flint	6½	14
Lumber—Clear	27 00	34 00
Common	10 00	12 00
Shingles	1 00	2 40
WOOL—Washed	26	35
Unwashed	16	24
LIVESTOCK Cattle Choice	4 90	5 10
Good	4 60	4 85
Medium	3 75	4 00
Common	2 00	3 75
Hogs	3 45	3 60
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Wheat—Spring	73½	1 06
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Notices.

NOTICE.

The fourth annual business meeting of the National Christian Association will occur, D. V., June 19, 1879, at 221 West Madison street, Chicago, commencing at 10 o'clock A. M. A full attendance not only of the corporate members of this body, but of all the friends, is desired. There are many reasons why if practicable you should attend this meeting, some of which are:

1st. You have many of you aided this work by contributing to its funds and you should know how those funds are invested and how the income from them is appropriated.

2nd. You should better understand the difficulties and the necessities of this great work, which can be done much better by an experience at the center than from the outside view.

3rd. Your advice and counsels are needed to aid in shaping future movements. A few men, however wise and sincere, are not equal to the demands of this great cause, and it would not be doing unto others as you would be done by to unnecessarily absent yourself, and then blame others for not meeting your expectations.

4th. You want to see the faces and shake the hands and listen to the voices of one another and the veterans in this work some of whom will soon cease from their labors.

Some States have appointed representatives to this meeting, whom we expect of course to see and we hope others will be represented; but let no man or woman friendly to the cause, stay away for want of an appointment. If you can come, consider that fact a Providential appointment which is the best and highest you can have.

MOSES PETTENGILL, President.
THOS. HODGE, Secretary.

If a Christian's cross is heavy he has not to carry it far, as there is one ever willing to take the heavier end.

Topics of the Time.

One of our esteemed exchanges published lately the notice of a school reader. a book prepared especially for Southern schools,and made up of selecticus from Southern authors, only. The Catholic press are all the while advertising new school books prepared by some priest, because the books used generally by Protestants were not sufficiently partizan and deferential to the papacy. Such attempts to warp and prejudice young minds excite a just indignation at the advantages taken of innocence and weakness. Senator Blaine drew the other day a scathing illustration of this display of sectional malice when he called attention to an arithmetic from which Southern youth are gaining their knowledge of mathematics, which may well be termed "mixed." He quoted from it this startling problem: "If ten cowardly Yankees have two days' start, and make eight miles a day, how long will they run before being overtaken by five brave Confederates who are pursuing them at the rate of ten miles a day?"

The election for judges of the Circuit and Supreme courts last week was something of a surprise in its results in this city. It was made a party affair entirely, and the Democratic nominees were elected by large majorities, the highest vote being 30,000 and the smallest 15,000, which was cast for the Masonic Republican nominee. McAllister, whose conduct on the bench has been the subject of so much denunciation by citizens of every class but the criminal, was re-elected by a large majority. In the twelfth circuit, concerning which there have been inquiries in these columns, Judges Upton and Wilson, free men as respects the lodge, were elected, and Kellum, said to be a Mason. The result of the election in Chicago, together with the change in the party character of the municipal authorities, has, it is said, given the thieves hope of plenty of business, and the word has been passed around in the fraternity throughout the country that Chicago is all right. As a result we are told that professional blacklegs have flocked hither who are unknown to the police. Last Saturday came the first startling blow from this criminal class. The treasurer of the Illinois Central railroad sent $10,000 to bank by two messengers about 2 P. M. They were assaulted in the open street, pepper was thrown in their eyes, they were knocked senseless, the money seized by two men who drove off in a buggy brandishing revolvers at all who undertook to interfere with their flight. It is needless to say that under the circumstances such robberies are to be expected, and the city will learn by severe experiences that there are other qualifications needed in a mayor and bench of judges than Freemasonry, communism and sympathy with murderers.

France has curiosities and monstrosities in politics as well as we. The sentiments that animated the dreadful bosoms of the leaders of the Revolution of the last century are not wholly obliterated. Last April six thousand voters of Bordeaux elected as their representative to the Chamber of Deputies, Blanqui, a man in appearance small and grey, a conspirator against social order and the government since 1832, and who has lived most of the time since inside prison walls. During the siege of Paris in 1870, he incited insurrection and urged on the communists for which he is now in prison. The sentiments of this strange conspirator against his fellow mortals are as shocking as his life has been unfortunate: "I have no theory, I am not a professor of politics or Socialism; I am a man if action. What exists is bad; something else must take its place, and gradually things will become what they ought to be. The revolutionary party will apply the necessary reforms. First and foremost, *France must be unchristianized.* She must be rid not only of Catholicism, but of Christianity." No wonder the Chamber of Deputies last week refused to recognize the election, and Blanqui will be left to proclaim his infidelity where it will do the world little harm.

Professor Foster, Francis Murphy and Miss Willard, will be astounded to learn that they are rejected from the temperance ranks—and that by a National Convention representing millions of capital, millions of patrons, and employes by the hundred thousand in our country, meeting last week in St. Louis, and patronized by a high functionary under the appointment of President Hayes, namely, the Commissioner of Internal Revenue. Among the resolutions of this influential body we read:

WHEREAS, It is a fact established by general experience that by the popular use of fermented malt beverages in place of distilled liquors, the cause of temperance is advanced; therefore,

"*Resolved*, That members of this association make every effort, individually and jointly, to disprove and repel the unfounded and malignant accusations of so-called temperance reformers, and to disabuse the public mind of all misconception regarding the popular use of fermented malt beverages."

So the brewers of the United States put themselves forward by resolutions in a national meeting as the true friends of temperance; and our godly women and earnest men, who think themselves willing to spend all for the rescue of their fellows, are but pretenders and malignant accusers! By what arguments do these brewers of swill maintain their case. In short that temperance is not prohibition, but moderation. By their reasoning a moderate use of opium, or arsenic, or any other poison is good for the individual; or in community moderation in theft, suicide, arson and murder will make us a happier and a better people. They propose to carry out their ideas at the representative elections, and as a matter of "duty and self-interest," extend the power and influence of their organization. The whisky ring, beer ring, and lodge ring are so joined that they form part of one chain, and the time may be on us soon when their interests and work will be joined. Such resolutions we cannot afford to pass unmarked.

—Next week and for two weeks following we will publish some full and explicit receipts for cooking given and used by Miss Matilda Lees Dods, late of Edinburgh, Scotland School of Cookery, and a full graduate holding a first-class diploma from South Kensington College, London, England. Miss Dods prepares the food in the presence of her audience, and when cooked, passes it around for their examination. We think that the ladies will be much pleased with them.

—Our thanks are due Rev. L. I. Crawford, editor of the Sandy Lake, Pa., *News*, for copies of the *Assembly Daily* published by him during the sitting of the United Presbyterian General Assembly at New Willington, Pa. Next week we hope to give a report of this important meeting.

The Blasphemy of the Higher Degrees.

BY J. P. STODDARD.

"What man that loves the truth can uphold Freemasonry, or how can any church of the living God, the pillar and ground of the truth, tolerate in its pale those who support such profane and even sacrilegious falsehoods." *Bishop M. Wright.*

Take the following as specimens of many of like character scattered through every degree in every rite. From the Manual of the Knights of the East and West, 17th degree found on page 238 "Book of the Scottish Rite," by McClenachan, 33d degree.

"The Book of the Seven Seals, which only one can open, is Masonically explained as representing a lodge or council of Masons, which the ALL PUISSANT alone has the right to convene or open.

"The breaking of the first seal displayed a bow, arrows and crown, signifying that the orders of this Preceptory should be executed with as much promptness and exactitude as an arrow sent from a bow; and be received with as much submission as if they came from a crowned head.

"The second seal displayed the sword denoting that this Preceptory and the order in general is always armed for its defence and to punish the guilty.

"The fourth seal produced the skull, which is the representative of that brother who has caused himself to be excluded from the lodge and Preceptory.

"The fifth seal displayed a white cloth stained with blood, invoking us that we should not hesitate, if necessary to shed our blood in defence or in the promotion of the cause of Freemasonry.

"The seventh seal when broken was followed by silence, broken by the successive blasts of seven trumpets signifying that Freemasonry is extended over the surface of the earth on the wings of the wind and fame."

Reader, please compare the above with Revelation chapters 5, 6 and 8.

Again this same author, page 261, speaking of the "CEREMONY OF THE TABLE" in the degree of "Knights of the Rose Croix" says: "The FEAST OF BREAD AND WINE is to us the symbol of fraternity and affection and of that perfect union which must exist among Knights of the Rose Croix." Read Matthew 26:26-29.

Again, page 266, is an account of what is called the "*Mystic Banquet.*" The author says: "On this most solemn festival a young lamb, roasted, must be broken at the feast. It must be white, without spot or blemish, killed with a single blow of a knife. One of the brethren must prepare it; and the head and feet must be cut off, and burned as an offering." Read the 12th chapter of Exodus.

Continuing the account of the Mystic Banquet, on page 270 is the following: "The Most Wise [the officiating priest] then takes two cakes, one of the Passover-bread, and a broken one, in his hand together and breaks the upper cake; but he must not eat thereof till he breaks a piece of the broken one. Then saying * * * gives a piece of each to every one at the table." As the "Mystic Banquet" proceeds the announcement is made: "Behold the emancipator of mankind * * * has introduced them [i. e., those who have taken the sacrament and eaten the Passover] into the Banquet-room of Immortality, there to enjoy the seat which has been from all eternity prepared for them by the Father."

Once more on page 275, to the participant the "Most Wise" in closing says: "You are now of age. Now you are redeemed. You have your own life in charge, now and forever. The Master will ever follow you on the way. He will be your witness, your helper. He will aid your weakness and extend his hand to you in the hour of peril. The doors of the Infinite are open unto you."

On page 287 the succeeding are called "Culminating degrees of *Universal Religion*," and on page 290 they are said to "proclaim the Alpha and Omega."

To the Christian this sacrilegious use of the most sacred Christian rites can be nothing less than blasphemy, but the Mason finds his warrant for caricaturing the ordinances of God's house in the assumed superiority of Freemasonry over the Christian religion. Wm. M. Cuningham in his "Manual of the Scottish Rite," page 202, says: "Yes, the Christian religion originated from ancient Freemasonry as it was in its primitive simplicity and purity, and this holy religion is that which it was the province of pure and undefiled Freemasonry to preserve and guard with care in its temples."

On page 555 of the Scottish Rite by McClanachan, we find the beginning of a chapter covering twenty-two pages on the "Ceremony of Baptism." We are told "a child of either sex may be baptized by this ceremony alone, until it has attained the age of twelve years if a boy, and eighteen if a girl." "The ceremony is particularly intended for infants." "In any case the father of the child must be a Mason, or its mother a daughter of a Mason." On page 576, near the close of the lengthy ceremonies the Worshipful Master makes this announcement: "In the name and under the auspices of the Supreme Council of Sovereign Grand Inspectors General, of the thirty-third and last degree, I proclaim these children to be purified by Masonic baptism and anointed with the oil of consecration to Masonic duty."

Such is the monstrous arrogance of Masonry, and such the insolence and assumption of its "Great Lights" that they scruple not to personate Jehovah himself in their "All Puissant Sovereign Grand Commander," and entering the believers' fold as wolves in sheep's clothing, they steal the sacramental emblems from the table of the Lord, and travesty every sacred rite and ordinance found in the Mosaic or Christian dispensation. Truly, "a wonderful and horrible thing is committed in the land." "Shall not I visit for these things, saith the Lord."

Should Masonic Oaths be Kept or Broken.

BY REV. ISAAC HYATT.

[*Concluded.*]

A Masonic oath is a peculiar thing. How it can rest easy on the conscience of any intelligent man, who has a conscientious regard for doing right, is a marvel. It bears the impress and cunning of Satanic strategy. Like the spider's web it holds its victim in a tight place. For he who has taken it cannot write, speak or even look against Masonry without its violation. Yea, more, it binds him to cherish the institution with a heart-felt relish.

It not only requires that the secrets of Masonry shall never be revealed; but that they shall ever be concealed, no matter how much the truth must be prevaricated and misrepresented to do it. It provides no honorable way to be relieved of its obligations, but stands over its victim with whetted sword to execute judgment for its violation by cutting his throat across, with bloody hand to tear his tongue out by the roots, and with merciless revenge to bury his body where the tide ebbs and flows twice in twenty-four hours.

Hence comes the real question at issue, Ought a Masonic oath to be broken?

According to the teachings to which we have arrived, if it was just and was obtained in a lawful way, it should not. If it was obtained by representations fundamentally false, no one is bound to keep it. If one man marries another in woman's clothes the marriage is null and void, no matter how many excellent qualities the man may have who passed himself off for a woman. The man-wife might never require the husband to do anything wrong; but the character of the deception relieves him of all obligation. So the deception practiced in obtaining a Masonic oath, however glossed over to deceive when held up in the burning light of truth relieves him who takes it of all obligation.

Take a Masonic oath and hold it up in the clear light of truth, with what sentiment of Christianity can it be reconciled, or with what utterance of Christ does it bear any resemblance! The Bible is a book full of covenants; but where is one enjoined by our heavenly Father that bears any likeness to a Masonic oath?

Is there one that does not announce or imply mercy and forgiveness to him who breaks it, whenever he returns to God with contrition asking for pardon? Certainly there is no mercy or forgiveness in a Masonic oath. Its utterance is, This oath must be kept or suffer death in a most cruel and revolting manner, and be buried in disgrace. And the candidate for Masonry before taking it, is assured unequivocally there is nothing in it contrary to love and mercy, or that will conflict with his duty to God, his neighbor or his country. If this is not deception, what is? Therefore, if a man does not know that this deception is to be practiced upon him, he is under no obligation to keep the oath. Hence he is free.

And if a Masonic oath had no more objectionable feature than its unmercifulness, the law of Christ might not necessitate its renunciation, but certainly it would license the liberty to do so. But its horrid unmercifulness is not only repugnant to every noble sentiment of love, mercy and forgiveness, which are the fundamental principles of the Gospel, but its requirements are positively sinful, contrary to every command in the Decalogue. Hence he who has taken such an oath is not free; but is under obligation to break it with confession to God and man.

As already noticed, it requires that Masonry shall be hailed as a good thing--loved and cherished as a gift from God--which is as impossible for the Christian who understands its character and claims as it is to keep air from entering into a vacuum while an opening remains thereinto; for it is the prime educator of deception and favoritism, whose existence is so apparent in church and state; requires the concealment of wicked deeds and teaches a religion that is deistical and pagan. No marvel that the church, though surrounded by golden opportunities, is, as Rev. D. W. C. Durgin, D.D., President of Hillsdale College, expressed it at the last General Conference of Free Baptists, "like a beautiful corpse in a splendid coffin."

And when a man finds himself ensnared, tied and bound without any way of escape without breaking his oath, what shall he do? "Renounce it," says one, "and have nothing more to do with the order." But such action breaks the first oath in Masonry, which is reaffirmed in the higher degrees, and he that offendeth in one point is guilty of all. So those who are agreed that Masonry ought to be renounced, if consistent, hold that its oaths ought to be broken. But however good and commendable such action is, does it meet the full requirement of the Lord as revealed to us in the Bible? Where is it written that our sins shall be forgiven if we renounce them? Is not confession made a condition of our pardon? Most assuredly it is. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. "He that covereth his sins shall not prosper:

but whoso confesseth and forsaketh them shall have mercy." Proverbs 28:13.

To take a Masonic oath is a sinful act, for "all unrighteousness is sin." It may be the sin of ignorance and unbelief; but no qualifying circumstances can justify it, or remove the stain of iniquity. The commandments are not conditioned upon our knowledge. Thinking that wrong is right, or that right is wrong makes no differenc with the precepts of the Lord. God declares what must, and what must not be done. If we violate his law we must take the consequences. Saying that we did not know better, does not cover our transgression. For it is written, "And if a soul sin, and commit any of these things which are forbidden to be done by the commandments of the Lord; though he wist it not, yet is he guilty, and he shall bear his iniquity." Our knowledge may heighten or lessen the degree of our guilt, but can never change its character; for sin is sin; and the only way to escape its penalty is to make such confession as the nature of our transgression demands, with faith in the atoning blood of our Lord Jesus Christ. And though a Masonic oath provides no honorable way to be relieved of its obligations, the Lord does. It is the way open to all sinners. It is by the way of the cross. Oh! what gratitude should fill our hearts that there is such a way. And to walk up this highway of holiness we must confess our sins to God and to all other parties against whom they have been committed: and if any thing enters into the warp and woof of society, preventing the execution of good laws, it is a Masonic oath. Hence to take it is a sin against God, society and all righteous government. Therefore it ought to be confessed publicly.

And how can it be confessed publicly and not exposed? For the virus of sin runs all through it and when held up in the sunlight of truth it fairly sparkles with the iniquitous designs of Satan. And can a sin of such a character be confessed to men and not be exposed? It is utterly impossible. He who has taken it may acknowledge he has done wrong and is very sorry; but how is it to be known from his confession what he has done, wherein he has injured society, or sinned against the Lord unless he uncovers the oath?

And the Scriptures show clearly that it is our duty to confess the sin of taking wicked oaths. For it is written, "If a soul swear pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him, when he knoweth it, then he shall be guilty in one of these. And it shall be when he is guilty in one of these things, that he shall confess that he hath sinned in that thing." Lev. 5:4-5. Also from Acts 19:18, we learn that under the Scriptural teaching of the apostle Paul that those who were guilty of a sort of Masonic jugglery confessed their sins by showing their deeds.

No doubt many that are in the lodge do not see the magnitude of the sin. Because the deception required by Masonry has distorted the vision of their mind, taken the edge from its keenness to perceive the difference between evil and good and deadened the susceptibility of the best emotions of their heart. Evidently in our age the alarming and far-reaching evil of Freemasonry, both within and without its pale, is its potent agency as an educator to teach the art to practice deception. And this deception casts a death-like blight upon every noble sentiment of good morals and piety. It is the canker-worm that is eating at the vitals of everything that is dear and sacred to us, both in church and state. It is evident Masons do not see this for like the ancient Israelites there is a veil over their eyes, but when they turn to the Lord it will be taken away. In their grossness of heart may it not happen to them that "seeing, they shall not see, and hearing they shall not hear, lest they should be converted."

There are others in the lodge who perceive its iniquity and are straitened to know what to do. Well do I know how they are held in their snare by the triple power of fear, self-interest and the false sentiment that it is wrong to violate the oaths they have taken. It is my heart's desire that they may be relieved from the burden that rests so heavily upon their hearts.

May our mutual prayers prevail before the Throne and we receive the wisdom, courage and grace we need.

On State-Rights.

BY GEN. J. W. PHELPS.

In the *Cynosure* of the 29th of May, Mr. C. Quick approves the vetoes which President Hayes is showering down like grape and canister upon measures of Congress, because the second one of these vetoes was directed against State-rights' doctrines.

But there are prior questions to this State-rights' business, which we reformers have to settle; and one of these is the "rights" which the Masonic lodge, a foreign institution, has set up in our country, to which the President of the United States, by being an Odd-fellow, and by a public manifestation of sympathy with Odd-fellows has virtually sworn allegiance. Masonic doctrines (and by Masonic we mean all organized secrecy) are infinitely more dangerous than State-rights doctrines.

Masonry was the conspiratorial agency by which the rebellion was got up; and it was also under the baneful inspiration of Masonry that the Whig party was debauched into the corrupt Republican party as the means of carrying on the war against the rebellion. Secret club government was given the ascendency over regular constitutional government, and in consequence the Seward-Stanton administration was criminally weak and negligent. It was the authority of the secret clubs that was exercised during the war rather than the authority of the executive; and hence the executive authority has been weakened; and the Constitution, and the departments of government under it, are falling into contempt. It was Lincoln's weak management that renders Mr. Hayes' vetoes necessary.

More vetoes have been issued since the days of the Seward-Stanton administration than there ever were before in all the history of our government; and the reason is because these two ministers of state, Seward and Stanton, allowed themselves to be swayed by the shams of the lodge, and thus brought upon the Constitution and the executive authority a contempt from which the present executive is seeking to recover them.

But the authority of the Constitution and the executive under it is largely moral; and what moral force can a President have against evils occasioned by the detestable doctrines of Freemasonry when he is the oath-bound subject of a secret association himself? This is the character of all Jesuitical institutions: they create evils, and then seek to make a merit by vain but showy efforts toward suppressing or amending them.

No President of the United States, or other official, can properly perform his duty to the Constitution and to country, veto or no veto, who swears allegiance to a foreign institution, hostile to Christianity, and who makes a public demonstration of his allegiance by looking to its members and joining with them for sympathy and support. State sovereignty might be bad; but the sovereignty of any State of the Union would be hardly worse than the government of the Odd-fellow lodge. This secret order, when first cradled into existence in English Manchester, may have served the purpose of raising a set of ignorant, vicious, beer-guzzling workmen to the level of a higher order of serviceableness to boss manufacturers, but can never raise men to the level of the republican citizenship of the United States. They who think that its members may make proper officers to administer the constitution and laws of a Christian republic, might as well give up our Anti-masonic reform at once.

There is but one question for our reform party to decide; and that is whether this government is a goverement of the people or of secret clubs; whether it is a government of constitution and laws, or of communistic criminalities and absurdities. Those who believe that it is not a government of secret clubs, but of Christian laws, should never vote for a member of a secret society for any office whatever. Our executive authority has no aristocracy and no army to surround it to give it protection against secret clubs and other untoward pressure of all kinds. It is the especial duty therefore of our clergy and our scholars to give the executive their moral support; but they cannot perform this duty by aiding to demoralize the people, as they do by belonging to secret organizations.

May 30th, 1879.

"*Set for the Defence of the Gospel.*"

The following slip is cut from the Vermont *Baptist*, published at Rutland, Vt., May, 1879. Its motto is, "Set for the defence of the Gospel." What kind of a gospel it defends will be seen from the reading:

"We have received a circular signed by J. A. Conant, whoever he may be, asking us for Christian sympathy and material aid for a crusade against secret societies. From the circular we take the following statement: 'Twelve States, and thirteen evangelical Christian denominations were represented. Seven of these denominations exclude by ecclesiastical law, members of secret combinations from membership in their respective churches. These seven denominations number not less than seven hundred thousand members; and include among them scholars, statesmen, ministers, college professors, college presidents, and at least one learned chancellor. Forty newspapers, mainly of the religious press, are openly pledged in favor of the same position, and advocate it.' Secret societies may be an evil, but in our experience a worse evil is the class of persons who cannot keep a secret, and we should prefer to join a crusade against the latter class. We think, also, that we should have more Bible to justify the latter course. Of one thing we feel satisfied, that membership in a secret society is not a sufficient cause of exclusion from the church. Every family ought to be a secret society, and if it is not it is because its members violate the principles of God's Word. A church should raise the question of the man's life, not whether he is a member of a secret society."

We discover, first, that he sees no evil in secret societies, or at the least they are corrective of a *greater* evil, for they tend to cultivate that faculty in man which allies him to the cat, the fox and the snake. The editor evidently has no admiration for that "Simplicity and godly sincerity" in which the Apostle rejoiced. He evidently does not believe that "Men loved darkness rather than light because their deeds were *evil*," that what Christ has told them in darkness they ought "to speak in the light," but prefers that they cultivate that "cunning craftiness whereby they lie in wait to deceive." At least if he does not mean this his words belie him.

But he says that every family is or ought to be a secret society. Did the editor ever know a family with

a secret that was as happy because of that secret? Would he like to have as neighbors, families all of whose members were sworn to secrecy, and whose houses were carefully guarded against the admission of all not thus sworn?

But he tells us, that "a church should raise the question of a man's life, not whether he is a member of a secret society." But is not what a man does in his secret society a part of his life? If a man is a habitual blasphemer ought he to be a church member simply because he does not do it openly? If the editor does not know that the oaths taken in a Masonic lodge are such as all honest-minded people would call blasphemous and profane, he is culpably ignorant. If he does know it he is a deceiver of the people. The testimony of Elds. Bernard, Stearns and others are quite accessible. Let him read before he "darkens counsel with words without knowledge."

H. H. HINMAN.

Hardwick, Vt., May 19, 1879.

THE SERMON.

EDITOR CHRISTIAN CYNOSURE.—The following is the introduction of a sermon preached by Rev. D. Dodds, of Hepburn, Iowa, on the subject of secret societies. The introduction was all that was written, and leads to the subject in such a quaint and novel way, that I forward it to you for publication if you think it worthy.

WM. JOHNSTON.

TEXT, Eccl. 10: 5-7.—"There is an evil which I have seen under the sun, as an error which proceedeth from the Ruler. Folly is set in great dignity, and the rich in low place. I have seen servants upon horses, and princes walking as servants upon the earth."

In presenting the truth here in a paraphrase, we would say, there is evil which I have seen among men, proceeding by reason of an error in regard to the real ruler.

Folly and unworthiness have the throne of prominence and power; and wisdom and worth are degraded to bondage, spoils and poverty. I have seen selfishness praised, exalted and supported, and unself ishness—even the very spirit of self-sacrifice debased, scorned, rejected, crucified. The truth of the passage before us gathers together as in a map, and presents to the eye a panoramic view of evil human governments and institutions generally, and depraved human beings and conditions particularly.

The world, since the expulsion of Adam and Eve from the garden, has been, and still is to a very great extent the arena of confusion and woe; because its actual rulers (not its real ones) have been, and are, the Cains, the Pharaohs, the Sauls, the Absaloms, the Jeroboams, the Hamans, the Nebuchadnezzars, the Pilates, the Neroes, the Caligulas, the Popes Pius, the Jeff. Davises, and whatever other enormities of the flesh which may not be represented in this list, whose sole office is to pervert, deceive, enslave, curse and then abandon. All such are as truly included as if particularly named and numbered.

The evil that is to be endured and opposed till cured, comes, proceeds, arises, or exists by reason of an error in regard to the *real ruler*. The true ruler in man and among men is SPIRITUALITY—God's Spirit so enlivening, enlarging, enriching, penetrating, possessing and inclining man, that he is in positive, living, absolute and entire alliance and sympathy with all good, and through the good, innate and relative with God himself. He that hath Christ's righteousness and kingdom first, is sure of every other possible condition and comfort. When man's religious and rational powers are so spiritualized, and empowered, and exalted by God's Spirit, truth and grace, that they overrule in righteousness and reason all the lower propensities, passions, appetites, impulses, and desires, so that these all by this efficient, God-appointed baptism of truth become real supports and living pillars in the temple of a new, complete and Christlike manhood, human nature with all its varied powers is a true harmony that God himself approves. You behold the ruler and the ruled in proper places respectively; and you behold man not only in harmony with himself, but also in growing harmony with God, and with all other vital truth and righteo usness.

Hence it is clear, since evil exists by reason of an error in regard to the real ruler, that the actual, ruler is an imposter, a usurper, the very opposite, the antagonist, the contradictory of the real ruler—that the actual ruler is depravity and selfishness. Now when depravity is on the throne, his counsel, his policy, his administration will accord with himself. Hence it appears that this organic arrangement, this constituted order, is in its being and working an unveiled perversity, and consists in putting a subject in a lord's place, a sure negative for a positive, a minus for a plus, a debt to impoverish for capital to enrich, a rod to punish for a scepter to rule in righteousness, disease for health, darkness for light, evil for good, death for life. In the language of the Bible such procedure is folly set in great dignity and the rich in a low place. The servant is upon the horse, and the prince walking as a servant upon the earth. Folly enthroned, and the servant in place of the prince are personifications of the actual dominion of evil. Depravity and selfishness in man clearly indicate that the real nature of the evil cause is *per se* and *in toto* a gross perversion. It presents man's nature not only as depraved, but the lowest faculies of that nature ruling in depravity and perversity. This is the painful picture we are called to contemplate. Conscience deposed and powerless to do well; reason hushed and crowded out; man's highest and noblest faculties scorned, and trampled on, and depravity in some of its protean shapes the enthroned king. Perhaps a wild, unworthy ambition like that of Napoleon the I. is ruling, and if so, then no character is too dear or life too sacred too destroy, if the destruction feeds his unworthy desires, and helps to secure his fiendish ends. No, it matters not when such mad ambition is on the throne, if a whole nation's peace is sacrificed, and cruel continued war prevails with all its horrid privations, bloodshed, butchery, and death, if but this infernal, dread, and damnable ambition is only sated, and its ends secured. Truly it is a sore evil when folly is exalted thus.

Or it may be that the particular depravity enthroned is Sardanapalus. Then a whole nation of Assyrian nobles must support his effeminacy, lust, brutality and carnival. And thus almost endless amplification and exposure of dominant depravity in man and among men belongs to the truth under consideration.

But enough has been said to show that enthroned depravity is capable of generating and executing any enormity, iniquity, or system of iniquity. And now just here in man's lower nature perverted, and reigning in its unashamed perversity—behold the home, the hot-bed, and the nursery of secret associations.

Reform News.

TO WISCONSIN FRIENDS.

[Last week Elder Barlow appealed to you on your next State meeting. Now Bro. Collins. President of the State Association emphasises that. appeal.—ED.]

NEW LONDON, Wis., May 31.

EDITOR CYNOSURE:—I wish to call the attention of the friends of our great reform in Wisconsin again to the importance of locating our State meeting. The time has fully come when we should know where it is to be held, so that we can publish it and arrangements can be made in time and make it a grand success; and in order to ensure that we want a room that will hold a large congregation, and at least five good energetic men and women interested in our reform, for a committee of arrangements, and a place where accommodations can be had be had for friends from a distance. Now, friends, let us hear from you soon, write to Bro. J. L. Barlow of Menomonie, Dunn county, Wis., corresponding and recording secretary, or to myself at New London, Wis., or through the *Cynosure*.

I wish also to inquire if there is a lecturer who will labor in this State until the annual meeting on the first of September. There is great need of work in this State. I know of no place where secretism rules more than in this part of the State in church as well as society. When professed ministers of Christ can by the assistance of the lodge take men of the world without repentance and faith from this world to heaven, what can we say? A lodge minister did so here a short time ago, in preaching the funeral of one of his lodge brethren, a man who had always despised the Christian religion, a saloon-keeper and a hard drinker, seldom if ever found in a religious meeting and a wicked man. The professed Christian minister in addressing the brethren of the order to which the man had belonged, said that now by faith (I suppose in the order) we can see the brother standing on the frontier of heaven holding out the three golden links to them, representing the love of God to man and the love of man to God and love for the brethren of the Odd-fellow order which he loved so much. That minister I am told is a Royal Arch Mason and an Odd-fellow and the multitude run after him.

Yours in Christ and for reform.

ENOS COLLINS,
Pres. State Association.

AMONG THE MOUNTAINS.

SOUTH RYEGATE, Vt., June 3, 1879.

DEAR BRO. K:—After two lectures and a liberal collection in the Wesleyan church at South Abany, I rode over the mountains to Barton on the Passumpsic R. R. There a beautiful lake pours its waters over quite a fall into a stream which runs into Lake Memphramagog, and thence into the St. Lawrence. After several hours detention, I took the cars and went over the mountains and down the Connecticut river to Wills River, a pleasant village at the mouth of the river of that name. Here I found first class and cheap accommodations at an excellent hotel, and on the morning of the 30th walked five miles, all the way up hills to Ryegate, Vt.

It was interesting to view the White Mountains, which were quite hidden when in the valley, gradually and grandly rising into view, and to see the snow glisten in the sunshine, the distance was so great that nothing but the outlines of the mountains could be seen, but lines of white on the dark back ground could be nothing but snow. From the Ryegate hills, Mt. Washington can be plainly seen, but I could not tell which peak it was. The view from the West was less grand, but not less beautiful. As far as the eye could extend were beautiful hills with fine farms and buildings, several villages and some beautiful little lakes set like jewels in the deep valleys. I presume that mountains and great granite rocks are not so interesting to farmers as to travelers, but I have had but one thought since I came to this mountain region—that it was a *grand place in which to be born.*

Arrived at Ryegate Center I found Rev. Mr. Clapperton of the U. P. church, who most kindly received me, took me in his carriage and carried me several miles, and made arrangements for me to lecture at S. Ryegate and at Ryegate, and to preach for him on the following Sabbath. I then walked four miles more and stopped with Bro. McLaren who personated Hiram Abiff at the Worcester Convention. Here I took a sereve cold with sore throat, and though I rode all day on the 31st, I returned sick. I could not preach on the Sabbath nor go to meeting, and with difficulty went to my appointment last night when I met a good large congregation in the Presbyterian church at S. Ryegate, to whom I spoke for an hour and a quarter. The two pastors (Gen. Assembly and Ref. Presbyterian) were present and seemed much interested—said they had never heard the subject discussed before. To-night I expect to speak in the Town Hall at the center of the town, and have other appointments for a week.

This town was settled by Scotch Presbyterians. It has five Presbyterian churches, two Reformed, Pres.

and two R. P. *New School*, and one Gen. Assembly church. Of course there is no lodge and no dram shop, but the people are all intelligent, thrifty, and religious. One family I met where a brother and sister had spent five years teaching the Freedmen at their own expense, and two young ladies one of whom is in college at Oberlin, proposes to engage in the foreign missionary work. May the time come when all over our land there shall be as high a standard of manners and morals.

Yours in the faith,
H. H. HINMAN.

FROM LAFAYETTE COUNTY, WIS.,

BELMONT, Wis., May 30, 1879.

EDITOR CYNOSURE:—I received from the office of the *Cynosure* a copy of Good Templarism Illustrated, and on the evening of May 22d I delivered a lecture at Liberty Ridge school-house against secret societies. The house was well filled. A Good Templar lodge had been formed there some time before largely out of members of the Primitive Methodist church. One young lady that had joined them had already publicly renounced them. While I was reading the ceremonies of the initiation of the first degree, a middle aged lady, a member of the church, every little while would say "That is a lie." This young lady who had renounced the lodge sat by her and finally said to her, "You know that I know better, and that every word the lecturer says is true." The elderly lady after that was quiet. I conversed with this young lady the next day and she said to me that every word I read was just as she was initiated. So you see that God is raising up witnesses to the truth. The pastor of this church for the last year was a Mason; that accounts for the starting of this lodge I presume.

I am in hopes soon to be at liberty so that I can lecture some for the good of the cause. Let me suggest a mode by which laymen and ministers can help the cause along. Let all such as are good talkers go out into school districts and visit from house to house, scatter tracts and give out notices of a lecture in the evening and then go in the evening and talk to the people, telling them what you know about secret societies, and invite all that attend to subscribe for the *Cynosure*. If you fail the first time go to another district and try it again.

Yours truly,
I. BANCROFT.

ILLINOIS AGENT'S REPORT.

DEAR BRETHREN: On May 2d and 3d I lectured at Stockton Center, Jo Daviess Co. I was taken there by Eld. O. S. Davis, of Chelsea. Lord's Day, the 4th, I preached for Bro. D. at Chelsea in the morning, in the afternoon at Stockton Center, and in the evening at Warren. Before leaving Warren on Monday, Father Williams took me down town, where a nice hat was given me—a present from the friends in Warren. I shall long remember the kindness of Father Williams and his wife, his son Isaac and family, Bro. and sister DeLong, Bro. and sister Sherk, sister Black and family, and many others. God bless them all.

On Monday, the 5th, I started off with Father Williams' horse and buggy, and in the afternoon we called on Bro. E. H. Gillett, a Baptist preacher living three miles southwest of Lena, Stephenson Co., called also on Bro. B. J. Holley, with whom I went to Lena, and who got permission for me to speak in the Baptist church. Returning to Bro. Holley's, I partook of his hospitality at supper, and received from him in fulfilment of his pledge two dollars for State work. Lodged that night with Bro. Gillett. Some years ago the then pastor of the Baptist church in Lena, in order to receive Masons to the church communion, managed to have the resolutions against secret societies expunged from the church book. Bro. Gillett thereupon seceded—"went with the resolutions."

On Tuesday went to Dakota, where I found a friend and helper in Eld. Daniel Harris, United Presbyterian pastor, at whose house I spent the night. Wednesday, the 17th, I went to Orangeville in the northern part of the county (Stephenson), and enjoyed the hospitality of Eld. O. M. Van Swearingen, United Brethren pastor, in whom I found a ready aid in the reform against the lodge. Returned to Lena and lectured in the Baptist church Wednesday evening, to a fair audience, and in Bro. J. D. Fowler's church Thursday evening, to a good congregation. Eld. Williams, of Warren, was present Thursday evening, and spoke strong and stirring words. Bro. Peter Van Sickels, of Lena, a seceding Mason, was present on both evenings. The Free Methodist brethren deferred their prayer meeting so as to be at the lectures, and showed themselves true friends of the anti-secresy cause.

May 9 and 10 I spent in perfecting arrangements for Bro. Rathburn's work. On the evening of the 10th I was present at the U. B. quarterly meeting at Center Hill, Carroll Co. Lord's Day, May 11, preached in Ustick, Whiteside Co., and baptized four converts. May 12, lectured in the U. B. church, Center Hill, to a large and attentive audience. On the 12th was to have spoken in Brookville, Ogle Co.; went there, but rain prevented the meeting. On the 14th completed arrangements for Bro. Rathbun at Milledgeville, Carroll Co. Was to have lectured in the township of Fair Haven in the evening, but rain prevented. Lodged that night at Bro. R. G. Emerson's. Bro. E. and his wife are warm friends of the cause, and have shown us much kindness. On the 15th visited Mt. Carroll and Lanark in furtherance of the work, and returning to Fair Haven lectured in the Black Oak U. B. church in the evening, to a very attentive audience. Sister Jas. Golden and Bro. Emerson helped financially. Lodged that night at Father David Fulton's. Father Fulton has preached quite a good deal for the Episcopal Methodists, to which denomination he and his family belong, but they stand opposed to the lodge and refuse to support Masonic preachers. They have very kindly treated Bro. Rathbun and myself.

On the 16th I went to Fulton Junction and met Bro. Rathbun for the first time since Nov., 1875. From Fulton drove to Savanna, stopping for dinner at Bro. Wm. Dyson's in Thompson. In the evening Bro. Rathbun worked the first degree of Masonry in Savanna. The Savanna *Times* had announced that "all the horrible 'goat-riding' and 'broiling on a gridiron'" would be shown, and the people looked at first with evident distrust upon the work, so that it was with difficulty that the officers' chairs were filled, I being compelled to serve as candidate. But distrust soon gave way to wonder and intense interest when the lodge was opened and "Rev. Stephen Jones" was introduced to take his first degree in Masonry. A Mason by the name of Hathaway tried to interrupt the work, but he was finally silenced. We were told that he was drunk. Bro. Rathbun publicly challenged the Masons to deny the truthfulness of the exposition offering them $5 apiece for their affidavits that the degree was not correctly worked. We were told that citizens repeated this challenge and offer on the streets on Saturday, but the "brethren of the Mystic Tie" were afraid to bite. On Saturday evening "the sublime degree of a Master Mason" was worked, Bro. Mitchell, a seceded Mason, serving as candidate, Bro. Rathbun proved himself a master workman, and the audience were evidently intensely interested. "What a God-forsaken institution this is!" was the remark of one of the gentlemen who filled the officers' chairs, after witnessing the murder of "Hiram." Hathaway, the Mason who interrupted on Friday evening, was at the outside door of the hall when the audience was dismissed on Saturday evening, boozy as before, and declaring that 'twas "all out;" gave the Entered Apprentice grip to the boys who would receive it as they came out, giving the same and other grips to Bro. Rathbun.

On Lord's Day, the 18th, Bro. Rathbun preached in the evening to the United Brethren of Savanna, by invitation of Eld. B. J. Murray their pastor. A large audience met to hear him. On the same day I preached in Ustick.

When we went to Savanna we were told that it was a very "hard" place, and that we might expect rough treatment. We were protected, however, by the efficient marshal, Mr. E. H. Thompson, and were very kindly entertained by brethren Murray and Loop.

God grant that we may see the growth of a sound anti-secret sentiment in Savanna as a result of these meetings, and that men may be led not only to abhor the false worships of Satan but to accept the true worship of Christ.

Further reports will be sent you for next week. J. F. BROWNE.

P. S. Bro. Rathbun has returned (June 6th) to Iowa. I go to Wisconsin to-morrow, returning to work in Jo Daviess county on the 14th. J. F. B.

Correspondence.

A SISTER'S APPEAL.

FLINT, Mich.

EDITOR CYNOSURE:—In our Christian work we often meet men even among those who profess to believe in the soon coming of our Saviour, and to be students of prophecy, of so torpid a religious temperament that, when urged to take a fearless stand in vindication of truth and right by a warfare against that accursed, demoralizing device of Satan, organized secretism, they answer: Why endanger ourselves by open hostility to such a murderous institution? Suppose Masonry and its adjuncts do constitute the Image of the Beast, there can be little if any danger, of paying homage to this power if we leave it entirely alone.

I wish to say to all such misguided and loveless spirits, this is a mistaken idea, and heavily fraught with evil consequences to yourselves and the cause of Christ. There are many ways by which we may offer worship to an idol, some of which I will mention: To hold connection with a Christian, or rather religious (for we cannot call that church Christian that will admit to her communion "men who are oath-bound to the devil") denomination which, under any circumstances, would for a moment knowingly tolerate within its membership a hoodwinked, cable-towed devotee of Satan, or vote for such a man to fill an office, governmental or municipal—this would constitute us worshipers of this Image.

Masonry is a gigantic and ghastly evil from whose despotic sway none can escape. To witness the terrible God-dishonoring influence of this blasphemous power, and fail to reprove and warn, we, by our silence sanction and thereby become a partaker of its evil deeds. O, let us cry aloud and spare not! Jesus said, "Every plant which my Heavenly Father hath not planted, shall be rooted up." (Mat. 15:13). In order to prosecute this work he toiled and suffered, and endured temptation the keenest, sorrow the most piercing, insult the most humiliating, and exposure and hardship the most enervating and wasting to the system; and shall we aid him in this work by a life-long opposition to the ravenous work of this greedy monster whose thirst for the blood of souls is insatiable? or shall we sit with folded hands and apathetic mind and heart, while others lay themselves upon the sacrificial altar, and fight for the honor of God and the liberty of their conscience and yours?

O shame on such questionable philanthropy as this. How can one

who claims to be a child of God, to love the Saviour, and to be a laborer in his vineyard, refuse to join hands with those who with noble self-sacrifice come up to the help of the Lord against this mighty foe? Is it reasonable to suppose that God would have his people silent respecting such a powerful, wide-spread evil as this? one that is drawing to its soul-destroying embrace, yearly, thousands of our young and promising men, who were it not for the venom that pours from the yawning mouth of this hidden reptile, might swell the ranks of Christ's kingdom.

Should we remain ignorant of what constitutes the power symbolized by the Beast and his Image, that power which God has threatened with his most terrific wrath? We fail to find elsewhere in the Word of God such fearful denunciation as that uttered against the worshipers of the Beast and his Image, and who receive his mark in their foreheads, or in their hands:—"The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation: and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the Beast and his Image, and whosoever receiveth the mark of his name. Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus. (Rev. 14:9-13.) If ignorant of what constitutes the Image and his worship, how are we to escape from his subtle power or shun all of the several ways, by which we may imbibe moral and spiritual injury? O! do we not love the truth of God and his attributes; love justice and mercy? Then commensurate with our love for these Divine qualities should be our hatred of error, tyranny, cruelty and oppression,—the attributes of Satan.

O my brother, my sister in Christ! let us, we entreat you in his name, move forward with increased impetus. Let us gird on the whole Christian armor, and never suffer one of those weapons to become rusty from disuse. We cannot all lecture nor write; but we can all do something. We all have a circle of friends or acquaintances upon which our influence must operate more or less. O make it tell upon the side of right. We can perhaps subscribe for the *Cynosure*, that wide awake sheet wholly devoted to the work of exposing every species of iniquity in high places and in low, and "especially in those heinous haunts belonging exclusively to his Satanic majesty, and of which he would have the cowan world know nothing"—if not we can labor to enlarge its circulation, and by constant supplication at the mercy seat invoke the aid of that great Being, without which all our efforts will prove futile. Oh! may we never forget to call on God, in the name of his Son Jesus Christ, to give us complete victory over the flesh and the devil. If we love God we honor his name, and defend his Word. If we love Jesus we must work to promote the interests of his cause. Exercise faith in God and our labor will not be vain.

NINA GREGORY.

Our Party.

It is true that our Anti-masonic party should assume shape and consistency. We are tamely submitting to the control and disputes of other parties when we should be making demands for our own.

We should demand that neither the United States army, nor the Masonic Lodge Grand Army, nor Freemasonry in any shape should be felt at the polls.

We Anti-masons ought never to vote for a Freemason for office, nor for a crafty, politic, silent, non-Mason; but we should insist on an out-and-out Anti-masonic candidate for the Presidency, and vote for no other. It is for the interest of the nation and of the people that the Anti-masonic party should hold the balance of power.

ONE OF THE PEOPLE.

Self-Condemned.

EDITOR CYNOSURE:—Having become deeply interested in the work you are doing in destroying secretism, and having read your valuable paper for some time I desire to give you and your many readers the substance of a conversation held with a prominent Mason of this place.

He told me that as an order they entirely ignored Christ and the New Testament, but have a firm belief in the Supreme Ruler or Architect of the universe; and that when guided by the Bible the Old Testament was their guide.

I pointed him out a prominent rowdy of the town and asked his opinion of him, and the answer was, "He is a bad character." I then asked him what he would think of this same man should he see him in the pulpit of a church offering up a prayer for the people? The answer was, "I should call it sacrilegious in the extreme." But this same rowdy is a chaplain in the lodge, and has officiated at several funerals in that capacity.

I then asked him how it would look for him to go into a lodge room and there utter a prayer to the same God. "O," said he, the people don't all know of it, nor any of them hear it."

We then drifted to expositions of Masonry, Morgan included. He said Morgan was the only man who had ever made an exposition of Masonry—and what became of him? I told him to answer the question for me. He replied that he knew and so did every other Mason! He admitted that Masonry had been exposed, and that several men had actually entered their lodge and yet had never taken a single degree, but had gone in simply from the instructions given by the expositions.

What a damnable array of admissions to go before the people.

1st. That Masonry is no longer a secret.

2d. That men dare not expose them under the penalty of death.

3d. That Morgan exposed them and they killed him.

4th. That they renounce Christ.

5th. That they follow men for leaders who are the outcasts of all good society, and called by them men of bad character. They *must* follow their teachings, must call them brothers, must listen to their sacrilegious prayers to the God whom they daily profane—they *must* listen, but use as a cloak the argument that the people do not hear it—do not know it.

May the day speedily come when secretism, the hydra-headed monster, shall be crushed out of existence, and the pure light of righteousness reign supreme.

A FRIEND TO ALL.

From an Octogenarian.

ORAMEL, N. Y.

I want to give you many thanks and my best wishes. I am eighty years eight months old. I was at LeRoy when two hundred at one time said, Morgan told the truth. One Mason told me six months ago, he hoped if he revealed it they would serve him as they did Morgan. I asked him if it would be a good state of society that would allow it. He was honest enough to say no. With a number of others, I was excluded from the Baptist church in Cuba, N. Y., but we found another church where Masonry was not their idol. When they strive to take our credit they go so far as to lose their own, but when they go for money they win. I had to pay forty-eight dollars costs where a suit was decided in my favor by a jury. My opponent was a Mason; he took the case before five judges, three of them Masons, and they kept the money at home, right or wrong. In Morgan's day it was proclaimed that Babylon was fallen, but the deadly wound was healed or patched up so that it has lasted fifty-four years, but the lodge staggers, and has ever since, and soon it will fall to rise no more is my prayer.

ABEL L. BLOWER.

Old Soldiers Insulted on Decoration Day.

MARSHALLTOWN, Iowa, May 31.

DEAR CYNOSURE:—Yesterday was "decoration day," as you are aware, and we had our usual good time here, but not quite so much of it as formerly. We always have a grand display of our secret orders on this occasion; but yesterday there were not near so many of the orders out, and not near so large a display of those represented except, possibly, the I. O. O. F. The procession was made up of the Knights of Pythias, Odd-fellows, A. O. of U. Workmen, and a very respectable delegation of *old soldiers*, the Knights Templar not putting in an appearance. Two years ago all the orders were out in full display, and one of their orators (Van Valkingburg of Ft. Madison,) could tell us that "all the generals of the revolution were Masons except Arnold." This time they left the speaking business to a minister of the Gospel who, I hope, has not been hoodwinked or cable-towed.

On the march to the cemetery the soldiers were ordered to halt and open ranks to let the secret orders pass through. One old veteran stepped out of the ranks, and said, "I will see the old flag trampled in the dust, before I will submit to such an insult." The writer met with others who would not march in procession with the secret orders. How cheering that there are those who can speak out in condemnation of these wicked institutions. But it is still more cheering to believe they have reached the zenith of their glory and will soon begin to disappear from public gaze. M.

Our Mail.

Levi Tyler, Chambersburg, Pa., writes: "In this corrupt age of lodge-ruling the country needs just such a paper to oppose the deviltry, hypocrisy and fraud of secret societies, both in the church and state. I realized some of the workings of secrecy at our last annual conference. The *Cynosure* has a noble work to perform. It is out on a glorious mission, and I hope and pray that it may not stop until its work is performed and mission completed. Your paper is doing a good work in this part of the country, and many are realizing the fact that the claims of Masonry are a sham and its hidden mysteries a delusion and fraud."

John L. Eddins, Utica, O., writes: "I am lost without the *Cynosure*. I expect to lecture here on the evening of the 23d, if it is God's will. We have many friends here for the cause. I met a high Mason on the 17th. He said he had taken all the degrees and had not seen any cable-tow or hoodwink in the lodge. He said E. Ronayne's book was a lie. I told him I would give him $50 to go and swear out an affidavit that he was not hoodwinked and had no cable-tow put on him. He said he knew he was right, but would not swear to it. May God bless your work and give you 10,000 times 10,000 subscribers for your valuable paper. The *Cynosure* is getting better every week. Was Abraham Lincoln a Mason?"

No; he was not.—[ED.

J. W. Margrave, Salem, Neb., writes: "I detest the lodge and all its workings. I do know and feel that it is anti-Christ. The only wonder is that any Christian man can tolerate such an abomination. Indeed, that is to my mind the very hardest question to answer, viz., (as a jack Mason said to me not long since), 'If Masonry is the wicked thing you think it is, why do so many good men belong to it?' I confess that it is a hard question, and I must say that I cannot have much confidence in the piety of the man who professes Christ in the church and denies him in the lodge room. But what are we to do? The church is full of it. It enters into every business. I was sick and nauseated lately in witnessing the laying of the corner-stone of a new court-house in Kansas. Three of the secret orders took the matter into their own hands to thus advertise their tomfoolery. I am in my 66th year. I remember the excitement of the Morgan murder, and I have from that time on despised all secret organizations. I long to see the time when Kansas and Nebraska will arm for the fight, and each have a State organization and 'carry the war into Africa.'"

Sabbath School.

LESSON XXV.—June 22, 1879.—CONSECRATION TO GOD.

SCRIPTURE.—Malachi 3:8-18.

8. Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

9. Ye are cursed with a curse: for ye have robbed me, even this whole nation.

10. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

11. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts.

12. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts.

13. Your words have been stout against me, saith the Lord: yet ye say, What have we spoken so much against thee?

14. Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts?

15. And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered.

16. Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.

17. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.

18. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

GOLDEN TEXT.—And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels.—Mal. 3:17.

TOPIC.—A word of warning and promise.

DAILY HOME READINGS.

Mal. 1:1-14; 2:1-17; 3:4.——1 Pet. 1:1-25; 2:1-25.——2 Pet. 1:1-21.——1 John 3:1-24.

CONNECTION.—"More than a hundred years have passed since the first return from captivity in Babylon, and the rebuilding of the temple. But they have been troublous times—foes without, and dissensions within. The people were cured of idolatry, but they brought back with them other sins. They became profane and mercenary. They oppressed the poor, and took bribes, and perverted justice; they intermarried with the heathen; and they refused to pay their taxes, or tithes, for the support of the government and of the temple service of religion. Malachi reproves them and entreats them, and shows them their danger. Then in the first part of this chapter he foretells the coming of John the Baptist, and their long-desired Messiah. But as he comes to purify the people, it will be a terrible time for the wicked who determine to remain wicked. He entreats them to return and repent. Then, with the usual insensibility to sin, they begin to ask what they have to repent of, and in what respects they must return to God. The prophet declares in answer that they have robbed God."—Peloubet.

[From International Quarterly.]

THE PROPHET MALACHI.—The last of the Old Testament prophets is believed to have lived during the closing years of Nehemiah's history, about 424 B. C. (Compare Mal. 2:8 with Neh. 13:15, and Mal. 2:10-16 with Neh. 13:23.) Of his personal history nothing is known. His name, signifying the messenger of Jehovah, is a fitting introduction to his prophecy, and, like John the Baptist, of whom he speaks, he is "the voice of one crying in the wilderness."

The Book of Malachi is of great importance. Its place at the close of the Old Testament Scriptures is significant, and its testimony most solemn. The prophet repeats the story of Israel's failure, and completes the record against them. It was failure under the judges, failure under the kings, and failure even after their restoration from captivity. Yet notwithstanding all, God's promises are renewed. "The gifts and calling of God are without repentance," and we are assured that the remnant shall yet be blessed. The book opens with a word of grace, "I have loved you, saith the Lord," all the more significant because questioned by a rebellious people. Chapter 1 follows with a terrible exposure of the moral condition of the returned captives. Idolatry had given place to infidelity; and the people even questioned God's right to the offerings he required. In chapter 2, the priests are rebuked as the people had been in chapter 1. Chapter 3 sets forth the coming of John the Baptist and the Messiah with his blessings; and chapter 4 tells of the day of the Lord that is to follow.

It is solemn indeed to study the last book of the Old Testament. How wonderfully this book brings God and man before us. Genesis, 1, closes with favor and blessing; Malachi, 4, with judgment and curse. It is delightful to turn to the New Testament, opening with warning and judgment (Mat. 1, 2), and closing with grace and peace (Rev. 22:20), In itself it is a proof of the oneness of the Bible that we are not left to the words of Malachi, but led forward to the blessings of the new dispensation. Thus, having been introduced to God in the beginning (Gen. 1:1), we receive the benediction of God at the end (Rev. 22:20).

[From Am. S.S. Union Advanced Lessons.]

POINTS FOR SPECIAL STUDY.

1. The Bible readings. 2. The Jewish law of tithes. 3. Ways in which God was then, and is now, robbed. 4. Old Testament instances of physical troubles (drought, locusts, failure of crops, disease, etc.) following spiritual declension. 5. Conditions of receiving temporal blessings. 6. Conditions of receiving spiritual blessings. 7. Effect of judgments and warnings upon the godly. 8. Effect of such judgments on the ungodly. 9. Bible allusions to a "book" of remembrance, of life, etc. 10. Leading events between the times of Malachi and of Christ. 11. References, in this lesson, to Messiah.

OUTLINE.

I. "Robbing God." When a Jew kept back the appointed tithes and offerings, he was cheating or robbing God. God's service suffered, and punishment came upon the nation.

II. "Speaking against God." Sinning against God often leads to speaking against him. They distrusted his providence, and claimed that there were no rewards for serving him. So, now, men think that serving God is not profitable.

III. "The one way of safety." The godly talked and thought of religious things. God heard and remembered, and would fully reward in the great day of final account.

PRACTICAL TEACHINGS.

"Points" to be made:

1. In which of these three stages are we—defrauding God, or denying God, or fearing him.

2. Has Christianity, which enlarged our blessings, lessened our obligations in the use of means? Are we to give less than the Jews?

3. Are we relying too much on rich men? "Tithes" affected rich and poor alike. They made systematic and proportionate giving.

4. Do we need in America, where all churches and ordinances depend on voluntary giving, to study this more?

5. Is there any remedy for doubt about God's service so good as consecration to him? Try it; be his in Christ.

Home and Farm.

THE EXTERMINATION OF BORERS.

Mrs. Arthur Galpin of Waterville, Kansas, tells how she exterminated borers in her box-elder trees:

"The borer commenced operations about two feet from the ground, and gradually worked up the trunk in a semicircle. Now, I was determined he should not kill my trees so I dosed him liberally with coal, but it didn't seem to hurt his digestion a particle. I was in a dilemma what to do next. I could not get him out with a knitting needle, and I thought if the tree must die, I would experiment on it anyway, so I took strong spirits of ammonia (hartshorn), and poured it into all the wounds. I then took bar soap and made a salve of it and plastered over all those old wounds on the tree. To my great relief I found that I had at last headed the borer, and now the trees are as well and hearty as the rest that were not troubled. They had only bored two trees when I succeeded in exterminating them.—*Kansas Farmer.*

CORN AS A CLEANSER.—Corn is the best crop to act as a cleanser of the soil, when it becomes foul. When grown for this purpose, it should be planted three feet apart each way. It should be cultivated once a week, until too large to admit a horse, when the corn will so occupy the ground that weeds will give little trouble after. What few do start must be cut out with a hoe, or pulled out by hand. If well done, the land will be in fine condition the succeeding year, and the corn will pay for the labor. This is the manner in which I fit my ground for strawberries; it leaves no grubs to destroy the plants. I have cleaned land of Canada thistles in this way the first season.—*Rural New Yorker.*

TO BLANCH LETTUCE.—To produce lettuce with white heads, the usual way is to tie up the heads a week or two before the time of cutting. Select a dry day, gather the leaves in the hand in a close rounded form, the inside being clear of dirt. Pass a narrow strip of bass matting several times around the ball, making it close at the top to exclude rain and prevent rotting. Draw a little earth around the base as a support in place of the spreading leaves. In ten days, more or less, they will be sufficiently blanched for use.—*Prairie Farmer.*

TO RENDER CLOTHING WATER-PROOF.

It is very desirable to understand how to make overcoats, horse blankets, hay caps, grain bags, and anything else water-proof, by incurring a little expense. We herewith give a recipe which has often been sold for hundreds of dollars to unsophisticated clothiers: To about ten quarts of rain water add a half pound of powdered alum; stir this at intervals until it becomes clear; then pour it off into another bucket and put the garment therein; let it remain for twenty-four hours, then hang it out to dry without wringing it. A lady who has tested this receipt thoroughly writes that when they were traveling, they wore garments thus treated in the wildest storms of wind and rain without getting wet. The rain would hang upon the cloth in globules; in short, the garments were really waterproof. The gentleman walked nine miles in a storm of wind and rain such as you rarely see in the South, and when he slipped off his overcoat his underclothes were as dry as when he put them on. This, we think, a secret worth knowing; for if cloth can be made to keep out wet, it is in every way better than waterproofs.—*N. Y. Herald.*

If you are well, let yourself alone. One of the greatest errors of the age is, we medicate the body too much, the mind too little. More persons are destroyed by eating too much than by drinking too much Gluttony kills more than drunkenness in civilized society. The best gymnasium is a woodyard, a clearing or a cornfield. A hearty laugh is known the world over, to be a health promoter; it elevates the spirits, enlivens the circulation, and is marvelously contagious in a good sense. Bodily activity and bodily health are inseparable. If the bowels are loose, lie down in bed, remain there, and eat nothing until you are well. The three best medicines in the world are warmth, abstinence and repose.—*Dr. Hall.*

OLD PLOWS.

A plow used by the Emperor Joseph II. of Austria, in 1769, was placed beside a modern plow, in a portion of the Austrian department of the Vienna Exposition set apart for the exhibition of the old plows of various nations. No better proof could be given of the great advance in the improvement of plows which has marked the one hundred years which have elapsed since his Imperial Majesty worried himself and his mother earth with that plow.

This venerable plow was composed of the root of a tree, with the stem for a beam, resting on an axle with wheels underneath it of about two and a half feet in diameter; the handles were secured to the knee by holes bored into it, into which the handles were secured; the share was a piece of iron about nine inches long secured to the point by the knee, and then a strip of board about six inches wide was secured near the share. This last contrivance was designed to answer the purpose of a mold-board.

The old English plows, though much in advance of this Austrian one, were very awkward and weighty affairs, such as now would not be accepted as a gift by farmers in any civilized country. Spain exhibited an old plow with shafts, and a wooden share. South France, a plow constructed of wood, with the exception of the share, with wooden mold-boards five inches wide; this plow was about five hundred years old.

It is estimated that a single flower blossom, when permitted to mature and go to seed, exhausts the plant more than the growth of a dozen buds. Unless, therefore, the seed is needed for preservation, roses and all other flowers should be cut before they are at full bloom; out of which fact a wholesome moral might be drawn. It is advantageous to give away flowers.

If you are ever in doubt as to whether a thing be right or wrong consider whether you can do it in the name of Jesus, and ask God's blessing upon it.

The Christian Cynosure.

CHICAGO, THURSDAY, JUNE 12, 1879.

THE CONGREGATIONALISTS.—We learn from private letters that the essay by Rev. Mr. Anderson of Quincy read at the State Association was generally disapproved of in private, and a qualified rebuke was gently administered by a committee, on the ground of its disparaging the church as compared with the lodge; but I cannot learn that one voice was raised or one word spoken concerning the irreligious, abusive, and absurd action of the Association last year concerning myself. Is it possible that the Congregational ministry, whom I have long regarded as upright men and Christians, can allow that strange, unprecedented and wicked action to go on their records to posterity!

—Since the above was written it is published in the press reports of the Association that the committee to whom the paper of Mr. Anderson was referred, reported dissenting "strongly from some of its sweeping conclusions as unfair to the churches, and reaffirmed the recorded testimony of the association against secret societies." The Congregational organ of this city says, "the paper was full of ideas and unction, and met with a very enthusiastic reception." That enthusiasm was probably from Princeton Masons who crowded into the church anxious to hear the paper.

WILLIAM. LLOYD GARRISON.

This distinguished American died at the home of his son-in-law in New York city, May 24th, ult., (1879) in the midst of his family, who sung to him the old-fashioned hymns and tunes which he loved in early life. Few men have made more impression by their individuality on both sides the Atlantic than Mr. Garrison. I have always heard it said that before his temporary union with Benjamin Lundy, he had been a Baptist professor, and he was what may be called a devout man during his whole life. The following clipped from the Chicago *Inter-ocean* gives a view of his opening career:

"William Lloyd Garrison was born at Newburyport, Mass., in 1804, went into business for himself as an errand boy at the age of 10. He was a shoemaker's apprentice at the age of 11, a printer at 14, an editor at 17, a proprietor and publisher at 22. As the publisher of the *National Philanthropist*, he began the total abstinence agitation in 1827, and a year later joined the ranks of the active workers against slavery. In an address at Boston on the 4th of July, 1829, he made his first bold assault on slavery, and in the *Genius of Universal Emancipation*, published at Baltimore in the same year, made a distinct avowal of the doctrine of immediate emancipation as the right of the slave and the duty of the master. He went at one bound to the head of the anti-slavery agitators, and then dashed far in advance of all. He berated the moderates, denounced the Colonization Society, and took extreme ground on every question discussed."

The first number of his *Liberator* was issued Jan. 1, 1831, and the next year, 1832, the New England Anti-slavery Society was formed in his office, which was also his bedroom, dining-room and parlor. It consisted of twelve persons, one of whom, Joshua Coffin, said to me in a humorous narrative, years after: "We all got into office. The president, Garrison, vice-president and secretary, with an executive committee of nine, just used up all our members." One year previous to the formation of that society, 1831, the Presbyterian Synod of Cincinnati appointed a day of fasting and prayer for the removal of slavery from the church, and also appointed Samuel Crothers, N. Fullerton and Wm. Graham a committee to issue a pamphlet, which was written with great power by their chairman, Crothers, and printed with the names of the committee appended. This pamphlet was the store-house from which Theodore D. Weld drew the terrible ammunition of ideas and principles which he wielded with such invincible power in the struggle which followed.

Had Garrison been associated with such men as Crothers, John Rankin, Gilleland, etc., men who were crowded north by slavery across the Ohio river, the whole history of the slave controversy might have been changed. Garrison was, of course ignorant of the history, doctrines and ideas which holy men had drawn from the Word of God. But he was a reformer by mental structure and the ordaining providence of God. He saw evils and attacked them; and when they reacted on him, the opposition but sharpened his ideas and strengthened his purpose. He went to Dr. Lyman Beecher, then in his prime and popularity, and other leading clergymen, and fully expected their backing in his war on slavery. He was disappointed, disgusted and embittered, and he turned away from not only the leaders of the church, but from prayer-meetings, communion-tables, Sabbath worship—in short all the visible institutions of Christianity, led by men who, as he thought were blind leaders of their blinded followers. He looked on the question presented by slavery as the plainest question ever submitted to men—"Of two men one white and the other black, which by the law of God owns the black body?" He regarded the slave as the lowest and least of Christ's human brethren, and the person on whose treatment turned, by Christ's own teaching, the salvation or damnation of men. And as righteousness is the declared basis of Christ's kingdom, he could not believe that ministers and churches who ignored the slave and communed with his unrepentant owners could belong to the kingdom of God.

This was the sum of Garrison's doctrinal belief, and his life was that belief reduced to practice. He was soon surrounded by men and women who denied the atonement, put Christ on a historic level with Mohammed; scouted the idea of his miraculous conception and birth, and of course made him the illegitimate son of a seduced peasant girl; no matter what his followers believed or denied, they were saints if they stood boldly for the oppressed. For was not this standing for the least of Christ's human brethren and consequently for him? The ministry and churches shrank from him and what followed came. But "The Lord is a God of knowledge and by him ACTIONS are weighed." He chose the weak things of the world to confound the mighty, and things that were not to bring to nought things that were.

I went down to Andover Theological Seminary two years after the New England Anti-Slavery Society was formed. Garrison was then thirty years old and I was seven years his junior. I was opposed to slavery by instinct and instruction as were all Vermonters. I went to see Mr. Garrison in his office, and saw, or thought I saw, that the truths which he omitted would be fatal to his movement. I went to see Judge Story at Cambridge, then Chief Justice of the United States, and Rufus Choate of Boston, then at the head of the Massachusetts bar, and asked both those gentlemen to tell me why we might not, consistently and with good faith to the South, the Constitution and the laws, exclude slave-holding from the churches and vote against it at the polls? I found both those gentlemen overwhelmed with the bare thought of such a thing as direct antagonism with the slave power. I could not go with Mr. Garrison, and practically give up the doctrines of regeneration and salvation by Christ; I was shocked at the non-committalism of Dr. Leonard Woods and the leading clergy, and civilians of New England; and, seeing Amos A. Phelps, Joshua Leavitt, the Tappans, and a few others, who adhered to the ideas and institutions of Christ, his abhorrence of injustice and oppression included, I went with them; and have stood by the prayer-meeting, Sabbath, communion-table, and the ideas they represent ever since. Mr. Garrison's party grew less while his anti-slavery principles spread; and thousands idolized him as much for his opposition to the churches, as for his hatred of oppression. God used him for the inauguration of a mighty revolution in the ideas and institutions of men: and, though he has lived such a life that, should the world follow his example, the visible institutions of religion and even of civil government (for he opposed voting and holding office) would perish from off the earth, yet, because there were "good things found in him" concerning the righteous Kingdom of Christ, not one of God's promises to those who are "persecuted for righteousness sake" have failed him. After the reform which he inaugurated in penury—setting up his editorials without writing them, to save paper and time; and eating his food on a bench in his office on which he slept at night—has spread widely, and forced men to respect it, a purse said to amount from twenty to thirty thousand dollars was raised to give him competence; his children sung hymns to soothe him while he was dying; and millions of the most enlightened people on earth will find their bosoms swell, and their eyes moisten at the news of the death and memory of the life of WM. LLOYD GARRISON.

THE THREE ARTICLES OF REV. W. J. SHUEY.

This brother, according to his promise, gives in the *Telescope* his second article in reply to leading brethren who condemned his circular. As this very long article is occupied largely with things personal, with which the *Cynosure* has no necessary concern, we say but little this week. Mr. Shuey brings out the fact that many members of the church in Dayton, of which he is a trustee, belong to one secret brotherhood and another; but he insists that they are no worse "United Brethren" for that. He praises their benevolence in contributing to benevolent and church objects, etc., etc.

It is now some ten years ago since I attended a social circle meeting of that church; was entertained by Bro. Berger and Bro. Shuey at their houses, and have very agreeable recollections of that people, and of those brethren and their houses. Bishop Edwards was then living at West Sonora. He was nominated by Bro. Berger the first president of the National Association opposed to secret societies, and elected to that office. At that time the wrath of the lodge was not aroused as it now is; and our movement was looked upon by the lodges as a sort of Quaker testimony against war. But, even then, Bishop Edwards was becoming unpopular with United Brethren in the city of Dayton. Many said to me that he was stiff and impracticable, or, as some said "*obstinate.*" In the light of Bro. Shuey's last article I see the reason why good men and women in Dayton censured that great-souled, great-hearted saint of God. The lodge rules Dayton. It did then. Shop-keepers wanted the custom of those who were in these lodges, intermarriages with the members, social intercourse with their families; and ten thousand infiltrations of lodge influence, which, after all its tinsel, pinchbeck virtues, is bald organized deism, were making a man of Bishop Edwards stamp unpopular in the city of Dayton. That noble man said to me, in view

of the struggle which he foresaw in his church: "'Yet once more,' saith the Lord, 'I shake heaven and earth.' But," said the good bishop, "let it come, that the things that cannot be shaken may remain."

Now, it is not wonderful that Bro. Shuey, who has been purse-holder of that denomination for fourteen years, should dread the agitation which Bishop Edwards contemplated with very different emotions. He (Edwards) felt as Samuel Adams did when he heard the first guns at Lexington in the war of the Revolution. Adams almost shouted for joy, while Boston merchants who were yet good men, and Americans, stood silent and turned pale. Nothing dreads a disturbance like money. But the idea of Bro. Shuey that this struggle is to be quieted, and the lodge demons quelled, by admitting Good Templars, grangers and the like, into Brethren churches is the highest absurdity, and he will live to find it so. Next week we shall consider his proposed remedy for agitation at large, God willing.

The Banner of Holiness and Masonry.

Editor Cynosure:—After reading an article in the last issue of the *Christian Cynosure*, by Joel H. Austin, I feel constrained to write a few words in reply.

In the first place, I am acquainted with both the *Banner of Holiness*, and the writer of the article referred to above, and know something about the spirit and practice of both. It seems to me rather bold for any one to compare the spirit and conduct of the noble editor of that paper, to that of devils in the time of Christ, or to that of the sailor who, in time of storm prayed to both God and the devil; after the *Banner's* repeated utterances against secret societies.

In the second place, I think the position taken by the editor of the *Banner*, according to Austin's own article, is the correct one. He says that "Its (the *Banner's*) testimony has been against secretism, whenever occasion demanded it." He also says, "We oppose all sin, not any particular form of sin, only." I wish to say right here that I utter a hearty *amen*, to the position taken by Bro. Brooks. If Rev. Joel H. Austin would take the same ground, well-meaning people would honor him more, and he might do more toward rescuing men from these snares and traps of the devil. What is the use of trying to get men to leave the Masonic lodge, unless they become Christians? It would be like Satan being divided against himself.

In the third place, I am intimately acquainted with the "sixteen degree Knight Templar" (as he calls him) and am frank to give it as my opinion that although he has not, as yet, publicly renounced the institution, and turned upon Masonry and Masons with "hammer and tongs" and with the spirit of a tiger, he is probably as separate from sin and sinners, and has no more fellowship with the "unfruitful works of darkness," than Joel H. Austin, or the writer. Yours for fair play,

M. L. Vorheis.

Note.—Bro. Vorheis seems to entirely misapprehend Elder Austin's article. If he will read it more carefully he will see that there is no comparison of Bro. Brooks' methods with devils or superstitious sailors. As for the Knight Templar referred to he says quite enough for himself if Elder Austin quotes him correctly. If he has not yet renounced his sin of lodge-worship, can Bro. Vorheis say that he is "as separate from sin and sinners" as himself or Elder Austin? When he is brought to the feet of Jesus he will not delay to give up his fellowship with an institution which mocks that Saviour, nor will he be likely to use such expressions as quoted last week. God grant that he may see this. The most important point is the position of Bro. Brooks of the *Banner of Holiness*. His position is correct to give his testimony against secretism whenever occasion demands; but this is what Elder Austin finds lacking in the *Banner*, and we believe justly—*when* does the occasion demand? Once a year or in six months? Idolatry was the great sin against which the Bible witnesses. The Jews, though chosen of God and blessed with many and glorious revelations of his presence with them, were continually led into this great sin, nor was their propensity to it destroyed until their nation itself was overthrown and the miserable remnant taken into a long and severe captivity. Now the question for us is whether the heart of mankind has been changed since the days of Elijah, Hezekiah and Josiah; and has Satan laid aside in our day this most powerful machinery for turning men from God? If the devil yet wields this power of false worship; and if our unregenerate neighbors are unprotected from his assaults, they are likely to be or to become what Paul calls devil worshipers. We may say that men worship money, lands, honors, lust; but what organized system of idolatrous worship is there in this country like the lodge? Now, while Bro. Brooks can speak freely of intemperance, dancing, pride of dress, etc., which are all good and necessary, it seems to us that the Holy Spirit, if it had "liberty" in the *Banner*, would speak often against the lodge. As we understand Elder Austin, this is all he pleads for—the liberty of the Spirit. Isaiah, Jeremiah, Ezekiel and the rest were lovers of holiness. We need to learn more through them of the work of the Holy Ghost in opposing the same sins against which God bade them "Cry aloud and spare not."

Commencement at Wheaton.—On next Sabbath morning President Blanchard preaches the annual sermon and address to the graduating class at 10:30 in the College chapel. In the evening of the same day, Rev. Geo. C. Coleman, of St. Charles, Ill., delivers an address before the Society of Inquiry. On Monday evening the graduation exercises of the Preparatory School occur under the charge of Prof. E. D. Bailey. On Tuesday afternoon and evening the Alumni Association hold their reunion. Prof. T. C. Moffat will deliver an address, and Mrs. J. A. Caldwell, whose name is familiar among the Methodist churches of the Northwest, will read an appropriate poem. The trustees of the College hold their annual meeting on Tuesday forenoon. The exercises of commencement day open about half past ten o'clock Wednesday forenoon, and in the evening of the same day there will be a social gathering of the students and friends of the institution.

On Tuesday, July 1, the Summer School or Normal Institute, under the management of five of the younger members of the College faculty, will open and continue till the 12th of August, six weeks. Prof. Bailey, the secretary, informs us that the prospects for this institute are very fovorable, enough having already sent him their names to insure success. For information respecting this school apply to Prof. E. D. Bailey, Wheaton, Ill.

—It is an old saying that "children and fools tell the truth," and sometimes a man stupified by liquor is as incapable of falsehood as the latter class. It must have been a most singular and amusing spectacle at Elder Rathburn's exposition at Savanna, Ill., a drunken Mason with sense enough left to confess the truth, and yield to the inevitable.

—Bro. C. Bender writes from Mount Carroll, Ill., that Elders Rathburn and Browne visited that place on the 23d and 24th ult., and worked the first and third degrees in Union Hall, which was well filled each evening with an attentive audience. Bro. Mitchell, of Savanna, the seceding Mason who rendered such valuable assistance in his own town, was present and assisted. These brethren impress the loyal Christians that their work is of God, and that they are filled with the Holy Ghost and with power.

—Bro. Stoddard spent the Sabbath in Byron, Ill., among the people with whom he so long labored as pastor. He was favored last week with a visit at the N. C. A. building from Daniel Varney of Fond du Lac, Wis., whose donations of real estate to the reform have been very large.

—Elder Freeman has been called East among his old friends in Jefferson county, N. Y., for a special work in connection with the reform. We hope soon to receive interesting news from him.

—The friends at Wheaton extend a cordial invitation to all who have so nobly stood by the College with their prayers and purses, to visit the institution they have aided, during Commencement week. A programme of the exercises appears elsewhere. Friends coming from abroad to attend the annual meeting of the National Christian Association on Thursday next, can come a day or two earlier, and visit Wheaton. The first arrivals of the great company reached the College last week from Michigan and Connecticut. The College church has appointed a large committee of entertainment, and every one will be made welcome.

—Our publishers give a fine view of their new work, "Freemasonry Illustrated," this week. The work is now going through the press and will be ready before July. For price, etc., please see 13th page. The *Inter-Ocean* pays a sorry compliment to the literature of the lodge in answer to a correspondent who asks about Morgan's expose. It says: "Not having read the book, we are unable to answer as regards its correctness. For full information, write to the *Cynosure* publishers, Chicago, who deal in 'exposure books.' Much interesting reading matter (and equally profitable for instruction and edification) will also be found in Beadle's dime novels." No one who ever read a Masonic exposition was ever very highly edified or instructed we dare affirm, having read several, which the *Inter-Ocean* editor says he has not, though he is ready to pass a sharp judgment.

—While there are several articles in this number which deserve special attention, there are two we must mention on the second page. The systematized blasphemy and mockery of Christ revealed in Bro Stoddard's article must shock every reader. Elder Hyatt's argument also will be thoroughly read for its originality and force. We have yet several articles for our readers that have been crowded out of this number. A letter from Pastor Bailey of Hennepin, Ill., on the State Congregational Association; a report of the masterly address of Prof. Geo. E. Foster of the University of New Brunswick, in Wheaton College chapel, on Reform and Reformers with special reference to Temperance; and a remarkable editorial in the *Voice of Masonry* for June, which must be regarded as one of the most damaging lately written against the lodge, all things considered.

—The Odd-fellows along with the communists and Knights Templars are preparing for some kind of a *coup de main*. The Grand Encampment of Ohio lately met at Toledo and held a prize drill for a champion sword and belt. In time of peace prepare for——what do they propose by this martial drill?

Home Circle.

FOREVER WITH THE LORD.

1 THESS. IV. 17.

O sweet home-echo on the pilgrim's way!
Thrice welcome message from a land of light,
As through a clouded sky the moonbeams stray,
So on Eternity's deep shrouded night
Streams a mild radiance from that cheering word,
"So shall we be forever with the Lord."

At home with Jesus! Him that went before,
For his own people mansions to prepare;
The soul's deep longings stilled, its conflicts o'er,
All rest and blessedness with Jesus there,
What home like this can the wide earth afford?
"So shall we be forever with the Lord."

With him all gathered! to that blessed home,
Through all its windings, still the pathway tends;
While ever and anon bright glimpses come
Of that fair city where the journey ends—
Where all of bliss is centered in one word
"So shall we be forever with the Lord."

Here kindred hearts are severed far and wide
By many a weary mile of land and sea,
Or life's all varied cares and paths divide;
But yet a joyful gathering shall be—
The broken links repaired, the lost restored,
"So shall we be forever with the Lord."

O precious promise, mercifully given!
Well may it hush the wail of earthly woe;
O'er the dark passage to the gates of heaven,
The light of hope and resurrection throw,
Thanks for the blessed life-inspiring word—
"So shall we be forever with the Lord."

—Hymns from the Land of Luther.

MRS. BARNEY'S SERMON.

Strangely enough the cellar stairs preached it, at least they contributed that very important part, the application. Sister Searls had furnished the text in the morning, then the sermon might have gone on from firstly to forty-seventhly without Mrs. Barney's notice, had it not been for the cellar stairs.

Mrs. Barney was hurried that day, she was always hurried, and it was warm and uncomfortable in the sunshiny, stove-heated kitchen where she was hastening to nd fro, and growing fretted and tired without slacking her speed. Nealie, standing at the ironing table, was also tired.

"There's so much to do," she said, wearily. "I don't see why we need to do baking and ironing both in one day. It makes such a crowd, and we could have left one for the morrow."

"To-morrow will bring work enough of its own," answered Mrs. Barney, quickly. "Besides, if we should get the work all out of the way the first of the week, a whole day to rest in would be worth something."

"But then we shouldn't take it for resting just because it would be a whole day, and something else could be crowded into it," murmured Nealie, to whom one hour now looked very inviting, and that possible day in the future very uncertain.

The mother did not answer and the young girl's hand moved more slowly over the damp muslin as her gaze wandered away to the hills where great trees were throwing cool shadows. How pleasant the shade and greenness were! The desire to bring it nearer suggested another thought to Nealie. "Some vines would be so nice at this window, mother. I could plant them if you would let Tim dig a little spot out there."

"Yes, but if we ever get the house fixed up as we want it, we shall have shutters at that window."

"But we don't know when we can do that, and the vines would be so pretty now," urged Nealie.

"Pretty? Well, yes, if we had the whole yard trimmed and laid out as it should be. I hope we shall have it some day; but a stray vine here and there seems hardly worth fussing over when we can't have the whole done."

Nealie sighed, but was silent, and Tim came in with an armful of wood.

"Nealie," he said, pausing near the table, "if you'd just sew this sleeve up a little. The old thing tears awful easy, and I just hit it against a nail."

He spoke low, but Mrs. Barney's quick ears caught the words.

"That jacket torn again, Tim! I never saw such a boy to tear things to pieces! No, Nealie can't stop to mend it now, and I can't either. I've been intending to get you a new one, but there doesn't seem much chance to make any thing new while you contrive to make so much patching and darning on the old."

Mrs. Barney shut the oven door with a snap. Tim was the hired boy, kind-hearted but careless, and he was rather discouraging. Board and clothing sometimes appeared to her a high price for his services. "Hurry now, and pick some currants for dinner," she said.

Tim took the tin pail pointed out to him, but did not hurry as he passed with clouded face down the walk. The thought of a new jacket would have been pleasant a few minutes before, but it had suddenly lost its attractiveness. The boy drew his bushy brows into a scowl and as soon as he was out of sight of the house, threw himself upon the grass and began his currant picking in a very leisurely style. Then it was that Sister Searls drove up in her rattling old buggy, with a horse that was, as Tim said, "a reg'lar old revolutionary pensioner."

"If I can't have fine horses and carriage I can take a deal of comfort with these," was always Sister Searls's cheery comment upon her equipage. She had an errand at Mrs. Barney's and had stopped on her way to the village. A plump, rosy-faced little woman she was, not young, only that she belonged to the class of people who never grow old; neatly dressed, though it was but that old poplin made over, Mrs Barney wondering a little that she should have taken the trouble, when she surely needed a new one.

"This room is too warm to ask any one to sit in," she said apologetically, placing a chair for her caller just outside the door. "When we are able to have the house altered to suit us, I shall not have a stove here in summer."

"In the meanwhile you have this cool porch. What a pleasant place it is," said Sister Searls admiringly.

"Yes, if one had time to enjoy it," answered Mrs. Barney, with an uneasy little laugh. "I'm so hurried, trying to get everything about the place in just the right order, that I don't have time."

"Take time, Sister Barney, take time!" said Mrs. Searls, smiling, but earnestly. "Make the most of what you have while you are working for something better. Don't crowd out any little sweetness you have, to make room for some great pleasure that's farther off. You see, she added, blushing a little, as if her words needed excuse, "it's something I had to learn myself, years ago, never to trample on daisies in a wild chase after roses. The roses I have not found, but the daisies have been enough to make the path bright."

Mrs. Barney looked upon her in some perplexity, as she took her departure. She had listened with one-half her mind on the loaves of bread in the oven, and the other half did not fully comprehend what had been said.

"Daisies and roses! I don't see what any sort of a flower has to do with wanting a new kitchen! But there! I suppose ministers' wives, even if they are only ministers' wives, hear so much talk that it comes natural to them. Bits out of old garments like as any way. Dear me! I don't get much time for poetry in my life! I'm sure of that. How Tim does loiter!"

[*Concluded next week.*]

STAND FOR THE TRUTH.

Let me advise you to wear no armor for your backs when you have determined to follow the track of truth. Receive upon your breastplates of righteousness the sword-cuts of your adversaries; their stern metal shall turn the edge of your foeman's weapon. Let the right be your lord paramount and for the rest be free and your own master still. Follow truth for her own sake; follow her in evil report; let not many waters quench your love to her. Bow to no customs if they be evil. Yield to no established rules if they involve a lie. Do not evil even though good should come of it.

"Consequence!" this is the devil's argument. Leave consequences to God, but do the right. If foemen surround thee, do the right. Be genuine, real, sincere, true, upright, Godlike. The world's maxim is, trim your sails and yield to circumstances. But if you would do any good in your generation, you must be made of sterner stuff, and help make your time rather than be made by them.

You must not yield to customs, but, like the anvil, endure all the blows, until the hammers break themselves. When misrepresented, use no crooked means to clear yourself. Clouds do not last long. If in the course of duty you are tried by the distrust of friends, gird up your loins, and say in your heart, I was not driven to virtue by the encouragement of friends, nor will I be repelled from it by their coldness. Finally, be just, and fear not; "corruption wins not more than honesty;" truth lives and reigns when falsehood dies and rots.—*Spurgeon.*

TRUSTING THE LORD.—A very learned man once asked Luther how he would be able in the day of judgment to bear the responsibility of having rejected the opinions of so many learned men. With a smile he replied: "In this manner I will do it: Dear Lord Christ, I will say, I well knew that they were all learned men, but I acted so foolishly and had such confidence in thee, that thou, O Christ, were more learned and wise than they and the whole world. If thou then didst deceive me I am indeed deceived.

Over the triple doorways of the Cathedral of Milan there are three inscriptions spanning the splendid arches. Over one is carved a beautiful wreath of roses, and underneath is the legend: "All that which pleases is but for a moment." Over the other is a sculptured cross and there are the words: "All that which troubles us is but for a moment." But underneath the great central entrance to the main aisle is the inscription: "That only is important which is eternal."

Be at work. Do what you can. Weep with them that weep, if you cannot relieve them. If you cannot give gold, give personal service. Teach children if you cannot instruct men. Be a support to the household, if not able to be a pillar of state. Be a lamp in the chamber if you cannot be a star in the sky. Gladden the circle of home if you cannot illuminate a city. Talk to the few, if you cannot save a world, try to lead at least some one's soul to Christ.

WATCH THE TONGUE.

The story is told of a woman who freely used her tongue to the scandal of others, and confessed to the priest what she had done. He gave her a ripe thistle top, and told her to go out in various directions and scatter the seeds one by one. Wondering at the penance, she obeyed, and then returned and told her confessor. To her amazement he bade her go back and gather the scattered seeds; and when she objected that it would be impossible, he replied that it would be still more difficult to gather up and destroy all the evil reports which she had circulated about others. Any thoughtless, careless child can scatter a handful of thistle seed before the wind in a moment; but the strongest and wisest man cannot gather them again.

Childrens' Corner.

Clock-work in the Family, Neatness and Order.

"The gentle child that tries to please,
That hates to quarrel, fret, and tease,
And would not say one angry word—
That child is pleasing to the Lord."

Everything in this clock-work family is neat, clean, sweet and tidy—the floors, the carpets, the kitchen, the parlor, the center-table, bookcase, the chambers, bed-room, and bedding, the wardrobes, the furniture of every kind, the table spread with heaven's bounty. Everything in the house and around the house bears evident marks of order, system, regularity and good taste.

The children are neat as a pink, quiet and harmless as doves, brisk as larks, clad neatly, modestly, simply, gospelly; their heads are combed, their hands and faces washed.

At family worship all is clock-work; every one is present at the instant, hush as heaven, sedate, solemn, peaceful, orderly. Oh, what a blessed, happy, peaceful, joyful family—a little heaven on earth!

Little friends, is not this beautiful? How is it with you? Order, system, life—a time for everything, a place for everything? A time to sleep, a time to rise, a time to work, a time to praise and pray? Is every day, every hour, every moment duly arranged, systematically, beautifully? Order is neaven's first law.

View the heavenly orbits, the sun, moon, and stars, the varied seasons, nature in all her movements. The heavens declare God's wisdom and glory, system and order. How in business matters? Are you active, studiously, perseveringly, unceasingly? Do you move on with light, life, vigor, strength of purpose, vivacity, stretching every nerve, doing what your hands find to do with your might?—*D. F. Newton.*

In the Streets.

"His father don't allow him to be in the streets at night," said Will Carson, in a mocking tone: "better tie the baby to the bedpost with his mother's apron strings." John Mellen's face flushed at these taunts. No boy likes to be ridiculed, especially when a crowd of his play-fellows are standing by to join in the laugh against him.

"Be a man and come along with us," said Harry Jones. "You are old enough to think and act for yourself."

"Come John, with us," said another, "We shall have a grand time. It won't hurt you just for once to have a little fun."

"No," said John, "I will mind my father. The Bible says, 'Honor thy father and thy mother,' and I shall do it."

"Come on, boys," said Will, starting off; "don't stand listening to his preaching." On he went and the boys quickly followed.

John went home and in preparing his lessons for the next day and in joining the home pleasures, he had forgotten all about the boys.

The next morning on his way to school, he heard that the boys had been arrested and sent to jail for being drunk and disorderly. Think how anxiously their parents must have been waiting all through the night for their boys to come home. And then to be told they were in jail! How it must have surprised and pained them.

Don't be wandering in the streets at night, boys. It is a bad habit, and nothing but harm can come from it.

If these boys had minded their parents, and stayed at home, they would have made different men. Not one of them turned out well.

Hundreds of boys are being ruined every night through being on the streets.

John Mellen made a happy and prosperous man. And so will every boy who fears God, stands up for the right, and honors his father and mother.

Praying over Lessons.

"There," said a little boy, "I have learned my lesson sooner than ever; I believe that it does good to pray over my books."

He was asked what he meant by so saying.

"Well, when I came home from school, and looked over my lesson, I thought how difficult it was. At first I said it could not be learned in so short a time as I have; but then I remembered what my Sunday-school teacher had told me about Daniel and his three companions; so I thought if prayer aided them, it might help me. I then prayed over my lesson, asking God to make my memory good, and I learned my lesson in half the time."

This little boy took an excellent method; and if he continues to look to God for a blessing on his studies, he will not look in vain. And why not ask Divine aid in one's studies, as well as in anything else? Learning is not very easy work, and we need God to help us. Our minds are under his control, and he can make the memory strong, and enable us to do more work in one hour than we could otherwise do in two.

Little Tommy.

Little Tommy was a very dark colored boy. I never heard when his father and mother died, but think he must have been very small, for Tommy was only six years old when I found him in the "Colored Orphan Asylum," and began to notice that he was a very bright boy, if he had a very black face. But oh! what a mischievous little fellow he was! pulling hair, sticking pins, or even using his little feet, would often make the infant class room a scene of confusion, to the great annoyance of his patient teacher.

In one of our visits, on going into the infant class-room, we found Tommy alone with his teacher, while the other little ones were gamboling like so many little lambs on the play-ground. Supposing Tommy had been kept in as a punishment, we said with a sigh, "Has Tommy been bad again?" "No," said Miss C. (his teacher), "Tommy is not bad any more." We asked, "Why, then, don't you let him go out to play?" Miss C. answered, "Because Tommy said he wanted to stay in and talk about Jesus."

We turned to the little black face which now to us looked beautiful, and said, "Tommy, dear, how is this? You used to be so bad, and now teacher tells me you are good; how is this?" With a sweet smile he said, "God makes me good." "But," I continued, "you used to be so bad in school; how can you pray in school? you cannot go out of school and kneel down and pray." "O, I whisper to God," said the little fellow. Again I said, "Satan used to come so quickly and make you stick a pin, or pull a boy's hair, before you hardly had time to think how bad it was." "Ah," said dear Tommy, "I whisper to God quick."

I hope that all the dear children who read this will, like little Tommy, ask God to make them good, and learn how blessed it is to whisper to God quick, when Satan puts in their mind a bad thought, or a desire to do anything that would not please God. God is our loving father, and wants to make us good and happy. God our father loved us so much that he gave the blessed Jesus to save us from our sins; and the loving Jesus is now saying to every dear child, "Give me thy heart." That means, be my child—obey me—love me; and every one from the heart will say, "Blessed Lord, help me; I will, I do give thee my heart; for Christ's sake forgive me my sins!"—to all who thus honestly come to God through Christ, the promise is given, "I will receive you."—*Guide to Holiness.*

The Chinese Wall.

The great wall of China was measured in many places by Mr. Unthank, an American engineer, lately engaged on a survey for a Chinese railway. His measurements give the height at 18 feet, and a width on top of 15 feet. Every few hundred yards there is a tower 24 ft square, and from 20 to 45 feet high. The foundation of the wall is of solid granite. Mr. Unthank brought with him a brick from the wall which is supposed to have been made 200 years before the time of Christ. In building this immense stone fence to keep out the Tartars, the builders never attempted to avoid mountains or chasms to save expense. For 1,300 miles the wall goes over plain and mountain, and every foot of the foundation is solid granite, and the most of the structure solid masonry. In some places the wall is built smooth up against the bank, or canons, or precipices, where there is a sheer descent of 1,000 feet. Small streams are arched over; and in the larger streams the wall runs to the water's edge, and a tower is built on each side. On the top of the wall there are breastworks and defences, facing in and out, so the defending force can pass from one tower to another without being exposed to an enemy from either side. To calculate the time of building or cost of this wall is beyond human skill. So far as the magnitude of the work is concerned, it surpasses everything in ancient or modern times of which there is any trace. The Pyramids of Egypt are nothing compared to it.

Johnny lost his knife. After searching in one pocket and another, until he had been through all, without success he exclaimed: "O, dear! I wish I had another pocket. It might be in that."

A little urchin in one of our schools being asked, "What is Rhode Island celebrated for?" replied, "It is the only one of the New England States which is the smallest."

Religious Intelligence.

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational church, Hamilton, Miss., August 25th, 1878.

Pleasant Ridge Congregational church, Sanford Co., Ala., September, 1878.

New Hope Methodist church, Lowndes Co., Miss., October, 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

First Congregational Church, Leland, Mich.

Sugar Grove church, Green county, Pa., D. B. Turney, pastor, March 17, 1879.

Military Chapel, Methodist Episcopal, Antioch, Miss., March 23, 1879, Thos. Brownlee, pastor.

Hopewell Missionary Baptist church, Lowndes county, Miss., April 6, 1879.

—President J. Blanchard preaches the Baccalaureate sermon at Wheaton College next Sabbath morning at 10:30 o'clock. In the evening Rev. Geo. A. Coleman of St. Charles, Ill., will deliver the annual address before the Society of Inquiry of the College.

LUTHERAN.

—The *Lutheran Standard* of Columbus, O., lately published the following: "The Ev. Lutheran St. Matthew's congregation of New York, as was mentioned in these columns, has thoroughly discussed the subject of secret societies and resolved in consequence to receive no members of these organizations into its connection. A goodly number of such secret society members were convinced of the anti-Christian tendency of these orders and withdrew from them. But some were offended at the course taken by the congregation and preferred to dissolve their connection with it. The *Zeuge der Wahrheit* states that of these several were, without a dismissal from St. Matthew's and without any questions as to their standing, received by the congregations of Drs. Wedekind and Krotel, both of whom profess to be Lutheran, and the latter of whom is thought one of the leaders in the General Council. The case shows how much the double-faced resolutions of the Council are worth, and how little prominent General Synodists and Council men are disposed to second the efforts of Lutherans in their war against secretism."

FREE METHODIST.

—Rev. D. B. Turney of the Sugar Grove church, Penn., is writing a series of articles on Freemasonry for the *Free Methodist.*

—Some of the brethren of the Chicago church have opened a street meeting which they hope to continue through the season.

—Bro. Joseph Travis of Philadelphia has established a mission at the corner of 13th St. and Girard Ave., where they have Sunday School and preaching Sunday P. M., and preaching Friday evening.

—The anniversary exercises of the Seminary at North Chili, New York,

will take place on Tuesday, June 17, 1879, at 1:30 P. M.

—The tent meeting held in Belvidere, Ill., by Rev. W. F. Manley has been owned of God in the conversion of a number of souls.

FREE BAPTIST.

—At the last quarterly meeting of Free Baptist churches of his vicinity, Prof. S. C. Kimball of Center Strafford, N. H., distribued copies of the *Cynosure* among the ministers. While engaged in this work the minister from Pittsfield, N. H., approached him and exclaimed, "You are at your dirty work again, I see!" The minister is an Odd-fellow. Bro. Kimball replied, "I am a co-laborer in this work with Pentecost, Moody, President Finney and the Apostle Paul." "It is quite evident," he writes, "that Masons and Odd-fellows do not like the *Cynosure* or those who circulate it. There is an irrepressible conflict. I wish to be on the Lord's side." Amen!

—Rev. Isaac Hyatt attended the Rochester quarterly meeting at North Parma, New York, last week, from Friday to the Sabbath.

NON-SECTARIAN.

—The Evangelist L. B. Kent of the Western Holiness Association sends the following interesting account of the Lord's work in Lake county, Ind., to the *Banner of Holiness*. Bro. J. P. Stoddard became acquainted with this movement nearly two years ago, and held it at a similar estimate:

"Nearly three years ago, a number of earnest souls came out from Chicago with a small tent, a tabernable, to labor for the conversion of souls. They called themselves 'The Union Mission Band.' Coming without church sending, they were of course 'self-constituted evangelists.' Being earnest, consecrated people, they were ready to go 'anywhere with Jesus.' Going simply upon a mission of labor with and for the blessed Master, they did not have to wait for so-called 'church' bidding, or calls. From the very beginning of their work, they had the seal of God's Spirit upon their mission. 'The common people heard them gladly,' and came in crowds to their meetings, and the Spirit of God wrought mightily upon the hearts of the unconverted. Preaching, exhortation, prayer, personal appeals, altar exercises, and family visitations, constituted their programme. They visited many places, including Crown Point, Hobart, Hebron, and other towns, remaining from one week to two months, according to the interest and success of the meetings. In every place the Lord has added helpers to their ranks, so that they are able to supply lay preaching for Sabbath work in many places, while also holding revival meetings.

Not less than fifteen hundred have professed conversion under the ministry of these laborers. Many having declined to unite with the church, they have been obliged to form societies or bands, thus sustaining regular meetings. In a few instances, tabernacles and churches have been erected, but only when unavoidable. After this term of nearly three years, the work gives no signs of decline. The laborers are full of hope, and are arranging for more extended campaigns. A number of them are blessed witnesses and teachers of holiness; others are inquiring; and a number have entered into the fullness of the blessing at the recent meetings.

Having labored in four different places where revival meetings have been held by these workers, I am most happy to say that I have never met a more earnest and godly people. Christians imbedded in sectarian ice would find it an advantage to be thrown among these warm-hearted disciples of the lowly Jesus. Of course the envious eye of the owl of sectarianism is upon these busy workers. But the Lord will be with them, and bless them, as they go forward following Jesus.

I rejoice exceedingly that it has been my privilege to drift into this gulf stream of primitive life and work. O that it might widen to the ends of the earth! Possibly I have needed my recent experiences of *crushing between sectarian icebergs*, and then this warm gulf stream, to open my eyes! At any rate, I greatly enjoy this fellowship and companionship of the Lord's free people."

CONGREGATIONAL.

—Rev. T. C. Jerome, of Patchogue, Long Island, whose faithful words against secretism are on record, has received accessions on confession of faith in Christ at every communion during the past year.

—At Hennepin, Ill., a member of of the Catholic church was expelled because he had joined the Odd-fellows; he then applied to the Congregational church for admission, but as there were serious questions respecting his case, he will not be received until these may be satisfactorily settled.

METHODIST EPISCOPAL.

—The average salary of Methodist ministers in fourteen southern conferences is said to be $572, and the average amount paid $438. In northern conferences the average is $700, and the deficiency in payments about 12 per cent.

—The name of "Rev. H. W. Thomas, D. D.," of this city, appears in the programme of a Universalist association, meeting in Elgin, Ill., this week. He follows "the Rev. N. S. Sage, L. L. D.," of Sycamore, one of whose eminent qualifications, according to the Universalist organ, the *New Covenant* of this city, is his Freemasonry. So active is he in this, the lodges of Sycamore find it for their interest to keep him in the place.

UNITED BRETHREN IN CHRIST.

—Rev. D. Shuck has returned to California taking with him D. A. Mobley, a recent graduate of the Union Biblical Seminary, Dayton, snd Bro. C. A. Gantzschow of Hartsville, Ind., a well known worker in the ranks of reform.

—A convention for the promotion of Bible holiness, will be held in the U. B. church in Bloomer, Montcalm county, Mich., six miles east of Fenwick station, commencing June 10.

—The *Highway of Holiness* reports a great work in northern Indiana, like to that mentioned by Bro. Kent, and we presume under the same workers. At a meeting held in the new brick (U. B.) church near Palestine, twenty-eight professed full salvation. The meeting was held by the Cook's Holiness Band and others. From here they went to Fairview church, where the meeting at the time of writing was still going on. Rev. G. W. Hutchings writes: "Oh, what a glorious meeting! Both believers and sinners are coming to the altar, and both classes obtain that for which they come." He adds, "Among the most glorious saved was my wife. I never saw such a meeting. All denominations work together as one." One brother, Rev. S. W. Wells, testified "that the Lord took him all to pieces and made him a new man, leaving all sin, prejudice, appetite for tobaceo, and love for secrecy out." Yes, so it will do when the work is thorough. Until a man can give these up he is not yet holy. If this United Brethren church had a full baptism of the Holy Ghost—individually cleansed and filled—there would need be no more conventions called, either for or against modification. "In Christ Jesus we are all one." Full, thorough identification with Christ, will bring a corresponding fellowship among believers.

FREE MISSIONS.

—Bro. A. D. Zaraphonithes with his wife passed through this city on Thursday last, on their way to New York and Boston, from whence they expect soon to sail for Syra, one of the most important towns of the Grecian Islands. They spent a few days last week with friends in Wheaton who became acquainted with Mrs. Zaraphonithes at a very pleasant social gathering on Wednesday evening in the Ladies' Hall of the College. The College church also put in their hands its foreign mission collection, a handsome sum but we did not learn the amount. What is better, the church will follow these friends with their prayers for that blessing without which their labor will be vainly spent. In the Thursday evening prayer-meeting this was urged by Sister Hinman, who has been on mission ground in Africa and among the Indians, and by others. Bro. Zaraphonithes expects to begin a mission among the Albanians, that brave and warlike people occupying the western coast of what was two years ago Turkey in Europe. As they are largely occupied as sailors, he hopes to open a mission among them in Constantinople, where he will be able to reach them in considerable numbers and scatter more widely than in any other way the good seed of the Word. As no missionary effort has been made among this enterprising people, the importance of this work will appear to all, and should appeal to every one who desires to promulgate a pure gospel among all nations. With the missions represented by Bro. Brown of Oberlin, this one will be independent of the missionary organizations. Bro. Zaraphonithes wishing to go whither the Spirit of God should lead him, and none of the societies caring to begin work among the Albanians, he has responded to the call of Christ, "Here am I, send me;" and we believe that God will supply all his need in this work. We suggest that the National Christian Association, of which he is a member, take appropriate action respecting this brother at the annual meeting next week. A commendation from the Association would introduce this work to many who might not otherwise notice or regard it. It is but just to the excellent young lady who accompanies our brother that in leaving friends, home and native land, perhaps for life, she shows the devotion of a true disciple of her Lord. Her husband returns to the vicinity of the land of his birth, to live and labor among familiar scenes. Such she abandons at the call of Christ, expecting to find her reward for self-sacrifice in a labor of love, in the consciousness of doing the will of God, and in the final commendation of the judgment day.

GENERAL.

—In the Fulton prayer meeting last week a brother said that three years ago a missionary asked prayers for the king of Siam. That king has just opened a college for children of royalty and rank, and put that missionary at the head of it, with instructions to call other missionaries as professors.

—The practice of auricular confession has increased to such a degree in the Church of England that no less than ninety-six peers have forwarded to the Archbishop of Canterbury an address expressing alarm thereat and urging him publicly to condemn it.

—Lord Radstock, in Sweden, has lately addressed meetings of 2,000 people in Upsala, a University town of 14,000. More than a hundred remained each night as inquirers. At Stockholm, also, there were about a hundred inquirers at the last meeting. Lord Radstock says: "There seems a 'sound of abundance of rain.' I am expecting to go to Jonkoping and Carlscrona, and then to Copenhagen; and I request prayer for blessing on my visits to those places. One interesting feature of the Lord's grace in Stockholm is the obedience of faith with which several pastors and elder brethren have accepted their privilege of anointing the sick and praying over them in the name of the Lord. There have been many remarkable instances of God's gracious healing, showing that God has not withdrawn the promise in James 5: 15."

News of the Week.

—The great trial of the architects and contractors about the new government buildings in this city has ended in a verdict of "not guilty."

—Heavy and damaging frosts are reported from Wisconsin, Ohio, and some of the Eastern States on Friday, Saturday and Sunday nights.

The poisoned-brook horror in Vermont assumes another phase. Medical men declare that the children died of diphtheria superinduced by the pools of stagnant water under and about the school-house. Correspondents who visited Jacob's Mill, the scene of the tragedy, report a condition of affairs that seems to carry out this theory.

—Ontario, the most important of the provinces of the Dominion of Canada, has just had its elections and maintains its Mowat reform ministry by a large majority. The effect is the moral condemnation of the policy of the John A. McDonald or Dominion government in its protection tariff, or, as the catch words were last fall, a "national policy." The Tories there are the extremely loyal men who first avowed annexation when "responsible or self-government" became supreme. How strangely inconsistent they ever have been!

—Official reports from Cashmere,

India, say that it is impossible to exaggerete the distress the famine is causing there. The Maharajah of this province, at the urgent request of the Viceroy of India, is proceeding to Serinagur to superintend the organization of relief. Three thousand five hundred tons of grain are in transit to the Vaalley of Cashmere.

The Amoor river and the tributaries in eastern Asia have overflowed, and it is thought a famine will ensue.

—A Vienna correspondent says the relations between Russia and Turkey have become cooler in consequence of the events attending the installation of Aleko Pasha. The Sultan particularly begins to doubt Russia's sincerity, because of the discovery of correspondence between Slav committees in Russia and branches throughout Turkey showing a design for the union of all Bulgarians in accordance with the treaty of San Stefano.

—A correspondent at Paris telegraphs to London as follows:

M. De Lesseps has already commenced the formation of a company to construct the tide-level interoceanic canal from Colon to Aspinwall across the Isthmus of Darien, the route selected by the International Congress. The company which obtained the concession from the government of Colombia, and made arrangements with the Panama railroad, will turn over their charters to the new organization for a proper consideration, so that the new company may start fair and square. A first subscription of 400,000,000 francs will be opened simultaneously all over the world about September next. It is to be an essentially popular loan without government aid or guarantee. The amount of the first subscription, of which ten per cent is to be paid on subscribing, will, M. De Lesseps expects, be more than covered.

—The eruption of Mount Ætna had almost ceased June 8. The flow of lava was completely stopped.

—An unexpected and happy termination of the war in South Africa has occurred. According to advices received, John Dunn, an Englishman, who has long been a confidential friend and adviser of King Cetewayo, but who for some time has been with the English forces, recently penetrated the lines of the Zulu and obtained an audience with the King. He took with him information which convinced Cetewayo of the greatness of the British forces, and of the inevitable and disastrous results to the King which would follow continued war. As a result the King has sent messengers to sue for peace.

—A dispatch from St. Petersburg says Alexander Solovieff, who lately attempted the assassination of the Czar, was executed on the 7th at 5 p. m. His condemnation was regarded as certain, but its was not generally supposed that his execution would be so speedy. His trial, which took place Friday, was conducted in one of the rooms of the great citadel of St. Peter and St. Paul, which overlooks the city. The proceedings were very formal, but directed chiefly for the purpose of extorting from Solovieff confessions respecting his accomplices and the supposed orders under which he acted. The proceedings in the tribunal were secret, but it is understood that the prisoner persisted in refusing to make any statements respecting either his motives or his accomplices.

FREEMASONRY ILLUSTRATED.

A COMPLETE EXPOSITION OF THE SEVEN DEGREES OF THE

BLUE LODGE AND CHAPTER.

PROFUSELY ILLUSTRATED.

A HISTORICAL SKETCH OF THE INSTITUTION AND A CRITICAL ANALYSIS OF THE CHARACTER OF EACH DEGREE, BY

PREST. J. BLANCHARD, OF WHEATON COLLEGE.

MONITORIAL QUOTATIONS AND NEARLY FOUR HUNDRED NOTES FROM STANDARD MASONIC AUTHORITIES, CONFIRM THE TRUTHFULNESS OF THIS EXPOSITION AND SHOW THE CHARACTER OF MASONIC TEACHINO AND DOCTRINE.

The Accuracy of this Exposition Legally Attested by

J. O. Doesburg, Past Master Unity ☐ No. 191, Holland, Mich., And Others.

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CHAPTER XXIX.

MASONIC SECRETS[3*2] AND DOCTRINES ILLUSTRATED.

PREPARATION[30] FOR ENTERED APPRENTICE DEGREE.

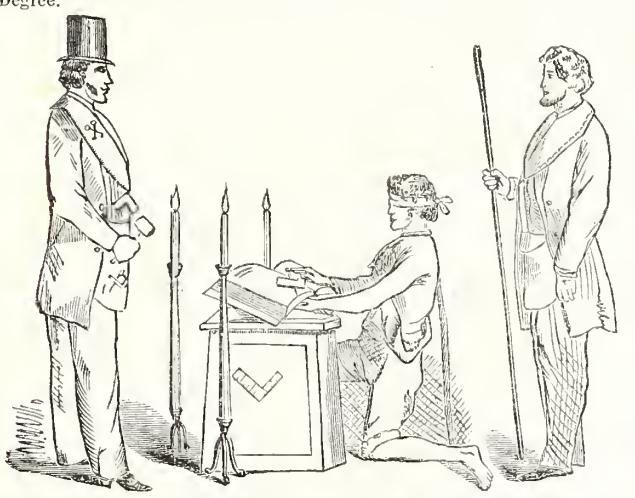
The candidate having satisfactorily answered the questions given on pages 95-6 of "Freemasonry Illustrated" and paid the initiation fee, is prepared for initiation as follows:

The Deacons or Stewards strip him to his shirt and drawers, and his drawers must be exchanged for a pair furnished by the lodge which fasten with strings. The *left* leg of these is rolled up above the knee. If his shirt does not open in front it is turned around, and if there are metal buttons or studs on it they are removed.



Candidate duly and truly prepared, Entered Apprentice Degree.

The *left* sleeve of his shirt is rolled up above the elbow, and the *left* side of his shirt is tucked in; so that the left leg, left foot,[31] left arm and left breast are bare. A slipper is put on his *right* foot,a hoodwink[32] over his eyes, and a small rope called a cable tow[33] is put once around his neck.[28]



Candidate taking Entered Apprentice Obligation. See page 107.

NOTE 382—FROM "FREEMASONRY ILLUSTRATED."

"It has been well said that the emblems are the Masonic secrets written out, conveying as they do—but only to the instructed eye—all the Esotery of the institution."—*Morris's Dictionary, Art. Emblems—Symbols.*

NOTE 30—FROM "FREEMASONRY ILLUSTRATED,"

"PREPARATION. There is much analogy between the preparation of the candidate in Masonry and the preparation for entering the Temple as practiced among the ancient Israelites. The Talmudical treatise entitled 'Beracoth' prescribes the regulation in these words: 'No man shall enter into the Lord's house with his staff [an offensive weapon,] nor with his outer garment, nor with his shoes on his feet, nor with money in his purse.'" *Mackey's Ritualist, page 42, Art. Preparation.*

NOTE 31—FROM "FREEMASONRY ILLUSTRATED."

"In nearly all the systems of Masonry, the act of uncovering one or more of the feet constitutes a part of the rite." *Morris's Dictionary, Art. Discalceation.*

NOTE 32—FROM "FREEMASONRY ILLUSTRATED."

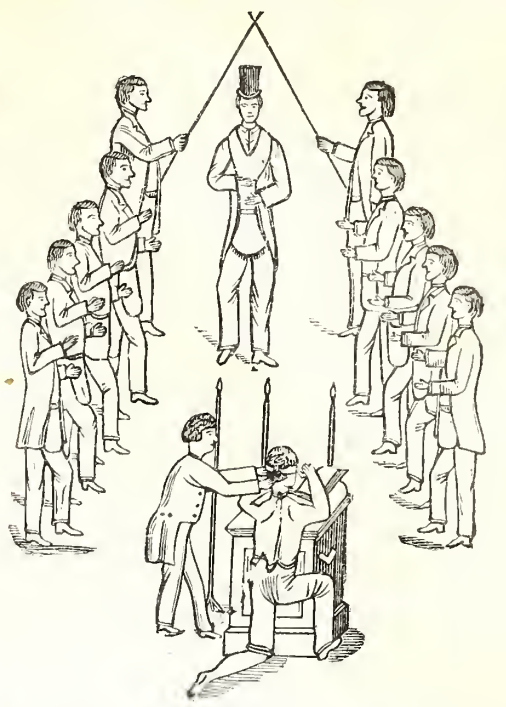
"The material darkness which is produced by it [the hoodwink] is an emblem of the darkness of his soul. *He is deprived of everything that has a value*, and wherewith he could purchase food, to indicate his utter destitution of the mental wealth of primitive truth." *Pierson's Traditions page 39, Subject Entered Apprentice.*

NOTE 33—FROM "FREEMASONRY IL USTRATED."

"The Cable Tow is emblematic of the cord or band of affection which should unite the whole fraternity, as in Hosea xi: 4: 'I drew them with cords of a man, with bands of love.' But there is another and not figurative use of this implement with which Masons are well acquainted." *Mackey's Lexicon, Art. Cable Tow.*

NOTE 28—FROM "FREEMASONRY ILLUSTRATED."

"There he stands without our portals, on the threshold of this new Masonic life, in darkness, helplessness and ignorance. Having been wandering amid the errors and covered over with the pollutions of the outer and profane world, he comes inquiringly to our doors seeking the new birth and asking a withdrawal of the veil which conceals divine truth from his uninitiated sight. * * * There is to be not simply a change for the future but also an extinction of the past; for initiation is as it were a death to the world and a resurrection to a new life." *Mackey's Ritualist, pages 22-23.*



Shock of Enlightenment[63] or Rite of Illumination, First Degree.



Due-Guard Entered Apprentice.

DUE-GUARD[19] OF AN ENTERED APPRENTICE.

Hold out left hand, with palm up, a little in front of the body, height of hips; next place right hand horizontally over the left, two or three inches above it. [See cut.]



Sign of Entered Apprentice.

SIGN OF AN ENTERED APPRENTICE.

Made from due-guard by dropping left hand to side, and at same time raise right arm, with hand still open, and draw hand quickly across the throat, the thumb being next to the throat, then hand drops to side. [See cut.]

ENTERED APPRENTICE SIGN WITHOUT DUE-GUARD.

Draw open right hand across the throat, thumb next to throat.



Entered Apprentice Grip.

ENTERED APPRENTICE GRIP.

Grasp hands as in ordinary hand-shaking, and press ball of thumb hard against the knuckle-joint of each other's fore-finger.

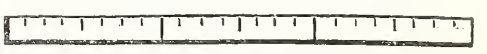
ENTERED APPRENTICE WORD.

Boaz, which is the name of the grip. For mode of giving this "word" see page 113.

"THE WORKING TOOLS OF AN ENTERED APPRENTICE"

Are the *Twenty-four Inch Gauge* and *Common Gavel.*

"THE TWENTY-FOUR INCH GAUGE



Is an instrument used by operative masons to measure and lay out their work; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of dividing our time. It being divided into twenty-four equal parts, is emblematical of the twenty-four hours of the day, which we are taught to divide into three equal parts; whereby are found eight hours for the service of God and a distressed worthy brother, eight for our usual vocations, and eight for refreshment and sleep."—*Mackey's Ritualist, page 38.*

NOTE 63—FROM "FREEMASONRY ILLUSTRATED."

"In Masonry by the shock of enlightenment we seek humbly, indeed, and at an ineonceivable distance, to preserve the recollection and to embody the idea of the birth of material light by the representation of the circumstances that accompanied it, and their reference to the birth of intellectual or Masonic light. The one is the type of the other; and hence the illumination of the candidate is attended with a ceremony that may be supposed to imitate the primal illumination of the universe." *Mackey's Ritualist, page 31.*

NOTE 19—FROM "FREEMASONRY ILLUSTRATED."

"A Due Guard is a portion of the manual exercises of the lodge, by which we are reminded of sacred engagements." *Morris's Dictionary, Art. Due Guard.*

THE NATIONAL CHRISTIAN ASSOCIATION.

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The object of this Association is:—

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary.

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(Continued from 13th page.)

"THE COMMON GAVEL

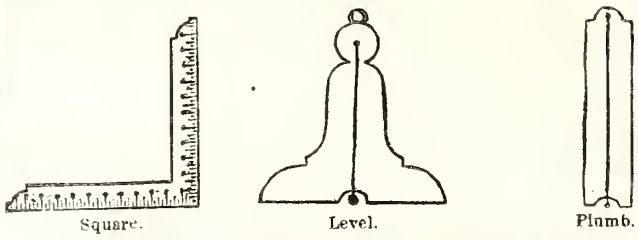


Is an instrument made use of by operative masons to break off the corners of rough stones, the better to fit them for the builder's use; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of life; thereby fitting our minds as living stones for that spiritual building, that house not made with hands, eternal in the heavens."—*Mackey's Ritualist, page 38.*

JEWELS OF A LODGE.

"A Lodge has six Jewels; three of these are immovable and three movable.

"The immovable jewels are the *Square, Level and Plumb.*



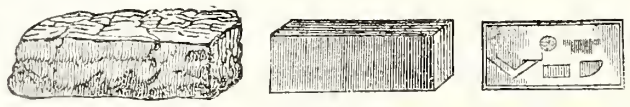
Square. Level. Plumb.

"THE *Square* inculcates morality; the *Level* equality; and the *Plumb*, rectitude of conduct.

"They are called immovable jewels, because they are always to be found in the East, West and South parts of the Lodge, being worn by the officers in those respective stations."—*Mackey's Ritualist, page 57.*

"THE MOVABLE JEWELS

Are the *Rough Ashlar*, the *Perfect Ashlar* and the *Trestle-Board.*



Rough Ashlar. Perfect Ashlar. Trestle-Board.

"The rough ashlar is a stone as taken from the quarry in its rude and natural state.

"The perfect ashlar is a stone made ready by the hands of the workmen, to be adjusted by the working tools of the fellow craft.

"The trestle-board is for the master workman to draw his designs upon.

"By the rough ashlar we are reminded of our rude and imperfect state by nature; by the perfect ashlar, that state of perfection at which we hope to arrive by a virtuous education, our own endeavors, and the blessing of God; and by the trestle-board we are also reminded that, as the operative workman erects his temporal building agreeably to the rules and designs laid down by the master on his trestle-board, so should we, both operative and speculative, endeavor to erect our spiritual building agreeably to the rules and designs laid down by the Supreme Architect of the Universe, in the great books of nature and revelation, which are our spiritual, moral, and Masonic trestle-board."—*Mackey's Ritualist, page 58.*

THE POINT WITHIN A CIRCLE.

"Lodges were anciently dedicated to King Solomon, * * but Masons professing Christianity dedicate theirs to St. John the Baptist and St. John the Evangelist, who were two eminent patrons of Masonry; and since their time, there is represented, in every regular and well-governed lodge a certain point within a circle, the point representing an individual brother, the circle the boundary line of his conduct to God and man, beyond which he is never to suffer his passions, prejudices, or interest to betray him, on any occasion. This circle is embordered by two perpendicular parallel lines, representing those saints who were perfect parallels in Christianity, as well as in Masonry; and upon the vertex rests the Holy Scriptures, which point out the whole duty of man. In going around this circle we necessarily touch upon these two lines, as well as upon the Holy Scriptures; and while a Mason keeps himself thus circumscribed, it is impossible that he should err."—*Sickels's Monitor, page 51.*



The Point within a Circle.

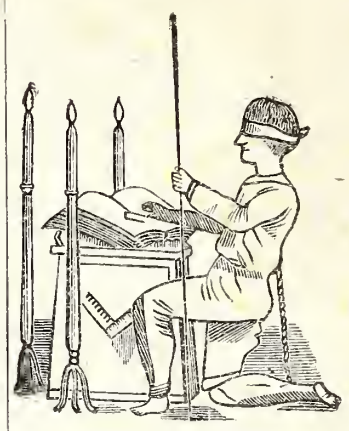


eparation Fellow Craft Degree.

PREPARATION FOR FELLOW CRAFT DEGREE.

Candidate is prepared much the same as in the first degree. The *right* leg, *right* arm, *right* breast, and *right* foot being bare, a slipper on *left* foot and the cable tow twice around his naked right arm near shoulder.

A small white apron with bib turned up and he is "duly and truly prepared" to be made a Fellow Craft.

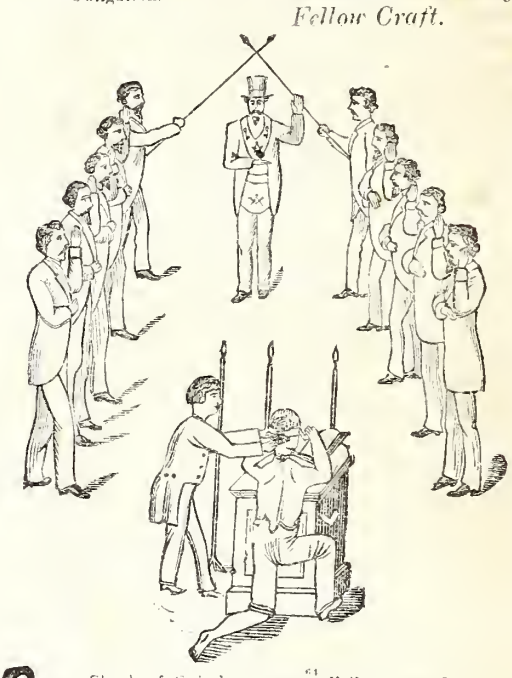


Candidate taking Fellow Craft Obligation.

"Increased privileges and honors thus encircling the profession of Fellow Craft, weightier and more numerous responsibilities are superadded.

"Powerful obligations,[12] impelling him to be secret obedient, honest and charitable, guide and restrain him. * * *

"He is subject to the discipline of his mother-lodge, and to all the penalties[100] of Masonry." *Morris's Dictionary. Art. Fellow Craft.*



Shock of English current.[61] Fellow Craft Degree.



Due-Guard, Fellow Craft.

DUE-GUARD OF A FELLOW CRAFT.

Hold out right hand, palm down, height of hips, and raise left hand to point perpendicularly upward, forearm forming a right angle with arm. [See cut.]



Sign of a Fellow Craft.

SIGN OF A FELLOW CRAFT.

Made from due-guard by dropping left hand carelessly to side while raising right hand to left breast, fingers a little crooked; then draw hand quickly across the breast; then drop hand to side. [See cut.]

NOTE 12—FROM "FREEMASONRY ILLUSTRATED."

"It is the obligation which makes the Mason." *Morris's Dictionary, Art. Obligation.*

NOTE 64—FROM "FREEMASONRY ILLUSTRATED."

"This mental illumination—this spiritual light, which, after his new birth is the first demand of the new candidate, is but another name for Divine Truth—the truth of God and the soul—the nature and essence of both—which constitute the chief design of all Masonic teaching." *Mackey's Ritualist, page 33.*

NOTE 100—FROM "FREEMASONRY ILLUSTRATED."

"PENALTY. The ceremony of entering into a covenant among the ancient Hebrews is alluded to in Jeremiah, xxxiv. 18. It was usual for the parties covenanting, to cut a beast in twain and pass between the parts thereof. Jeremiah also relates the penalties to be inflicted upon the people for a breach of their covenant. An English writer, Brother Goodacre, (quoted by Dr. Oliver,) thus fully explains the whole ceremony of making the covenant. The allusion will not escape the attentive Mason. 'After an animal had been selected his throat was cut across [Entered Apprentice's penalty,] with one single blow, so as to divide the windpipe, arteries and veins, without touching any bone.' The next ceremony were to tear the breast open and pluck out the heart. [Fellow Craft's penalty] and if there was the least imperfection, the body would be considered unclean. The animal was then divided into two parts and placed north and south, [Master Mason's penalty] that the parties to the covenant might pass between them from east to west; and the carcass was then left as a prey to voracious animals." *Mackey's Lexicon, Art. Penalty.*



PASS GRIP OF A FELLOW CRAFT.

Grasp right hands as in ordinary hand shaking and press ball of thumb hard between knuckles of first and second fingers.

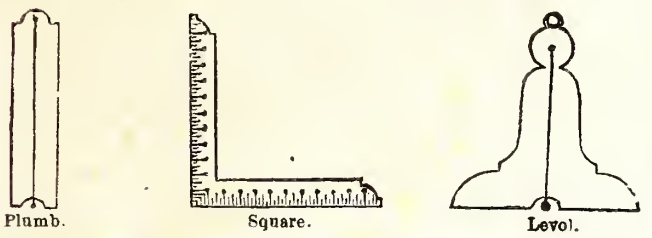
PASS OF A FELLOW CRAFT—*Shibboleth;* the name of the grip.

GRIP OF A FELLOW CRAFT.[111]



Grasp right hands in the usual way and press thumb on knuckle joint of second finger.

"THE WORKING TOOLS OF A FELLOW CRAFT



Plumb. Square. Level.

Are the *Plumb*, the *Square*, and the *Level*.

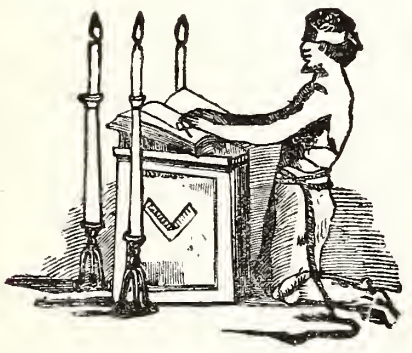
"The *Plumb* is an instrument made use of by operative masons to raise perpendiculars; the *Square*, to square their work; and the *Level*, to lay horizontals; but we, as Free and Accepted Masons, are taught to make use of them for more noble and glorious purposes; the plumb admonishes us to walk uprightly in our several stations before God and men, squaring our actions by the square of virtue, and remembering that we are traveling upon the level of time to that undiscovered country from whose bourne no traveler returns."—*Mackey's Rit. p. 73.*



Preparation of Candidate, Master Mason's Degree.

PREPARATION OF CANDIDATE, MASTER MASON'S[121] DEGREE.

The candidate is stripped, as in previous degrees, but in this "*Sublime Degree,*" both breasts, both arms both feet and legs are bare. He is hood-winked and the cable-tow is put three times around his body.



Candidate taking[121] Master Mason's Obligation.[112] See page 252.

NOTE 111—FROM "FREEMASONRY ILLUSTRATED."

"Increased privileges and honors thus encircling the profession of Fellow Craft, weightier and more nnmerous responsibilities are superadded. Pow erful obligations impelling him to be secret, obedient, honest and charitable, guide and restrain him." *Morris's Dictionary, Art Fellow Craft.*

NOTE 131—FROM "FREEMASONRY ILLUSTRATED,"

"This has very properly been called the *sublime degree of a Master Mason*, as well for the solemnity of the ceremonies which accompany it, as for the profound lessons of wisdom which it incnlcates. The important deslgn of the degree is to symbolize the great doctrines of the resurrection of the body and the immor ality of the soul; and hence it has been remarked by a learned writer of our order that the Master Mason represents a man saved from the grave of iniquity and raised to the faith of salvation." *Mackey's Ritualist, page* 109.

NOTE 114—FROM "FREEMASONRY ILLUSTRATED."

"We may not call in qnestion the propriety of this organization; if we wonld be Masons we must yield *private judgment*. 'To the law and to the testimony—if any man walk not by this rule, it is because there is no llght in him." *Pierson's Traditions, page* 30.

NOTE 121—FROM "FREEMASONRY ILLUSTRATED."

"The importance of secret-keeping is made the grounnd-work of all Masonic degrees; not so mnch on account of the intrinsic valne of the Masonic *esoterica* as that Masons may learn the virtnes of discretion and fidelity to a trust." *Morris's Dictionary, Art. Secret Breaking.*

NOTE 112—FROM "FREEMASONRY ILLUSTRATED."

"An obligation is an essential part of a degree. There are three partles to every Masonic obligation; first the candidate, second the presiding officer who represents the society and third the Omnipresent Deity." *Morris's Dictionary, Art. Obligation.*



Dne-Guard, Master Mason.

DUE-GUARD OF A MASTER MASON.

Extend both hands, in front of the body, height of hips, palms down, thumbs nearly touching each other. [See cut.]

SIGN OF A MASTER MASON.

Made from due-guard, by dropping left hand and drawing right hand across the bowels to the right, thumb toward the body, height of hips. [See cut.]



Sign of a Master Mason.



Pass Grip of a Master Mason.

PASS GRIP OF A MASTER MASON.

Grasp hands naturally and press thumb between knuckles of second and third fingers.

STRONG GRIP OF A MASTER MASON OR LION'S PAW.



Hands joined as shown in cut, thumb and fingers pressing hard on hand and wrist of each other.

PASS OF A MASTER MASON *Tubal Cain;* name of grip

"THE COMPASSES



Are peculiarly consecrated to this degree, because within their extreme points, when properly extended, are emblematically said to be inclosed the principal tenets of our profession, and hence the moral application of the Compasses, in the third degree, is to those precious jewels of a Master Mason, Friendship, Morality, and Brotherly Love."—*Mackey's Ritualist, page 110.*

"THE WORKING TOOLS" OF A MASTER MASON



Are all the implements of masonry indiscriminately, but more especially the *Trowel.*

"The *Trowel* is an instrument made use of by Operative Masons to spread the cement which unites a building into one common mass; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of spreading the cement of brotherly love and affection; that cement which unites us into one sacred band, or society of friends and brothers, among whom no contention, should ever exist, but that noble contention or rather emulation; of who can best work and best agree."—*Mackey's Ritualist, page 111.*

THE TRAGEDY OF THE THIRD DEGREE.



PLAYING MURDER: SCENE I.—Assault by "*Jubela*" on the Candidate alias "Grand Master Hiram Abiff."

NOTE 71—FROM "FREEMASONRY ILLUSTRATED "

"Specnlative Masonry is the application and sanctification of the working tools and implements, the rules and priuciples of operative masonry, to the veneration of God and the purification of the heart. The speculative mason is engaged in the constrnction of a spiritual temple in his heart, pure and spotless, fit for the dwelling place of Him who is the author of purity.' *Mackey's Rituakst, page* 89.

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E. B. Palmer, Batavia, N. Y., one for one year, and one for nine months.

Chester K. Green, Berkshire, Vt., sends two for one year.

Mr. Leeper writes: "I want to add a number more to my list before the year closes, as I think by so doing I can accomplish something towards the overthrow of the greatest bulwark of Satan."

L. R. Holbrook, Livingstone, Iowa, sends a new subscription and writes: "I will help what I can in picking up subscribers."

One writes that he is very busy now, but hopes to do much in the fall. Others express desires to work for the enlarged circulation of the *Cynosure*.

Books and Tracts sent week ending June 7, 1879.

By Mail.

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Donations to the Tract Fund.

P P Perry, 15c.

SUBSCRIPTIONS RECEIVED DURING WEEK ENDING June 7, 1879, from F Bunker, J F Browne, S L Cook, J Clayton, W J Dallas, J Dodds, J Ellis, Mrs A Foster, J Grove, B Gaddis, C K Green, S M Good, J Homes, L R Holbrook, J J Hungate, H H Hinman, W Knight, D Kilpatrick, J Leeper, A Oldfield, H E Oakes, P P Perry, H Preston, E B Palmer, Mrs E A Rowley, M Wilcox.

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A large number of these supplements, containing the signs, grips, pass-words etc., of Freemasonry Odd-fellowship, Knights of Pythias and the Grange, have been printed, and deserve a general circulation. They are sent post paid at two cents each, and by express (charges not paid) at 75 cents per hundred, and 1000 for $6 50

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OBITUARY.

Died at his residence in Lisbon Center, New York, JAMES NORWAY, in the 78th year of his age, May 9th, 1879. He had been a great sufferer with kidney complaint for many years, but was taken suddenly worse; was only confined to his bed about two weeks. He died as he lived, with strong faith in his redeemer. He embraced religion in 1843. Few men have lived more faithfully to their honest convictions of right, he was ever ready to defend what he considered consistent with Christian duty with his presence and means. A reformer of the most ardent type, he will be greatly missed by the church of which he was a member. He leaves an only daughter and several grandchildren, his wife having died some years since. Peace to his memory.

A. A.

DEACON SIMEON MILLS.—Died in Richland, Mich., May 20, 1879, aged 84. A beloved father has reached the shores of immortality and eternal youth, and has been greeted with a hearty welcome of Well done! from the Captain of his salvation. May we not follow him by faith, and behold him in the palace where Jesus is? He was a true reformer in every sense of the word. Anti-masonry was a cause near his heart; always anti-slavery; always anti-tobacco and liquor. Mr. Clark's lecture is what he has been talking for several years, as he had opportunity. He has been fearless; his voice was heard on all subjects of reform, and sometimes almost the only voice in the church and community. But his work is done; he has fought a good fight, he has kept the faith, and is wearing his crown. His end was peaceful, though a great sufferer. He seemed unconscious for several hours before his death, yet when asked if Jesus was with him, he answered—"Yes, O, yes;" and those were his last words. Thursday evening, the 15th, he was in the prayer meeting. Thursday, the 22d, at 2 o'clock p. m., he was buried. Our mother is still with us in feeble health; they had lived together sixty-five years and four months. His strength has been gradually failing for several weeks, but his intellect was clear and bright to the last, unusually so, for one of his age.

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MARKET REPORTS.

CHICAGO, June 9, 1879.

GRAIN—Wheat—No. 2	1 00	1 02¾
No. 3		81½
Rejected		62
Winter	1 02½	1 12
Corn—No. 2	35	36
Rejected		34
Oats—No. 2	32½	33
Rye—No. 2		52¾
Bran per ton	8 75	9 25
Flour—Winter	3 25	6 25
Spring	1 75	4 75
Hay—Timothy		10 00
Prairie	5 50	8 00
Mess Beef	8 50	9 00
Tallow	5	6½
Lard per cwt		6 10
Mess pork, per brl		9 62
Butter medium to best	8	18
Cheese	2	9
Beans	75	1 80
Eggs		9
Potatoes per bu	35	79
Seeds—Timothy	1 05	1 30
Clover	3 42	3 80
Flax	1 00	1 65
Broom corn	2	5
HIDES green to dry flint	6½	14
Lumber—Clear	27 00	34 00
Common	10 00	12 00
Shingles	1 00	2 40
WOOL—Washed	26	35
Unwashed	16	24
LIVESTOCK Cattle Choice	4 60	5 10
Good	4 10	4 50
Medium	3 75	4 00
Common	2 00	3 75
Hogs	3 85	3 70
Sheep	2 50	5 50

New York Market.

Flour	$3 75	7 75
Wheat—Spring	73½	1 06
Winter	1 11	1 15
Corn	41	44½
Oats	35½	38½
Rye		65½
Lard		6 32
Mess pork	9 00	10 12
Butter	6	18
Cheese	6	8½
Eggs	10	13
Wool	9	40

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Notices.

NORTHEAST PENNSYLVANIA.

Friends of the anti-secret reform in northeast Pennsylvania, take notice.

The third quarterly meeting of the Christian Association of Northeast Pa, opposed to secret societies will convene at Uniondale Free Methodist church, Susquehanna Co., Pa., on the evening of the 27th of June, present, at 7:30 o'clock, and continue over Sabbath. Lectures by competent men, devotional exercises and business sessons on the 27th and 28th, and on Sabbath, preaching, prayer and conference meetings. Let all in this region of Pennsylvania observe and attend this meeting. Important business is on hand. Soon our fall campaign will be on hand; come and help on in the work.

NATHAN CALLENDER.
Cor. Sec'y.

—YOUR CHOICE. 1. "Freemasonry is not a religion; nor is it designed to take the place of religion."—*Voice of Masonry*, March 1879, p. 213.

2. "We do not see that there is any real difference in the opinions of Bro. Saunders and Moore. Each insists that a belief in the one living God is essential, and each teaches that the Bible is the great light in Masonry, and the only true written guide to faith and practice. And both correctly believe that where there is no Bible there is no lodge."—*Ib, p. 176.* "God is truth, and Freemasonry is the science of discerning his holy will and cheerfully conforming thereto."

Topics of the Time.

Professor Francis L. Patton of the Presbyterian Theological Seminary of this city, the champion of orthodoxy against Professor Swing, has lately received a most distinguished honor—no less than an invitation to a chair in the Presbyterian Seminary of London. He has decided to accept much against the wish of his friends in this city. A subordinate item in connection with Mr. Patton's professorship shows the uncertainty of riches. His chair in the Chicago Seminary is endowed to the amount of $50,000, but the treasurer reports that of this large sum but $10,000 yields an income. This is a striking illustration of the stringency of the times. The cutting down of his salary is not the reason, however, for accepting the English invitation by Prof. Patton. He is also pastor of a flourishing church which would not allow him to become straitened in purse.

The succession of vetoes we may hope is over, or rather the necessity of them. With the passage in the House of two of the appropriation bills without their political riders, and of a third with a brief excepting clause which, leaving out Conkling, Logan and a few others, is accepted by both House, Senate and President. The clause providing that the army is not to be used as a police force at the polls may be stretched to cover nearly the whole case for which the two parties are fighting, and for a time the Republican leaders in the House were soundly lectured for an apparent retreat. There is, however, an interpretation of the bill that seems to satisfy all but a few, and if as ready an agreement can be made over the judiciary appropriations Congress may go home and the country rejoice. The last struggle is pending over the repeal of the test oath and the removal of Jeff Davis's disabilities. If the promoters of these schemes succeed there may be need of something more emphatic than words, if the high priest of secession is again instilled in Washington.

Little good news has come up out of Egypt of late, but the information that the forces of the kedive and of England under the lead of British officers have broken up the slave traffic of the upper Nile will be welcomed throughout Christendom. The expedition began fighting its way during the fall of last year, against vast odds, but with uniform and grand success; and now reports that the vast and rich territies of Soudon will be soon open to civilization and commerce. Other expeditions of a less warlike nature are penetrating the interior of Africa from both oceans, and but few years can transpire before the last remnant of the terrible system to human slavery must be crushed and trampled out of the world.

At the dedication of their new Cathedral in New York, the prelates of the Romish church took up the case of Archbishop Purcell of Cincinnati, and resolved to take up subscriptions for his relief and the payment of his creditors. So Dr. Sampson of New York is forestalled and may not be able to carry out his plan of obtaining a million dollars from American Protestants for the same object. The *United Presbyterian* suggests how this may be done nevertheless, through the adroit management of the priests. It says:

"We know enough of the methods of the Catholic church to understand that there will be no difficulty in raising the desired amount, and the unfortunate and unhappy Archbishop may feel sure that all his burdens will roll away like the autumn mists. If the true spirit of generosity perish in the hearts of the people, a threat of such penalties as the church always keeps on hand will easily overcome it, and from the poorest of the poor, as well as from the very rich, the offerings will be extorted. And Protestants, although they would not give very freely upon an appeal to their charity (one romantic "Presbyterian lady" has already contributed two dollars), will yet be depended on for a large share of the results. When Biddy and Patrick require a little higher wages per week because they are assessed more heavily for the new fund, their employers will not think of turning them off, and thus through them will act as the beneficiaries of a man who in their own church would be tried, convicted and deposed from his office."

—To repress the armed Socialits in St. Louis, the Missouri Legislature has passed a law making it a misdemeanor for any body of men not organized under the law to meet for drill or any unlawful purpose.

LODGE NOTES.

—At the late meeting of the Knight Templars of Indiana at the State Capital, the officers reported a decrease in the number of members during the year but the figures are not given to the interested anti-Masonic republic.

—The Grand Lodge of Masons of Iowa met at Dubuque this year. Nine new lodges have been opened during the year. No statistics of the number of Masons in the State is given. A Marshalltown Mason was elected Grand Master.

—At the general meeting of Royal Arch Masons of Nova Scotia thirty members were present.

—A Free Mason replying to Elder Austin in the West Branch, Iowa, *Record*, says: "Instead of the ceremonies being corrupt and debasing, we affirm they are sublime and ennobling, teaching us to dwell with love and gratitude in our hearts upon the tender mercies of the Father of all." This is a specimen of his whole letter. How true the remark is, especially when the candidate is getting into the lodge dress, or is being buried or raised as the Masonic god, Hiram Abiff.

—In what an upright, honorable manner the lodge maintains the principle of human brotherhood of which it so proudly boasts! Read the following from the Masonic department of the *Inter-ocean*: "There is no legitmate white Masonic lodge, we believe, in this country that regularly admits colored members. The colored Masons, however, have their own grand lodges in some States. The organization in other respects, is similar to that of their white brethren, and the work is identical. The Massachusetts Grand Lodge appointed a commissioner a few years ago to investigate the claims of colored Masons, and to ascertain the source of their authority. They reported adversely to the claim of the colored fraternity that they had authority from British grand lodges, and so the matter rests. We know of but one regular Masonic lodge in this State that has admitted a colored man. But this is an exceptional case, and it is rarely that colored members are admitted."

Scholars are frequently to be met with who are ignorant of nothing save their own ignorance.

Garrison.

The storm and peril overpast,
The hounded hatred shamed and still;
Go, soul of freedom! take at last
The place which thou alone canst fill.

Confirm the lesson taught of old,
Life saved for self is lost, while they
Who lose it in His service hold
The lease of God's eternal day.

Not for thyself, but for the slave
Thy words of thunder shook the world;
No selfish griefs or hatred gave
The strength wherewith thy bolts were hurled.

From lips that Sinai's trumpet blew
We heard a tender undersong;
The very wrath from pity grew,
From love of men thy hate of wrong.

Now past and present are as one;
The life below is life above;
Thy mortal years have but begun
The immortality of love.

Not for a soul like thine the calm
Of selfish ease and joys of sense;
But duty more than crown or psalm,
Its own exceeding recompense.

Go up and on! thy day well done,
Its morning promise well fulfilled,
Arise to triumphs yet unwon,
To holier tasks that God has willed.

Go leave behind thee all that mars
The work below of man for man;
With the white legions of the stars
Do service such as angels can.

Wherever wrong shall right deny,
Or suffering spirits urge their plea,
Be thine a voice to smite the lie,
A hand to set the captive free!

—Whittier.

The Diamond Necklace.

Another case not dissimilar to that of Archbishop Purcell, of Cincinnati, was that of the Cardinal Prince De Rohan, Bishop of Strasburg, in the last century. A set of cheats and swindlers, male and female, got hold of him, and, through a love intrigue, made him the instrument of robbing a jeweler of a diamond necklace, valued at some three hundred thousand dollars or more. The importers made the credulous cardinal believe that the queen Marie Antoinette was secretly in love with him, and wanted the necklace, and it was on her account that he pledged his pious word with the jeweler as security for the payment of the sum asked for it. When the first payment of four hundred thousand francs became due, as the money was not forthcoming, the jeweler made a stir which led to the unraveling of the whole plot, together with the sorry part that the cardinal had played in it. The clever imposters had fled to England, broken up the necklace, and sold it for a large sum of money.

But as the actors were Romanists, who would believe that a Freemason was at the bottom of the affair? It is nevertheless the fact that the very prince of all Freemasons, and of all shrewd imposters that the world ever saw, the renowned Cagliostro, is supposed to have arranged and managed the whole thing. He was imprisoned for it; but what prison, not even excepting the Bastile, could hold a Freemason long at that time in France? He was set at liberty.

There was one quarter of the world, however, where Freemasonry had not yet penetrated, and where the authorities held a most watchful and jealous regard against it. That quarter was Rome. And it was precisely to that quarter that Cagliostro, made bold by his Masonic successes, repaired. He had probably learned the art of Masonry in London, and had practiced it with such an astonishing effect in France, making gold, silver, and diamonds; healing the sick; relieving the necessitous; doing miraculous cures, etc., in fine, accomplishing all that Freemasonry ever promised to do, that he probably felt sufficiently powerful to cope with the Pope himself, and make a greater use of the "Holy See" than he was supposed to have done of the Bishop of Strasburg. But the Pope and Cardinals indignant at the trick that had been played off upon De Rohan, put Cagliostro in a dungeon, where he ended his days. The prince of Freemasons found the princes of the church too strong for him, and he fell a victim to their enmity.

This remarkable fact in history, than which none is better attested, leads us to think that possibly the easy going, good natured Archbishop Purcell may have been played upon and swindled by Freemasons. The art of Masonic High Priests are very much like those of the Jesuit priesthood, and this fact renders it very easy for Masons to get the good graces of a Romish bishop, and make him the means of swindling poor men out of their money.

As American Knights Templar resent the death of De Molay at the hands of a French king, some five hundred years ago, though with the said De Molay and with the said French king they have no more to do than the have with Thomas a Becket; so, it is possible that American Freemasons may have a great grudge against a Romish Archbishop because the Pope and his cardinals murdered Cagliostro, and have gratified their grudge and enriched themselvos by making a tool of the Archbishop for betraying the confidence of his flock.

And why, indeed, might not Freemasons connive with Romish bishops and make cats' paws of them, as well as connive with Protestant clergymen, and make tools of them, which we know they do? If the Mason, following the example of his great Prince, Cagliostro, is able to make use of the Protestant clergy for swindling young Americans, as we know he does, then why may not Freemasons be at the bottom of this swindling affair of Archbishop Purcell's?

We think that this noted calamity of the Archbishop, by which poor men have lost many times the value of the diamond necklace spoken of, should be sifted to the bottom, in order that the responsibility should rest where it belongs. If it shall be found that it is Freemasons who have soiled the waters of the serene Romish Church, the world ought to know it, and the Romish clergy should be exonerated from the wicked deed.

If anything could excite our sympathy for the fate of an accomplished knave, it is the bold, heroic, devoted way in which Cagliostro, the head of Freemasonry, went to Rome, to the very dens of the lion, to array his art against the head of Jesuitry. There was a bravery in it, a confidence in villainy, a faith in one form of knavery over another, that seems grand. Milton himself, in handling infernal subjects, was never more grand or sublime. The imprudence was immense, satanic. The Vicar of Christ at the head of his Cardinals was to be outwitted by a Grand Sovereign Inspector General of Freemasons, alone and unaided! Alas for him! he failed, and lost his life; but he has left myriads of Freemasons to mourn his loss, and with an eternal cause for the holding of a perpetual Lodge of Sorrow! Henceforth there was, and is forever, a cause of implacable warfare between Freemasons and the Pope.

But why should American citizens take a part in this warfare? What is the old quarrel to us? Why do we enlist in the cause of either party? If Freemasons have committed this robbery of poor men, in the name of charity, and widow and orphans, let us know it. Or if a ring of the Romish clergy, under the secrecy of the confessional, have done it, still let us know it. What we want to know are the facts of the case, so that the poor men who have been swindled may be redressed, if possible.

One thing is very certain to us, *viz.*, that poor men will always be swindled, and honest men, and especially farmers, will always be outraged, and burdened, and depressed where Masonic priests and and Jesuit priests practice their arts. Where two such truculent, sharp, and unscrupulous forces are arrayed against each other, the interests of Christian society are trampled under foot, and nothing can save the rights of men from ruin but the strong arm of a military emperor.

American.

Lodge Blindness.

The blinding and hardening effect of secret lodges became very manifest at the last session of the New Durham Free Baptist Quarterly Meeting of New Hampshire, when I moved the adoption of the following:

Resolved, That this conference hereby advise Christian people to sever their connection with all voluntary organizations that practice gambling, after having vainly and patiently protested against the evil.

Elder Ezra Tuttle a Royal Arch Mason and Odd-fellow, favored the motion and it passed unanimously. The conference also ordered the resolution to be printed in the *Morning Star*. Afterward a member of the conference, although favoring the resolution, said he did not know of a church in the Quarterly Meeting to which the advice could apply. By way of explanation, I stated that I did not know of any such church in the Quarterly Meeting, and that I designed the resolution to apply to secret societies that practice gambling. This simple statement caused some excitement among the lodge delegates, and Elder Ezra Tuttle said he had supposed the resolution to apply only to churches, and if he had understood its general scope, he should have opposed it! He moved to reconsider the vote and the motion was seconded. A lively debate sprung up and the writer urged as well as he could that if it was wrong for churches it was also wrong for secret lodges to gamble. I will not attempt to give the lodge arguments as they were so absurd and silly that to repeat them in print would seem almost cruel. But the astonishing fact, that *six professedly Christian delegates voted to reconsider*, when they discovered that the resolution condemned lodge gambling, shows beyond all controversy the frightfully immoral and blinding effect of secret lodges upon men of professed piety.

Of course the motion to reconsider failed, but it showed the secret lodge to be a work of darkness more clearly than Bro. Hinman could have done in the same time.

I love and pity professedly Christian men blinded by the secret lodge, and I pray the Divine Spirit to open their eyes, for I am fully satisfied no other means can avail. No doubt means are to be diligently used, but human power alone cannot succeed in removing the exceedingly dense darkness that envelopes the minds of lodge devotees. One by one men are awaking to see the folly and sin of the whole lodge system. May the Lord of the harvest hasten the overthrow of every organization that hinders the progress of Christ's coming kingdom.

S. C. Kimball.

Grafts.

Rev. J. S. Tomlinson writes in the *Indianapolis Journal:*

"The Chief of Police of New York says that three-fourths of the abandoned girls in that city were ruined by dancing. Young ladies allow gentlemen the privilege in dancing, which, if taken under other circumstances, these gentlemen would be reported as improper persons. I have a sister who has passed away. On a marble block is written: 'Willing to be absent from the body and to be present with the Lord.' I had rather go there with my sighs, tears, flowers and prayers, and visit that little grave as a shrine, than to have her present in the body and see her one night in the dizzy and promiscuous ball-room. It requires neither brains, good morals nor religion to be a good dancer. It leads to bad society. I never saw

such a vicious crowd of young men at our college as on a night when there was to be a ball. It won't mix with religion any more than oil and water will mix. As the love of one increases, the love of the other decreases.

Rev. John Cumming, D. D., of the Scotch Presbyterian Church in London, England, says: "I believe that one great danger to which Protestants are subject is the constant habit of supposing that Rome is a coarse and vulgar imposture, unfit for the light of the 19th century; instead of feeling that it is a gigantic conspiracy of Satan, worked out by the archangel's wickedness and will. Antichrist, with his people, constituting the church of Rome; Christ, in the midst of His, constituting its correlative, the church of the living God. Despise it, it will overwhelm you; tamper with it, it will ensnare and captivate you; resist it in the name of God, and like its author, the devil, it will instantly flee from you. It is the master-piece of Satan beyond dispute, and only by viewing it in that light will you be enabled rightly to estimate your danger and its inherent element of progress and power."

According to the wisdom of some people, says the *Free Methodist*, "the Sabbath, Masonry, temperance and Romanism are political questions, and should not therefore, be discussed by a preacher, or in a religious paper. The Bible can deal with all these questions; can denounce rulers and nations for their sins; indicate the character of such as should be elected to civil office; enunciate the principles of constitutional government; yet ministers of the Gospel of Jesus, in their pulpits, and editors of religious periodicals, in their columns, seeing the sword coming, must not warn the people, because the enemy has a political character. Had this modern wisdom possessed Elijah, he would not have had trouble with Ahab and Jezebel. Had John the Baptist been sufficiently prudent with his tongue, he might not have lost his head. It is apparent to every candid mind that the man of God must speak his mind on all political questions involving moral evil. Silence would be treason to the Divine administration."

Where the Masonic lodge and the confessional come in conflict, coarseness and brutality begin, and the gentle comity of Christian faith and trust comes to an end. The whole unfortunate history of the reign of Louis Napoleon was but one continued conflict between absolutism sustained by Jesuitry on the one hand, and democracy sustained by Freemasonry on the other. The interests of society were made to depend upon an equilibrium between Jesuitry and Freemasonry, and not upon the intelligence, the religion, the morals, and the good manners of Christian life. The opposing forces of the confessional and the lodge hurried French society into a rapid degeneracy under a new impetus. The growth and power of one of these forces were made an excuse and an argument for the increase of the other force; and both forces derived their power from ignorance and falsehood. Their implements of warfare were sham, duplicity, intimidation and deceit. At the close of the conflict, Louis Napoleon—the tool of the Jesuits—was surrendered on the field of battle to a foreign power; and the secret societies, his opponents, proceeded to destroy national archives, libraries, monuments, works of art, and as far as possible all traces of the history of the past. M. Renan says that during the reign of Louis Napoleon (or in other words, during the point-blank conflict between the lodge and the confessional) "the country sunk deeper into vulgarity, forgetting its past history and its noble enthusiasm."—*Religious Telescope.*

Two Kinds of Preaching.

It seems very strange that some can preach holiness—tell the people plainly they must seek full sanctification, and "without holiness no man shall see the Lord"—and yet everybody keep quiet; while on the other hand, others will preach the same thing, and immediately the devil appears to be loose everywhere—plenty of opposition without and within the church. This peculiarity reminds me of one our old preachers, long ago. He preached powerfully against fashion and costly dress. He was asked the reason why people got so mad when he preached against this evil, and others could say the same things, and everybody keep still. He said: "I am against this matter with all my heart, while many others preach against it only because it should be preached against." So it may be with many of those harmless holiness preachers, who find no opposition, and no one gets hurt, and no good is done by them.

Look at the blessed promises given to those whom all men shall hate, and the woe to those of whom all men speak well. We should reasonably think that no one would like to come under the latter class. But men will just reverse the matter, and call the latter the blessed ones. But those who are really in earnest about holiness, enjoy it, confess it themselves, and urge others to seek it, now, by faith—be they D.Ds., preachers, editors or laymen—will find that they have enemies and opposition enough to claim the promise, "Blessed are ye when men shall say all manner of evil against you, falsely, for my sake. Rejoice and be exceeding glad, for great is your reward in heaven." Yes, all must suffer persecution—the disciple is not above his Master, nor the servant above his Lord. "Yea, all that will live godly in Christ Jesus shall suffer persecution." And how small it is! What rest and joy it brings to the soul, when we read the Bible, and our experience corresponds with it! Then it becomes a living word to us, and we can say with Paul, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors, through him that loved us." Bless the Lord for his precious word!—*Christian Harvester.*

The Sermon.

Preached in the College church, Wheaton, Ill., Sabbath morning, June 8th, 1879, by Prof. C. A. Blanchard.

Text.—"And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me, and he arose and followed him." Matt. 9: 9.

No general wins a battle alone. There is need of privates, subordinate officers, a commisariat, sappers, miners and a wagon train. If any one of these departments be lame the whole army limps. No matter what may be the skill of the commander, his army will be defeated if his soldiers are without food and ammunition. Hence we can learn that the greatness of a great man is nowhere more clearly shown than in his choice of subordinates. To be able to overlook the whole field, to see the special difficulties of each point, and to put the man at the point who has the special abilities to meet those difficulties, this is the quality of none but a master mind.

Now it is just in this particular that our Lord proves his marvelous superiority to men. When we set out to carry a point we choose those who have something to recommend themselves to the public. We go to the Professors in Theological Seminaries, to Judges of the Supreme Court, to Members of Congress, to men of wealth and learning. If we are able to secure the assistance of these classes we think our work done. If we are repelled by them, we are apt to despond.

See how entirely different was the method adopted by our Lord. He came to the world to conquer it. He found Satan crowned and (apparently) on his Father's throne. His mission was to drive Satan from this position of ruler to his deserved place as rebel and slave. He intended to overturn the existing order of things, to be a disturber of the peace, to send a sword on earth. As God about to reveal himself to men he had his choice of places. He could have come as a child of the Roman Empire, whose iron-handed legions had the eastern nations by the throat. Or he could have come as a child of beautiful Athens, which after Egypt, became the instructress of the world. He chose to come as a member of a little, down-trodden, despised remnant of a nation, which, itself a relic of repeated captivities, had recently bowed to a new yoke, the yoke of Rome.

But there was a choice of places here. There was the lordly Pharisee who swept along the street swelling with self-righteousness and pride. His home was splendid with marble and gold and garments. The offices of the nation were in his grasp. Now since our Lord wishes to conquer the world, and since he needs all the influence he can obtain, and since power and place are strong levers with which to move common minds, we shall look to see him take his place among the leaders of his chosen land.

He does not so choose.

He comes from Bethlehem, little among the thousands of Israel. His reputed father is a poor mechanic. His mother is a peasant girl. His native land spues him out of its mouth. Egypt, an idolatrous land, becomes a temporary, and Nazareth, a proverb of wickedness, his permanent home. His whole life is consistent with its opening. He selects two disciples from a boat on the lake. A day or two passes and he chooses two more fishermen, and in our text he takes for the fifth a publican. Now publicans were looked upon by the better class of Jews, very much as modern Christians look upon men who gain a living by cheating and fraud, *and who at the same time do not subscribe to the church.* These publicans were the representatives of Rome. They collected these taxes by aid of the Roman arms. They were an unprincipled set, who, by force and fraud, increased rapidly their own wealth and constantly plundered the people. To accept the office was to become, among Jews, a renegade vagabond.

This was the sort of man that the Son of God choose for his standard bearer. I repeat that men do not choose their adjutants in this way. They would consider a cause doomed whose leading men should be such as these. They want men who have *influence* and the only influence that these men could naturally have would be a repellant one. How the world would laugh, if some prophet at this day should announce his purpose to overturn the existing order of things, and select five assistants like Peter, Andrew, James, John and Matthew! It would laugh just as it did when Christ came and did it. Those hypocrites in Jerusalem were just like hypocrites in Chicago, or Wheaton or Elgin or anywhere else. Hypocrites are always the same. A coward and a liar rubbed into one makes a hypocrite. Now when these Jerusalem hypocrites voted that Masonry was an evil, and that the theater was a bad place, and that cheating and lying were not just right, and then sent private notes around to the Masons and others to say that their votes meant nothing, and that they would elect representatives from the devil's camp to supervise the synagogues, they thought they were doing a smart thing; and they thought that this lying and cowardly double-dealing would enable them to keep their places undisturbed, and that they could continue to preach generalities and say at the end to saint and sinner, the church and the world: I mean anything or nothing by what I say. Pay your money and take your choice.

But it was to meet and overcome an opposition so despicable and so powerful—for all the evil there is in the universe backs meanness like this—that our Lord choose those lowly men from the lake and the receipt of custom. This was doubtless to show that the excellency of the power was of God not of man. God choose the weak things and those that are despised to bring to nought the great and powerful, that no flesh may glory in his presence. He will have it understood that it is his hand which moves on so steadily the cause of truth and righteousness, and hence he chooses lowly men, whom the world overlooks or looks down upon, to do his work. Then, again, Christ looked into the hearts of these men and found there those characteristics which would make successful leaders of men. The qualities of a general are frequently developed by poverty and contempt. In all the great crises of the world's history, the men who have been pivots on which events have turned, have been those who have been tempered in the fires and waters of affliction.

Let then those seek ease and popularity who care for such things. It is the noblest thing in the world to be heart sound, and heart strong.

This will take a man to the front and make him useful in times when those who are selfish and cowardly are helpless in the troubles their own faint hearts have brought on.

BECOMING A CHRISTIAN.

Until the morning when Christ called Matthew, this publican had chosen his own course. What he wanted to do he had done, what he wanted to leave undone, he did not do. To increase his wealth, he had accepted this office which made him an object of loathing to his countrymen and was almost always proof of fraudulent practices. When Christ called he rose and followed. There seems to have been no hesitation or debate. At once he committed this business that had been a source of pecuniary gain to other hands and marched off after the friendless man who said to him: "Follow me." We have the true and the only true method of becoming a Christian. It is a choice of Christ instead of a choice of the world. It is a following of Christ instead of the will of the man's own heart. It is a humble complete saying: "Lord not as I will, but as thou wilt."

This submission of the will to God is made only by the aid of the Holy Spirit. Every man in a natural state says "Not thy will but mine." He follows not Christ but himself, the world, the flesh, and the devil. The circumstances attending the change are various and unimportant. In some cases the truth makes its impression little by little as the rain softens the hard dry clods. In other cases it acts like the smoulderings of a volcanic fire, which grumble and surge far beneath the surface, until a mighty convulsion takes place which shakes and rends the whole being of the man. In the first case all is quiet, the man simply leaves all and follows Christ. In the other Saul is smitten down by the shining light. The jailer cries out, "What must I do to be saved?" there is fear and tears and groans. Now it matters nothing how we become Christians but it is very important that we become Christians, and we do not enter that state until we give ourselves wholly up, and give ourselves up forever. The trouble with the people who fall from grace every six months is that they never had any grace to fall from. They have never submitted themselves unto God as those who are alive from the dead. They have been asked if they don't wish to go to heaven, if they wouldn't like to be Christians, if they don't want to put all on the altar, etc., etc., and they say: "Yes." So far as they understand the words they do want the things which they say they want, but they never coolly decide to obey God; to be honest, truthful, loving, kind, and industrious. Now the man who is redeemed, raised from death to life, born again, has made just this determination. God's Holy Spirit constrains him thus to do, he submits, then the Father and Son and Spirit take up their abode in him, or in the words of the text, Christ calls, he follows.

THIS CHANGE IS ONCE FOR ALL.

The hymn says truly that, grace has redeemed us, once for all. It is also true that when we choose the service of Christ, we choose it once for all. The ideas that a man is God's child one day and Satan's the next; that he is continually vibrating between heaven and hell cannot be successfully defended. The fact reference to a great many persons who think that they fall from grace is that they never had any grace from which to fall. When man and woman pledge to one another their faith in marriage, it is, "until death do us part." When the soul is wedded to Christ it is forever: for neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord. The Bible teaches that we are born into the world as children of Satan. We need no change to become *dead* in trespasses and sins. Looking at men from God's high and holy law, there is none that doeth good, no not one. They are altogether gone astray; they are all become filthy. Into this world of moral degradation and death comes the Lord Jesus with his glorious and blessed gospel. Those who listen to his call and obey it receive power to become sons of God. They pass from death to life. They are born again. Old things pass away; all things become new, and there is no record in Scripture that any man thus born again is ever born the third time. We are told by some who have received power to become sons of God, that they strive and watch, lest they should lose their sonship; but this does not say that any one ever did lose it. But a more decisive Scripture is Hebrews vi. 4-6, in which the Apostle declares plainly that it is impossible to renew again unto repentence those who should become partakers of the Holy Ghost and then fall away. This passage seems to prove that if persons do fall from grace, it is a fall into perdition. But instead of continually considering themselves as backslidden Christians or persons who, having been Christians, are now strangers to the grace of God, such ones should think themselves deceived in the matter of their conversion and work out their own salvation with fear and trembling, knowing that it is God that worketh in them both to *will and to do.* This continual furbishing up of old professions of religion, which is the constant winter work of so many churches is largely time thrown away. The slight wash that is put on the old metal will wear off before summer comes in and leave matters worse than before. New cloth into old garments is contrary to the Word. What is wanted is repentence, and faith evidenced by works. A humble consecration to the will and work of God with confession and putting away of sin. A man choses Christ, once for all. Grace redeems the man, once for all. Hence the constant injunctions to dig deep, to build on a rock, to count the cost and other Scriptures of like import.

BEING CHRISTIANS.

We become Christians by submitting our will in loving faith to God; we live as Christians by obeying the rules which he has laid down for our guidance. The first is an act of God's grace; the second is a state of heart and life induced thereby. The first is a birth; the second is a walking worthy of the vocation, to which, as sons of God, we are called. We become new creatures by accepting the Lord Jesus as the propitiation for our sins, we walk in the light by following his example. Think you we follow him in using tobacco, in attending frivolous and immoral playhouses, in spending all that we can get honestly on our own satisfactions and pride, turning God's house into a show-room for millinery shops, in reading secular newspapers on the holy day, or in failing to lift a warning voice against that flood tide of secretism and atheism which is almost tearing the nation from its moorings and driving it upon the rocks? You answer me, no! and you answer me truly.

But this following Christ includes suffering as well as doing. Once at least in every Christian's life the Truth lies agonizing in the garden, stands spit upon and buffeted at the priestly chair of Caiaphas and silently listens to the howlings of the "regular" ministerial mob outside the judgment hall of Pilate. At least once in every lifetime, the Truth is scourged by the rude soldiery, crowned with thorns and crucified between thieves. Now, when Christ called Matthew, he called him to the end. He made no contract with him, he makes no contract with any man that calls only for fair weather service. Those that endure to the end are the ones who are saved.

A theological professor a short time since published an article in which he argued that students should receive money to help them into the ministry, because they were called to a self-denying, a despised, a laborious life. This is perhaps the theory, but it is not the practice of theological professors or students. They, at least many of them, do not deny themselves anything which they can get in the way of good things. They are entirely unwilling to be despised or to work hard at anything, save pleasing the world. The Christian ministry to-day is very largely in the condition of the priesthood in the time of Christ. They hold the truth in unrighteousness. They refuse to declare the truth against slavery. They refuse to bear a testimony against the idolatry of secret societies. They run greedily after place, power, and the honors of the world. To get these they exalt each one his sect, and even teach that the shameful, costly, ruinous sectarianism of the present time is pleasing to God.

This is not following Christ: it is following Baal. It is saying, "Lord! Lord!" and refusing to do the things that he requires. I trust, dear friends, that you have not thus learned Christ: that you hold yourselves responsible for following him in evil as well as good report: that you will march by his side up Calvary as well as down Olivet. If not, whatever may be the fate of those to whom God has granted less light, you are not his children: you are strangers and foreigners from the commonwealth of Israel.

THE RESULT OF FOLLOWING CHRIST.

Sometimes this takes us away from all earthly means of support. It served Matthew thus; he had a house and a profitable though a despised and hated occupation. His call took him away from home and trade, and made him dependent for daily bread on the word of that humble man who was hooted and derided by the ministry and the mob. The conditions of the service have not changed; what God wanted then he demands now. Tent-making Pauls and fishing Peters. Men who can be content with such things as they have because he hath said: "I will never leave thee nor forsake thee."

Another thing that this service does is to take all pride and vanity out of us. If we get not rid of this we are not in the right way. Matthew made a great feast in honor of Christ at which many guests were present, but from his own gospel we should never learn that he had a house or made a feast. It is hard for poor humanity to do a good thing and be content if God alone knows it. We want our fellows to know it and to praise us for it. This is human nature, but it is not Christ's nature; and when we are transformed into his likeness we shall be like Matthew and the Master.

Another result of following Christ is peace and happiness forever. This man who forsook his trade that morning has been for nigh two thousand years walking the golden streets of the New Jerusalem. During all this time he has not known an ache nor a pain, nor a thought of sin. He has not seen a cloud nor a tear on the face of a companion. Nothing has during all these years come between him and the Lord of glory. This is not a peculiar case. In earthly races all run, but one is crowned; in the heavenly race all who endure to the end are victors. Dear friends, let us thank God for the privilege of running this race, of fighting this battle, of laboring in the vineyard, and let us persevere to the end.

Reform News.

A Grand Rally at Holland, Michigan.

A CENTER OF REFORM—A PHALANX OF MINISTERS—A FRIEND OF WM. MORGAN TELLS HOW THAT MARTYR TO MASONRY LEFT THE LODGE.

HOLLAND, Mich., June 9, '79.

EDITOR CYNOSURE:—Never in the history of Holland and vicinity, since its first settlement here in 1847, has there been a greater excitement and stir among the people than during the last week, when the three first degrees of Masonry were publicly worked and exposed on Tuesday, Wednesday and Thursday evenings in the First Reformed church before the largest audiences the church has ever held before. No less than 2,000 people were inside and hanging on windows, etc., and no less than 300 were turned back as they could not gain admission. If the church had been twice as large it would have been filled to the brim, as many now remained at home, knowing that all could not get in; and the last evening the ringing of the bell was purposely omitted, as the church was crowded as full as possible long before commencement. Your humble servant assisted in all the degrees, which made it apparent to all, that Freemasonry is exactly the same in every State, with slight variations in the wording of the ritual.

The following ministers of the Gospel attended it, as far as your correspondent could learn: Revs. R. Pieters, H. Uiterwyck, of Holland; P. Lepeltak, of Overisel; C. Vanderveen, of Drenthe; B. VanEss, of North Holland; L. Munroe, of Olive; Mr. Thompson, of Allendale; Mr. Wing, of Lamont; J. W. TeWinkle, of Kalamazoo and Wm. B. Gilmore, of Illinois.

The largest number of our people have been opposers of secretism on general principles, and for that reason the classes, Holland, Grand River and Wisconsin, of the Re-

formed church of America, comprising all Holland (Dutch) congregations, allow no secretists in their churches, and while the First and Third Reformed churches of this place exclude them, the Second (American congregation belonging to the classis Michigan) admits them at the Lord's Supper and in the pulpit, and so does the whole church with the above exceptions. The Holland congregations throughout the United States, known as Separatists of the Dutch Reformed church, under the name of the True Dutch Reformed, also have a large congregation here, and are as a church throughout the whole land strongly opposed to all secretism. The Wesleyans of whom there are but few living here are also known as strong anti-secretists. The Methodist Episcopal church here is known as Masonic headquarters, as its pastors are and have been for years Royal Arch Masons (not caring which way it goes, right or wrong). Their church stands always open for public installations or funerals for the Baal worshipers. The Episcopal church here is, as all over, mixed badly.

Well, the grand result rests with the Lord, and we hope and pray, that where congregations cannot eradicate the evil in their church body, they will follow the injunction of the Lord, by his Apostle Paul, and become separate, so that the Holy Spirit once more may fill every heart and the whole temple. The people have seen the humbuggery, the lying impositions, the blasphemy, the Baal worships, and we are praying and looking for grand results! Already have we heard of ministers of the Gospel, who secretly favored it, although they were not Masons, and now have their eyes opened; young men who had promised themselves soon to join the "Mystic tie," now thank God that they know all that is necessary to convince even the most ignorant that secretism, and especially Freemasonry, is the greatest fraud invented, and that they have been saved from Satan's cabletow or chain-gang.

Rev. Lester Munroe, now in his 85th year, was also present and bore witness to the truth of the exposition, as he was made a Mason in Pennfield, N. Y., in 1818. He also stated to your correspondent in presence of many others, and was ready to make oath, if any one doubted, that he had known Capt. Wm. Morgan for ten years, and had been intimate with him for four years. That Capt. Morgan used to be a Masonic lecturer and used to land Masonry higher than the third heavens, but that when he saw before his eyes the following circumstances, as seen also by Mr. Munore, they became disgusted and renounced the whole concern, with the resolution to expose it at the risk of his life, without expecting or looking for a pecuniary reward: "Near Batavia, N. Y., lived a Master Mason and family, who became sickly and could not keep up his dues; and needed assistance from his lodge, which the lodge gave. Shortly after he died and was buried with Masonic honors, (?) when a near neighbor to the widow, also a Master Mason, envied her beautiful home and place, and tried to purchase it. This the widow refused. He then tried to engraft himself into her confidence, by assisting her, (the lodge having refused to do anything more for her) and lending her a little money once in awhile. Some time after, he presented his account to her, accompanied with an old account signed and acknowledged by her dead husband. It came to trial before a Masonic judge. The widow lost her property, and even the judge, as well as Morgan, Monroe and others, pronounced it a base piece of forgery, as the husband had never incurred any debts; but law was law, and the poor widow could not prove it to be a forgery."

Mr. Munroe, being at his farm for a few days, near Lake Ontario, had his hand on the face of the dead body of Morgan when his body was first discovered, and fully identified him, as he looked as natural as if he had been drowned but half an hour ago, instead of one year. As Mr. Munroe has studied medicine also, he stated that it was because the waters of Niagara river are at the botton *so cold and pure*, that a body could not decompose, and would be better preserved than embalmed or kept in the best ice-house. He further identified it by the double teeth in front, and said that he knew Morgan as well as one of his own children. While walking the streets of Rochester, N. Y., not long afterwards, he overheard one of the three ruffians acknowledge his participation in the Morgan, execution to a brother Mason; and since reading Valance's confession, is positive that it must have been Valance himself, on account of the similarity of the statement.

Every well-thinking mind must see that Freemasonry has blood on its skirts, and that *it is not true* as is most generally represented by Freemasons, Worshipful Masters, and even Grand Masters, that it was done by *a few over-zealous young Masons*, but as Mr. Munroe testifies by governer, judges, county, city and village officers, and even ministers of the gospel, and the so called best men of society.

Fraternally yours,
J. O. Doesburg.
P. Master of Unity □ No. 191.
New York Witness please copy.

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Indiana.

THE AGENT'S JOURNEYINGS.

Albion, Ind., June 8, 1879.

Dear Friends:—I have just returned from a five weeks' tour. First I went to Warrington, Hancock county, spent five dollars and walked ten miles to get there. Had a full house two evenings, and by frequent request, I frequently explainde to the audience that I was not a "United Brethren;" so that I feel confident the U. B. church at Warrington is not responsible for my work there. Three ex-Masons men of character confirmed the truth of my lectures. I received one dollar and twenty cents for my work, and went to Rush county, found Drury Holt a genuine wheel-horse in reform, and enjoyed his hospitality. I had an attentive hearing in his neighborhood. At the Wesleyan church near Sevain's Mills there were good audiences, but I found much opposition to our work. One Mason said he had $10 to buy eggs to egg me. I proposed to take the funds and disburse them to suit myself, but this did not suit the benevolent spirit of the Mason, and I did not get the money or the eggs either. If we had enough such friends as O. B. Worth in that neighborhood we would get along finely.

At Carthage I had the smallest audiences I have ever had. The friends did not pay any attention to it.

In Hendricks county our tried and true friend Samuel Phillips was found sick with the erysipelas; I hope he may recover and renew the battle of truth.

I then started for Gibson county away down in the "pocket," and although I arrived sooner than the friends expected me, I found the reception which cheers the weary and way-worn itinerant. I found the veteran reformer, T. B. McCormick not at home, but was made welcome by his son Samuel, who took me to Oakland City, where I do not know what the result would have been had I not notified their corresponding secretary in advance that I was not handsome. Here the clouds which had hung over me during the whole trip gave way and light shone all around. The people here seem to have the cheerfulness which firm faith in a good cause always gives. They have a live association here.

At Ft. Branch I spoke two evenings. The last I had a full house and good attention. I found Esq. Weed and Bro. Gourley with heart and pocket-book in the right place and the moral vertebra firm enough to face the foe. At Somerville I spoke two evenings in the U. P. church to very large audiences and excellent attention. I had the cooperation of the pastor, Rev. W. G. Spencer, a quiet, clear-headed pilot at the helm. He thinks that "untempered mortar" is not the thing to build with. The Gospel of Christ and Baal cannot unite. Seven were received into the church during communion service on Sabbath, and a bright day is dawning for the churh there. They begin to realize that it does not injure a church to preach a whole gospel. May the Lord bless pastor and people at Somerville.

At Oakland City we had the help and hospitality of the shrewd and persistent Leister, M. D.; the frank, earnest and fearless Richardson; the conscientious Wallace; the sincere Walker; the unobstrusive Rev. Wilson; the honest, zealous Ritchie; the out and out Rev. Thomas; with the generous McConnel, who is useful either as steersman, oarsman or ballast. All these and many others and their families will live in my memory fresh and green; and when victory comes, and comes to stay, though far apart, we will rejoice in a fight well fought.

I stopped off at Attica, and found the same good friends of last winter: brethren James, Bittle, Bottenberg, and Amos Martin. At Pittsburg I saw T. B. Galloway, Rev. McNeil and Malcom. They want the annual meeting at Delphi. Rally friends! and rally quick—write to the Executive Committee. The southwest corner of Indiana is a very large and beautiful "pocket," and many of those who live in it are undoubtedly skillful physicians, at least in my case I must give them credit for making a very correct diagnosis, *viz.*, "atrophy of the pocket." They made an application which gave immediate relief. I have felt easier ever since. May the good Lord bless Gibson county and send the recipe all over the State.

Yours truly,
S. L. Cook.

Correspondence.

An Effort to Save a Church from the Jaws of Masonry.

I am called to go to the aid of my old brethren in the old Baptist church of Adams, Jefferson county, N. Y., who, for their faithfulness to Gospel principles as indicated by their decided testimony against Masonry for the last fifty years, have been recently insulted and abused, as the following brief statement will show. Some two years ago (more or less), a knot of Masons, few in number, who had wormed their way into the church, proving recreant to their church vows and their covenant with Christ, had asked for light in the darkness of the lodge, sprung a trap upon the church in true Masonic style and spirit, and wiped from the church record her long cherished sentiments against Masonry; and more recently secured the passing of a resolution implying fellowship with Masonry! Was the like ever heard of before? What! Christ and anti-Christ strike hands! No, never. But such a resolution so declares. Did Judas play a deeper game? No, nor baser. But this is what Masonry can do, for it has no

conscience—no fear of God before its eyes.

Now my object in writing this is to ask every Christian reformer to pray for me and those afflicted brethren. Pray for us in your closet, at the family altar, and everywhere, that we may be guided by the "wisdom from above, first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy," and that we may be shielded by the Gospel coat of mail. We hope to work for God—God working in and through us his grand purposes against Satan's kingdom.

Was there ever such a backward stride by a Christian church since the days of the Reformation? True before that Constantine, that unscrupulous ruler and warrior, joined together, professedly, Christianity and paganism. But could it be looked for in this nineteenth century that a Christian church could take to its embrace, and make public acknowledgment of fellowship with that pagan institution Masonry, which is as manifestly anti-Christ as any thing Satan ever devised.

A. D. FREEMAN.

THE NATIONAL CONVENTION.

YORK, Pa., June 5, 1879.

EDITOR CYNOSURE:—For the following reasons I am in favor of Washington, D. C., for the next meeting of the friends of the great anti-secret reform:

1. Washington is the capital of the United States, and therefore a capital place for any reform meeting.

2. The copperheads of both parties and of both sections have had possession of Washington quite long enough. We must go and hold a caucus with open doors.

3. Washington needs purification, exposition, regeneration, and "more light" as badly as any place on the map of this wicked world.

4. Washington ears (big and little), have listened to all sorts of eloquence, facts, arguments, foolishness, fun and fillibusters. A little anti-secret talk will be something new to them.

5. All the leading Masons and secretists of the nation have their death-grip on the money bags, the offices, the widows and orphans, the rich women, and the great and good things belonging to the people or cowans. To hold our meeting there will be like putting a "scare crow" in Uncle Sam's corn-field.

6. Washington will be full of strangers from all the States and territories; and they will be intelligent men and women, who are patriotic and anxious to see and hear all that will be going on.

7. Washington people don't throw rotten eggs. There is so much corruption in the city that the people could not stand the additional odor of such nasty bombshells.

8. Out of respect to the memory of the great and good patriot and statesman after whom the capital is named, we must go there, to remind the American people of their rights and duties. And the Farewell Address and its warnings must be recalled to the minds of American voters. Yours truly,

E. J. CHALFANT.

Sabbath School.

REVIEW,—LESSON XXVI. JUNE 29.

Commit the Golden Texts for the quarter.

GOLDEN TEXT.—To him give all the prophets witness, that through his name, whosoever believeth in him shall receive remission of sins.—Acts 10: 43.

TOPIC.—The testimony of the prophets to Christ.

DAILY HOME READINGS.

Job, 33: 14-30; 42: 1-10.——Esth., 4: 10-17; 42: 1-10.——Isa., 53: 1-12; 55: 1-11.——Mic., 4: 1-8; 2: 28-32.——Ezek., 26: 7-14; 37: 1-14.——Zech., 4: 1-14; 3: 8-18.

TOPICS IN TITLES.

Sanctified Affliction.
Queen Esther.
The Suffering Saviour.
The Saviour's Kingdom.
Prophesy against Tyre.
The Need of God's Spirit.
Prosperity Restored.
The Coming Saviour.
The Saviour's Call.
The Spirit Promised.
The Valley of Dry Bones.
Consecration to God.

THE BOOKS WE HAVE STUDIED.

JOB. Time, B. C. 1800. Writer, probably Moses. Place, Uz, east of Palestine. Persons, Job, his three friends, Elihu, God. Character of the book, the problems of life. Lessons, Sanctified Affliction (chap. 33: 14-30) and Prosperity Restored (chap. 42: 1-10).

ESTHER. Time, B. C. 474. Writer, probably Mordecai, Place, Shushan, the capital of Persia. Persons, Esther, Ahasuerus (Xerxes), Mordecai and Haman. Character of the book, the history of the Jews in Persia. Lesson, Queen Esther (chap. 4: 10-17).

ISAIAH. Time, B. C. 800. Writer, Isaiah. Place, Judah and the land of Israel. Persons, the prophet and the LORD. Character of the book, evangelical prophecies. Lessons, The Coming Saviour (chap. 42: 1-10); The Suffering Saviour (chap. 53: 1-12); The Saviour's Call (chap. 55: 1-11).

MICAH. Time, B. C. 750. Writer, Micah. Place, Judah and the land of Israel. Persons, the prophet and the remnant. Character of the book, prophetic review. Lesson, The Saviour's Kingdom (chap. 4: 1-8).

JOEL. Time, B. C. 800. Writer, Joel. Place, Judah before the captivity. Persons, the prophet, the Holy Spirit. Character of the book, the dispensation of the Spirit. Lesson, The Holy Spirit Promised (chap. 2: 28-32).

EZEKIEL. Time, B. C. 595. Writer Ezekiel. Places, river Chebar, in Babylon, and Tyre, on Mediterranean Sea. Persons, the Prophet, Nebuchadnezzar, the nation of Israel. Character of the book, the restoration of Israel and judgment of her enemies. Lessons, Prophecy against Tyre (chap. 24: 7-14); The Valley of Dry Bones (chap. 37: 1-10).

ZECHARIAH. Time, B. C. 520. Writer, Zechariah. Place, Jerusalem and Judah. Persons, Zechariah, the Angel, Zerubbabel, and the Holy Spirit. Character of the book, encouragement and blessing. Lesson, The Need of God's Spirit (chap. 4: 1-14).

MALACHI. Time, B. C. 424-397. Writer, Malachi. Place, Jerusalem and Palestine. Persons, the prophet, the people, the Lord, His jewels. Character of the book, warning and judgment. Lesson, Consecration to God (chap. 3: 8-18).—International Quarterly.

Home and Farm.

MISS MATILDA LEES DODS' SCHOOL OF COOKERY.

Wishing to give our readers, interested in cookery, the benefit of what Edinburgh, Scotland, and South Kensington, England, can supply through Miss Dods, at an early hour we repaired to the hall where her instructions were given.

She stands behind a long table upon which lies a small flour board and rolling pin, next to which stands scales upon which flour, butter, sugar, and other articles are carefully weighed. The table is well supplied with sieves, graters, measures, scoops, wooden and iron spoons, forks large and small, cutters, etc. Near, at her right hand is her stove ready for work; just beyond a table upon which are plain iron-stone china plates, platters and bowls, on which various articles of food are taken up when cooked; back of the stove upon a table are pieces of plain white print paper, large yellow bowls, bread pans, sauce pans, etc., the flour, spices, catsups, etc., stand back of the table at which she works; at her left, sits a basin of water for washing her hands.

Miss Dods has a pleasant face, not a wrinkle on her forehead, and is perhaps thirty-five years of age, she is calm and swift in the execution of work, extremely neat in her dress, her hair very smooth. She wears a plain linen collar, black dress hardly touching the floor, a large white apron, and tight half-fitting sleeves from wrist to elbow of the same material. So quiet about her work, at the same time explaining every process, that one would scarcely realize that she was cooking until seven or eight delicious kinds of food at the close of her two hours' lecture would lead us to exclaim: "Her own works praise her."

We give her receipts and explanations as nearly as possible in her own language.

KIDNEY SOUP.

One ox kidney.
Two ounces butter.
One ounce flour.
A little pepper and salt.
A grain of cayenne pepper.
One quart cold water.
One dessert spoonful of mushroom catsup.
One dessert spoonful of Worcester sauce.

Cut the kidney into very small pieces; wash it thoroughly. Over it sprinkle one ounce flour, covering it thoroughly. Make the butter very hot in a frying pan so that it will smoke a little, then put in the kidney and brown it well. Then put the pieces of kidney into a stew pan and pour over them cold water. Cold because the kidney will thus retain its brown color. (For rabbit soup, veal, and other light colored meats boiling hot water is used as it blanches the meat.) Stir till it boils. The flour will thicken it nicely. Then skim very carefully. When it boils, add pepper, salt, Worcester sauce, catsup, cayenne pepper, and cook slowly for two hours. Much of the seasoning would be dissipated if allowed to boil. It is best to let it simmer.

SWEET OMELET.

Yolks of two eggs.
Whites of three eggs.
(Always in making an omelet use one more white than yolk).
One teaspoonful sugar.
One teaspoonful essence of vanilla.
One-half ounce butter, to grease the omelet pan.

First put in a small bowl yolks of two eggs. Put on a dry plate the whites of three. Add to the yolks the vanilla and sugar, and beat all together with a wooden spoon for five minutes; they should then look like a thick cream.

Add to the whites a very small pinch of salt. Whip until very stiff and white. Melt in the omelet pan the half ounce of butter (but do not allow it to heat or the omelet will burn afterwards). Then mix very lightly the yolks and whites of the eggs, pour the mixture into a pan and place on top of the stove for one minutes; then put into the oven for five minutes. Open the oven in four minutes (a fine omelet sometimes is done in four minutes—the less time the better) and put finger on top of the omelet. If quite dry, it is done. Otherwise leave it in for one minute longer. Turn it out quickly on a plate, bend back one half of it with the hand. Sprinkle white sugar over the top. Serve hot.

(Continued next week.)

Some of our fair-handed daughters who like to boast of their ignorance of all culinary art might profitably take a lesson from the accomplished wife of the President of the United States. She is an adept in cooking, and a few weeks ago among other notable ladies, gave her name as a scholar to a noted teacher of the art. Another example worthy of note was the wife of President Millard Filmore. While he was Vice President, an old friend from the rural district sent him as a present a barrel of flour and a box of honey. He acknowledged the gift, and paid a compliment to his excellent wife at the same time. After returning thanks, he says:

"The honey is uncommonly fine, and its pure sweetness enhanced by the thought that no life of the little industrious insects—a splendid pattern for man in his highest condition to follow—was sacrificed or endangered by depriving them of this portion of their precious hoard. The barrel of flour has been duly inspected, and pronounced of the first quality. You should see the doughnuts—my favorite cakes—which my wife, who prides herself in making, has made out of this flour. They would make the mouth of an epicure water."

The *Inter-ocean* would like to impress upon all its young lady readers that they can make no graver mistake in the estimation of every sensible man, than to neglect to acquire a knowledge of good cooking. We are in no wise averse to any and all accomplishments, but the art of keeping the home in order, and making glad every one that is seated at the table in the dining room, are accomplishments for a lady more desirable than even to play well the most difficult music, or be marked for ease and grace in the drawing-room. The world just now is in need of sensible men and women. There is an abundance of drones and creatures who live for society, giddy butterflies that do not know why they were made. If this class would take to dying young, the great live world which wants workers in every field would not miss them. Labor is honorable, and the young man or young woman—rich or poor—that does not work with head or hand, should stop and think, and at once order anew the method of their lives.—*Inter-ocean.*

[From the Voice of Masonry for June, 1879.]

Sad Disregard of Masonic Duty!

E.·. Sir Wm. Rounseville's Request for Masonic Burial Disregarded.

One of the saddest events within our knowledge of Masonry and of Knight Templarism is that which we now have to record. It pains us exceedingly to speak of it, but duty to the dead and the living cannot now be waived. There are times when "silence is golden," and we devoutly wish that this were such a time, but it is not; the command of duty is imperative and we must obey it. There are other times when mere expediency may prevail and govern, now it cannot, for an irreparable injury has been done to Masonry, and, especially, to Knight Templarism. The right of Masonic burial has been willfully disregarded, and, not to rebuke the uncharitable, unvaliant, and unmagnanimous act, would greatly imperil the present and future safety, welfare and prosperity of the entire Fraternity, therefore, while the *Voice* would gladly spread over this unMasonic deed the broad mantle of charity, and forever shut it from mortal view, it cannot—dare not. Now, let us state the facts, as we see and understand them. For years past Eminent Sir William Rounseville was a contant sufferer from partial paralysis, caused by overwork in behalf of his family, his church, and the Masonic Fraternity. Never receiving compensation for his services that enabled him to make provision for a time of distress, about three years since he found himself almost destitute, and would have died of want rather than have called on the Fraternity for the assistance to which *he was entitled*, so great was his horror of being in any way dependent on what might be esteemed charity. A visit of his son-in-law, Mr. G. S. Knapp, to him in Peoria, then revealed his need of aid. Mr. Knapp immediately made arrangements to remove Bro. Rounseville, and his wife and daughter to Chicago, and there to provide for them as best he could in his own then *straitened* circumstances. In this he was aided by Bro. Rounseville's son William, now a young man past twenty-one years of age. Bro. Rounseville was unable to perform any manual labor, and his only way of earning anything was by writing for the *Voice*, for which he was paid an average of ten dollars, monthly. Knowing his need of help from the Fraternity, we called attention to the fact, in the *Voice*, and applied, by letter, to the brethren in Peoria for aid to him, and they responded. We thought then, and still think, he should have received aid from the Grand Lodge Charity Fund, and we so wrote the then Grand Master, and received the response that when the Masonic bodies to which Bro. Rounseville belonged had exhausted their ability to contribute to his relief, then the Grand Lodge could and would aid him, which was all right as a rule, but exceptions had been made, promptly and without hesitation, in cases no more meritorious, and thus the precedent for aid to him had been established, and it should have been granted. The trait in his character already alluded to, and his desire that we should say no more of his need in the *Voice*, and let him suffer rather than burden the craft in Peoria, deterred us from further public efforts to procure him Masonic assistance. During all this time Mr. Knapp and his son, William, were doing all within their power, and their earnings came by their daily labor, not from business, or landed estates, or government bonds, to render Bro. Rounseville's condition as comfortable and pleasant as possible. They did their whole duty, while the Masonic Fraternity did not do theirs. For the latter there is the excuse that many were not aware of Bro. Rounseville's residence in Chicago, nor of his pecuniary and physical distress, and this partly accounts for the inattention shown him, both before and after his death.

In the latter part of April last Bro. Rounseville had an attack of erysipelas from which it was believed he would recover, but, early in May, his paralytic trouble complicated his case so that it became apparent he could not long survive. Monday morning, May 5th, it was evident his death was near at hand. The dearest wish he had concerning his body had been expressed to his friend Sir John B. Gavin, and he then proceeded to do his part toward fulfilling it. He and William Rounseville, Jr., came to our office, and, not finding us in, left word, which not being given to us as received entirely misled us, and the consequence was we went on with our work, entirely in ignorance of Bro. Rounseville's dangerous illness *and of his death*, which occurred the following day. Bro. Gavin proceeded from our office to the office of Eminent Sir Gil W. Barnard, Grand Recorder of the Grand Commandery of Illinois, who, on hearing a statement of the facts, immediately wrote and mailed the following letter:

Chicago, May 5, 1879.

C. F. Hitchcock, Esq.—Dear Sir and Frater—Bro. William Rounseville is not likely to live over to-night. The Masons here desire to grant his request to be buried with Masonic honors, but no one seems to know his standing in lodge, etc. Will you kindly telegraph John B. Gavin, 87 West Lake street, Chicago, what his standing is, and, if good, if the Masons of Peoria desire to take any part in the affair? With fraternal regards, I am courteously yours. Gil W. Barnard, Gr. Sec.

To this was added the postscript:

"I am just leaving the city for a week or I would have answer sent to me."

At the same time, Sir John B. Gavin wrote and posted the following letter:

Chicago, Ill, May 5, 1879.

Michael E. Erler, Recorder Peoria Commandery, No. 3.—Dear Sir—William Rounseville, Past Eminent Commander of Peoria Commandery, No. 3, is now dying, and, as a friend of his and his family, and being also a K. T., he requested me to see that the Fraternity took charge of him. When I saw him last night he was hardly able to talk, and could scarcely recognize any one, unless an old friend. The doctor thinks he may drop off any moment, or may linger a few days. Unless the lodge or commandery of Peoria, of which he is a member, express their wish to have the Fraternity here take charge of the matter and so write us, I don't know how we will be able to do so. He has been sick and absent from the meetings of the different bodies so long, not through his fault, but by his misfortune, that few know him as a Mason, except by his writings in the Voice of Masonry. The March number contains a sketch of his life, which is full of interest. Now, what I wish, and it is also the wish of all the Masons I have spoken to, is to have Peoria Commandery request Chicago Commandery to take charge of him, and do honor to the man who has been an honor to the Fraternity, Please let us hear from you immediately, for, in case he should die, something will have to be done quite soon. Yours respectfully. John B. Gavin.

That (Monday) evening a regular conclave of Chicago Commandery was held, when Eminent Sir Knight Rounseville's condition and request were formally made known, by Sir John B. Gavin, who is a member thereof, and, after due consideration, the first three officers were appointed a committee, with full power to act in the matter. The following morning the letters above named and copied were received in Peoria, by the Sir Knights, to whom they were addressed, and they immediately gave attention thereto. Eminent Sir C. F. Hitchcock promptly sent the following telegram:

Peoria, May 6, 1879.

To John B. Gavin, 87 West Lake street, Chicago—Brother Rounseville is in good standing in all the bodies. Desire Chicago Commandery to take charge and bury him. C. F. Hitchcock.

This was soon delivered to the Eminent Commander of Chicago Commandery, Sir Alexander White, who put it in his pocket, and subsequently called at Mr. Knapp's residence, spending, we are informed, not over two and a half minutes in making inquiries, giving the family no information, and manifesting no desire to see the deceased.

But Eminent Sir C. F. Hitchcock did not stop at sending the above telegram; he also wrote and posted the following letter:

Peoria, Ill, May 6, 1879.

John B. Gavin, Esq., Chicago, Ill.—Dear Sir and Frater—I am in receipt of Sir Knight Gil. W. Barnard's letter stating condition of Sir Knight William Rounseville, and wired you, this morning, request to Chicago Commandery to take charge and bury him. Sir Knight Rounseville is a Past Eminent Commander of Peoria Commandery, and in good standing in the several bodies. He is, and ever has been, held in high esteem among the Fraternity of Peoria; of late years unfortunate in business ventures, but always ready and willing to do to the extent of his ability. It is not probable that any of the Masons here would desire to take any part in the services. I do not know as it would be convenient for any to be present. In behalf of Peoria Commandery, and the Masons of Peoria, would respectfully request Chicago Commandery to take charge of his remains and bury him with Knightly honors. We do not know anything respecting the circumstances of his friends. We understand he has been living with a a son or daughter, and suppose they are able to meet the expenses of his funeral, but whatever expenses it may be necessary for Chicago Commandery to incur, can send the bill to me for settlement.

Courteously yours,
C. F. Hitchcock.
E.·. C.·. Peoria Commandery, No. 3.

This letter was received by Sir Knight Gavin Wednesday morning, May 7. Sir Knight Rounseville's death had then occured. The Eminent Commander of Chicago Commandery, Sir Alexander White, had also sent the following telegram:

Chicago, May 6, 1879.

To Charles F. Hitchcock, Eminent Commander of Peoria Commandery Knights Templars—Sir Knight Rounseville died this P. M. He requested to be buried by the Fraternity. Chicago Commandery declines to act unless Peoria Commandery guarantees payment of expenses incurred. If you desire Chicago Commandery to act, send full instructions by wire immediately. The expenses will be at least two hundred dollars.

Alexander White, E.·. C.·.
900 West Madison street.

This telegram was delivered to Eminent Sir C. F. Hitchcock at about 11:30 o'clock P. M. Feeling that he could not take the responsibility of answering immediately, he waited until morning. Then he sought advice from members of the respective bodies. The general expression was: "*This is unusual.* The amount seems extravagant. Reasonable expenses we will pay. We don't see how we can pay or raise that amount, and, as *two hundred dollars* is the *least* amount named, it may be three or four hundred dollars." The question was asked by every one: "Why can't the remains be brought to Peoria?" and all agreed in saying: "We will pay the expenses of bringing him and the family here, and their return, and give him the largest Masonic burial here for years." Accordingly Eminent Sir C. F. Hitchcock sent the following telegram:

Peoria, May 7, 1879.

To Alexander White, E.·. C.·., 900 West Madison street, Chicago, Ill.—We withdraw our request to Chicago Commandery; we can't bear the expense. Can't the remains be sent to Peoria?

C. F. Hitchcock, E.·. C.·.

The telegram reached Sir Knight White prior to Sir Knight Gavin's call on him with the above letter. Then he said the telegram superseded the letter. Sir Knight Gavin was accompanied by Sir H. H. Pond, Generalissimo of Chicago Commandery, and one of the committee appointed with full power to act, and they jointly urged and begged Sir Knight White to comply with the request of Peoria Commandery, No. 3. He replied that not a dollar should be granted for expenses, that not a man should turn out, and that ended it. Then, mortified beyond the power of words to express, the Sir Knights left him. To the question: "Can't the remains be sent to Peoria?" he deigned no reply, and imparted no information of it to any of the friends or family. The enormity of his offense will more clearly appear when it is stated that there had been no call on his commandery by Sir Knight Rounseville or his relatives to bear any part of the burial expenses, but only to turn out, and perform the burial service. But further, had there been such a call the utmost necessary expense could not have exceeded one hundred and twenty dollars. This would have included a good burial case, ten carriages, hearse, and flowers. It would not have paid for a band and a display of plumes, but of that there was no need.

It was now about 2 o'clock P. M., of Wednesday, and every effort made by Sir Knight Gavin to secure Masonic burial for Sir Knight Rounseville's remains had failed. In despair, he and Sir H. H. Pond wended their way to Mr. Knapp's residence. Sir Knight Pond said: "I never can face the family with such news; you will have to impart it." Oh, direful task! but it was performed. How? Sir Knight Gavin rang the door-bell. It was answered by Mrs. Knapp, daughter of Sir Eminent Knight Rounseville. With blood stilled, and cheeks paler than those of the corpse within, he entered the house, and then, overcome by his emotion, fell back against the door. Mrs. Knapp, burdened with grief, exclaimed: "What is the matter?" and he found voice to answer: "They utterly refuse to do anything." Up to that moment, all the family had entertained an exalted opinion of Masonry, and therefore, the shock to them was terrible; they could not understand why their request could not be granted; and they concluded that all Masonic profession was the grossest sham and hypocrisy. But they could not be idle, and again Mr. Knapp, and the son, William, performed the service that was due from the Masonic Fraternity. To them the highest praise is due, and their can be no wonder at their feeling that Eminent Sir Alexander White has inflicted upon Eminent Sir Knight Rounseville, upon them, upon all his relatives and friends, and upon Freemasonry, an irreparable wrong, for which he should be expelled from all Masonic rights and privileges. This can be better understood when it is stated that they knew the service Sir Knight Rounseville had rendered the Order; that they were familiar with his articles on Masonic funerals; that they had seen the look of serenity which had spread over his countenance when Sir Knight Gavin assured him, just before he died, that his request for Masonic burial would be fully complied with, and that their faith in Freemasonry, up to that time, was unshaken. They sent for us to visit them and explain the wrong, if we could. What could we say, but that it was a blunder caused by inexcusable ignorance, or an abuse of Freemasonry unparelleled within our experience or knowledge, and that it no more demonstrated the falsity of Masonic principles and charity than unchristian conduct on the part of some of the professors of the Christian religion proved it false, and unworthy of support and confidence. They insisted that we should expose this wrong, that others might be saved from a similar experience hereafter. To the best of our ability we have performed the duty, keeping in view throughout the welfare of all concerned, and penning no word herein with any other feeling than that of the deepest sadness, that Eminent Sir Knight Rounseville's request for Masonic burial was not complied with.

The Christian Cynosure.

CHICAGO, THURSDAY, JUNE 19, 1879.

MASONRY ILLUSTRATED—A CORRECTION.—The sample pages of the new work now preparing by our publisher are continued in the present number. Our readers may judge for themselves of its value. No other work on Freemasonry yet published will so completely show the nature of the lodge. An error crept in last week through some mistake of the printers. After the form was made up correctly, part of it was sent to be electrotyped, and in replacing the cut representing the sign of a Master Mason got into the Entered Apprentice's place, and that illustrating the sign of an Entered Apprentice got in as Fellow Craft due guard. Friends will please note this correction of two cuts on pages 13 and 14 of last week, and remember that there is no such mistake in the book. We intend and expect to make confusion among the Apprentices, Masters, etc. of Freemasonry, but hope to avoid it in our own work.

THE UNITED BRETHREN DISCUSSION.

The third and last article of Rev. W. J. Shuey which we promised to review at large is given in the last *Telescope*; also in the same paper is an able editorial which renders much that we might have said, needless: and the article itself seems so toned down and temperate in spirit from his first reply to his reviewers, that we feel more like taking him by the hand and reasoning with him as a brother, than replying to him in the asperity of controversy. Still, I have no doubt that his ideas if adopted would be simply fatal to the United Brethren church; and I think the safety and salvation of the church requires different ideas and principles in that printing house than those which he puts forth in this article.

1. His ideas are totally inadequate to meet the evil, as were those of proslavery haters of slavery inadequate. He says:

"The first and fundumental question is: "*Is secrecy itself deceitful?*" Now that is not the question. Does he suppose we consider concealment in war, or from pirates, sinful? All who wished to keep slave-holding in the church began with the "fundumental" question, Is slavery in itself sinful?

2. After a long argument to "settle" the above irrelevant question, he comes to the second which is like unto it, viz, "Is secrecy in a society of persons necessarily sinful?" And after another long metaphysical argument, he concludes that "we cannot defend the position that secrecy alone renders members of a society obnoxious to God, and wholly unworthy a place in the church." We can hardly speak respectfully of such a question and answer, brought forward by a brother who comes to deal with the net work of secret orders in this country, to overthrow a rule, which, in substance has stood from the foundation of the church, and substitute one of his own. It is mere confusion of ideas. It is like discussing the question "Is poison in bread necessarily deadly?" when the thing to be done is to get rid of poisoned bread.

3. When his application of this timid and vague reasoning is equally vague and timid with the reasoning itself. He says: "I am no apologist for the minor secret societies. I very much dislike all of them. Some of them have worse things in them than their secrecy." If so, why does he wish to keep those hateful things in the church? especially, since they offend us, his weak brethren. Why not put them with Paul's meat, and insist that they shall be abstained from because they cause us to stumble? When he says further: "Every society of persons should stand on its own merits or demerits." If so, why does not Bro. Shuey tell us what secret societies he wishes to keep in the church of the United Brethren in Christ, and what ones he would expel? There are from six to a dozen secret orders whose friends believe his reasoning covers and protects them, and in nine or ten close printed columns he has not named one "minor" society which he will exclude or retain. This is not fair Christian dealing; nor is such a mind fit to be followed in dealing with practical difficulties. The case is this:

Freemasonry, which Bro. Shuey gives up as guilty of murder, forswearing, perjury, concealing crime, cutting Christ's name from the Scripture it uses, blasphemy, and, in short, is so fearfully corrupt and vicious that the Presbyterian Synod of Cincinnati, an august body for piety and learning, in the city of Dayton, I think in 1836, declared membership in a lodge inconsistent with membership in a church of Christ. Similar decisions were at that time given by the Andover Theological Faculty, Mass., of Harvard University, and the best and gravest men throughout the United States, north of Mason and Dixon's line. In the free States the lodge was for the time suppressed.

The lodge-leaders, without answering one argument or overthrowing one charge in the list of its abominations, started what Bro. Shuey calls "the minor secret orders" to ride back into power, and popular favor on their shoulders—and they have succeeded. The proofs of this statement would more than fill the space allotted to this article. Andrew Johnson, a Mason of twenty-one degrees, furnished the first money to start the grange; and there was not in the State of Iowa when the grange was at its height of success there, a single granger who could be called prominent, who was not a Freemason. I have mentioned the grange, because I suppose it contains, in its constitution, less of Masonry than the average of Bro. Shuey's "minor societies." They are all children of the Masonic lodge, in the words of an able Masonic writer, "all fashioned after the same idea."

Now for Bro. Shuey to ignore these practical, obvious facts, and commence *de novo* an abstract, metaphysical discussion of "secrecy," and "societies with secrecy in them," is to exhibit great lack of intelligence, or something much worse. But I must close. The arguments for including the "minor secret orders" in the same category with Freemasonry, some of them at least, are:

1. They are all religious. Even the Union League had its oath and prayer. An invented religion is a false religion, or the germ of one which has its vitality in Satan.

2. Their constitutions are all Masonic, *i. e.*, packed in degrees; each upper degree sworn or pledged to secrecy from all below: which is constitutional aristocracy and fraud: Satan's constitution of society, not Christ's.

3. They wear the name, titles, and livery of the lodge; some one or all of them. A Congressman seeing a lodge of Odd-fellows in regalia pass by the Capitol thought they were Masons and told Mr. Stevens he had "not killed Freemasonry yet." "Yes, we have;" said Mr. Stevens, "these are not Masons, but the maggots which have crept out of her dead carcase, and taken wing."

To separate the "minor orders" from Masonry, is to ignore their parentage: to disjoin, in them, what are one in fact; and the minister who wishes to receive them or keep them in the church; like the captain who should have allowed his soldiers to wear gray uniform in the slavery war, is a practical traitor, whatever may be his learned reasons for doing so.

THIS IS MASONRY.

"Nothing," says the *Voice of Masonry*, "is more certain than that the Anti-masonic tongue, and pen, and press ever reek and swirl in falseness and baseness, and gloat in enmeshing non-secret society people in thin web of conceit and fraud. Their coils are serpentine, their sting is aspish, and ther words adderish. Truth is a stranger to them, and error, and wrong, and falsehood, are their best acquaintances." Because of this fearful and categorical denunciation we print a whole page from the June number of the *Voice*, and will admit it's not pleasant reading. All the trouble with our reform literature is it has to *quote* so much Masonic stuff. That is sufficient explanation for every charge of falsehood. But this case of Rounseville is substantial proof of the corruption, and falsehood, and shame, of the whole Masonic fraternity, notwithstanding the attempted apology at the close of the article. One of the last articles written by Rounseville was a plea for Masonic funerals, and he, a high Mason, understood the professions of the lodge to be made in good faith. If they were, the conduct of Chicago Masons is shameful hypocrisy. Had his relations been wealthy, there would have been no questions, and a grand parade befitting the inflated titles of the dead man would have been provided. But the Masonic account is in itself sufficient, and little comment is needed. It is but one of ten thousand, only the high standing of the parties gives it notoriety and significance.

"*REFORMS AND REFORMERS.*"

Seldom has the philosophy of reforms been more eloquently and clearly set forth than by Prof. Geo. E. Foster in his recent lecture in the College chapel at Wheaton. Prof. Foster is from the University of New Brunswick, Fredericksburg, N. B., and President of the International Temperance Union. He is visiting the States in the interest of the temperance reform, and is now laboring under the auspices of the Woman's Christian Temperance Union. His lectures in this city, some twenty in number, have been reported in the daily press, and are deservedly among the most popular ever given here on the temperance reform.

On the occasion of his address in Wheaton, Prof. Foster being introduced by Prof. C. A. Blanchard, said that he should speak on the subject of Reforms and the Temperance Reform in particular, endeavoring to show that it should properly be ranked among the Christian reforms of our time. Many tell us that moral suasion is the only way to combat intemperance, that beyond this all our work is barren of results; that we must conquer this enemy by kindness or he remains unvanquished and terrible still. The other extreme, disappointed with the results of moral suasion, say that there is nothing but the law on which we can rely for permanent effect. But the great mass of those engaged in this work believe in using both these means. Moral suasion and the law both have their place, both have their work which cannot be delegated the one to the other. Upon this position the speaker announced himself as firmly and conscientiously planted and that the case might be clearly comprehended we must examine the philosophy of reforms. All the forces that act in nature and in society may be divided into two classes, formative and reformative; and the conditions of nature and of society may be classified under the same heads.

The operation of these forces upon men was contrasted with their operation in natue. We see an expanse of country in

its wild, uncultivated, formative condition, broken with hollows, rough with rocks, uninviting with irregular woods, tarns, and brushwood. The ax of the woodman and the furrow of the cultivator passes over it and the ridgy roughness of the scene is replaced by slopes of verdure, corn, and harvests. The eye rests peacefully upon the landscape on which it once wearied and became impatient at beholding. So among men when the power of reformation transforms barbarisms to civilization, and instead of oppression, vice and crime, causes to spring forth the sweet influences of peace, good will to man and love to God.

But some complain, "We have heard enough of reforms, we are sick of them." How little do such complainers remember that had not great, strong men, full of zeal for God and love of their kind, taken hold of reforms, we would not now enjoy this gift of freedom; the world would have gone on in its old, dormant way. Reforms are like a themometer of a nation. In any country by noticing the number and quality of its reforms you may tell the position of that people in the scale of civilization; for all true reforms add security and beauty to life.

The temperance movement is not a new reform strictly, but is an embodiment of the old struggle for freedom that is as old as mankind. The reforms of Luther and Wilberforce, and John Howard were the same. Every reform must rest on some principle of sufficient vital truth. Luther shook Rome and remodelled the social condition of Europe by planting himself upon this: No one shall dictate to me how I shall worship God. Wilberforce found in the principle, that every man has a right to his individual freedom so long as it does not infringe on the rights of others, a blade to cut the cancer of slavery from England. John Howard proclaimed for every human being, that so long as he lives he has a right to decent treatment; and the prisons of Europe relaxed their grim and deadly horrors before him.

Reforms are always in a minority and sometimes it is a minority of one. They require time for fulfillment proportioned to the power, the depravity, of the evil to be reformed. Every reform begins and is carried on for a time by moral suasion. Had Luther begun his great work of lifting Christendom from the slough of papacy by framing a law he would have had his trouble for his pains. But he began by argument, by persuasion, by entreaty, upon the hearts of men. He created a sentiment that sustained him, a public conscience that responded to his great principle of religious freedom. Then he called for the law to sustain his work, to enact such regulations as would protect the masses who followed him and punish their enemies. There is not an example of social or political reform that has been carried out and fixed upon the national life with out the strong power of the law. It was so with Luther; it was so with slavery—the law must be used to clinch what has been gained—it is so with temperance.

It is only seventy years since any organized effort was begun against intemperance. The minority has grown from a few to a great army of men, women and children, who in this great war against sin may use the invincible weapons of prayer and the Word of God. But much more time is required to finish this work. We must not be impatient if the host moves slowly. We must not expect to uproot and destroy this enemy of the body and soul of man in a day.

It is one of the encouraging signs of the times in this reform that the world is looking toward legal enactment for the suppression of the liquor traffic. The results of a wise legislation are too obvious and satisfactory to be neglected. The speaker drew a graphic comparison between Evanston, where liquor is excluded by special charter from the State, and Clark street, Chicago, where it flows in a deadly stream day and night. In Maine three-fourths of the State is entirely free from the traffic, and liquor-selling is looked upon as equally bad with sheep-stealing. Of forty persons lately in jail at Portland for violating the temperance laws only one was an American; the foreign population are the most difficult to convince of this evil.

The progress of the reform in Canada was set forth in a most interesting way. About three years ago a few earnest men began to agitate for the adoption of a local option law. Their efforts were successful. The Dominion Parliament passed a law giving local option to the towns, with special privileges. In all liquor trials there was no appeal from the decision of the lower courts. In Fredericksburg the speaker and another gentleman bent every energy, and were rejoiced to carry the day against the traffic two to one.

In closing this eloquent address, Prof. Foster compared the temperance work without a prohibitory law to an army marching over a bridge from which a plank was gone. Hundreds are dropping through into the flood below. We rush to rescue them; drag them out; nurse them up and set them in line again only to see the same catastrophe repeated. What we must do is to put a plank over the hole, and that plank is prohibition.

—Among the friends whom we were heartily glad to see last week returning to the College anniversary at Wheaton, was J. D. Nutting, of the *American Freeman* of Albany, Mo. Bro. Nutting graduated last year, and has since been associated with the veteran G.W. Needles. They have not met with other than the usual self-denying lot of men who love and labor for an unpopular reform, but are cheered by the prospect before them for Missouri. The *Freeman* under Mr. Nutting's hand has been in every way improved, and made worthy a place in every household of Missouri and Iowa.

—Secretary Stoddard reports a very enjoyable time last week among his old parishioners and friends at Byron, Ill. He preached in the old church on Sabbath evening, and lectured in the same place on Monday evening. On Tuesday morning at 8 o'clock, special services at which Bro. Stoddard officiated were held in the church, the occasion being the marriage of Mr. P. B. Wilhelm of Sterling to Miss C. L. Christopher, of Byron.

A State Convention in Vermont.

West Barnett, Vt., June 7, 1879.

Dear Bro. Kellogg:—I have now given five lectures in this vicinity; two at South Ryegate, one at Ryegate Center, two in the Baptist church at Groton, and one the R. P. church, (new school) of this place. All of them but one were full meetings. At Ryegate Center it rained very hard and our meeting was small. At Groton the parties of both churches, Baptist and M. E., gave me their attendance and moral support, though both local churches had a few Masons in their membership.

Our meeting last night at this place was the largest I have met in the State. The pastor thanked me heartily for the information I gave him and his people. The R. P. ministers, old school, have just returned from their meeting of Synod in New York, and I have to-day called on Rev. Mr. Faris to consult about what can be done in this field. Our conclusions are that we should have a State convention to meet early in the fall at either South Ryegate or St. Johnsbury; either of them being near to four Reformed Pres. churches, old school, and two R. P. churches, new school, and three United Pres. churches, all of which would be represented by pastors and delegates. Besides there are a number of Wesleyan churches that would be sure to be represented, and many people of all denominations that would be sure to represent themselves. So I think we shall be able to soon give our Gen. Phelps an assurance of a stronger backing in Green Mountain State, than he has at all imagined. Let Vermont then be put first on the list of States for the fall campaign. Let every friend of the cause expect to attend. Let notice be not only given in the *Cynosure*, but in the *United Presbyterian*, *Wesleyan*, and *Christian Statesman*, and other friendly papers; and let Gen. Phelps, Bro. Stoddard, and all other champins "take due notice thereof and govern themselves accordingly." Above all let us pray that the dormant spirit of the Anti-masonry, once so powerful here, may awake and put on its strength. I have just received a card from Hon. P. Buchannan, of McIndoes Falls, saying that he has made an appointment for me at that place for next Monday evening, the 9th. From there I go to Montpelier.

Yours in the Lord,
H. H. Hinman.

News of the Week.

—The legislative and executive appropriation bill passed the House last week. As all political legislation has been detached, there was no especial opposition. There were but twenty-one votes against its passage and all from the Democrats. This settles the question of supplies for the executive and legislative branches of the government, as the bill will pass the Senate without a dissenting vote, and of course be signed by the President.

—The army bill also passed the House with the provision that the troops are not to be used as a police force at the polls in any State. The Republicans in the Senate are strenuously opposed to this clause, but Pres. Hayes is said to be willing to approve the bill.

—Indian Commissioner Hayt is under indictment in New York for breach of trust as President of a savings bank, and his trial began last week. He continues to perform the duties of his office and for that reason considerable comment is made. A committee from the Society of Friends, having charge of important Indian interests, have asked the President to remove or at least suspend Hayt until his character is vindicated. The President took no notice of their request.

—The French Chamber of Deputies last week, by a vote of 306 to 195, authorized the prosecution by the government of Paul de Cassagnac, after a scene of great excitement, during which Gambetta moved the expulsion of De Cassagnac from the house, but he afterward withdrew the motion, M. de Cassagnac having withdrawn the word "cowardice," which he had applied to the conduct of the government. Cassagnac is an editor, a duelist, and a rabid republican.

—Major Serpa Pinto has left Alexandria, Egypt, for Marseilles, Lisbon, and London. This intrepid African explorer started from Benguela, on the Atlantic Ocean, in August, 1877, and arrived at Durban, on the Indian Ocean, in April, 1879. He brings twenty charts, numberless drawings, valuable barometic, astronomic, and geologic records, large collections of insects, plants, skins, etc., six volumes in manuscript full of interesting narrative, including an account of the discovery of a river 200 miles long, flowing into the Zambesi. He has brought over twenty-eight cannibals. Some of his African escort proceed to Lisbon, and then return to Bise, their native land.

Renewals.

The date at which subscriptions expire, is with each subscriber's name on the address label.

Please send renewals before this date occurs. Notice if the date is changed to correspond soon; if not, or if the paper fails to come, write without delay.

Home Circle.

Under Orders.

We know not what is expedient
But we may know what is right;
And we never need grope in darkness,
If we look to Heaven for light.

Down deep in the hold of the vessel
The ponderous engine lies,
And faithfully there the engineer
His labor steadily plies.

He knows not the course of the vessel,
He knows not the way he should go;
He minds his simple duty
And keeps the fire aglow.

He knows not whether the billows
The bark may overwhelm;
He knows and obeys the orders
Of the pilot at the helm.

And so in the wearisome journey
Over life's troubled sea,
I know not the way I am going,
But Jesus shall pilot me.

I see not the rocks and the quicksands,
For my sight is dull and dim;
But I know that Christ is my Captain,
And I take my orders from him.

Speak, Lord, for thy servant heareth,
Speak peace to my anxious soul,
And help me to feel that all my ways
Are under thy wise control;

That he who cares for the lily
And heeds the sparrow's fall,
Shall tenderly lead his loving child;
For he made and loveth all.

And so when wearied and baffled,
And I know not which way to go,
I know that he can guide me,
And 'tis all that I need to know.

—The Boston Traveler.

Mrs. Barney's Sermon.

[*Concluded.*]

Tim, meanwhile, had sauntered out from among the bushes, and was engaged in untying the old horse that Mrs. Searls had fastened as securely as if it could be induced under any circumstances to run. He was moved to this act of gallantry, partly because he really liked the cheery little woman, and partly because he heard Mrs. Barney's call, and was in no haste to go to the house.

"That will do, thank you, Tim," said Sister Searls, nervously anxious to expedite his steps in the way of obedience. "I think Mrs. Barney is calling you."

"Yes'm; she most always is," answered Tim, philosophically, pausing to arrange the harness with painful deliberation.

"But my dear boy," urged Sister Searls, reading something in the knitted brows, "you really should try to please her and help her all you can, you know. She is kind to you."

"Oh yes, she's kind! Only when I see one of her kindnesses a coming I dodge; it generally hits a fellow hard enough to be uncomfortable," responded Tim. Then, having relieved his feelings by this statement, his conscience pricked him slightly, and he added: "You see she's always in such a hurry. She can't come and bring 'em; she has to pitch 'em."

Mrs. Searls meditated as she drove down the country road.

"Well, I never thought of that before, but I do suppose that's why the Bible speaks of the Lord's 'loving kindness' and 'tender mercy'—because there's so much kindness in the world that isn't one bit loving, and so much mercy that is only duty and not tenderness. I'll tell Josiah that." For it happened that while the good minister pored over his books and studied theology, his wife, going here and there, studied humanity. And though he cooked his own sermons, she often seasoned them.

The baking was done at last, the currants picked and Mrs. Barney's dinner ready.

"For the bounty bestowed upon us may we be duly grateful," murmured Mr. Barney with head bowed low over his plate. Then he looked up and remarked that he was tired of a steady diet of ham and eggs, and didn't see why they couldn't have a little variety.

"You would see if you had to cook in the hot kitchen as I do," responded Mrs. Barney more shortly than her wont. "I am glad to have whatever I can get most quickly and easily. When we have a summer kitchen, we can begin to live as other people do."

"If we ain't all as old as Methuseler," complained Master Tommy in an undertone which was perfectly audible. "Anyway, the chickens will be if we can't have any cooked till that time." He had sniffed the odors of the baking on his homeward way from school, and settling his juvenile mind upon chicken-pie for dinner had been grievously disappointed.

Warm and weary with the morning's work, the questions and suggestions fretted Mrs. Barney. She felt wounded and aggrieved, too, as she moved about silently after dinner. No one seemed to see that she cared as much for things nice and comfortable as did the others, she said to herself. She cared far more, indeed, since she was willing to do without much now, and work and plan for the sake of having things all that could be desired by and by. How many present comforts and conveniences she had foregone for that. Those very cellar stairs, toward whose dark tortuous steps she was tending, were an example; they could scarce be more illy-built, or in a more inconvenient place. Mr. Barney had wanted to remove them; but she would not allow him to incur the expense because a second removal might be necessary when the house was thoroughly re-arranged. No, she had preferred to submit to the discomfort all this time.

Too long a time it proved, for even while she meditated an insecure board slipped beneath her feet, plunging her down the narrow stairway against the rough stone wall, and then upon the hard floor of the cellar. One swift moment of terror, the crash of dishes that fell from her hands, a flash of excruciating pain, and then she knew nothing more. She did not hear Nealie's wild cry from the room above, nor see her husband's pale face as he lifted her in his arms.

When she returned to consciousness a strange voice—the physician's—was saying:

"No bones broken, though it's a wonder her neck wasn't, falling in the way she did."

Slowly she opened her eyes upon a confused mingling of anxious faces, wet clothes, and bottles of arnica and camphor, and gradually she comprehended what had happened, and her own condition—not dangerously injured, but bruised and lamed, with a sprained ankle that would keep her a prisoner for some days at least. It was a sudden pause in her busy work, an enforced rest. She scarcely knew how to bear it, for a moment, as she remembered all she had planned to do, until a second shuddering thought suggested that she might have left it all forever; then she grew patient and thankful. Yet it seemed strange to be quietly lying on the lougne in the best room, the room that had been kept so carefully closed to preserve its furniture until an addition to the house should transmute it into a back parlor; to watch through the open door, only a spectator, while Nealie flitted to and fro in the kitchen beyond, spreading the table for tea.

How good the children were that evening, and how thoughtful her husband was, coming to her side again and again to talk or read to her. They had not found much time for talking or reading together these late years, she and David; she had always been so busy when he was in the house. She had dreamed of a leisure time coming, though, when they should have many evenings like this, except the illness or accident coming to mar her plans, or of death suddenly ending them. But, it flashed upon her now how many loving words and offices and and daily enjoyments had been crowded out of their home, and in that brief retrospective glance she understood the meaning and the earnestness of Sister Searls' entreaty.

"Why, it's all kind of real nice and jolly—if you wasn't hurt," declared Tommy, unable to express his enjoyment of the pretty room, and the unusual family gathering any more clearly.

Tears gathered in the mother's eyes, but she had found her clue and meant to follow it. She had ample time for thought in the days that followed, when she was only able to sew a little, now and then, on garments for Tim, or look over seeds for Nealie's vine-planting; and slowly but surely she learned her lesson, and brought it back to health with her—to gather life's pleasantness as God sends his sunshine—day by day.—*Interior.*

"Tell me whom you admire," said Sainte Beuve, "and I will tell you what you are, at least as regards your talents, tastes and character. Do you admire mean men? your own nature is mean. Do you admire rich men? you are of the earth, earthy. Do you admire men of title? you are a toad-eater or a tuft-hunter. Do you admire honest, brave and manly men? you are yourself of an honest brave and manly spirit."

The Reproach of Cant.

The fear of the reproach of cant destroys much of the simplicity of religion. If we catch the New Testament spirit aright, the primitive Christians were single eyed in their purposes, and artless as a child in their religious exercises. Their simplicity was mightier than their opponent's logic, and wiser than their schools.

The keen Athenian's subtle metaphysics went down before the plain simplicity of the holy Apostle, who saw, when the scales fell from his eyes, that the conquest of his life was on the plan of the foolish things confounding the mighty. Hence he was pious before kings. He adapted himself to men, not by flattering their pride and magnifying their morals, but by preaching temperance to the intemperate, and righteousness to the cruel, and judgment to judges.

If one in our day were to give personal experience in a court room, or criticise the eulogies that are heaped upon deceased statesmen, he would run the risk of the sneer of cant.

The simplicity of John Fletcher was a beautiful fragrance in his life, but would it not be called cant, if one now-a-days were to lift up his hands to heaven over the humble luncheon at the garden gate, and in melting tones of thankfulness praise the loving Giver? What has taken out the hearty responses that once thrilled worshiping assemblies? I cannot think the want of piety. Is it not because a counter-sentiment to such exercises has crept in among us? Have elegant churches and professional performances at both ends of the church, style in Sabbath dress, and thoughtlessness regarding the plainer sort, had anything to do in creating a feeling that vocal amens and hallelujahs are coarse and old-fashioned? And is there not a corresponding fear lest the opprobrious epithet of *cant* will fall upon the pious soul who still holds to the untrammeled spirit of simple worship?

Oh, for a release of our Zion from this bondage of fear! Oh, for a great increase of simple-hearted people, to pray, sing, converse, and with godly judgment respond, as aforetime, in the sanctuary! If it be called cant, bear the reproach and go on. If it be called cant to pray against the rum traffic, or for the immediate removal of a penitent drunkard's appetite, accept the charge and keep on praying. If

it be called cant to hold a "joint board" prayer meeting to pray the way through an intricate financial embarrassment, instead of turning the church into an oyster saloon, or the pulpit into a theatrical stage, then take joyfully the contemptuous charge, and pray on. God will vindicate the command, "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God."—*Christian Standard.*

Childrens' Corner.

Happy Songs.

Were it not for sound and song,
Life would lose its pleasure;
We could not endure it long—
Such a load of treasure.

Say, what is it soothes the soul,
And the heart rejoices?
'Tis the burst of joyous songs,
Blending happy voices.

Larks that soar in upper air,
Nightingales in bowers,
Quails that sing in meadows fair—
Flying through the flowers—

How they warble! Sky and grove
With their songs are ringing;
We, like them, will evermore
Cheer the hours with singing.

Early Piety.

"When Jesus was here among men,
He called little children as lambs to his fold."

A sweet and lovely spirit of piety in a little child's heart is like the sunlight shining on the dewdrops of the morning.

Our Father is good and kind to his little ones; he listens to their earliest prayers, and rejoices in the first faint fragrance of the opening bud, which, if tenderly shielded and prayerfully nursed, will even now yield the ripened fruit of a holy life.

There is no license for children to sin because they are children. God makes no distinction between little folks and great folks, touching moral deportment, a life of godliness. God's precepts are equally binding on the lambs of the flock as on those of riper years. Children born of the Holy Spirit, quickened into life, as all children should be, are expected to let their light shine, walk softly, exhibit Christ in their daily walk and conversation, be living epistles, read and known of all men, ornaments in society, "olive-plants around the table," precious, lively stones in God's house, active in the divine life.

Christians will be more sprightly, energetic, buoyant, in juvenile life than when advanced to mature years. We have no sympathy whatever with ascetic piety. Religion is happyifying; cheerfulness and joyfulness are the fruits of faith and hope in God.

Religion is the reverse of gloom or sadness. It imparts true pleasure and abiding peace, and sweetens everything in life.

"Be ye holy, for I am holy," is applicable to every little son and daughter of Adam's race.

D. F. Newton.

A True Story.

When I was a very little girl not more than four years old, we lived in a cottage down in Maine. This home was under big trees which were brimful of acorns and all alive with queer little striped squirrels.

There was a garden full of roses, and just in the center a big rock all covered with moss which looked just like tea. I used to scrape it off and tie it in little paper parcels and sell it to mamma.

She didn't pay me much, only buttons; but I liked it and so did she; 'cause she always laughed.

One day a neighbor sent for mamma to come and stay with her because she was sick. Papa said: "If you have to stay all night, I will come over, after *somebody* is in bed." I heard him. I knew who somebody meant; so I said: "I'll keep awake to-night, see if I don't!" I didn't want to be left alone.

I watched the corner behind the door where the dark always came first, and watched the door for mamma; but she didn't come, and the dark did. Then I watched papa. How nice he fixed the fire, and how he felt in the pocket where I always found peppermints and then said: "Now come ride." I wanted the ride and the peppermints, but I wouldn't go to sleep this time.

Papa slipped the candies into my hand and cuddled me up close, and somehow I forgot; and then I woke quick, and it was dark, and the fire was out, and papa was gone.

I jumped out of bed quick and felt around for my clothes, but I couldn't find them; so I went to the outside door and opened it softly and slipped out.

The stone step was cold, and it was just as dark out doors as it was in the house; but I wanted papa and mamma. I didn't run, but I walked fast.

It was thick woods on one side of the road, and pasture and orchard on the other. It wasn't long 'till I saw the house. I went to the side door and knocked softly two or three times, and then papa opened it very carefully. He almost dropped the lamp when he saw just me. I didn't know papa was ever afraid of anything. He led me into the room where mamma and the sick woman were, and mamma looked so white and said: "A half a mile alone, this dark night!" Papa looked at his watch and said: "At one o'clock." They held my feet to the fire and wrapped me in a shawl, and I had a nice ride back on papa's shoulder.

When I woke in the morning, mamma was home, and breakfast was ready. I wondered what made her kiss me so many times, and I heard papa say: "He shall give his angels charge."—I didn't hear the rest, but there was some more.—*A little girl in New York Observer.*

Facts Contained in the Bible.

The Bible contains 3,586,489 letters, 773,602 words, 31,173 verses, 1,189 chapters, and 66 books.

The word *and* occurs 46,277 times.

The word *Lord* occurs 1,855 times.

The word *reverend* occurs but once, Psalm 111:9.

The 21st verse of the 7th chapter of Ezra, contains all the letters of the alphabet, except the letter j.

The 19th chapter of 2d Kings, and the 37th chapter of Isaiah, are alike.

The 8th, 15th, 21st and 31st verses of the 107th psalm are alike.

The verses of the 136th psalm all end alike.

The 7th verse of the 2d chapter, and the 5th verse of the 3d chapter of the Songs of Solomon, are alike.

The 19th verse of the 19th chapter, and the 44th verse of the 50th chapter of Jeremiah, are alike.

The 18th verse of the 25th chapter of 2d Kings, and the 24th verse of the 52d chapter of Jeremiah, are alike.

The longest verse is Esther 8:9.

The shortest verse is John 11:35.

There are no words or names of more than six syllables.

A history of four wicked generations, four things insatiable, four things hard to be known, four things intolerable, four things exceeding wise, four things stately, are found in Proverbs 30.

There are six female prophets' names given in the Scriptures.

The word *snout* occurs but once, Proverbs 11:22.

The shortest chapter is 107th psalm.

The longest chapter is the 119th psalm, containing 176 verses, and is divided into 22 sections of eight verses each, and each section having a title of its own.

From the 10th to the 25th chapter of Proverbs, there are no inscriptions at the chapter heads.

The words *God* and *Lord* are not mentioned in the book of Esther.

Moses was the meekest man; also called the man of God.

Job was the most patient man.

Samson was the strongest man.

Abraham was the most faithful man.

Solomon was the wisest, richest, and most honored king that ever lived; 2 Chron. 1:12.

Elijah was the most zealous man.

Ezekiel was both prophet and priest; Ezek. 1:3.

Noah, Daniel and Job, were the most righteous men; Ezek. 14:14-18 and 20.

John the Baptist was the greatest prophet, and was born six months previous to the birth of Christ. John and the Savior were second cousins, by birth; Luke 1:36.

The Scriptural names of the months are: Nisari, Esther 3:7; Zif, 1 Kings 6:1; Sivan, 1 Kings 8:9; Tammux, Ezekiel 8:14; Abid, Exodus 34:18; Elul, Neh. 6:15; Ethanim, 1 Kings 3:2; Bul, 1 Kings 6:38; Chisleu, Neh. 1:1; Tebeth, Esther 2:16; Sebat, Zech. 1:7; Adar, Esther, 3:7-13.—*Sel.*

The Japanese have some curious customs: The workman shoves the plane towards him, while the teeth of a saw are so set that it is the upward pull which cuts. They print on but one side of the paper, and commence reading in what we call the back part, turning the leaves from the left to the right. The lines run up and down and not across the page like our books. The pages are numbered at the foot. The face of the clock moves while the hands stand still. Of course we can not fully understand these things, but that is the way things are done on the other side of the world.

James Parton concludes a recent article upon the habits and death of Bayard Taylor, as follows: "I would say to every young man in the United States if I could reach him, if you mean to attain one of the prizes of your profession, and live a cheerful life to the age of eighty, throw away your dirty pipe, put your cigars in the stove, never buy any more, become an absolute teetotaler, take your dinner in the middle of the day, and rest one day in seven."

Religious Intelligence.

The Associated Churches of Christ.

New Ruhamah Congregational church, Hamilton, Miss., August 25th, 1878.

Pleasant Ridge Congregational church, Sanford Co., Ala., September, 1878.

New Hope Methodist church, Lowndes Co., Miss., October, 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

First Congregational Church, Leland, Mich.

Sugar Grove church, Green county, Pa., D. B. Turney, pastor, March 17, 1879.

Military Chapel, Methodist Episcopal, Lowndes Co, Miss., March 23, 1879, Thos. Brownlee, pastor.

Hopewell Missionary Baptist church, Lowndes county, Miss., April 6, 1879.

Cedar Grove, Missionary Baptist, Lowndes Co, Miss., May 25, 1879. Wm. Alexander, minister.

Congregational.

—[The following is a portion of a letter from Rev. A. J. Bailey, who attended the meeting of the late State Congregntional Association at Princeton Ill., until the last day. It presents some striking features in the reception of the Anderson paper The writer was absent when the committee reported dissenting from some of its conclusions; but the *Advance* says editorially: "The general tendency of the essayist's discussion we regard as injudicious if not positively injurious."]

The paper on "The Church and the Lodge" was a shrewd, adroit effort. When the business committee were working over the programme and finding an hour for that essay, one minister arose and said that the Association did not want to be plunged into a discussion of that subject.

Quite a large number of the lodge fraternity came in to hear the essay, and fearing lest it might be shut out made some inquiries of an intimate friend of mine as to when the essay would be read. They seemed very anxious to stay, and said it would not be fair to crowd it out. They also said something about the strength of Masonry, and that the Congregational churches were helped by Masons, that the action of the Association would be watched by Masons everywhere. The essay was brought on at 11:30—was nearly forty minutes long, and Association had voted that morning sessions should close at twelve. The programme called for essay followed by discussion.

The essayist began by telling that Christ came to help men and save them. He showed how the church is not to *judge* men but to save them. He spoke of the great success of the Young Mens Christian Associations and of their watchfulness over young men going from one city to another. From this he turned to the work of the lodge which he claimed, supplied a felt want among men. He claimed not to discuss the right or wrong of the lodge—he only told what they did. He thought that the church ought to do more

of that kind of work to make the work of the lodge unnecessary. He closed by saying: "If there is anything in this to fight over, why, then fight." He was loudly cheered, but I noticed that the most thoughtful did not cheer.

As soon as we were adjourned, in as courteous a manner as possible I solicited the opinions of some of our most prominent ministers as to what the essayist had really said, and whether or not they endorsed it. An intelligent lady sitting near me, before I left my seat said, "That is the greatest piece of sophistry I ever heard."

I did not take down questions and answers, but I am sure I can tell correctly what was said to me.

The first one to whom I spoke, a prominent D.D., not in pastoral work, apologized for the essay and seemed anxious to do so. I did not think he was in favor of Masonry. The next was one of our good secretaries; he declined giving an opinion. Two of our Theological Seminary professors expressed the opinion that the essay very much misrepresented the church, one saying, "He should have included insurance companies with the lodges." A veteran in all good work in our State said that all through the essay was a secret plea for the lodge. A pastor whose name is *not* the measure of his piety or ability said to Prof. Fisk, "If you want for your class the most perfect specimen of sophistry extant, secure that paper," and the pastor intimated to me when he told me what he had said, that the enthusiastic professor did not dissent from his opinion. Our delegate, who served one term in our State Legislature, said, "It is an outrage to allow that paper to pass unanswered."

During the afternoon session it became evident that the Association were unwilling to allow the paper to pass unchallenged. A veteran abolitionist, who has also served faithfully in other unpopular reforms, called up the question of opportunity to discuss the essay. In spite of an effort on the part of some to prevent discussion, the question was referred to a special committee.

THE ASSOCIATED CHURCHES OF CHRIST.

—Bro. George Peterson, the clerk of the Cedar Grove Missionary Baptist church of Lowndes county, Miss., in sending the name of his church to be placed on our list, writes: "We heard an address from our Bro. E. Tapley on this subject which opened our eyes. We thank him for it and hope the good work will go on until all the churches unite together to oppose secret orders." How simply and directly does this put the whole question! Let the people of God everywhere pray and labor for this end. This church has a membership of 232, and four licensed preachers. From a correspondent in the South who is acquainted with the colored churches visited by Bro. Tapley, we gain the following interesting items:

"They seem to be hearty in this matter and even enthusiastic, and if for no other reason I think their terrible experience with the "Ku-Klux Klan" will make them for the most part firm in their opposition to all secret clans. Their poverty would be one great barrier to initiation We hope that the prayers of God's people who see their names in the *Cynosure*, and especially of those churches more privileged, associated with them may bring great blessings to them. The colored population are continually moving from year to year wherever they can find homes and something to eat, consequently they often get out of reach of their churches. The record for New Ruhamah year before last stood fifteen, but some have moved, and they have not had regular preaching; perhaps now there may not be more than seven members who could be regular attendents. Buttahachie river separates all who preach to them, and there is some times no money to pay for crossing; and M. Weatherspoon, the colored supply, who is a good man, was sick a part of last year and this, and had not clothes sufficient last winter; so things are in an unpromising condition, although they have a much better house than Pleasant Ridge. I do hope, however, that the church will yet be revived and prosper.

Pleasant Ridge has nine members who seem to be good Christians, and a Sabbath-school of very interesting scholars. The religious interests there seem to be on the increase. They are exceedingly poor.

New Hope has fifty-three members. I know nothing of its condition.

Military Chapel, Lowndes Co., has sixty enrolled, thirty-three in regular attendance. Bro. Brownlee is a good Christian, very earnest in his opposition to lodgery. His church is well attended, a Sabbath-school sometimes. Most of these churches are, I think, growing in numbers, though in some degree like the Scripture net; there has been improvement with regard to preachers.

UNITED PRESBYTERIAN.

The General Assembly met this year at New Wilmington, Pa., May 28, and continued in session till June 4. Rev. Wm. Bruce, D. D, of Zenia, the theological seminary, was chosen moderator. Some of the sessions of the Assembly were held in the chapel of Westminster College. One of the most important questions discussed by the churches during the year past was the consolidation of the Mission Boards. This was voted down in the Assembly, 97 to 643. Mrs. A. McCullough, of Illinois, was appointed to go to the S. India mission, and additional laborers were directed to be sent out. Appropriations amounting to $66,000 were made for foreigns missions, $28,000 to Egypt, and $22,000 to India. Dancing, tobacco, Sabbath desecration, and the lodge, received attention. Drs. Wishart, Harper, and Moorehead, were appointed a committee to co-operate with the International Sabbath Association, in securing a better observance of the Lord's day. The Cleveland Presbytery asked for a pastorial letter on secret societies, but the Assembly considered its previous utterances were enough. Rev. G. D. Turino, of Milan, Italy, represented the historic Waldensian church, and the sympathy, prayers and contributions of the U. P. churches commended to the Waldensians. The Assembly is to meet next year in Zenia, O. There are in the U. P. denomination 9 synods; 58 presbyteries; 683 ministers; 798 congregations, 12 of which were organized the past year; 65 mission stations, 80,692 members, 726 Sabbath-schools with 65,467 scholars. To the Mission Boards is given $106,765 and for all purposes $787,530 were given, or $10.35 per member.

GERMAN BAPTIST (BRETHREN).

—The great annual meeting of the Brethren was held June 20 at Broadway, Rockingham county, Va., where near a large church, temporary buildings have been put up for the accommodation of thousands who will eat, sleep, and hold their meetings on the premises. This

—From an exchange we take the following interesting account of the Brethren:

Dunkards do not swear; they affirm. They do not go to law with each other; for after (Matthew 18) the case comes before the church and a decision is given by the members in council, that is based on ecclesiastical law which no court will set aside. Being non-combatants, they are not found either in fights or wrangles, and they do not go to war. They do not believe in divorce except for very grave reasons, and even then there may be no second marriages. There are no members of secret orders in the brotherhood, and those who were members on their admission to the church abjure all connection with worldly organization, as, without prejudice, the church affords all the advantages of the most benevolent or other secret orders. There are no poor in the church; that is, there are no paupers, and no one is allowed to suffer. Congregations have supported their poor members, the lunatic, the infirm, and the sick for years at a large expense, without trouble, as it is a part of the practice and order of the church. The members are taken in by the voice of the church; that is, the applicant for membership withdraws and the church votes on his eligibility, which usually carries. He is then immersed, face forward, three times, in the name of the Father, and of the Son, and of the Holy Ghost. Preliminary to his baptism he is examined, and gives his consent to the following: To give and take counsel, to abide by the rulings of the church, to not swear (in the courts), not to bear arms, not to go to law and to settle his personal difficulties according to Matthew 18, and to behave himself generally. There are two colleges in the brotherhood, one in Huntington, Pa., and one in embryo at Ashland, Ohio.

HOLINESS WORK.

—Some of the holiness camp-meetings are appointed this year as follows: U. B. Association, The Swail, near New Washington, Pa., June 5. State, Union City, Ind., June 16. State C. M. A., Youngstown, Aug. 5, and Deleware, O., Aug. 27. National Association, near Lawrence, Kansas, June 24; Bennett, Neb., July 8; Sewickley, Pa., July 18; Douglass, Mass., July 23; Summit Grove, Pa., between Baltimore and Harrisburg, Aug. 13; Urbana, O., also Aug. 13; and New Castle, Pa. Aug. 13. Wesleyan Methodist, Jackson county, Mich., June 17. Illinois State, Towanda, Aug. 13. U. B. Holiness Association, Portage, Wood county, O., Aug. 14. Cullis convention, Orchard Beach, Me., July 26. All the Free Methodist and Wesleyan grove meetings partake also of this character.

—Rev. Mr. Inskip, President of the National Holiness Association, in his paper, the *Standard*, speaks of Freemasonry. He thinks it a subject of minor importance, and does not condemn the mere principle of secrecy. But he very sensibly says: "If our counsel be asked, it is: keep away from Masonic and all similar associations, and look after those of a higher order and aim." If he finds no sharper weapon in the Word of God than these, Masonry will overthrow him and his work.

GENERAL.

—There has been an accession of 500 converts at Mandapaslai, in the Madura Mission of the American Board.

—As to getting young men converted in temperance and other like meetings to unite with some church, Mr. Moody lately said:

"If they are converted there is no trouble; they go into the church as naturally as water runs down hill. But the danger in counting converts and reporting how many. We don't known whether any other man is converted or not. If we must report, let us say professed conversions; or better, how many have united with the different churches, as the result of our work. But I don't like anything of the kind. The only record of conversions that can be relied upon is the one kept in heaven."

—The Chicago *Times* says:

"A Presbyterian minister in New York, the Rev. Mr. Biddle, has been pitching into his brethren who 'overlook the rich member who leans to secret societies, or the rich liquor-dealer in their congregation, and fire away at the Jews and the Mormons, for they haven't any of these in their church. They fear their salaries will be lowered.' 'Rum and tobacco,' continued Mr. Biddle, 'are twin devils, but he knew of ministers who could get along better without prayer than go one day without tobacco.'"

MARRIED.—At the residence of the bride's father, A. H. Hiatt, M. D., Wheaton, Ill., June 11th, Mr. E. L. Burge, of Toulon, Ill, and Miss Eva S. Hiatt. Prof. C. A. Blanchard performed the ceremony.

TREASURER'S REPORT, WHEATON COLLEGE.

WHEATON COLLEGE,
June 13, 1879.

TO THE HONORABLE BOARD OF TRUSTEES:—In making my annual report, it gives me great pleasure to say that the item "Bills Payable" has entirely disappeared from the accounts; the last note against the College was paid May 15, 1879. All the bills that have been audited have also been paid in full, and the bills and accounts not yet audited will at the close of the term not far exceed $100.

Subscriptions during the year were made on two conditions; that the principles of the College should be maintained, and that for five years no debt exceeding $500 should be allowed to accumulate. The salaried teachers (with the exception of Miss Carothers, who has been here only two terms) signed an agreement that they would share *pro-rata* whatever funds could be appropriated for their support and remit the balances of their respective salaries.

The endowment funds have been so largely unproductive the past year, and the receipts from tuitions comparatively so small, that the teachers have been credited with

only 30 per cent. of their salaries. Unless the remaining 70 per cent. can be provided for by sale of land or otherwise, the agreement above mentioned will require that the same be remitted.

The prospects for next year are far more promising. The endowment funds will probably yield about $1,700, and the tuition receipts will I hope not fall far short of $3,800 after deducting amounts remitted to worthy students and endorsed on scholarships. Of this total of $5,500, probably $1,000 will be required for fuel, care of building, treasurer's salary, and other incidentals, it will seen then that in order to have the approximate receipts cover expenses the teachers salaries should not far exceed $4,500.

Your attention will be called to the boarding hall. This year the report shows a heavy loss from this source; this is owing, however, to the fact that for two years past, bills were left unpaid from the close of one year to the beginning of the next, while this year all accounts have been settled as far as possible. During the seven years that the boarding hall has been in operation the College has profited only $400 from it, including all the room rents. About the most profitable year of the seven was the one when the hall was leased.

With these preliminary remarks your attention is asked to the following statements.

(A.) STATEMENT OF RECEIPTS AND EXPENDITURES.

RECEIPTS.

Donations received during year	$31,330 86
Tuitions. Total credits "	3,015 17
Endowment interests accrued	1,424 94
Bills payable. [Gain, to close ac't	49
Total	$36,760 56

EXPENDITURES.

J. and R. Hall. Loss on their ac't	430 00
Tuitions remitted	326 45
Interest. Accrued and paid in full	1,352 14
Teaching. 30 per cent of salaries, etc.	2,130 70
Fuel and lights	632 73
Incidentals. Janitor's bills, treasurer's salary, etc	697 67
Scholarships. Loss on this ac't	113 75
Repairs	50 00
Board and room rent. Loss	450 40
Agent's commissions and expenses	40 38
Excess of receipts to balance	24,566 89
Total	$36,760 56

(B.) STATEMENT OF RESOURCES AND LIABILITIES.

RESOURCES.

Real estate		$84,350 00
Chamber of Commerce stock		1,800 00
Streator Coal Co. stock		5,000 00
Chi., Wil. & Ver. Coal Co. stock		600 00
Bills receivable (notes for loans, etc)		17,922 96
Endowment notes		2,968 25
Endowment int. accrued and unpaid.		799 99
Interest accrued and unpaid		5 72
Miss M. E. Nash, overpaid		87 15
J. and R. Hall, owe on ac't		15 00
Dues charged, to students		425 01
Cash on hand		19 80
Total		$113,843 88

LIABILITIES.

Mrs. M. E. F. Smith, due on salary		136 64
Miss A. J. Carothers, " " "		12 50
Pres. & Professors, due on 30 per cent of salaries		85 75
Net res: End. of In. & Mor. Ph.	$14,081 71	
" " " Logic & Rhet.	11,752 54	
" " " Ma. & Nat. Ph.	6,289 72	
General Assets	81,485 02	113,613 99
Total		$113,843 88

(C.) INVESTMENT OF ENDOWMENT FUNDS.

I. INTELLECTUAL AND MORAL PHILOSOPHY.

Real estate in Chicago bought on foreclosure	3,000 00
Notes bearing six per cent interest and ten per cent	8,400 50
Endowment notes	384 50
Streator Coal Co. stock, 6 per cent dividends guaranteed	2,294 03
Balance not invested	2 68
Total	14,081 71

II. LOGIC AND RHETORIC.

Notes bearing from five to ten per cent interest	9,348 50
Chamber of Commerce stock, dividends about six per cent	1,800 00
Chicago, Wil. & Ver. Coal Co. Stock	600 00
Balance not invested	4 02
Total	11,752 52

III. MATHEMATICS AND NATURAL PHILOSOPHY.

Streator Coal Co. stock, six per cent dividends guaranteed	2,705 97
Real estate in Chicago, bought on foreclosure	1,000 00
Endowment notes, yielding six per cent	743 75
" " not productive	1,840 00
Total	$6,289 72

The Endowment of Logic and Rhetoric lost $200 on account of Jas. M. Stryker, bankrupt.

H. A. FISCHER, Treas.

FREEMASONRY ILLUSTRATED.

A COMPLETE EXPOSITION OF THE SEVEN DEGREES OF THE

BLUE LODGE AND CHAPTER.

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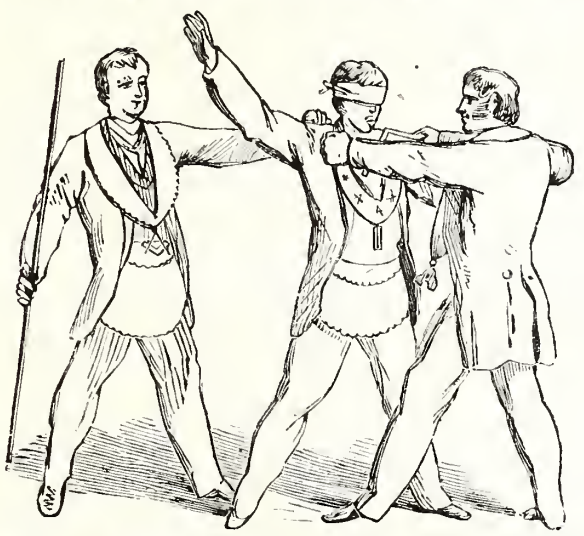
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CHAPTER XXIX CONTINUED.



SCENE III: PLAYING MURDER. (151)—Assault by "JUBELO" on the Candidate



SCENE IV: PLAYING MURDER.—"JUBELO" strikes him with the square on left breast



SCENE V: PLAYING MURDER.—Assault by "JUBELUM" on the Candidate.

NOTE 147—FROM "FREEMASONRY ILLUSTRATED."

"None but he who has visited the holy of holies and traveled the road of peril can have any conception of the mysterics unfolded in this degree. *Mackey's Lexicon, Art. Master Mason.*

NOTE 151—FROM "FREEMASONRY ILLUSTRATED."

"It was the duty of Hiram Abiff to superintend the workmen, and the reports of his officers were always examined with the most scrupulous exactness. At the opening of the day, when the sun was rising in the east, it was his constant custom, before the commencement of labor to go into the temple and offer up his prayers to Jehovah for a blessing on the work. These religious customs were faithfully performed for the first six years in the secret recesses of his lodge and for the last year in the precincts of the most Holy Place. At length, on the very day appointed for celebrating the cope stone of the building, he retired as usual, according to our traditions, at the hour of high twelve, and did not return alive."—*Pierson's Traditions, page* 162.



SCEN VI: PLAYING MURDER. (164)—"JUBELUM" kill him with the Setting Maul and tumble him into the Canvas.

GRAND HAILING SIGN OF DISTRESS.

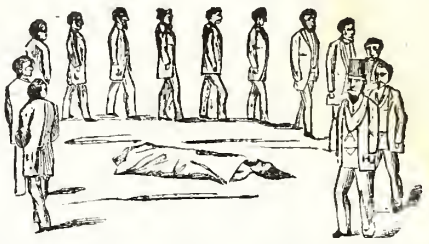


First Position. Second Position. Third Position.

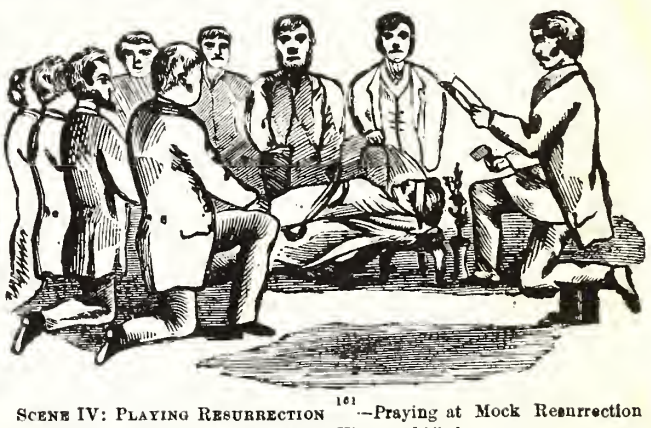
SCENE VII: PLAYING DISTRESS.—Mourning for "our Grand Master Hiram Abiff."

Raise hands and arms as shown in first cut and if in the ceremony of "raising" or in the dark the words in brackets may be used, otherwise not. [O Lord.] Bring arms from first to second position, [My God,] bring arms to third position [was there no help for the widows Son?] bring arms to side.

In the dark when in distress the words are, *Is* there no help etc., but in the lodge in, raising Hiram the word *was* is used. In the ceremony of "*raising*" after the second attempt and failure to raise the body, first by the Entered Apprentice's Grip and then by the Fellow Craft's, when this sign is given the words are, "O Lord my God, O Lord my God, O Lord my God, I fear the Master's word is forever lost."



SCENE VIII: PLAYING DISTRESS.—Procession Singing Dirge for "our Grand Master Hiram Abiff."



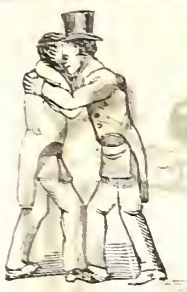
SCENE IV: PLAYING RESURRECTION [161]—Praying at Mock Resurrection of Candidate alias "our Grand Master Hiram Abiff."

NOTE 164—FROM "FREEMASONRY ILLUSTRATED."

"The Ancient Mysteries, those truly Masonic institutions, which by a series of solemn and imposing ceremonies prepared the mind of the initiate for the reception of those unpopular dogmas. * * * In all of them there was, in addition to the instructions in relation to the existence of a Supreme Deity, a legend in which, by the dramatic representation of the violent death and subsequent restoration to life of some distinguished personage, the doctrines of the resurrection and the soul's immortality were emblematically illustrated."—*Mackey's Lexicon, Art. Antiquity of Masonry.*

NOTE 161—FROM "FREEMASONRY ILLUSTRATED."

"The small hill near Mount Moriah can be clearly identified by the most convincing analogies as being no other than Mount Calvary. Thus Mount Calvary was a small hill; it was situated in a westerly direction from the temple and was near Mount Moriah; it was on the direct road from Jerusalem to Joppa, and is thus the very spot where a weary brother, traveling on that road, would find it convenient to sit down to rest and refresh himself; and it was outside of the gate of the temple; and lastly, there are several caves, or clefts in the rocks in the neighborhood, one of which it will be remembered was, subsequently to the time of this tradition, used as the sepulchre of our Lord. The Christian Mason will readily perceive the peculiar character of the symbolism which this identification of the spot on which the great truth of the resurrection was unfolded in both systems—the Masonic and Christian—must suggest."—*Mackey's Ritualist, page* 116.



FIVE POINTS OF FELLOWSHIP.

Foot to foot, knee to knee, breast to breast, hand to back and cheek to cheek or mouth to ear, when they whisper: *Mah-hah-bone*, which is the Master's word.

SCENE X: PLAYING RESURRECTION—Candidate Raised on the Five Points of Fellowship.[159]

EMBLEMS OF THE MASTER MASON'S[160] DEGREE.

THE THREE STEPS



Usually delineated upon the Master's carpet, are emblematical of the three principal stages of human life, viz: *youth*, *manhood*, and *age*. In youth as Entered Apprentices, we ought industriously to occupy our minds in the attainment of useful knowledge; in manhood, as Fellow Craft, we should apply our knowledge to the discharge of our respective duties to God, our neighbor, and ourselves; that so in age, as Master Masons, we may enjoy the happy reflection consequent on a well-spent life, and die in the hope of a glorious immortality.[159]

"THE POT OF INCENSE



Is an emblem[161] of a pure heart, which is always an acceptable sacrifice to the Deity: and as this glows with fervent heat, so should our hearts continually glow with gratitude to the great and beneficent Author of our existence, for the manifold blessings and comforts we enjoy.

"THE BEE HIVE



Is an emblem of industry, and recommends the practice of that virtue to all created beings, from the highest seraph in heaven to the lowest reptile of the [dust etc. See page 307 of "Freemasonry Illustrated."]

"THE BOOK OF CONSTITUTIONS GUARDED BY THE TYLER'S SWORD



Reminds us that we should be ever watchful and guarded in our thoughts, words and actions, particularly when before the enemies of Masonry; ever bearing in remembrance those truly Masonic virtues, silence and circumspection.

"THE SWORD POINTING TO A NAKED HEART



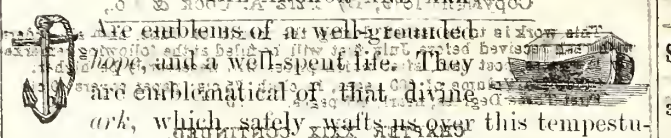
Demonstrates that justice will sooner or later overtake us; and although our thoughts, words and actions may be hidden from the eyes of man, yet that

"ALL-SEEING EYE,



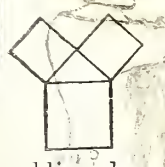
Whom the Sun Moon and Stars obey, and under whose watchful care even comets perform their stupendous revolutions, pervades the inmost recesses of the human heart, and will reward us according to our merits.

"THE ANCHOR AND ARK



Are emblems of a well-grounded *hope*, and a well-spent life. They are emblematical of that divine *ark*, which safely wafts us over this tempestuous sea of troubles, and that *anchor* which shall safely moor us in a peaceful harbor, where the wicked cease from troubling and the weary shall find rest.

"THE FORTY-SEVENTH PROBLEM OF EUCLID.



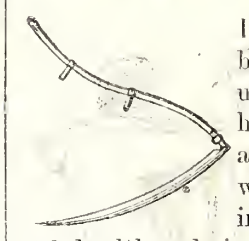
This was an invention of our ancient friend and brother, the great Pythagorus, who, in his travels through Asia, Africa and Europe, was initiated into the several orders of priesthood, and raised to the sublime degree of Master Mason. [etc See page 310 of "Freemasonry Illustrated."]

"THE HOUR GLASS



Is an emblem of human life. Behold! how swiftly the sands run, and how rapidly our lives are drawing to a close! [etc See page 310 of "Freemasonry Illustrated."]

"THE SCYTHE



Is an emblem of time, which cuts the brittle thread of life, and launches us into eternity. Behold! what havoc the scythe of time makes among the human race! If by chance we should escape the numerous evils incident to childhood and youth, and with health and vigor arrive to the years of manhood; yet, withal, we must soon be cut down by the all-devouring scythe of time, and be gathered into the land where our fathers have gone before us."—*Sickels's Monitor, pages 113-119.*

THE SETTING MAUL, SPADE AND COFFIN.

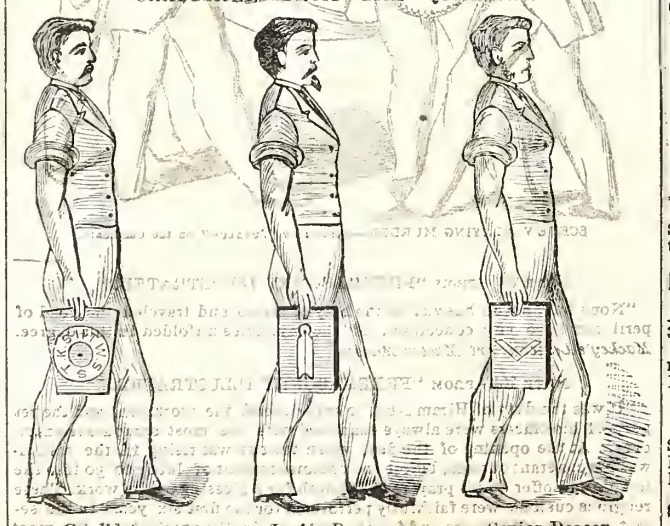


"The second class of emblems are not monitorial, and therefore their true interpretation can only be obtained within the tyled recesses of the lodge. They consist of the Setting Maul, the Spade, the Coffin, and the Sprig of Acacia. They afford subjects of serious and solemn reflection to the rational and contemplative mind."—*Mackey's Ritualist, page 131.*

FOURTH, OR MARK MASTER'S[223] DEGREE.

[FIRST DEGREE OF THE CHAPTER.]

CRAFTSMEN FROM THE QUARRIES.



Candidate. Junior Deacon. Senior Deacon.

NOTE 169—FROM "FREEMASONRY ILLUSTRATED."

"FIVE POINTS OF FELLOWSHIP. The term alludes to a symbolical ceremony in the Master Mason's degree which is chiefly esoteric. It is an elegant summary of the whole benevolent code of Freemasonry, and eminently worthy of study."—*Morris's Dictionary, Art. Five Points of Fellowship.*

NOTE 383—FROM "FREEMSONRY ILLUSTRTED."

"Under the term Emblems, writers include those conveying both the esotery and exotery of Masonic knowledge."—*Morris's Dictionary, Art. Emblems.*

NOTE 180—FROM "FREEMASONRY ILLUSTRATED."

"The Master Mason is one who has been 'raised to the Sublime Degree,' having passed from the Middle Chamber to the Sanctum Sanctorum, or Most Holy place of the Temple."—*Morris's Dictionary, Art. Master Mason.*

NOTE—159 FROM "FREEMASONRY ILLUSTRATED."

"In the *initiation* of life and death, of which the initiation in the third degree is simply emblematic, *innocence* must for a time lie in the grave—at length, however, to be called by the Grand Master of all things to *immortality*."—*Mackey's Ritualist, page* 118.

NOTE 384—FROM "FREEMASONRY ILLUSTRATED."

"Everything in the *esotery* of the society is written down, or engraved upon durable objects by Symbols. Each of these has a public and private meaning, the latter communicated only by suitable restrictions to proper persons. These Symbols form a large part of the universal language of Masonry."—*Morris's Dictionary, Art. Symbol.*

NOTE 223—FROM "FREEMASONRY ILLUSTRATED."

"A candidate receiving this degree is said to be 'advanced' to the honorary degree of a Mark Master."—*Mackey's Ritualist, page* 271.

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THE WRONG CUTS.—That there may be no mistake we give herewith the correct cuts for the "Sign of Entered Apprentice" and "Due Guard of Fellow Craft" which were incorrectly given n the reprint of Freemasonry Illustrated last week. The cuts can be cut out and pasted in their proper place in our last issue by any who wish to make use of the paper among Masons. These cuts are correct in the new work from which they were borrowed:



SIGN OF AN ENTERED APPRENTICE.

Made from due-guard by dropping left hand to side; and at same time raise right arm, with hand still open, and draw hand quickly across the throat, the thumb being nex to the throat, then hand drops to side. [See cut.]



DUE-GUARD OF A FELLOW CRAFT.

Hold out right hand, palm down, height of hips, and raise left hand to point perpendicularly upward, forearm forming a right angle with arm. [See cut.]

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CHICAGO, June 16, 1879.

GRAIN—Wheat—No. 2	1 04¾	1 05
No. 3		84
Rejected		64
Winter	1 03	1 18¼
Corn—No. 2		36⅝
Rejected		34¾
Oats—No. 2		33
Rye—No. 2		54
Bran per ton		8 75
Flour—Winter	3 25	6 25
Spring	2 00	4 75
Hay—Timothy		10 00
Prairie	5 50	8 00
Mess Beef	8 50	9 00
Tallow	5	6½
Lard per cwt		6 25
Mess pork, per brl		9 85
Butter medium to best	8	16
Cheese	2	9
Beans	65	1 35
Eggs		10
Potatoes per bu	35	79
Seeds—Timothy		1 65
Clover		3 75
Flax	1 30	1 40
Broom corn	2	5
Hides green to dry flint	7½	14
Lumber—Clear	27 00	34 00
Common	10 00	12 00
Shingles	1 00	2 40
WOOL—Washed	28	37
Unwashed	16	27
LIVESTOCK Cattle Choice	4 50	5 00
Good	3 90	4 40
Medium	3 50	4 00
Common	1 75	3 50
Hogs	3 70	3 95
Sheep	2 50	5 50

New York Market.

Flour	$3 40	7 75
Wheat—Spring	76	1 06
Winter	1 10	1 18½
Corn	40	53
Oats	35	41¾
Rye		61
Lard		6 32
Mess pork	9 35	10 30
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Cheese	6	6½
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Topics of the Time.

The "doctors disagree" about the Nihilist distemper in Russia. Mr Stoughton, our Russian ministe says there's nothing in it. No one but a Turk or a follower of Beaconsfield wishes to disbelieve him; but if all the stories of Russian secretism are at fault, there is a report that a meeting of the representative leaders of Nihilism and Socialism throughout the world are preparing to meet soon in London, and Bismarck has asked the British government to prohibit the meeting.

Who has yet made an estimate of the blessings flowing from the distribution of tracts and Bibles at our Centennial? The success of that enterprise stimulated to a great work at Paris last year, and now we learn of its effect in a single instance which may be of greater benefit to Russia than even the forcible suppression of her revolutionary lodges of assassination. It is reported that Prince Galitzin, a young Russian nobleman, converted by a Bible given him at the Paris Exposition, proposes to build thirty Bible kiosks and to fit up seven Bible carriages. He intends to travel in Russia with Mr. Clough of Paris, whom he has engaged to have charge of these carriages, saying: "Since Christ laid down his precious life for me, I will give my whole life and time and fortune for his service."

A new invention by Mr. T. T. Powers, a resident of this city, was put on trial last week with such success that the inventor promises to revolutionize the grain carrying trade of the country. The principle is very simple: a large iron cylinder filled with grain, upon which are set tires to fit the track of any railroad, the whole rolling along the rails. Two of these cylinders are connected to form a car sixteen feet long and seven feet hight. It is claimed that an engine can draw more than three times the amount of grain in these cars with more speed and safety, less wear and expense, and deliver it in better condition than with the common box car. A company has been formed to manufacture this invention, and actual experiment last week is said to demonstrate all the benefits claimed. The successful introduction of such an invention will bring the grain fields of Kansas, Nebraska and the northwest within a hundred miles of Chicago and add a cent or two to the value of every bushel. Kansas raised 34,000,000 bushels of wheat last year, from which an easy estimate can be made of the value of such an invention to our great Western farm lands.

The demonstration of armed secret orders two or three months since as a threat to the State legislature it will be remembered had the effect to hasten the passage of a bill to prevent the bearing of arms by any body of men not under the authority of the State or city. That statute becomes law next Tuesday, July 1st, and, as if to still further prove the need of the law and its firm execution, the same secret communist orders have engaged in a fratracidal slaughter. Last Sabbath a crowd of Catholic Bohemians held a picnic in the southwestern part of the city. They were accompanied by an armed company of the same natioality. After getting drunk on the beer and other slops sold at such places, a quarrel sprung up among the dancers in which the military were concerned. It is reported that under command of their drunken lieutenant the armed men fired two or three volleys into the crowd and charged it with their bayonets. Several were wounded one perhaps mortally. Part of the armed company were arrested. This is the same class that engaged so hotly in the riots of two years ago, and the measures that may be necessary to suppress their lawlessnes may soon become the most serious question ever before our authorities.

The appropriation bills came up before the Senate from the House last week. All were passed, but not until such a battle as the galleries of the grave Senate have seldom looked down upon. The army bill, though generally voted by the Republicans of the House was passed without amendment, though some dozen were offered in a tantalizing way to draw out such votes and admissions from exasperated Democrats, as can be used to advantage in the compaign of 1880. Some of these are such as that party would have hesitated to vote had they not been vexed with a two days' fusilade. It was first determined by the majority that there should be no discussion, but so many of that party being absent from Washington they were dependent on the Republicans for a quorum. The advantage was taken and a debate forced after an all night session on Wednesday. Soon after midnight Conkling was speaking with great vehemence against the conduct of the Democrats, when he was accused of falsehood by Lamar. The charge was hurled back with additional epithets, but the Mississippi Senator caught it handsomely and the great Knight Templar was nearly unhorsed. All Washington was full of rumors of a duel, but Conkling is from a State where such things are a failure, and he will wait for more honorable revenge. The angry debate will have its effect on next years' politics no doubt.

As we go to press it is reported that the President has approved the army bill with the clause providing that the troops shall not be used at the polls as a police force, which the Senate Republicans tried in vain to strike out. The President says he has no desire to use the army in that way and he sees nothing in the bill which prevents its use if a constitutional emergency should arise. As to the judicial bill he sends in a veto on the ground that by providing that no money shall be paid to deputy marshals practically involves the whole question of the election laws, which he believes are just and beneficial. He has in a former vote refused his consent to a repeal of these laws, and will not now permit them to be nulified by restricting the appropriation. The object of the bill in short is to destroy all control by the government over Congressional elections. What step will next be taken is uncertain, but both parties are so reduced by the absence of members, that some compromise like the army bill will doubtless be affected and the extra session adjourn before Independence day.

The death of Prince Napoleon at the hand of the Zulus in South Africa is a stunning blow to the Imperialists in France. Their ambition was that the representative of the greatest military genius, that, in the words of Pitt, "ever rose, or reigned, or fell," should have also achievements in war which they might boast. This ambition of his party sent him among the Zulus. Imperialism now seeks another figure-head or another victim in France, ambitious and heartless; while the Romish churches of England chant their masses and the Austrian and German court will go into temporary mourning. Victor Napoleon, the son of Prince Napoleon, cousin of the late emperor, and Princess Clotilde, daughter of Victor Emanuel, is designated as the successor to the empty and dangerous throne of imperialism. His father was never a favorite with that party and was a source of uneasiness to Napoleon III. His protest against such a use of his son who is now but 17 years old, will avail nothing; but a steady course by the French Republicans will. The events of the past year have been most hopeful for France, and if, satisfied with the moderation and freedom she now enjoys, wise measures are made to perpetuate these blessings, Bourbons and Bonapartists will be an ever decreasing minority.

—We take pleasure in announcing to Ohio friends that Rev. Geo. Richey, of Pataskala, has consented to act as agent for that State. Further particulars will be given next week in a letter from Bro. J. M. Scott, arrived as we were nearly ready for the press.

A Poem of a Hundred Years Ago.

Editor Cynosure:—The following from the poet Crabbe, who flourished about a hundred years ago, may be of interest to some of your readers. J. G. M.

Masons are our, Freemasons—but alas,
To their own bards I leave the mystic class.
In vain shall one, and not a gifted man,
Attempt to sing of this enlightened clan:
I know no Word, boast no directing Sign,
And not one Token of the race is mine.
Whether with Hiram, that wise widow's son,
They came from Tyre to royal Solomon,
Two pillars raising by their skill profound,
Boaz and Jachin through the East renown'd;
Whether the sacred books their rise express,
Or books profane, 'tis vain for me to guess.
It may be lost in date remote and high,
They know not what their own antiquity:
It may be, too, derived from cause so low,
They have no wish their origin to show.
If as Crusaders they combined to wrest
From heathen lords the land they long possessed;
Or were at first some harmless club, who made
Their idle meetings solemn by parade,
Is but conjecture—for the task unfit,
Awe-struck and mute, the puzzling theme I quit.
Yet, if such blessings from their order flow,
We should be glad their moral code to know.
Trowels of silver are but simple things,
And aprons worthless as their apron-strings;
But if indeed you have the skill to teach
A social spirit now beyond our reach;
If man's warm passions you can guide and bind,
And plant the virtues in the in the wayward mind;
If you can wake to Christian love the heart,
In mercy, something of your powers impart.
But as it seems, we Masons must become
To know the secret, and must then be dumb!
And as we venture for uncertain gains,
Perhaps the profit is not worth the pains.

The Law of Vermont.

Starksboro, Vt., June 12, 1879.

Dear Bro. Kellogg:—The following extract from Chap. 115 of the Revised Statutes of Vermont will show what is the law of this State in reference to such institutions as Freemasonry, Odd-fellowship, Knights of Pythias, etc., and with what contempt these orders treat the laws of the State:

Sec. 19. If any person shall administer to another an oath or affirmation or any other obligation of the nature of an oath, which is not required or authorized by law; or if any person shall voluntarily suffer such obligation to be administered to him, or shall voluntarily take the same, he shall be punished by fine not exceeding two hundred dollars nor less than fifty dollars."

This section makes no exception in favor of any secret society, but prohibits all oaths administered with intentional secrecy.

Sec. 20 provides that it shall not be necessary to prove the form of the oath or obligation, but that the person administering or taking such oath or obligation may be required to testify as to the facts; but such testimony shall not be made the ground of a legal prosecution against the witness.

From the foregoing it is apparent,

1st. That the legislature did intend to prohibit, and the existing law does prohibit the formation or holding of all such societies as Freemasons, Odd-fellows and the secret trades unions.

2d. That the initiation of any person into any of these orders is a palpable violation, or a plain evasion of law, for which every officer and member is liable to indictment and penalty.

3d. That the officers and members of these orders in Vermont have no claim to be regarded as law-abiding citizens, nor are they justly entitled to any voice in making or executing the laws which they willfully violate.

4th. That the excellent prohibitory law of Vermont has but a partial execution (greatly to the detriment of the people) mainly because the great majority of those set to execute the laws are themselves the violators of law, and are in sworn complicity with many of the violators of the temperance law; nor is there any reasonable hope that the traffic in in intoxicating drink in Vermont can be suppressed until the people of the State shall elect to office such men only as are obedient to law and not in sworn complicity with its violators.

Yours for the law and the Gospel,
H. H. Hinman.

Extracts from Report of Representatives.

To the R. W. Grand Lodge of the U. S., I. O. O. F., Session held in Baltimore, Md., Sept., 1877.

DEGREE OF REBEKAH.

"The report from the several jurisdictions in which Degree Lodges of the Daughters of Rebekah have been chartered continue with two or three exceptions to show a falling off of interest in the cause, and a very general languishment. It is obvious that unless this state of things is arrested, that in another year a large majority of these lodges will forfeit their charters, and the lodge system so elaborately a few years ago provided by the Grand Lodge of the United States, will thus virtually expire. It is difficult to arrive at the real cause for the diminution of zeal and the apparent apathy which prevails in the membership of the lodges. Some complain that too much is attempted by the present system, inasmuch as it multiplies the organizations of the order, and under color of introducing females to Odd-fellowship holds out a mere delusion in that direction, while it adds to the duties and labors of the membership seriously, with no corresponding advantages. Some complain that too little scope is allowed in the jurisdiction conferred and the privileges enjoyed; again it is contended that the whole idea is a vital error, and that there is an irreconcilable aversion on the part of both sexes to the success of the measure, which is shown in the refusal of a large majority of eligible females to take the degrees."

"There must be some powerful antagonism to the success of the degree, since all experience demonstrates the rare value of woman as an auxiliary in benevolent efforts, especially in the church and in general charitable ministration. The time has arrived for an earnest interposition to save this branch of the order. The power of the Grand Lodge of the U. S. has been in vain appealed to. It is respectfully suggested that a large sympathy in the Degree of Rebekah resides in the State Grand Lodge and that the whole control of it be remitted to them. It is believed that the experiment is worth the trial, since, unless some aid is supplied, the death of the lodge system is inevitable."

Remarks.—We think the "powerful antagonism" spoken of above is that bane of all evils *light* and *truth*. We agree with them that "all experience demonstrates the rare value of woman as an auxiliary in benevolent efforts" especially in the church and in general charitable ministrations." But women who are very fond of show and parade are seldom charitable, and the same is true of all societies, and this is probably the reason so few charitable women ever join the Odd-fellows.

But why the Rebekah degree should be lopped off on account of its being a "vital error," when the same "vital error" runs through the whole system, we fail to see.

Neither can we see the reason for the "irreconcilable aversion on the part of both sexes to the success of the measure, which is shown in the refusal of a large majority of eligible females to take the degree," unless possibly it might be that the ladies do not feel at home there, and the gentlemen do not feel at home while they are there.

We are glad to learn that the lodge (like an unskillful physician) is now proposing experiments to save the life of the order, which as all know are more apt to kill than cure. Yours etc.,

J. G. Mattoon.

A False Ark of the Covenant.

As the Israelites bore the ark of God's covenant through the desert, and enthroned it among the mountains of Judea, so there is now a band of men in the United States who are bearing onward the devil's ark of the covenant, to enthrone it as the leading principle of our social and religious life, and of our national destiny. This ark of the devil's covenant is the Masonic lodge. It is an insinuating, devilish religion that, while pretending to worship Christ it secretly connives with Judas.

Our good people go to church: Yes, surely. They array themselves around the tabernacle of God, facing outwards against the world and the devil; but at the same time they take along with them "the tabernacle of Moloch, and the star [of five points] of their god Remphau, figures which they make to worship them" and which lead, not to the holy mountains, but to the slums of Babylon. They take along with them the Masonic lodge, which enshrines all guile, deceit, craftiness, selfishness, murder, obduracy, hatred, revenge, lying, slandering, etc.

People who sustain this devil's ark, most inevitably lose all confidence in truth and justice, and acquire a distaste for every Christian and manly virtue. Certain transgressors in the camp of the Israelites were taken out and stoned to death; but I would not, for my own part, throw a stone, or smallest pebble, even at a Freemason; I would not, as Freemasons do, throw even rotten eggs at men, however bad they may be; but at the same time I would no more vote for a Freemason for office than I would for a Thug, or for the keeper of a brothel. I would no more hesitate to cast my vote against him than I would to shoot a wolf caught among my sheep. A man might as well roll himself in a slimy gutter and then present himself as a guest at a wedding feast, as to offer himself to me for my vote with his Masonic apron on. It is an indecent mockery of all that is serious, honest and sensible, for a man to put on the trappings of a charlatan, and thus offer himself for the performance of the most serious duties of life.

Would it be proper for the circus clown, in the full costume of his profession, to step from the circus ring into the pulpit, and there in that costume, to preach for the edification of that humanity for which Christ died? and, worse still, administer the sacrament? I would not listen to such preaching myself; nor would I listen to the preaching of a man who has such an obtunded sense of decency as to put on the toggery of Freemasonry. What! Shall all the paraphanalia of the true Ark of the Covenant be washed away by the blood of Christ, only to be replaced by this ridiculous paraphanalia of the devil's Ark of the Covenant, the toggery of the Masonic lodge? Shall we, of the United States, go back to the mere external things of the desert, three thousand years ago; nay, still farther than that, to the mystic signs and symbols of Pagan priestcraft, and cover our persons with the absurd trappings offered us by a set of evident imposters?

The worshipers of Moloch, though ignorant and superstitious, might have been honest men; but Freemasonry is a deliberate wickedness. It is organized villainy. It is a deliberate trifling with the religious faith of mankind. Almost all organizations are bad; for they have a spirit of their own which tends to extrude and destroy the spirit of religion; but the Masonic organization is wholly wicked. There is no more need of such an organization in Christian society than there is for the arts of Pharoah's magicians, or for the return of the Barbary pirates.

Most of our States, I believe, have abolished lotteries by law; but it is impossible to abolish this infinitely worse evil—Freemasonry, by law, because our office-holders and lawmakers are generally Freemasons. But there is one thing that we Americans can do, if we value our own personal character more than we do all the world besides, and that is—*We can abolish Masonic lawmakers.* We can withhold our votes from Masonic men, and thus leave in our legislatures only such men as sustain open, fair, and honest organizations. Does this work call for more character than is possessed by the average

American.

The National Christian Association Annual Meeing.

REPORT OF CORRESPONDING SECRETARY.

The year just closed bgan with very much to encourage and inspire the friends to renewed efforts, and with enough difficulties to test their faith.

The indebtedness of the Association for expenses while collecting publishing funds amounted to $3,018.60, which was a serious obstacle to be taken out of the way, but this was more than compensated for in the munificent gift of Philo Carpenter. Esq., seconded by the liberal donations of others. The transfer of this building and lot to the National Christian Association gave to the anti-secrecy reform a central fortress from which to move out upon the broad field of conflict. All felt that one objective point had been reached, and although every element was not entirely harmonized so as to unify the views, wishes and feelings of all as to methods, yet all the members were, and still are, united in seeking the best means to "expose, withstand and remove secret societies, and all other anti-Christian movements" from the church, the nation and from the world. It often happens that the wisest methods result from occasional conflicts of opinion between vigorous minds, when discussion is guided and tempered by the Holy Spirit, and candid criticism among men of thought is ominous of good rather than of evil.

There has been no sudden or very marked changes in the general features of the anti-secrecy reform movement during the year. There has been a gradual but constant growth of sentiment against the whole lodge system among the more intelligent classes, and the distinctions are becoming more marked on both sides of the conflict. Every aggressive act on the part of the lodge, and each exhibition of the facts and true character of Masonry deepens the conviction that it is not merely a question of tastes and opinions, but a solemn responsibility that must be met at the communion table by the church, and at the ballot-box by the nation.

CITIES.

The strongholds of secretism are in the large cities, and so thoroughly have they intrenched themselves behind the press, the civil tribuuals, and dominant pulpits, that few breaches have been made in these centers of fashion, commerce and political intrigue. By massing their forces and making ostentatious displays, they captivate the giddy throng, and too often deceive or silence the more thoughtful whose intentions are good but who are ignorant of the enormity of the evil which by their silence they encourage. But notwitstanding the formidable forces of opposition something has been done to cripple the lodge movement in cities, and an impression has been made upon the minds of pastors and people which will result in good. One city pastor said to me in New England, "I see my duty clear to ask every man applying for admission to my church if he belongs to any secret society." Another said he had taken thirty-three degrees in Masonry and that he considered it the greatest obstacle in the way of Christianity in this country at the present time. Two prominent members of another church in the same city, whose pastor was a Freemason, refused to hear him preach until he should renounce his connection with the order. These are doubtless exceptional cases, but they are growing more frequent as the light increases.

In the country and smaller towns the case is different. The lodge has less power and the people show more independence. They are more willing to receive the truth and when informed they are more ready to act. Showing regalia, pompous exhibitions, night festivities and regal titles have little fascination for the man who lives by constant toil. My observation and the results of my labors in the anti-secrecy reform have convinced me that our hope of success is for the present under God, outside the cities, among those who till the soil and live upon the products of their own industry. The English Commonwealth of the seventeenth century began with the peasants, and the emancipation of four millions of slaves in our own Republic had a like humble origin, and it is my settled conviction that little progress can be made in removing this popular evil, so strongly intrenched in the church and state, by attempting to reach it through recognized leaders of public opinion or existing centers of influence. Our reliance is first upon God and next upon the common people, and to reach them we must keep existing channels of communication open and devise others by which to reach the masses directly, and when they are converted, politicians and ecclesiastics will fall into line as readily as other ponderous bodies move toward the center of gravity.

TACTICS OF THE OPPOSITION.

The same determination to crush every man and every movement that seriously questions lodge supremacy, which the opposition has shown from the first still continues; there is however one very perceptible change in their mode of procedure, which doubtless looks toward decisive results. There is very little ostentatious display of Masonry in the lower degrees of late, while those higher in the scale of supremacy, are incessantly thrust upon public notice.

This change is mainly due to two causes. First, Blue Lodge Masonry has become odious to a considerable extent in the eyes of respectable citizens, by correct and oft-repeated exposures; and, second, what was once a crude scheme with less ambition and no very definite aims has ripened into a well adjusted system, with aspirations and purposes which can be realized only by the use of such agencies, as are effective in suppressing freedom of speech and enforcing arbitrary decrees. The boldness of a comparatively few intrepid leaders and the constantly increasing number of seceders, have so weakened the power of the lodge that it can no longer bind its own member or successfully intimidate rising public sentiment by threats and bravado, and hence the change of tactics from processions of men clad in simple apparel with white gloves and aprons, to imposing uniforms, martial music, military drill, and weapons of war.

The so-called "Christian degrees," and the degrees of Knighthood, are in reality the standing army of the order, and each encampment is a military college where only those fit for the battle-field are drilled in the manual of arms. These schools of instruction are some of them incidentally, but all of them effectively controlled the "Supreme Council of Sovereign Grand Inspectors General," and have thier head-center in the rebel general Albert Pike, who is Masonically known as "The Most Puissant Sovereign Grand Commander."

I have no means of ascertaining the numerical strength of this armed force, but we may judge of their numbers from the announcement that ten thousand are to meet in this city in 1880, and the newspapers say that a committee of arrangments has already secured the entire accommodations of the principal hotels of Chicago for their use. Whatever may be the purposes and meaning of this secretly enlisted standing army, acting without authority from or direct responsibility to the civil government, it certainly furnishes just occasion for vigilance on the part of every good citizen, and suggests the possibility of a conspiracy such as has often resulted in bloody conflicts.

WORK OF THE YEAR.

As the secretary and general agent of the National Christian Association, I have attended conventions in the following States during the year: At St. Charles, Minn., Dec. 11th–13th, 1878; at Adrian, Mich., two, viz., Jan. 8th, 1879 and Feb. 25th–27th; at Utica, Ohio, March 4th–6th; West Branch, Iowa, Mar. 18th–19th, and Nebraska, May 7th.

Two new States have been organized during the year, viz., Minnesota and Nebraska. Most of these meetings have been well attended and productive of much good. The National Convention was held at Worcester, Mass., Nov. 13–15, 1878, and although the attendauce from abroad was not as large as at some previous annual gatherings, the local effect was good and a deep impression was made not only in Worcester but in many neighboring cities. I have delivered 148 lectures and sermons during the year, and collected in cash and its equivalent to the Association $——.

Additions to bequests made to the Association during the year by parties still living, aggregate $3,000.

A series of State meetings have been planned for the coming fall and winter so as to hold one convention each week, commencing in Wisconsin September 2nd, 1879, and closing with New York, January 22d, 1880. All the Western States except one have adopted the time suggested, and some of the Middle and Eastern States have accepted the arrangement. It is hoped by this plan to reduee expenses and add interest to all State meetings. I suggested through the *Cynosure* that our next national convention be held in Washington, and have received a number of communications in favor of the suggestion. A friend writes from the city giving price of board, hall rent, etc., which are quite moderate, and then adds a few reasons which seem to him conclusive that Washington is the place and February the time for holding our next annual convention.

Several veteran and valuable workers have fallen out of the ranks during the year and passed on to their rewards, but others have come forward to close up the breach, and the number of seceders from the lodge and of those who speak boldly and stand firmly is constantly increasing. Despite all the difficulties and drawbacks, there has never since my knowledge of our work been a time when the appearance upon the general field was more hopeful.

NEEDS OF OUR REFORM.

A strong, united, central force, with facilities for reaching remote and especially the rural districts of our country is the one great need of the anti-secrecy reform work at the present time. Without a vigorous united council of wise and judicious men who can work in harmony, it would not be reasonable to expect very decisive progress, in the face of great opposition; nor could the wisest and most firmly united body of men achieve great moral victories without the means of reaching those whom they seek to benefit. Just how to reach the point where no concessions shall be made to the wrong and every right principle maintained and entire unity and confidence preserved, is not easily determined, but its great importance to the success of our work renders it an object worthy of our best efforts.

To me it seems of the utmost importance that this annual meeting should take some decisive action in reference to the publishing interests of the Association. This part of the work has been very successfully and effectively carried on by E. A. Cook & Co. as a private enterprise, and by energetic, judicious management, it has been developed from a mere germ to a self sustaining business. E. A. Cook & Co. are willing to transfer this business to the National Christian Association upon equitable terms, and it seems to me that the interests of the cause and good faith with contributors to the publishing fund require that the National Christian Association own and control its organ, and the literature of the reform as far as consistent with its means, and that its building at 221 West Madison should at the earliest practicable date be made the home and headquarters of the publishing department "de facto." Those who have contributed of their means and who have prayerfully and joyfully watched the progress of our principles, have a right to expect this, and should this meeting adjourn without duly considering this question and taking such action as they may deem wisest and best, many will be disappointed, and I fear our work will be crippled. Taken as a whole, the constituency of the National Christian Association is in thorough earnest. As individuals they are men of *action*, and while they would never encourage reckless haste by which the funds of the Association would be jeopardized, they nevertheless insist upon a vigorous aggressive movement. I have never before urged this matter upon the attention of this body, for I did not feel that the time had come, nor do I think that this body is yet prepared to act understandingly in so grave a matter, but you are prepared to inaugurate a plan which may be consummated in the near future.

In considering this question there are, as it seems to me, three points requiring especial attention.

1st. The desirableness of owning and controling so far as practicable the anti-secret literature.

2d. The means necessary to obtain and carry on the publishing business; and

3d. Men who have the ability and skill to manage and make it a success.

FINANCE.

We may justly congratulate the friends of this cause on the financial success of our efforts A good foundation has been laid and commendable progress made toward a reliable income to meet the expense of our work, but as yet the income is far short of the actual necessities.

There is on the part of some a misunderstanding of the actual facts in the case of our finances which has been in the way of making collections and securing donations. Many have supposed our income to be much greater than it really is, and by placing this matter in a clear light you will greatly facilitate the work of collecting funds.

The Treasurer reports the assets of the Association at $55,721 99. This at 8 per cent would represent an annual income of $4,457 76; or at 6 per cent, a less rate than actually realized on trust funds, including cash in treasury at the beginning of the year, $3,343 32; while the actual net income from all these funds for the past twelve months has been $1,887 98. Stating the case more in detail that you may understand just how this seeming disparity between principal secured and interest received occurs I will give the amounts and per cent of funds in the different classes in which they belong:

1st. The aggregate amount of notes unpaid in the publishing fund June 1st, 1878, was $13,196 50 on which $582 16 interest has been paid during the year, making about four and four tenths per cent on the total amount.

2nd. There were paid up funds loaned and laying in the treasury amounting to $6,116 75 on which $471 10 interest has been paid during the year making over six and forty-five hundredths per cent.

3rd. The Association building, estimated worth $20,000 from which the net receipts from rents have been during the year $834 72, making over four and seventeen hundredths per cent on the estimated value of this property, aside from rooms occupied for the Association's uses.

4th. There is $15,000 in deeded real estate with life reserves from which no income is derived.

From the foregoing it will be seen that the smallness of our income is owing not to the fact that paid up funds do not yield a reasonable income but to the fact that notes uncollected in the aggregate actually pay a very low rate of interest, and $15,000 of the Association funds pays nothing whatever for the present.

One thing more while on this question of finance. It is the province of this body to determine what funds and to what extent those funds shall be invested in the publishing business of the Association, and to what extent and how the income shall be appropriated to general field work. In my judgment the most hopeful and at the same time the most needy field for anti-secrecy mission work is in the newly opened States, especially in Kansas, Nebraska and Minnesota. Older settled States have more means and are better established, but many of the friends along the frontier are struggling against fearful opposition and pecuniary embarrassment at the same time.

MISSIONS.

I have elsewhere alluded to the mission work, and will only add the single suggestion here which is, that the best way to reach and strengthen pastors and churches testifying against the lodge may be for the present, at least, through a publishing agency, by which they can be supplied with such books, tracts and publications as they may require. The tract work commends itself to favor in all reforms as a cheap and effective means of reaching the people, and it has already proved a valuable agency in the anti-secret cause.

I have purposely omitted all mention of names, for to begin a list of those who have toiled heroically and sacrificed cheerfully for the maintenance of truth and justice against fearful odds would be easy, but to end without unwarranted omission would be a far more difficult matter. The number of our allies is constantly increasing and the deep currents of public sentiment and religious conviction is sweeping on.

Whatever may betide us in the future let us not forget that in God alone is our strength and our salvation; that human nature at its best estate is fickle and vain, and that great reforms, like surface tides, have their ebb and flow, but when fed from the perennial fountain of living waters, the deep under currents glide steadily onward until the last obstruction gives way and all agencies and instruments are lost in the one infinite beginning but never ending good.

Directors' Report

The Board of Directors met at 221 West Madison street, Chicago, July 3, 1878, and organized for business. Philo Carpenter, Esq., was chosen president; C. R. Hagerty, vice-president; and J. P. Stoddard, recording secretary.

The Association having omitted to appoint a recording secretary at its annual meeting, Thos. Hodge, Esq., was recognized by the Board as continuing in that office under the 5th by-law of the N. C. A. "until his successor is chosen."

The question of publication and to what extent funds of the Association should be invested in the publishing business, which was after discussion referred by the annual meeting to the Board of Directors was considered and recommitted to a committee of three, consisting of Rev. A. Wait, H. L. Kellogg, and J. P. Stoddard. An Auditing Committee, as recommended by the annual meeting was appointed, consisting of John M. Wallace, J. H. Pearson, and H. L. Kellogg, who have acted during the year.

The bond of the treasurer elect was fixed at $15,000, and subsequently presented with securities and approved by the Board.

The amount of insurance on the National Christian Association Building was ordered increased from $2,000 to $3,000.

SALARIES.

The treasurer has generously performed the duties of his office gratuitously for the entire year, charging to the Association only expenses necessarily incurred in its work, such as suitable books for keeping accounts, as per recommendation of annual meeting, postage and stationary.

The secretary and general agent's salary was fixed at $1,000, with such additional sum as should be necessary to cover actual expenses, not to exceed $300. Owing to extra expenses necessarily incurred in long journeys on business of the Association, an additional $100 was subsequently added; making a total for the year for salary and expenses of $1,400.

REPORT OF COMMITTEE ON PUBLICATION, ETC.

The committee after a careful investigation of the whole subject, submitted a lengthy report of which the following is a summary:

Indebtedness of the Association	$2985 50
Probable expenses for the year	2492 35
Total for year	$5358 00
Probable receipts from all sources	2272 50
Leaving a deficit to be provided for of	$3085 50

The committee further reported that E. A. Cook & Co. offered to dispose of their entire stock of anti-secrecy publications, including the *Cynosure*, mailing lists, copyrights, electrotypes, forms, etc., to the National Christian Association for a reasonable price, the value according to the last inventory being $9,537.08.

In view of the above facts and others, the committee recommended:

1st. That the Association defer engaging in a general publishing business this year. And,

2nd. That it confine its efforts in this direction to the issuing of tracts bearing its imprint, for the supply of agents and friends.

The report, after discussion, was adopted by the board.

MISSIONS.

The question of how to strengthen and encourage pastors and churches testifying against the lodge system, especially those in the ex-slave and border States has not been overlooked. Measures with special reference to the needs of this important field have been considered, and some have aided as individuals in supplying those who stand on the ramparts in the front ranks, but no general plan has been devised so entirely perfect and free from all objections as to meet the views of every member of the Board. The difficulties with which this part of our reform work is beset are greater than at first appear, and it was deemed wisest to await further developments, hoping that, guided by the Spirit in seeking the Master's will, friends would after comparing views come to see eye to eye, and so heartily concur in some plan, against which no valid objection could be urged. I mention this, believing you would justly consider your Board remiss in duty had they neglected so pressing and important a part of our reform work.

TRACTS.

A beginning has been made in the line of publications. A limited supply of type has been purchased and the necessary cases provided and four tracts have been issued with the imprint of the Association, and others are in the hands of the committee on tracts and well under way.

RENTALS.

The basement of the Association building is occupied as a laundry at $12 00 per month; the first floor as a store at $62 50; the front room second floor as an office at 12 50; giving a monthly income from rents $87 00.

The reading room is supplied with 115 different papers; is under the charge of F. G. Houck; is kept open to the public from 9 A. M. to 9 P. M. and reasonably well patronized.

Report of Proceedings.

The annual meeting for business gathered in the hall of the Carpenter building at ten o'clock Thursday, June 19th. There were present the following members: Moses Pettengill, A. Wait, J. P. Stoddard, P. Carpenter, J. L. Barlow, E. A. Cook, E. Hildreth, J. Blanchard, M. R. Britten, H. L. Kellogg, E. B. Thompson, Isaac Preston, C. A. Blanchard, Abel Carpenter, Thos. Hodge, John Dorcas. Besides a number of friends residing in the city there were present from abroad: Mrs. S. McConoughey, Atkinson, Ill.; N. Green, Clayville, N. Y.; Rev. Enos Collins, New London, Wis., representative of the Wisconsin State Association; Henry C. Pratt, representative of the Michigan State Association; Hon. Samuel Plumb, Streator, Ill.; and John D. Nutting, of the *American Freeman*, Albany, Missouri.

The President, Dea. Moses Pettengill of Peoria, Ill., having called to order, the roll of the members was read by the secretary, and all united in singing "All Hail the Power of Jesus Name." President Blanchard offered the opening prayer and the presiding officer made a brief opening speech. He said that the object of the Association was well known to be opposition to such movements among men as were opposing the kingdom and coming of our Lord Jesus Christ, especially the secret organizations with Freemasonry at their head. His own experience with these orders dated back to the abduction of William Morgan in 1826, and he had ever since believed them to be hostile to the best interests of society. In the fall of 1826, then a young man, he was traveling on business and for his health in Western New York. During the trip he visited Fort Niagara, and was shown through all the buildings, except one which the attendent informed him was seldom shown to visitors without a special order. He afterwards learned that at this very time Morgan was incarcerated in the detached building which he had not been allowed to enter. The influence of this Association though it was yet in comparative infancy, was felt throughout the nation. He had received and read letters showing that young men were being kept from joining secret fraternities through the light given in the publications of this society. Concluding his remarks the president called for the minutes of the last annual meeting which were read and approved.

The annual report of the Directors was presented by the Secretary of the Board, which was accepted and adopted.

The report of the Treasurer being called for, Mr. Hildreth presented the very full and definite statement which appears in another column. The report was accepted and adopted. Slips containing the report were distributed among the members.

The annual report of the Corresponding Secretary next occupied the attention of Association. After accepting the report it was referred to the following committee: Thos. Hodge, Pres. J. Blanchard, John Dorcas, A. Wait and M. R. Britten.

Rev. J. P. Stoddard presented the following names for membership to this Association: Samuel Plumb, Streator, Ill.; Enos Collins, New London, Wis.; Henry H. Hurlbut, Chicago; John Gardner, Aurora, Ill. Recommended by J. P. Stoddard and E. A. Cook.

These gentlemen were chosen to membership and a recess taken till 2 P. M.

To open the afternoon meeting Devotional exercises were conducted by Eld. J. L. Barlow, consisting of reading of the Scriptures and prayer, in which several engaged. On the resumption of business the Committee on Reports of the secretary and treasurer reported, complimenting the treasurer on the clearness and completeness of his report, and on the secretary's report presented the following:

The committee to whom was referred the reports of the treasurer and corresponding secretary, respectfully report:

That they desire to express their high sense of the care and attention of the treasurer and their approval of his account, and we recommend the following resolution:

That the National Christian Association are in favor of making the Carpenter building our publishing house in fact as well as in name, and that we authorize and direct the Board of Directors to make arrangements with E. A. Cook & Co., or others, to get possession of the publishing interests and transfer them to the building as soon as it can be done on just terms and without involving the Association in debt."

A general discussion on the report ensued, the publishing interests appearing to be near the heart of every member. Most of the members who expressed their views regarded it as of the first importance that the publishing work should be undertaken in earnest, and the building and funds contributed be put to the use for which they were given. Others regarded the fund contributed as permanent, and that only the income could be invested in material for publishing. They advised that this branch of the work be undertaken carefully without incuring a debt, and that time be taken for building up the business. The report was finally disposed of by referring it to the directors, who, in the light of the discussion would understand that their actions should be carefully considered.

The Association then proceeded by ballot to the election of officers, which resulted as follows:

For President, Philo Carpenter.

Vice President, Samuel Plumb.

Cor. Sec'y and Gen'l Agent, J. P. Stoddard.

Rec. Secretary, Thos. Hodge.

Treasurer, Edward Hildreth.

Auditor, J. H. Pearson.

Directors: The old Board re-elected.

On the re-election of the Corresponding Secretary, thanking the Association for their expression of confidence, Bro. Stoddard said that he should insist on a reduction of the salary attached to the office.

A vote of thanks was given to the retiring President for the judgment and fairness with which he presided.

The recommendation of the Directors to change permanently the date of the annual meeting from the third Wednesday to the third Thursday in June was adopted.

Elder Barlow, who is among the warmest advocates of the publishing work, moved a resolution, "That none of the funds of the National Christian Association be hereafter used for the payment of the salaries of State lecturers, or for any other purpose aside from the legitimate work of the body until we have succeeded in making this building in fact what it is in name, our Publishing House." This met with opposition from several who had been on the Director's board as being too sweeping, and showing that with all the effort that had been made the treasurer's report showed but a small amount expended in this direction; and there were times when it seemed a severity not to render some aid to the the State agents. Elder Barlow withdrew the resolution. He has himself served more than an apprenticeship as State agent, and no one can charge him with any desire to curtail that part of the work. He is only anxious that the Carpenter building be occupied by the publishing interests of the reform.

The discussion of this topic introduced Bro. H. C. Pratt of Michigan, who appeared as representative of his State Association. He was invited to sit as corresponding member, and presented the wishes of the Michigan friends that the Association should appropriate $100 for the maintenance of a lecturer in that State. In response to inquiries Bro. Pratt stated that the purpose is to raise $500 in the State; but part of the fund is yet raised, and no lecturer is appointed. It was deemed wise to wait until the effort for a State lecturer was nearer completion before voting the amount asked, and the matter was referred to the Directors with instructions to render the aid if possible.

The following introduced by Elder Barlow was heartily and unanimously voted:

Resolved, That we rejoice to see present with us Mr. John Nutting, from Missouri, as a representative of the *American Freeman*, and we bid him a hearty God speed in his work in that region where light is so much needed.

Also a resolution commending Bro. Zaraphonithes, a member of Association, was adopted thus:

Whereas, Rev. A. D. Zaraphonithes, of Syra, Greece, a member of this Association, having fitted himself for missionary work in his native land by a course of studies at Wheaton College and Union Theological Seminary, New York, and being ordained to that work by the Baptist ministers of this city, is now on his way to open a mission among the Albanians;

Resolved, That we follow with our sympathies and prayers the work of our brother in the East; and having confidence in his ability and Christian integrity, we recommend to the members and friends of this Association to assist this new mission by their contributions, sent through our treasurer, so far as they may be able, without interfering with missionary contributions to other missionaries now in the field, who are known to be faithful to our Christian reform principles.

The Corresponding Secretary presented a number of letters of interest, but there being no time to read them they were referred.

As several members of the Association have been called to their reward during the year, it was voted that in respect to their memory a paper be prepared by the assistant editor of the *Cynosure* and published in these columns.

A call was made for the minutes of the meeting, but the secretary not being prepared to present them immediately the Directors were charged to revise them.

The Association then adjourned after singing "Praise God from whom all blessings flow," and pray by Elder Barlow.

Treasurer's Report for the Year Ending June 1, 1879.

RECEIPTS.

Publishing Fnud Subscription Notes	$1776 00	
Invested Loans paid	200 00	
U.S. Bonds, (proceeds of sale)	793 00	
Donations to Pnb. Fund	28 15	
" General "	1158 00	
Interest on Pub. Fund Subscription Notes	582 16	
Interest on Invested Loans	471 10	
Carpenter Building (rent of unoccupied rooms)	976 08	
D. P. Rathbnn, on Account (in full)	6 90	
I. R. B. Arnold, " "	21 76	
Book Account	96 56	
Field Collections	434 83	
		$6549 04
Cash in Treasury June 1, 1878.		
Pub. House Fund..$1285 45		
So. Home Mis. Fund 1 00		
	$1286 45	
Less Deficit from Overdrafts of General Fund	101 32	1185 13
		$7734 17

DISBURSEMENTS

Secured Loans	$1625 00	
U. S. Bonds, 4 per cent	1206 00	
Pub. Material, type, plates, etc.	37 37	
Carpenter Building, including water, taxes, fuel, gas, etc.	141 36	
Stationery, including books of N. C. A	19 75	
Postage	3 65	
Expense account	4 15	
Collection and discount	6 93	
Book account	40 94	
Tract account	12 00	
Field expenses	511 48	
Indiana appropriation	68 20	
Iowa "	55 36	
J. P. Stoddard, salary and ac't	2029 21	
H. H. Hiuman, " "	203 40	
H. B. Hagerty " "	231 50	
F. G. Houck, " "	181 71	
E. A. Cook & Co., on ac't	26 85	
Dr. S. L. Cook, bal. in full	83 00	
		$6487 48
Cash in treasury June 1, 1879.		
Publishing fnnd	$1217 53	
General fund	29 16	1246 69
		$7734 17

Statement of the Resources and Liabilities June 1, 1879.

RESOURCES.

PUBLISHING FUND.

Subscription notes		$11,430 50
Secured loans		6,731 00
U. S. Bonds, 4 per cent		1,218 75
Pub. Fund, cash in treasury	$1217 53	
Less Liabilities to Gen. Fund	3 80	
		1,214 28

REAL ESTATE.

Productive.		
Carpenter Building	$20,000 00	
Unproductive.		
Leuty Farm	10,000 00	
Varney property	5,000 00	
	$35,000 00	
Pub. Mat'al (eltrotypes, etc.)	37 37	
		35,037 37
		$55,631 85

SUNDRY ACCOUNTS.

J. M. Snyder, book account	3 48	
I. R. B. Arnold, " "	9 12	
C. B. Remington, " "	4 20	
E. W. Bruce, " "	4 50	
Books on hand June 1, 1879	39 70	
Gen. Fund, cash in treasury June 1, 1879	29 16	
Add Liability of Pub. Fund to General Fund	3 30	
		93 44
Total		$55,725 29
Excess of liabilities, inclusive of Special fund		1,661 40
		$57,386 69

LIABILITIES.

H. H. Hiuman, due on ac't	$273 57	
J. P. Stoddard, " "	1442 81	
F. G. Honck, " "	26 57	
E. A. Cook & Co., " "	32	
H. B. Hagerty, " "	10 57	
So. Home Miss Fund	1 00	
Publishing Fund	55,631 85	
		57,386 69
Excess of Liabilities including Special Funds		$1661 40
Excess of Liabilities, including Special Funds, June 1, 1878		3018 68
Net gain for the year		1357 23
Net Assets, June 1, 1879		53,971 45

Respectfully submitted,
EDWARD HILDRETH, Treasurer.

The New York *Witness* says: "Crime is increasing fearfully in Germany. In 1871 the number of offences legally investigated was 82,000; in 1876 it swelled to 133,700. Perjuries increased from 491 to 800; offences against morality rose from 1,072 to 2,000, and bodily injuries from 7,900 to 15,400. In six years the number of offenders under eighteen years of age, increased nearly 2,000. This increase in crime has kept pace with the growth of infidelity. The Sabbath has been abandoned to a large degree in that land, and as the moral barriers with which it shielded society against vice have broken down, the flood has overspread the whole land. Let these facts be pondered by those who desire to substitute the beer garden for the house of God, and would change the peaceful Sabbath of our ancestors to the bold license and wild carousal which makes up the heaven on earth for the reveler."

Reform News.

Elder Rathbun in Carroll County, Illinois.

DEAR FRIENDS OF TRUTH:—On Monday, May 19, Bro. Rathbun and I left Savanna, Ill., and went to Lanark. Bro. R. was really too sick to be up, but God helped him, and grit and grace enabled him to do the work.

The degrees having been previously worked in Lanark, the curiosity of the people had been largely satisfied, and then the Masons did all they could to keep people away, nevertheless a large audience greeted Bro. R. on Monday evening, and evidently appreciated highly the lecture and the working of the degree. Among those present we noticed Elders Moore and Eshelman, editors of the *Brethren at Work.* Tuesday evening a fair audience and

good work by Bro. R. It seemed a little remarkable (?) that there should be meetings at the M. E. church on both of these evenings, but then I suppose that the spiritual welfare of the church demanded it. The same zeal for meetings was noticed at other places. Masons say we are reviving Masonry: are we reviving pro-Masonic churches also? Among the friends of reform at Lanark we saw Messrs Hallowell, Corning, Gans, Chaffee, Crinklaw, the Lairds and others. At father Laird's we enjoyed what Bro. Rathbun so much needed, a quiet home and rest. Mr. Hallowell's kindly entertainment is remembered and appreciated.

On the 21st we went to Milledgville, Mr. Corning accompanying us. The hall was well filled to see the working of the first degree of Masonry, and the craft were in dismay to see their wonderful secrets laid bare to the vulgar gaze of the "profane." Eld. N. E. Gardner, U. B. pastor at Coleta, was present with members of his church. On Thursday evening, the 22d, the hall was crowded. Bro. Gardner was present again and spoke warmly and effectively in favor of the anti-secrecy cause, and Eld. P. Hurless of Polo, helped much by speaking of the work in general, presenting the claims of the *Cynosure*, and assuring the audience of our own personal character.

Following this I lectured briefly as usual, and then gave way to Bro. Rathbun who now proceeds to open Milledgeville lodge, No. 345, "on the 3d degree of Masonry for labor." Elder Stephen Jones being found waiting to take his third degree so as "to increase his influence" is "received in due and ancient form," and is started off "duly and truly prepared" to march around the Masonic altar. "Here goes the Rev. Stephen Jones with all his influence", says Bro. Rathbun, and the audience as they look at Bro. Jones divested of hat, coat, collar, vest and pants, with breasts, feet, arms and legs bare, blindfolded and a rope three times around his body, fairly shout in derision of ministers who resort to such means "to increase their influence." Bro. Jones is now examined by the Wardens and Worshipful Master and then the audience receive a forceful illustration of how it is that according to the boasts of Masonry it "includes within its circle almost every branch of polite learning" and "is a progressive science," as Bro. Rathbun shows the Rev. candidate for Masonic honors first what he has already learned, how to take the first step in Masonry by bringing the heel of the right foot to the hollow of the left in the first degree, and how to bring the heel of the left to the hollow of the right in the second degree, in both these degrees thus learning to perform the very scientific feat of "forming the angle of an oblong square," and next how to bring his naked heels together "forming the angle of a perfect square" in the "sublime degree of a Master Mason." How much the minister knows now! How glad the people who have witnessed this scientific display ought to be to sit "under the droppings of the sanctuary" and listen to preachers who have "made suitable proficiency" in this "royal art."

Bro. Rathbun, acting as Worshipful Master, now informed "Eld. Jones" that "before proceeding further in these solemn ceremonies he must take a solemn oath or obligation appertaining to this degree." Then kneeling on his naked knees he takes the Master Mason's oath, and its horrid wickedness is unfolded as he proceeds. After administering the clause in which the candidate swears not to sit in a lodge of clandestine Masons, Bro. Rathbun remarks that if there are any Master Mason present they have broken their obligation, since the lodge they are sitting with has no charter, and is therefore clandestine. At this point two Masons get up and leave the hall swearing, the audience laughing at them, and Bro. R. calling out that "It's too late now."

But space does not permit me to further describe Bro. Rathbun's work at this time. Allow me to say, however, that in calling the roll of workmen after the discovery of the murder of Hiram, instead of the Bible names commonly used, we called out loudly the names of the members of Milledgeville Lodge, putting in Jubela, Jubelo, and Jubelum, at proper intervals. More next week.

J. F. Browne.

Among the Mountains.

Dear Bro. Kellogg: After a pleasant Sabbath with the Reformed Presbyterian Church at Barnet, the pastor, Rev. Mr. Farris, took me about seven miles to MacIndoes Fall, on the Connecticut River, where I spoke a full hour in Academy Hall, There is a strong Masonic lodge here, and the fraternity were out in force, but kept rather quiet. The next day I learned that in the village and on the cars that it was the topic of conversation. We stopped with Judge Buchanan, a member of the R. P church and president of the County National Reform Association. He feels a warm interest in our work and wished me to visit there and lecture again.

From thence I went across to the west side of the State. On my way I stopped at Montpelier, and walked six miles to Dea. Zeba Smith's, who kindly received me, ministered to my wants, and brought me back to Montpelier. After calling on some friends and making arrangements for lectures in future (while waiting for the train), I visited the capitol. It is not so large as some other State buildings, but in architectural beauty is the finest I had ever seen. A statue of Liberty on the top, and Ethan Allen in marble on the portico, are fine specimens of art; while the cabinet has a large and fine collection of curiosities.

At Richmond I hired a livery team to take me fifteen miles to Starksboro. We passed near Camel's Hump, the second in height of the Green Mountains, and towards night arrived at the pleasant and hospitable home of Mr. Wm. Worth, a veteran in our reform of 81 years. Like Moses, his natural vigor not much abated, he is full of earnestness in the cause. He was born and raised on the farm on which he lives. I lectured here twice in the M. E. church. The pastor, Rev. Mr. Brooks, expressed his warm sympathy and appeciation of my lectures. By invitation I preached here Sabbath forenoon and lectured on Africa in the evening. The pastor of the Free Baptist church was absent, is said to be opposed to Masonry.

It was here that Eld. I. Hyatt made his public renunciation. It made no small stir, and caused him to receive some bitter persecution, but the practical effect was to break the power of the institution. The meetings were fully attended and the effect secured good. Several Masons were present, but all kept their jewel. I go from here to Lincoln and from thence to Center Strafford, N. H.

Yours in the Lord,

H. H. Hinman.

Indiana.

GIBSON COUNTY.

Editor Cynosure:—Dr. Cook, of Albion, Noble county, Ind., our State agent and lecturer, came to our county about the middle of May, and gave two lectures at Ft. Branch, two at Somerville, and two at Oakland City. He met with crowded houses and good attention at each place. In regard to the minister about to be initiated into the Masonic life, Dr. Cook cited to Mackey's Manual of the Lodge, p. 20, which says: "There he stands, without our portals, on the threshold of the new Masonic life, in darkness, helplessness and ignorance. Having seen wandering amid the errors and covered over with the pollutions of the outer and profane world, he comes inquiringly to our doors, SEEKING THE NEW BIRTH, and asking a withdrawal of the veil which conceals *divine truth* from his uninitiated sight."

Again, on page 95, "Masonic Jurisprudence," we had: "The truth is, that Masonry *is undoubtedly a religious institution*, its religion being of that universal kind in which all men agree." Several other quotations were given, proving if language means anything, Freemasonry to be a religious institution.

From the "Masonic Dictionary" p. 297, we had: "Master Mason. The third degree in all the different rites. In this, which is the perfection of symbolic or ancient craft Masonry, the purest of truths are unveiled amid the most awful ceremonies. None but he who has visited the holy of holies, and traveled the *road of peril*, can have any conception of the mysteries unfolded in this degree. Its solemn observances diffuse a sacred awe, and inculcate a lesson of religious truth—and it is not until the neophyte has reached this summit of our ritual, that he can exclaim with joyful accents, in the language of the sage of old, '*Eureka*, *Eureka*,' I have found at last the long sought treasure. "The Master Mason represents a man under the doctrine of love, saved from the grave of iniquity, and raised to the faith of salvation. It testifies our faith in the resurrection of the body, and, while it inculcates a practical lesson of prudence and unshrinking fidelity, it inspires the most cheering hope of that final reward which belongs alone to the just made perfect." This is a beautiful (?) "testimony" for the doctor of divinity to make.

From the Traditions of Freemasonry, by Pierson, p. 240: "The Masonic legend stands by itself, *unsupported by history* or other than its own traditions, yet we readily recognized in Hiram Abiff the Osiris of the Egyptians, the Mithras of the Persians, the Bacchus of the Greeks, the Dionysius of the fraternity of the Artificers, and the Atys of the Phrygians, whose passion, death and resurrection were celebrated by these people respectively."

Freemasons' Guide, by Sickels, p. 196: "The Egyptian rite was a dramatic representation. This myth is the anti-type of the temple legend. Osiris and the Tyrian Architect, i. e. Hiram Abiff, are one and the same—not a mortal individual, but an immortal principle."

"Ah, I see!" says one, "what you aim to portray." That gospel minister, be he Methodist, Episcopal, Baptist, Presbyterian or Congregational, that comes to the portals of Masonry, "seeking the new Masonic life, having been wandering amid the errors and covered over with the pollutions of the outer and profane world," is simply taking his first lesson in ancient Egyptian sun-worship, in Baal worship. He has denied Christ before men, he has bowed his naked knees to Baal. Truly it is said of (to) him—"you are in a deplorable condition."

"Whosoever, therefore, shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." "Every tongue should confess that Jesus Christ is Lord to the glory of God the Father."

Anti-mason means, according to the highest Masonic authority, anti-sun-worship, anti-secrecy, anti-Baal-worship, Anti-masonry, anti-paganism. Well, if to be an *anti*, is to be *for* the Trinity of the Holy Scriptures, we will meekly bear the name though it be thrown as an epithet. We beg the reader to review the

points presented by Dr. Cook. Send for him when you want an able lecturer. Respectfully,

W. L. LEISTER.

Oakland City, Ind., June 9, 1879.

Correspondence.

THE DUNKER ANNUAL MEETING.

COWAN'S DEPOT, Va., June 9, 1879.

EDITOR CYNOSURE:—The tracts you sent me came in time for the German Baptist Conference which convened June 4th.

I distributed the tracts every day and I am sure much good will be done. Many were surprised to learn that there was such a paper published and many asked how long it had been since you published them, and great was their surprise when I gave them a *Cynosure* and told them you were publishing it now.

This church, commonly called Dunkers, have always opposed secret societies; but, to show you how Satan works, I will try and give you a plan he used to get into this church, and worse than all the man's life was in danger.

A minister asked the conference to modify the former decision in regard to Freemasons, and allow them to be members and still recognize the lodge; for, says the minister "I have a brother in my congregation who is a Freemason and he must leave the church unless we allow him to recognize the lodge, or endanger his life."

Query, Which had he best do, Suffer for Christ's sake or cling to the lodge? But thanks be to God for the decision again.

Answer—"Yes, they shall be required to disregard their Masonic oath with reference to leveling the institution of Freemasonry."

I asked a Baptist minister who is a Mason about the oath and he said it was the same as to affirm, but he says a man takes the oath on condition that it will not interfere with his religious duties, etc., but after he has taken the oath and he finds he was misinformed, then he has not taken the oath and can tell all he knows and he is not a perjured man.

Please send me a few more tracts that I may do some more good for the cause.

Yours for freedom,

J. B. STINESPRING.

GRAFTING CHRISTIANITY ON TO MASONRY.

AMBOY, Ill., June 9, 1879.

EDITOR CYNOSURE:—In your issue of June 5th, in an article by Elder J. H. Austin, is the following: "Here is what perplexed its correspondent, to know how to graft holiness on to Masonry." Let me give the rules as laid down by high Masonic authority. A. G. Mackey, (See Lexicon, page 404, article Religion): "The religion then of Masonry is pure theism, on which its different members engraft their own peculiar opinions; but they are not permitted to introduce them into the lodge or to connect their truth or falsehood with the truth of Masonry."

Now the fundamental truths of Christianity are the atonement and salvation of man by Jesus Christ; and before Christianity or Christian holiness can be grafted on to Masonry, all the saving truths of the Gospel must be disconnected, because the Mason is not permitted to introduce them into the lodge or connect their truths with the truth of Masonry. Salvation through Christ must be disconnected to make place for salvation through Masonry.

See Mackey's Lexicon page 16, article Acacian: "* * Signifying a Mason who by living in strict obedience to the obligations and precepts of the fraternity is free from sin."

And the superiority of Masonic holiness is clearly set forth in Mackey's Manual of the Lodge, page 20: "There he stands without our portals, on the threshold of this new Masonic life, in darkness, helplessness and ignorance, having been wandering amid the errors and covered over with the pollutions of the outer and profane world," (Christianity included) "he comes inquiringly to our doors, seeking the new birth and asking a withdrawal of the veil which conceals divine truth from his uninitiated sight."

Here is the Christian minister who has attained the highest point of holiness. Jesus Christ and Christianity have done their utmost, and accomplished absolutely nothing! There he stands, having been wandering amid the errors and covered over with the pollution of the Gospel of the Son of God, and can only attain the new birth and visit the holy of holies, (Lexicon, page 297) by coming to the holy Masonic lodge. So the way to graft holiness on to Masonry is to disconnect Christ and substitute Baal.

HIEL LEWIS.

OUR MAIL.

Israel Gable, Stewartstown, Pa., writes:

"Some people seem to have great fear of the Catholics. I have a much worse opinion of the Knight Templars at this time."

A. Oldfield, Bay City, Mich., writes:

"The Bible and the *Cynosure* are now the solace of my declining years. I wish I had something definite in regard to Oddfellowship It is doing more mischief here than Masonry."

P. P. Perry, Fort Scott, Kan., writes:

"I think your paper is just the paper for the times, and I want to do all I can to instruct the people of our land in respect to this great evil, secretism."

Wm. Knight, Hulberton, Orleans Co., N. Y., writes:

"I know Freemasonry is not of God, for the fruit of the Spirit is in all goodness, righteousness and truth. I have scattered a number of papers around the country, and tried to get subscribers, and will continue my efforts to put down the works of darkness. Let us watch and fight, and pray to the Lord to take these evils out of the way. Yours in the service of love."

Mrs. E. A. Rowley, Marysville, Mo., writes:

"May God bless and prosper you in this work, is my earnest prayer, and I have faith in his promises, that he will bring you off victorious. It is true that the number of true yoke fellows and laborers in this reform are small compared with lodge worshipers and sympathizers, but with the Lord on our side what care we for numbers? Like the host of Midian, they may be put to flight and conquered by the chosen three hundred. Let those readers of the *Cynosure* who are inclined to be faint-hearted read the seventh chapter of Judges and take courage. How often are we reminded in God's word that the victory is not to the strong in numbers, but to the strong in the Lord. I firmly believe that this abomination will, like slavery, be overthrown, and although our souls revolt and sicken at the evil effects of this institution let us not despair, but toil on, trusting that God in his own good time will overthrow and bring to naught these secret councils of the devil."

James Reed, Simsburg, Ct., writes:

"The past winter I had the pleasure of making the acquaintance of our noble and worthy secretary, J. P. Stoddard, and our good brother H. H. Hinman, and listened to each of them with profit. It is cause of gratitude to God that he has his chosen servants who fearlessly declare his truth, and cause of sadness that men full of the Holy Ghost are denied the duty and privilege of entering many of God's houses to enlighten the church, and to strengthen others who are in real earnest, to fight the battle of the Lord. I like the recent arrangement in the editorial department, and I think the sermons of Prof. Blanchard, so far, are a grand setting forth of Scripture truth, and if continued will be a great help to Christians, to show their duty, and thus lead them in the path of duty and labor, for the overthrow of sin and Satan, especially this deadly evil, secret societies. If we look to God for his blessing on our labors their day will soon come."

Sabbath School.

LESSON XXVII.—JULY 6, 1879.—PEACE WITH GOD.—Rom. 5:1-10.

Commit to memory vs. 6-8.

1. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

2. By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

3. And not only so, but we glory in tribulations also; knowing that tribulation worketh patience;

4. And patience, experience; and experience, hope;

5. And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

6. For when we were yet without strength, in due time Christ died for the ungodly.

7. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

8. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

9. Much more then, being now justified by his blood, we shall be saved from wrath through him.

10. For if, when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life.

GOLDEN TEXT.—Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.—Rom. 5:1.

CENTRAL TRUTH.—Spiritual peace comes through Christ.

DAILY HOME READINGS.

Eph. 2:14-18.——Phil. 4:6-9 ——2 Tim. 4:6-8.——John 14:26-27.——Heb. 9:12-14. —— Col. 1: 20-23.——Rom. 8: 35-39.—— Rom. 5:1-10.——Eph. 2:13-22.——Col. 1: 19-20.——Jas. 1:1-12.——1 Pet. 1:1-12.—— 2 Cor. 5:11-21.——1 Thess. 5:1-11.

SUB-TOPICS.

Through Christ.
By Prayer.
In Conflicts.
Through the Holy Ghost.
Through the Atonement.
Present Peace.
Permanent Peace.

[From Scholar's Handbook.]

ILLUSTRATION.

TRIALS.—A gardener wishing to construct a new trellis for a favorite vine took opportunity after fruit-gathering to loosen it from the old frame, and put in its place the new one. But the work, he found, required much patience. The branches had become closely interlaced in the paling, and the tendrils clung with a tenacious grasp, so that when the work was completed, many a leaf was lying on the ground, and many a tendril drooping and torn, with here and there a broken branch. So in our experience in life: when trial comes we find how hard it is to loose ourselves from the many social ties binding us to this world.—Shady Side.

[From Am. S.S. Union Advanced Lessons.]

CONNECTION WITH FORMER LESSONS.

In the last two quarters of 1877, our lessons were from the record in Acts of Paul's missionary journeys, and now we enter on a course of study in the Epistles written by Paul during these journeys. This Epistle to the Romans was written in the spring of A. D. 58, at Corinth, while Paul was on his third missionary journey. The preceding portions of the Epistle have shown that all men are sinners, but that the Gospel discloses the "righteousness of God" by which the believing sinner, whether Jew or Gentile, is justified by faith in Christ.

LESSON NOTES.

1. Therefore.—Christ's resurrection having just been mentioned as the witness and pledge of this.

By faith.—As the cause. "It is God that justifieth."

We have.—As a result. Another reading is "let us have."

Peace with God.—Peace instead of war. Not here the "peace from God" which is a part of Paul's salutation in every Epistle.

Through our Lord Jesus Christ.—As the peacemaker (Eph. 2: 14-15).

2. We have.—Better, We have had.

Access.—Or, The access, or introduction, which belongs to Christians as a matter of course.

Grace.—Favor; as if this free favor were a place of safety from war.

Stand.—Have our steadfast place and assurance.

Rejoice.—Or, Boast.

In hope of the glory.—As its future partakers.

3. We glory in tribulations.—Or, We are boasting in the tribulations (which we meet, or have). Tribulations, even persecution, are a token of salvation (Phil. 1: 28)

4. Experience.—Better, Proof; which comes by trial; the state of mind and assurance which comes from the patience which is the result of endurance (patience in the Old English sense).

Hope.—Not doubt and discouragement, which too often comes from tribulations. Compare Lam. 3:26 31. The passage may be read: "the tribulation worketh endurance; and the endurance, proof; and the proof, hope; and the hope," etc.

5. Maketh not ashamed.—Puts not to shame; disappoints not.

The love of God.—The love of God to us

Shed abroad.—Poured out.

By the Holy Ghost.—By the working of the Holy Spirit.

Which is given.—Who was given (when we became Christians).

6. Without strength.—Powerless to please God.

In due time.—"In the fullness of time."

The ungodly.—Those who regard not God.

7. Righteous.—Upright, just.

One.—Any one.

Peradventure.—Maybe, perhaps.

Good.—More than upright; as if benevolent also.

8. Commendeth.—Better, proves.

9. By his blood.—As if, With his death.

Wrath.—Better, The wrath (to come).

10. By the death.—Through the death.

By his life.—In, or with, his life.

The Christian Cynosure.

CHICAGO, THURSDAY, JUNE 26, 1879.

THE NEW BOOK, FREEMASONRY ILLUSTRATED.—This new book is now out and ready for delivery. As the editor-in-chief of the *Cynosure* is the writer of a considerable part of it, modesty forbids us to laud it. But the plan of the book is original with Mr. Cook, and he has executed it with energy, research, and sound judgment. The book is intended to contain all that men ordinarily wish to know concerning secret societies ancient or modern; and as the authorities are almost all taken from standard Masonic writers, recognized as such, every faithful pastor and teacher of his fellow-men, in this country and in Europe, ought to hail with joy and read with avidity this book which sets before them the lodge and its explanation; the bane and the antidote side by side. We anticipate for this book a rapid sale and large circulation. See the advertisement for its price, different styles of binding, etc., etc., and write to the publishers, E. A. COOK & Co. 13 Wabash avenne, Chicago, Ill.

THE ANNUAL MEETING OF THE N. C. A.

This body, whose proceedings are given in this number of the *Cynosure*, met in its hall in the Carpenter Building, 221 West Madison street, June 19th inst. The meeting was harmonious in all its results, and the report of the secretary and general agent show most cheering progress in the reform. After the attempt to raise thirty thousand dollars to secure the Carpenter donation was fairly inaugurated the stringency of the times set in, and the prospect of raising the money was distant. Several gentlemen advanced in life came forward and conveyed, by absolute deed, valuable real estate to the Association, the title to pass into the Association at their demise. A careful estimate of the present cash value of the property, so deeded, was made by business men, and accepted by Mr. Carpenter, as in equity meeting his proposal.

It thus happens that fifteen thousand dollars of the funds of the Association are at present unproductive, and yield no income. The progress therefore of converting the Carpenter building into a publishing house must be slow; but the beautiful tracts already issued with the imprint of the Association shows encouraging progress, and other tracts are forthcoming.

Meantime the Association sustains a traveling secretary and superintendent of the work; and, for the first time, a consecutive series of State meetings, arranged by the secretary and approved by the Association, promises, like a series of signal lights on mountains, to set our national firmament aglow.

WHEATON CHRISTIAN ASSOCIATION.

The National Christian Association is a body organized for reform: "To withstand, oppose and remove" the anti-Christian secret orders; and were these suppressed to withstand and remove the other cunning counterfeits and antagonisms to the Gospel which the last days are to reveal and cast out. But there is throughout the country, a felt want of Christian associations to do the ordinary work of evangelization which shall be free from fellowship with the secret orders. These orders never will be cast out of church organizations where they are once safely anchored. Slavery was not. In every instance of church rending and separation, the slave-holders cut off or drove out the non-slave-holders; and in almost or quite every split, there were slave-holders in both ends of it. The local churches are New Testament institutions; but the mass of these churches were associated together in many ways and were recognized as brethren, as Paul's letters "to all the churches;" and collections taken from church to church for "poor saints at Jerusalem," shows.

But with the exception of Wesleyans, United Brethren, United Presbyterians and like denominations, the general meetings of the leading Christian bodies are polluted with idolatry. No one who sits at communion among General Assembly Presbyterians, Congregationalists, Baptists or Methodists can be certain that he is not communing with persons sworn to conceal crime, and practicing false worships, and who cut Christ's name from his own Bible, or insult him as Knight Templars pretending to worship him with swords.

To meet the wants of those who refuse to carry such "accursed things" on their consciences, several brethren, ministers and others, met at Wheaton College, after the graduating exercises last Wednesday, and formed a "Christian Association" to meet where and as often as its members chose. They formed the simplest possible organization, choosing a moderator, secretary and treasurer, who are to be an executive committee to call and prepare for meetings. The peculiarities of this association are: 1st. It excludes members of secret orders. 2d. It is undenominational. 3d. It is to include churches, ministers, and indivual Christians. The object of the Association is to be as nearly as possible identical with that of the disciples in the Upper-room, or in the household of Cornelius, viz., to seek power from on high; hear the truth and reduce it to practice in the sanctification of saints and the salvation of sinners. The measures suggested were: visiting the entire commnnity adjacent to the place of meeting; preaching and hearing the word; reports on the state of religion and reform; family prayer; the Sabbath; personal holiness; experience; temperance, etc., and the overthrow of false doctrines, false rites, and false governments in religion. The hope of the brethren is, as expressed by one of them, "to do good solid work for Christ."

If this Wheaton Association shall be crowned with the presence, power, and blessing of Christ, we see not why, encouraged by their example, there may not arise similar associations all over the country.

—Robert Collyer, the great Unitarian preacher of this city, has resigned and is going to New York on a large salary. Surmise is busy about his successor. Mr. Collyer was once a Methodist, and is well known as a Freemason ready to bless a corner-stone laid after the forms of the Masonic religion, or to make a speech for the good of the order. So, very appropriately, H. W. Thomas, the eccentric, free-thinking, Masonic pastor of Centennial Methodist church, is looked upon as the probable successor in the pulpit of Unity church. The *Inter-ocean*, after interviewing him on the probabilities, prophesies that such will be the case.

—The Knight Templars and other Masons of this city proved again last Sabbath how hypocritical is their pretended regard for the Christian religion. A prominent Mason having died at Harvard Junction, some sixty-two miles from Chicago, and on the day mentioned some 300 of the Masonic grandees hired a train and band and went to the funeral in full feather. The whole country side for miles turned out as io a wild animal show, and Dea. T. T. Gurney, who likes to harangne Masons better than Sunday-schools, with several others of high degree, made their speeches. Is this an atonement for Rounsville?

—The *Christian Radical* says very pertinently on the late action of the East Pennsylvania U. B. Conference:

"The East Pennsylvania Conference passed a resolution at its recent session condemning the *Christian Cynosure* as 'unreliable, and as exerting an influence detrimental to the peace and harmony of our Zion.' It is wonderful that that conference never found out that the Lebanon *Tribune* was not 'reliable,' and that it disturbed the peace of Zion. Christ and his apostles disturbed the peace of many who were asleep in sin. Pres. Blanchard disturbs the peace of many devotees of the lodge; which we fear had much to do with sending out such a resolution. Rock River Conference is located much nearer to the *Cynosure* than is the East Pennsylvania, and our peace is not disturbed by it, neither is it regarded as unreliable. It is probable that the shoe pinches elsewhere."

THE COLLEGES.

COMMENCEMENT AT WHEATON.

While the anniversaries at Wheaton have for several years been of unusual interest to Christian reformers all over the land, the exercises of last week are especially marked as crowning a year of returning peace and prosperity. Two years ago it was a time of contest, followed next by victory, and now by the well earned results. During the exercises of last week the spontaneous voice of the entire anniversary was of praise to God, and of cheerful, hopeful courage for the future.

During the week previous an exhibition of the elocution class under Prof. C. A. Blanchard, and the farewell meeting of the oldest literary society very pleasantly opened the commencement season. On Sabbath, the 15th, President Blanchard preached the Baccalaureate sermon from 1 Tim. 1:8: "But godliness is profitable unto all things, having the promise of the life that now is, and that which is to come." The discourse was esteemed by many as one of the best given at Wheaton on any similar occasion, and in response to several requests it will appear next week in these columns.

In the evening Rev. George A. Coleman of St. Charles, Ill., gave a very able and practical address before the Society of Inquiry.

On Monday evening the graduation of the Senior Preparatory class drew out a large audience which manifested an abundance of enthusiasm. Excellent music was furnished by an Elgin orchestra, and equal excellence in elocution and literary merit by the class of seventeen, which is one of the largest that has yet prepared to enter the college course at Wheaton. Prof. E. D. Bailey presided with grace and with his assistants is awarded much praise for the fine performance of his department.

On Tuesday at the annual meeting of the Board of Trustees, the treasurer, Prof. Fischer, presented the cheering report published last week in the *Cynosure*, by which it appears that $22,320 26 was raised on subscriptions during the year and every note and audited bill against the institution paid in full. The Faculty signed an agreement last year that in order to pay the debt they would divide pro rata whatever funds should be paid for their salaries and remit the balance. On account of the unproductive state of the endowments but one third of their salaries have been paid. The trustees ordered the sale of college lands sufficient to pay them in full. Mr. R. T. Morgan, who has been acting professor of natural sciences with singular zeal and success for two years was elected to that professorship; Miss A. J

Carothers of Iowa was appointed Lady Principal and Prof. C. A. Blanchard re-elected Vice-president of the institution, he having concluded not to accept a very flattering invitation to the secretaryship of the National Reform Association of Philadelphia. Three professorships were named: that of Moral and Intellectual Philosophy after J. P. Williston of Northampton, Mass., deceased; English Language and Literature after Hon. Samuel Plumb of Streator; and that of Mathematics and Natural Philosophy after Dea. Moses Pettengill of Peoria.

In the afternoon the reunion and supper of the Alumni Association took place in the Ladies' Hall, and was an occasion of much enjoyment. Fifty-two were seated at the tables. The literary exercises of the Association in the evening were attended by a fine audience. Prof. R. T. Morgan presided, and Rev. Mr. Earngey of Woodstock, Ill., offered prayer. Prof. T. C. Moffat's address was a fine literary effort, and not less practical and sensible. His views of what the future will develope in agriculture, in aerial navigation, in geological study, in politics, and in religion were heard with marked interest. He apostrophised Saint John as the chief of those who followed Christ and were his more immediate witnesses, and prophesied that he would be the model for the Christianity of the future. Mrs. J. A. Caldwell presented a poem of great beauty and strength on the "Realm of Thought;" its literary qualities being enhanced by her fine reading. At the business meeting following, Prof. O. Ring, of Reno, Nev., class of '60, was elected president, and H. L. Kellogg, '70, secretary; Judge Harvey Potter, '60, of Jefferson, Iowa was chosen to make the address, and Mrs. Jennie Gleason Smith, '65, to read an essay.

Fair skies and cooling breezes ushered in the morning of Commencement day and drew from every quarter a multitude of the friends of the institution and the graduates, who crowded the chapel and suggested the necessity of a gallery in which an extra hundred or two might be comfortably seated. Dr. A. H. Hiatt, as marshal of the day ushered in the opening exercises promptly, and Eld. J. L. Barlow, of Menominee, Wis., offered the opening prayer, and the audience, led by Prof. F. G. Baker and the fine choir under his training, sang the opening hymn composed for the occasion. The exercises of the class were: salutatory and poem, "Forgotten Builders," by Ruth F. Nutting; oration, "Unappreciated Characters," Mabel C. Parker; oration, "The Golden Age," Wilber F. Baker; essay, "Light—Original and Reflected," Geraldine C. Blanchard; oration, "Bricks without Straw," Walter L. Ferris; oration, "The Creed of Unbelief," William H. Fischer; oration, "Cæsar's Meat," DeMiller Johnston. Mr. W. W. Warner another member of the class was unable to be present, and Mr. William Osborne to whom was assigned the Master's Oration was also absent through sickness. Space forbids separate mention of these performances, and this has been well done already in the local and Chicago papers. It is enough to say that the opening poem and salutatory was marked for its brevity and sweetness; Miss Blanchard's essay for clearness and beauty of enunciation; the last two orations, though probably the best written productions, yet, with the second, they failed to rouse the enthusiasm of the audience as did that of Mr. Ferris, whose unaffected and earnest manner gained hearty and deserved applause. Miss Parker's oration was well written and finely spoken, but it was rather noticeable in that it proved that undoubted liberty of opinion is permitted at Wheaton. Certain it is, that the prevalence of some of her sentiments would indicate that the distinctions between right and wrong were being lost from the minds of men. Brilliant as it was in delivery and preparation, one sentiment from the oration following next after it gave greater honor to the class and the day: that patriotism was once the highest virtue practiced among men, but now it is philanthropy. Mr. Johnston's valedictory very touchingly referred to one member of the class who had been called from study to an eternity with God, and also to the struggles and victories achieved by the College since the class entered its halls.

After notices of the evening and of a special meeting to which all Christians were invited for the purpose of deliberating upon and perhaps forming an association of Christians and churches, the Class song composed by Miss Nutting was sung, the members all joining. President Blanchard conferred the degrees and announced the result of the meeting of the trustees respecting the professorships and teachers. The degree of "A. M." was bestowed on Marquis L. Holt, of Viroqua, Wis., and William Osborne of Monroe City, Mo., in course; and upon J. F. Snyder of Loup City, Neb., W. I. Wheaton of Wheaton, and J. L. Stratton of Wyanet, honorary: "A. L." upon W. W. Warner of Oakfield, Wis.; Ruth F. Nutting, Wheaton, and Mabel C. Parker, of Chicago; "A. B." upon W. F. Baker, of Wheaton, W. L. Ferris of Oneida, D. M. Johnson of Byron, and Miss G. C. Blanchard of Wheaton.

Though the stage was piled with a profusion of choice flowers, no offering of the kind was so fitting as the cross, silver gilt, and beautifully twined with leaves and white flowers, which was sent up to the venerable President after conferring the degrees. The gift was so touching and appropriate as to call out a spontaneous burst of applause. The diplomas were then presented and the benediction pronounced.

The Praise meeting in the evening was of such a spirit as the day would naturally inspire. Rev. G. W. Bainum of Streator presided and made the opening speech, followed by Dea. Moses Pettengill of Peoria, Dr. A. H. Hiatt of Wheaton, and Pres. Blanchard. Confidence in the principles of the College which had been proved in the fires of persecution, and in its future which is in the hand of God, was the sentiment of the joyful occasion.

AT WESTFIELD.

The exercises of commencement week at Westfield College opened June 2nd, with the reading of a poem by Mr. B. D. T. Travis of Kansas, Ill. His subject, "The Two Empires, Truth and Fancy" was treated in a masterly manner. Several parts of it were especially admired for their beauty of diction and loftiness of conception—the speech of Ambition and Sensualo Libertino whose banner was plenary indulgence. The poem is to consist of three cantos, two of which have already been given, one at our recent commencement and the other one year ago. Mr. Travis promises us at no distant day the benefit of all three cantos to be given consecutively with illustrations painted by his own artistic hand. We will most cordially welcome him whenever he comes.

The regular examinations followed on Thursday, the 5th, and were conducted in the usual rigid manner. The results showed clearly that hard, earnest work had been done by both teachers and students during the collegiate year—a success of which none need be ashamed.

On Friday evening the Zetagathean literary society held its tenth anniversary; its programme of speakers being as follows: B. F. McClelland of Cushman, Illinois, Salutatory; E. F. Warren of Tower Hill, "Weigh with Care;" F. M. Swengle of Westfield, "The Easy Peace;" C. W. Mason of Vermillion, "What Shall We Do;" J. T. Kretzinger, son of Rev. I. Kretzinger, Chicago, "Fraud;" F. F. Stoltz of Bridgeport, "The Suffrage Question." The performances were all of a high type of excellence. The music was first class and furnished by well trained and gifted students.

Saturday evening found everybody eager to participate in the rich repast which the Philalethean (ladies) literary society had prepared. Their order of exercises was as follows: A very sensible Salutatory by Miss Ida LaRoe of Westfield; "Influence of Character," by Miss Annie M. Weakley of Shelbyville; Recitation, "Rifts in the Clouds," by Miss Lelia N. DeHeart of Westfield; "There are People who Live over the Hill," by Miss Laura A. Zellar of Westfield; *Philalethean Messenger*, edited and read by Miss Laura A. Moore of Westfield; and an essay, "Every Man for Himself," by Mrs. Jennie R. Torrence of Cowden. Notwithstanding some one waggishly suggested that the anniversary began "Weakly and ended in Torren(ce)ts" the ladies throughout maintained a dignity and literary merit hard to be surpassed by their "big" brother students.

Sabbath morning bright and lovely pleased all with the prospect of listening to the Baccalaureate sermon of Pres. S. B. Allen, D. D. The large audience room was filled with attentive listeners. The text was: "Quit you like men."—1 Cor. 16:30. It was treated in a manner characteristic of the doctor. A most telling and joyable discrimination was made between man as distinguished from brute creation, and man as distinguished by high and pure principles, from man as debased by the ignoble. We are not simply to play men, but be men. Mere imitation is a poor thing, pitiable, even damnable. Morals themselves and not their effigies are what we want. Unmanliness and fickleness so largely characteristic of the masses, must be rooted out of the moral and mental constitution. Give us manly boys and manly men. A man to be true must stand alone with his soul filled with divinity. He must not trust to the arm of flesh, but lean upon the bosom of God. To quit one's self like a man according to the Gospel standard is to present a scene sublime to look upon.

The Colementian Literary Society entertained us with its tenth anniversary, Monday evening, 9th. It was a fine success. The good and wholesome thoughts of the performers still ring in our ears. The following named persons represented in the programme:

D. H. Gillan, of Arrowsmith, Ill.; H. W. Broadstone, Robison; Wm. M. Fogler, of St. Elms; J. H. Piper, of Prairie City; E. D. Parr, of Ireola.

Prof. J. A. Zellar, of Evansville, Indiana, favored us on Tuesday evening with an instructive lecture on "The Two Philosophies."

The Alumnal Association gave an entertainment on Wednesday evening. Three speakers figured on the occasion. Mr. J. T. Hinds addressed us on the subject "Learned but not Wise;" Mrs. Devore, a poem, "We are Children;" and Mr. D. N. Doran, on "The Subject Matter of a Practical Education."

The Board of Trustees went into session the evening of the 7th, and continued their proceedings at stated intervals until the 12th. A very burdensome work developed upon them in the start, but they engaged in it in a business and Christian like way, making every possible provision for the welfare of the institution, which we have reason to believe will march forward with renewed vigor and influence. Its friends are becoming more numerous and itself more widely known on account of its thoroughness of mental drill, and its practical enjoyment of religious principles. Several changes were made in the corps of teachers. Mr. Doran was elected

(Continued on 13th page.)

Home Circle.

Hope.

In the quiet garden of my life
  There groweth a red rose tree;
A little bird sits on the topmost bough,
  And merrily singeth he.

The sun may shine in the happy sky
  Through the long and golden days,
And the sweet spring blossoms veil the trees
  In a fragrant pearly haze;

Or the pelting rains of autumn come,
  And the weary wintry weather,
And we've naught to watch but the leaden clouds—
  My rose and I together.

Come rain, come shine, so that bonny bird
  But warble his cheery tune;
For while he sings to my rose and me,
  To us it is always June.

And death and sorrow shall vainly sit
  The portals of life beside,
For we float upborne on that soaring song
  Through the gates of heaven flung wide!
—Selected.

His Brother Man.

"I cannot wait any longer. I must have my money, and if you cannot pay it, I must foreclose the mortgage and sell the place," said Mr. Merton.

"In that case," said Mr. Bishop, "it will, of course, be sold at a great sacrifice, and after all the struggle I have made, my family will be homeless. It is hard. I only wish that you had to earn your money as I do mine—you might then know something of the life of a poor man. If you could only in imagination put yourself in my place, I think you would have a little mercy on me."

"It is useless talking; I extended this one year, and I can do so no longer," replied Mr. Merton, as he returned to his desk and continued writing.

The poor man rose from his seat and walked sadly out of Mr. Merton's office. His last hope was gone. He had just recovered from a long illness, which had swallowed up the means with which he had intended to make the last payment on his house. True, Mr. Merton had waited one year, when he had failed to meet the demand, owing to sickness in the family, and he felt very much obliged to him for so doing. This year he had been laid up for seven months, during which time he could earn nothing, and all the savings were needed for the support of his family. Again he failed, and now he would again be homeless and have to begin the world anew. Had heaven forsaken him and given him over to the tender mercies of the wicked?

After he had left the office Mr. Merton could not drive away from him thoughts to which the poor man in his grief had given utterance. "I wish you had to earn your money as I do mine."

In the midst of a row of figures, "Put yourself in my place" intruded.

Once after it had crossed his mind, he laid down his pen and said, "Well, I think I should find it rather hard. I have a mind to drop in this afternoon and see how it fares with his family; that man has aroused my curiosities."

About five o'clock he put on a gray wig, and some old, cast-off clothes, and walked to the door. Mrs. Bishop, a pale, weary-looking woman, opened it. The poor old man requested permission to enter and rest awhile, saying he was very tired with his long journey, for he had walked many miles that day.

The old gentleman watched her attentively. He saw there was no elasticity in her step, no hope in her movements, and pity for her began to steal into his heart. When her husband entered her features relaxed into a smile, and she forced a cheerfulness in her manner. The traveler noted it all, and was forced to admire this woman who could assume a cheerfulness she could not feel, for her husband's sake. After the table was prepared, there was nothing on it but bread and butter and tea. They invited the stranger to eat with them, saying, "We have not much to offer you, but a cup of tea will refresh you after your long journey."

He accepted their hospitality, and as they discussed the frugal meal, led them, without seeming to do so, to talk of their affairs.

"I bought this piece of land," said Mr. Bishop, "at a very low figure, and instead of waiting until I had money enough to build, as I ought to have done, I thought I would borrow a few hundred dollars. The interest on the money would not be near as much as the rent I was paying, and I would be saving something by it. I did not think there would be any difficulty in paying back the money, but the first year my wife and one of my children were ill, and the expenses left me without means to pay the debt. Mr. Merton agreed to wait another year if I would pay the interest, which I did. This year I was for seven months unable to work at my trade and earn anything, and, of course, when pay day comes around—and that will be very soon—I shall be unable to meet the demand."

"But," said the stranger, "will not Mr. Merton wait another year, if you make all circumstances known to him?"

"No, sir," replied Mr. Bishop, "I saw him this morning, and he must have the money."

"He must be very hard-hearted," remarked the traveler.

"Not necessarily so," replied Mr. Bishop. "The fact is, these rich men know nothing of the struggles of the poor. They are men just like the rest of mankind, and I am sure if they had but the faintest idea of what the poor had to pass through, their hearts and purses would open. You know it has passed into a proverb, when a poor man needs assistance he should apply to the poor. The reason is obvious. Only the poor know the curse of poverty. If Merton had the least idea what I and my family had to go through, I think he would be willing to wait several years for his money rather than distress us.

With what emotions the stranger listened may be imagined. A new world was being opened to him. He was passing through an experience that had never been his before. Shortly after the conclusion of the meal he rose to take his leave, thanking Mr. and Mrs. Bishop for their kind hospitality.

Mr. Merton did not sleep much that night; he lay awake thinking. He had received a new revelation. The poor had always been associated in his mind with stupidity and ignorance, and the first poor family he had found far in advance, in intelligence, sympathy and politeness, of the exquisite and fashionable butterflies of the day.

The next day a boy called at the cottage and left a package in a large blue envelope, directed to Mr. Bishop.

Mrs. Bishop was very much alarmed when she took it, for large blue envelopes were associated in her mind with law and lawyers, and she thought that it boded no good. She put it away until her husband came home from work, when she handed it to him.

He opened it in silence, read its contents, and said fervently, "Thank heaven!"

"What is it, John?" said his anxious wife.

"Good news, wife," replied John "Such news as I never hoped for or even dreamed of."

"What is it? Tell me quick—I want to hear, if it is anything good."

"Mr. Merton has canceled the mortgage—released me from debt, both interest and principle—and says any time I need further assistance, if I will let him know I shall have it."

"I am so glad! It puts new life into me," said the now happy wife. "But what can have come over Mr. Merton."

"I do not know. It seems strange after the way he talked to me yesterday morning. I will go right over to Mr. Merton's and tell him how happy he has made us."

He found Mr. Merton in and expressed his gratitude in glowing tears.

"What could have induced you," he asked, "to show us so much kindness?"

"I followed your suggestion," replied Mr. Merton, "and put myself and your place. I expect that it will surprise you very much to learn that the strange traveler to whom you showed so much kindness was myself."

"Indeed!" exclaimed Mr. Bishop. "Well, it is a good joke," said the latter; "good in more senses than one. It has terminated very pleasantly for me."

"I was surprised," said Mr. Merton, "at the broad and liberal views you expressed of men any their actions generally. I supposed I had greatly the advantage over you in means and education; yet how cramped and narrow have been my views beside yours! That wife of yours is an estimable woman, and that boy of yours will be an honor to any man. I tell you, Bishop," said the lawyer, becoming animated, "you are rich—rich beyond what money could make you; you have treasures that gold will not buy. Somehow I seem to have lived years since yesterday morning. What I have learned at your house is worth more to me than you owe me, and I am your debtor yet. Hereafter I shall take as my motto, 'Put yourself in his place,' and try to regulate my actions by it.—*Selected.*

Childrens' Corner.

"*I Will Be Good.*"

"I will be good dear mother,"
  I heard a sweet child say:
"I will be good—now watch me;
  I will be good to-day!"
She lifted up her bright young eyes,
  With a soft and pleasing smile:
Then a mother's kiss was on her lip,
  So pure and free from guile.

And when night came, that little one,
  In kneeling down to pray,
Said in a soft and whispering tone,
  "Have I been good to-day?"
Oh, many, many bitter tears
  'Twould save us, did we say,
Like that dear child, with earnest heart,
  "I will be good to-day!"

Jesus can help us to be good;
  To him we'll humbly pray;
His grace alone can make us good,
  And keep us good all day.
Help us to hate all evil thoughts,
  All sinful words and ways;
And in thy service take delight
  Through all our earthly days.
—Selected.

The Little House.

Proverbs xxiii: 26.—My son give me thine heart

Once upon a time a great king gave a little child a house to live in. The king was as wise as he was good, and the house was very well made, and very well furnished. It had a door that opened and shut without any noise, and two windows with curtains which could be dropped as quickly as one could think, and two other windows which had neither curtains nor blinds nor shutters. The doors and windows were all in the tower of the house, where the widest view could be had. But telegraph lines which worked themselves ran throughout the building. If there was any trouble in any part of the building, a dispatch was sent to the central room where the boy generally stayed, and hegave attention to it. If the rumble of wheels was heard, or the call of a voice, the sound came through the windows which had no curtain, and it was telegraphed to the boy-owner of the house. Was it not wonderful that a child no larger than the smallest of you, should have a house so strangely furnished?

But the house was not only good in itself, it was situated in a very good country. Out of the windows you could see a great many very beautiful things. Generally it was light blue overhead, and bright green on the ground. But a good deal of the time the ground was

pure white; and sometimes overhead there were streaks of gold, which came from the reflection of a great ball of light, that was sometimes directly over the house, and sometimes as low as the ground; but wherever it was, it was so bright that you could not look at it, except when a curtain was drawn over it. I have not time to tell you of all the pretty things which the boy could see through the windows—flowers and trees and faces of people; nor of all the pleasant sounds he could hear through the windows which were without a curtain—singing birds and running brooks and musical voices; nor of the wonderful arrangement by which fuel and building material were taken in through the door, so that the house was warmed, and, strangest of all, grew larger and larger every day, till at last it got to be many times as large as at the first.*

But I want to tell you that the boy had something to do besides looking out of the windows at the pretty things, and keeping the fires going, and building upon the house. He had lessons to learn as you have. He had errands to run, and other work to do. He could not be happy if he neglected any duty. The king had sent to live with him what I will call a little bird, because it had a sweet voice and a pleasant song, though it wasn't exactly a bird. But it sang to him when he was good; and when he was naughty it either kept silent, or it moaned till the boy's heart ached. Sometimes there were evil sights to be seen from the window, and the little bird said, "Drop the curtain." Or there were good things to look at, and the bird said, "Run and see, and stay watching them." And there were good and bad sounds to be heard through the other windows—for there were two windows to see out of, and two to hear out of—and the little bird said when the good sounds came, "Listen," and when the bad was heard, "Run away."

But I am very sorry to say that this little boy didn't always heed what the bird said, especially when it told him about the good king who had given him his house, and put it in such a beautiful country. So, because it wasn't heeded, the bird did not sing as often as at first, and the boy wasn't as happy as he might have been. He wanted to tell the bird when to sing. But the king had told it to sing only when the boy was good. After a time the bird sang less and less, and didn't say so much about going to the window to see good sights, and about dropping the curtain to shut out the evil. I don't know but that the bird would almost have died of sorrow, because the boy was so obstinate, and bent on having his own way, whether right or wrong.

But one day a knock was heard upon the window, and the boy went to listen and heard, "My son give me thine heart!" He went to the other window and looked out, but couldn't see anybody. But the knocking continued—knock, knock, knock—and the voice over and over, "Give me thine heart," "Give me thine heart!" And the little bird was roused out of his slumber, and leaping on the boy's shoulder, said at first, "Listen, listen," and then, "Obey, obey, obey." For the boy knew that that knocking and voice came from an unseen messenger of the King, that the King called himself father, and wanted the boy to love him. He knew that he had been ungrateful and disobedient to his best friend. He knew that he had not heeded the directions which the King had given him by the little bird. And as he thought about it, he became very sorry and began to weep. He felt his heart going out toward the King and cried,

Take my heart, O Father, take it;
Take and seal it for thine own.

Then the bird began to sing till the house was full of music; and the boy was happy. He began to try to live a better life. He thought often of the good King, and tried to obey him. He read the letters sent by him, listened to the messengers that came from him, and found a way of talking to him. He was careful to heed what the bird said. And so, as he grew in years, he grew in love for the King, and in likeness to him, and here ends my story.

The good King is God. The child is any one of you. The house is your body. The windows and door are the eyes, ears, and mouth. The little bird is the conscience. You have heard it saying, "Wrong," "Right." It has made you glad when you have done well; it has made you sorry and ashamed when you have done ill. It may cease to speak or to sing to you, if you do not heed God's call, "My son, give me thine heart!" God wants you to love him. You are not too young to give him your heart, and to become his dear children. Will you not do it?—*Advance.*

*This is not a fairy story. Every word of it is true.

The Walled Lake.

In Iowa, one hundred and fifty miles west of Dubuque, lies what is known as the "Walled Lake," a body of water covering two thousand eight hundred acres, and whose surface is between two and three feet higher than the ground about it. In some places the water is twenty-six feet deep; it is clear and cold, and has no apparent inlet or outlet. It is confined by a wall of stone in some places ten feet high and fifteen feet thick at the base. The stones used in building it vary in size from about one hundred pounds to three tons. In the country around the lake there are no other stones within a circuit of five or ten miles, but a belt of woodland, composed of oak, makes the entire circumference of it. It is thought the trees were planted at the time the wall was built, and for that reason the wall cannot be of great antiquity. The Dubuque *Herald* says, however, that no one can form an idea as to the means employed to bring the stones, or who constructed the wall. In the spring of 1856, during a heavy storm, the ice on the lake broke down the wall in several places, and the farmers in the neighborhood were obliged to repair the damage to prevent an inundation.

Home and Farm.

Miss Matilda Lees Dods' School of Cookery.—No. II

Lobster Cutlets.

One ounce of butter.
One ounce of flour.
One gill of cold water.
A little pepper and salt.
A few drops of lemon juice.
One half of a pound can of lobster.
Two spoonfuls bread crumbs.

This quantity makes five cutlets. (If fresh lobster is used, throw it into boiling water and boil twenty minutes before using. Take off the claws, break with a hammer and remove the meat. Twist off the head, and remove the coral which runs down the back. Put the coral through a wire sieve before adding it to the cutlets. Remove the meat from the body, cut in small pieces, also from the claws). Melt the butter in a little saucepan. Pass in the dry flour and mix. (Flour mixed in melted butter never becomes lumpy). Then add a gill of cold water and stir until it boils, then let it cook two minutes; otherwise the cutlets will have a raw taste. (When cooked sufficiently the mixture will not adhere to the sides of the saucepan). Take it from the fire and add pepper, salt and lemon juice; also add a grain of cayenne pepper. One half table-spoonful of cream (no milk) improves it. Add to this mixture the meat of the lobster cut in rough pieces, mix, and turn the whole out on a plate to cool. When cool divide into five pieces. Sprinkle flour on flour board, cover each piece with it and shape into a long narrow form. Beat well one egg. Roll each cutlet in it. Put on a piece of white print paper two table spoonfuls bread crumbs and toss each cutlet in it from side to side. Then throw each cutlet into hot lard for two minutes. Take them out on a piece of white paper for a second to absorb the grease, then remove to a plate.

Cheese Fritters.

Put a saucepan of lard on the stove when preparing to make fritters.

Three ounces flour.
Three ounces cheese.
(Three table spoonfuls Parmesan cheese or any common cheese strong enough to grate fine).
One ounce butter.
One gill tepid water.
A little pepper and salt.
One egg.

First put in a bowl three ounces of flour. Then melt and pour into the center of the flour the butter, then pour in a gill of hot or tepid water, and drop in the yolk of one egg. Put the white aside upon a plate. To this flour, butter, water and egg, add the pepper and salt. (A little salt, considerable pepper.) Then add the cheese (Parmesan) grated fine. Add to the white of egg a pinch of salt (this cools the egg, absorbs the moisture, and makes it rise quicker. Sugar has an opposite effect). After it is whipped to a stiff froth mix it lightly with the other ingredients. Heat a sauce pan of lard so hot that the smoke rises from it, not to the boiling point. Water boils at 212 deg., lard at 500 deg., salad oil at 700 deg. When the lard is at 375 deg. it is hot enough for cooking and a slight smoke rises from its surface. Drop the mixture into the lard, one spoonful at a time, turn each over when cooking, and allow them to cook three minutes. Drain each on white paper on removing from the lard and pile them on a hot napkin.

Russia Fish Pie.

One-half pound of flour, quarter pound butter, one teaspoonful baking power, three eggs, half teacupful boiled rice, one pound raw fish of any kind; salt and pepper, one gill of cold water.

Make the crust first. Mix the the flour, salt and baking powder. Whip the white of one egg to a stiff froth, and make the flour into a firm dough with the egg and cold water; separate the butter into three parts. Roll out very thinly and spread over it one third of the butter. Fold the dough in three thicknesses, and roll it out again; then spread on the second piece of butter, fold as before and roll out again. Spread on the last piece of butter, fold again in three. Boil two of the eggs for ten minutes; throw them into cold water and remove the shells. Roll the crust out square and place in the center of it the boiled rice and eggs cut in pieces. Remove from the fish all bone and skin, place it on top the rice and egg. Then sprinkle over a little pepper and salt. Brush the edges of the crust with the white of egg and fold it over, so as to have fish, rice, and egg covered. Brush it all over again and bake in quick oven half an hour.

To Cook Rice.

Wash it well in cold water and throw it into plenty of boiling water. The more the better. In this way the particles will not adhere to each other. Let the water boil away for about twenty minutes. If milk is add ed a longer time is required. Season with a little salt.

Venoise Pudding.

Five ounces bread crumbs.
Four ounces sugar.
Three ounces sultana raisins (seedless).
One teaspoonful fresh lemon juice.
One-half pint milk.
Yolks of four eggs.
Butter to grease the tin mould.

Brown one ounce of sugar in a small dry saucepan. Stir while it melts and until it becomes quite brown. Add to it the milk, and stir until the milk becomes brown. Cut the bread crumbs into small square pieces, and put them in a basin. Rub the raisins in a dry towel, but do not wash them, then add them to the bread. Add the four ounces of sugar. Mix slightly the yolks of four eggs with wooden spoon, pour over them through a strainer the colored milk, add lemon juice, pour over bread crumbs and mix all together. Grease well a mould, put in mixture, twist over the top a piece of white paper, and steam one and a half hours.

Sauce for the Venoise Pudding.

Make this sauce about the time that the pudding is done.

Juice of one-half lemon.
One ounce sugar.
One tablespoonful milk.
One egg.

Put egg, sugar, lemon and milk into a small saucepan and with two common steel forks held together in one hand stir swiftly over the fire until the egg begins to thicken. Do not allow it to boil or the milk will curdle. Then turn the pudding out of the mould and pour the sauce around it.

This sauce is good for any pudding, but is especially appropriate for the Venoise as the two colors harmonize so nicely.

Raising Bees.—Miss Ella Dunlap, the bee editor of the Chicago *Tribune*, states in one of her last letters that white clover does not always produce honey; that in a dry, cool time even buckwheat is of no value for this purpose; and that, for these and other reasons, dependence for bee pasturage must—as is coming to be more and more generally admitted—be placed chiefly upon the forest, and the basswood and tulip take the lead. Miss D., who evidently thinks that faith without works is dead, adds that last spring, at Rural Home, a thousand young basswoods were planted, and that they have made a good growth. If all keepers of bees would endeavor thus to provide them with forage, there would be less cause for complaint among fruit-growers, whose crops are injured, if not destroyed, by the persistent onset of these busy workers.

teacher of drawing and vocal music; Mrs. Zellar, teacher of Taxidermy; and Prof. Bookwalter, of Western College, to the chair of Ancient Languages, vacated by the resignation of Prof. C. H. Kiracofe. Prof. Bookwalter comes to us highly recommended as a teacher and a Christian gentleman.

Commencement proper occurred Thursday the 12th. The chapel was filled to overflowing. The Westfield Cornet Band furnished the music. Just the moment before President Allen was in the act of rising to call the first speaker of the graduating class to the floor, Mr. F. F. Stoltz, an alumnus, arose and began to read a paper much to the surprise of the whole audience, stating the affectionate relations existing between students and teachers, and indicating the object of breaking in upon the order of the day. He then presented in behalf of the old and new students a pair of gold spectacles to President Allen, who responded with pleasant and touching words, expressing deepest gratitude to those who thus gave a token of their regard and high appreciation of his work.

Order being again restored, the class was called upon for their addresses. First Mr. F. E. Phillips, son-in-law of Rev. W. C. Smith, presented the audience with a neat and well arranged production entitled "Within the Danger Lies; within the Power." Mr. U. P. Shull of Elvaston, Ill., followed with "Nameless Heroes." Mr. F. Pease, graduate of scientific course was absent. The others completed the classical course. The degree of Master of Science was conferred upon Mr. J. H. Bolton and Miss Addie Condon.

The exercises were closed by Rev. I. Kretzinger of Central Illinois Conference, with a very searching and thoughtful address on Westfield College as to what it has done and is now doing for this immediate vicinity in point of enhancing the value of property and improving the morals and intelligence of the people. He referred to the noble band of workers who were trained within the college walls and the good they are accomplishing as citizens, ministers and professional men.

The educational work in its various relations was shown quite forcibly. Bro. Kretzinger is not an educated man and did not have the advantages young people now possess; yet his whole heart is in the work which he aids with his means and words as if he had in his very grasp all the benefits of mental culture. God loves, and the people can't do otherwise than love such a philanthropic spirit.

We have a goodly number of such men, but the demand for them is far greater than the supply. May their number rapidly increase.

P. W. WELLER

Westfield, Ill., June 17.

Religious Intelligence.

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational church, Hamilton, Miss., August 25th, 1878.

Pleasant Ridge Congregational church, Sanford Co., Ala., September, 1878.

New Hope Methodist church, Lowndes Co., Miss., October, 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

First Congregational Church, Leland, Mich.

Sugar Grove church, Green county, Pa., D. B. Turney, pastor, March 17, 1879.

Military Chapel, Methodist Episcopal, Lowndes Co., Miss., March 23, 1879, Thos. Brownlee, pastor.

Hopewell Missionary Baptist church, Lowndes county, Miss., April 6, 1879.

Cedar Grove, Missionary Baptist, Lowndes Co., Miss., May 25, 1879. Wm. Alexander, minister.

FREE BAPTIST.

—The last session of the Rochester Quarterly Meeting was held with the North Parma church, June 6-8. Mr. Luther. Collamer was elected moderator. Rev. C. B. Hart preached the opening sermon from Ps. 51: 12-13, and Rev. John B. Randall delivered the Sabbath School address. The other sermons were preached by brethren J. M. Crandall, H. Whitcher, C. B. Hart, Isaac Hyatt and J. Kettle. Letters were received from all the churches except Fairport, which gave assurance by its delegates that a letter would be forwarded to the clerk. The letters, though regretting so little fruit had been gathered as a result of the labor bestowed, expressed hope and determination to toil on till directed by the Master to cast the net on the right side of the ship.

An encouraging interest was reported in all the Sabbath-schools.

Bro. C. A. Hilton offered his resignation as clerk, which was reluctantly accepted.

Resolutions of grateful appreciation for the faithful discharge of his official duties were adopted, and Isaac Hyatt was elected to the office.

A collection of over $18 was taken for missions.

REFORMED PRESBYTERIAN.

—From the *Christian Statesman* we make the following abstract of the late meeting of the Synod of this church in New York during the early part of June. It contains some items of special interest.

One hundred and forty members were present. The meeting was harmonious, earnest, pervaded with a deep sense of responsibility, and evidently baptized with the Holy Spirit. The Rev. D. Metheny, M. D., of Latakia, Syria, was chosen moderator, and received the thanks of the synod at the close of its session for his courteous, impartial and efficient presidency over its deliberations.

On the subject of Sabbath schools stress was laid, by the Rev. James Kennedy of New York and others, on the fact that the Covenanters of Scotland provided for the systematic religious instruction of their children in their weekly society meetings two hundred years before Robert Raikes founded the modern Sabbath school.

The report on temperance declared the position of the church to be total abstinence on the part of the individual, impartial discipline on the part of the church and absolute prohibition on the part of the State. The synod adopted a memorial to Congress asking for the appointment of a commission of five persons whose duty it shall be to examine and take testimony concerning the effect of traffic in alcoholic liquors in connection with crime, pauperism, morals, the public health, and the general welfare; also concerning license and prohibitory legislation in the several States; and, finally to report what legislation, if any, would be beneficial to suppress the traffic in alcoholic liquors within the sphere of national authority.

The work of the Board of Sustentation received much attention from synod. The design of this fund is to supplement the salaries of pastors in the weaker congregations by collections from the whole church. More than forty congregations were announced as having given nothing to this fund during the year.

The Board of Foreign Missions reported the following statistics of the church in Latakia:

Missionaries and their wives, in all	7
Native teachers	19
Communicants including missionaries	94
Sabbath schools	5
Sabbath-school scholars	200
Week day schools	9
Week day scholars	476
Mission stations	7
Mission buildings	11

The most gratifying statements were contained in this report, concerning the desire of the people of Syria for schools to be established among them. They are now willing to provide school buildings and to pay for instruction, where formerly it was with difficulty they could be persuaded to receive it gratuitously.

The missionary operations of the church in this country consist of a mission among the Freedmen at Selma, Alabama, among the Chinese in Oakland, California, and in missionary stations mainly in the west and northwest. At Selma a new church has been erected during the year, of size sufficient, it was supposed, to accommodate both church and school for years to come. But since it was opened, the school has filled and overflowed it and rooms for eighty pupils and thei teacher rented in an adjoining building. An appeal is therefore made to the church for means to erect additional buildings during the coming year. The Chinese Mission reported the baptism of ten converts during the year. The present state of this Mission awakened increased interest, and ampler provision than heretofore was made for its support.

The work of National Reform was discussed in a special report, followed by earnest speeches by members of Synod, and at a public meeting at which eloquent addresses were made by Prof. J. R. W. Sloane, Pres. H. H. George, and Rev. J. M. Foster. The instructions of last year to Presbyteries to provide for efficient co-operation with this movement within their bounds, were renewed, and the first Sabbath of July was fixed for a collection for this cause in all the churches.

No subject before Synod awakened so much interest as the removal from Northwood, Ohio, and location anew, of Geneva College. The advantages of various locations were presented, and Beaver Falls, Pennsylvania, was chosen as the seat of the College, upon the fullfilment of the conditions proposed by the advocates of this location, viz., the gift of ten acres of land and of twenty thousand dollars for the erection of suitable buildings. This action of Synod was made unanimous, and the church has undertaken, with singular heartiness and enthusiasm, the establishment and endowment of an institution of learning which shall serve her needs as a denomination, and the cause of the higher education in the United States.

Important questions of Finance demanded attention. The invested funds of the church have been steadily increasing, and have now obtained large proportions. The management has been marked by care, fidelity, and discretion.

The Rev. S. O. Wylie, D. D., and the Rev. R. Somerville with Elder Robert Patton were appointed a Committee to act during the year in behalf of the Sabbath.

UNITED PRESBYTERIAN.

—At its last meeting the United Presbyterian General Assembly ordered its Board of Education not to grant aid to a student using tobacco in any form. To this we have no objection, but the students thus shut out from help will think it a little hard when they see their pastors and professors chewing or smoking the filthy weed. The nervousness, excitability and general disquietude of many ministers may be traced at least in part to their indulgence in tobacco.—*Presbyterian Banner.*

UNITED BRETHREN IN CHRIST.

—The *Telescope*, taking for a text the fact of a $75,000 debt on Otterbein University, Westerville, Ohio, prints a forcible editorial on college debts.

—Elder Hurless says in the *Christian Radical* that an injunction has been served on the few who have been disturbing the church in Polo, Ill. He says of this "appeal to Cæsar:"

"We regret that any professor of Christianity allowed themselves to persist in a course so contrary to the spirit of the Gospel of Christ, and to interfere with the official duties of properly constituted officers of the church as to create a necessity for a measure of that kind, but the case in hand, it was believed by good and wise men who understood the surroundings, really demanded it. Life is too short, and the work to be done too important to devote any part of time to useless wrangling."

PRESBYTERIAN.

—The following timely action was taken by the General Assembly lately meeting in Saratoga, New York:

The committee on bills and overtures to which was referred the resolution of Judge Drake regarding the attendance of church members at theatres and operatic performances, offered the following which was adopted:

"*Resolved*, That in view of the increased attendance of church members at theatres and operas, the Assembly bears earnest and solemn testimony against this practice as inconsistent with Christian duty, since it not only gives countenance and support to an institution justly described by a former Assembly as a school of immorality, but is in itself spiritually hurtful and tends to obliterate the line which should always be plainly visible between the followers of Christ and the world."

The committee on bills and overtures reported the following which was adopted:

"*Resolved*, That the General Assembly, believing that the practice on the part of church members of reading secular papers on the Sabbath day is alarmingly on the increase, and believing also that it is a grievous injury to the personal piety of the readers and a serious obstacle to the cause of Christ in every community, would deprecate the practice, and would urge on all who love the Lord and desire the spread of his kingdom in this world to do all in their power to discountenance it."

—In the great storm which lately visited eastern Kansas the Presbyterian church, at Irving, was entirely destroyed. A festival was to be given by the ladies of the church, and four young ladies were in the church when the tornado first struck it, and only escaped from the building when it sank in a shapeless heap.

—A revival of great power has been in progress in the Fifteenth Street church in the city of Washington, the only Presbyterian church in that city for the use of the colored people. On the 11th of May ninety persons were admitted to the church, and at the communion service the building was crowded to overflowing.

—Prof. F. L. Patton, whose call to London has been calling much attention to Presbyterian interests in Chicago, has postponed his acceptance at the urgent request of his church in this city, and of Mr. Cyrus H. McCormick, through whose influence he came West. At an interview with Mr. McCormick in New York last Friday, the latter expressed himself emphatically that the interest of Presbyterianism must be maintained here, but he desires the hearty co-operation of the churches in connection with his own efforts. Mr. McCormick owns the *Interior*, and has given largely to the Theological Seminary.

—At Buffalo Lake, Dakota, there is a Presbyterian church of fifty-five members, all full-blooded Dakota Indians, with the Rev. Mazawacanayana, or Iron Thunder, as pastor.

LUTHERAN.

—The twentieth annual convention of the Swedish Lutheran Augustana Synod was begun last Friday morning in the Swedish Immanuel church in this city, to continue through this week. About one hundred delegates are present. The president, the Rev. E. Novelius, read his annual report at the morning session, presenting many interesting details of the difficulties encountered and progress made during the past synodical year. During the year he had visited many churches in New York and Kansas conferences; also made a tour through the Indian territory.

An election of officers resulted in the choice of the Rev. E. Novelius, President; the Rev. P. Sjoblom, Secretary; J. H. Wistrand, Treasurer. Friday evening a sermon was preached by the Rev. J. Wickstrand of Princeton, and a short address made by the Rev. P. Sward of Vasa, Minn. From 9 to 12 o'clock each day is occupied in the discussion of theses on the Christian nature of youth and in the consideration of the new catechism, the afternoon session from 2 to five o'clock in the transaction of ordinary business.

—The oldest Lutheran church in India, still standing, is Jerusalem church at Tranquebar. It was built in a very solid manner, and was dedicated Oct. 11, 1718, by Missionary Ziegenbalg, who is buried in the church. Recently a new roof was put upon the edifice, the third in its long history.

—The model for the monument to Luther, which is to be set up in Eisleben, the birthplace of the great reformer, commemorating the four hundredth anniversary of his birth, is now completed, and has been sent to be cast. The monument represents Luther clad in a long gown and wearing a barret. With his left hand he holds the Bible to his breast, and with his right hand he hurls away the Papal Bull. The pedestal of the statue is square, with a design on each side; the foremost showing an angel with a shield bearing the name "Martin Luther," trampling on a recumbent devil, while the other three sides represent scenes in Luther's life. The first shows him arguing with Dr. Eck; the second, in his study translating the Bible; the third, with his family and Melanchthon.

GENERAL.

—A young Polish Jew of Baltimore, named Stern has been converted to Christianity, and is preaching the Gospel with success among his countrymen and coreligionists in that city and other parts of Maryland.

—The famine and famine relief have undoubtedly been a great factor in the extraordinary movement in Southern India the past year toward Christianity. The report of the Arcott Mission says: "Abuse and ridicule of the preacher has almost entirely ceased;" and the village officials it is stated, are now showing a friendly spirit. The *Indian Evangelical Review* says: "The secret conviction has been gaining ground among masses of the people that sooner or later they must become Christians."

—A letter from an English missionary in Mogadore, Morocco, gives a harrowing account of the miseries caused by the famine in that unhappy country. In Mogadore alone over 13,000 persons have perished from hunger, and all the cattle, camels, horses, sheep, and other domestic animals have starved to death. Only the dogs have survived, and these, finding no food in the towns, are roaming over the country in bands of from twenty to fifty, sometimes attacking and devouring every person they meet. In their hunger these animals have also dug up the buried bodies of the dead and stripped their bones.

—The United States sends 460 missionaries to foreign fields, Germany more than 500, and Great Britain 1,000.

—Only forty years ago Fiji islanders feasted on human flesh. Now no less than 40,000 children attend Sunday-school, and thousands of people are earnest Christians.

—Recently six teachers appointed by the London Missionary Society to labor on the Southeast Cape, New Guinea, were landed there by the steamer Jonn Williams, but the whole number were poisoned by the natives, who placed upas wood in their drinking water. Of twenty men landed in the district, only five remain, the rest having died of poison or fever.

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News of the Week.

—In regard to Secretary McCrary, the President has sent the Senate the following: "Doubts having arisen as to the propriety of appointing in advance of the actual vacancy to occur Sept. 1, 1879, a person to fill the office of judge of the circuit court of the United States for the eighth circuit, I hereby withdraw the nomination to that office of George McCrary of Iowa."

—Col. Granville H. Haller was dismissed from the army in 1862 for uttering treasonable sentiments, has been restored by act of Congress and order of the President and he is placed on the retired list with back pay as a Major until February, 1873, and as Colonel then to the present date. There is a great deal of indignation among officers of the army at this case. Last session Congress passed an act authorizing the President to order a board to inquire into the dismissal of Haller, and authorizing him also to adopt their recommendations.

—The camels taken to Arizona two years ago did not come up to expectations, and were turned loose to roam along the Gila Valley. This seems to have been the one thing needed to secure their welfare. They have thriven as though they had been in their native Africa; have bred liberally, and seem to have become domesticated to the region.

—It is said C. W. Field has made $4,000,000, and Samuel Tilden is said to have made $2,000,000 on the elevated roads. The two roads have combined in a new company, and the big stockholders are charged with swallowing up the little ones. Enormous pans have been placed under the elevated roads in some streets near stations to catch the cinders, oil and water which drops from the engines. It has been estimated that the two elevated roads have damaged property worth $100,000,000.

—The Hon. Edwin W. Stoughton, United States minister to Russia, now in this country, says the Nihilist troubles have been grossly exaggerated, and that nearly every material statement made about them is absolutely false. Many of the letters dated in Russia were not written in that country, and contained statements which he knew from personal knowledge to be false. He further declared that it was not true that the Russian people were deeply infected with Nihilism; it was not true that whole troops of students had been arrested by the police and sent off to Siberia or tortured in dungeons; it was not true that whole regiments of the army, with their officers, were tainted; and it was not true that any women of respectability had been found among the Nihilists. This is contrary to the spirit of the London dispatches.

—General Grant's party briefly visited Swatow, China, May 13; Amoy, May 14; and Foochow, May 15. The demonstrations were unimportant, owing to his short stay. He arrived at Shanghai on the United States ship Ashuelot, May 17, and was received on landing with unprecedented manifestations of greeting in the presence of the crowd, comprising almost the entire foreign community and great numbers of Chinese. An address was delivered on behalf of the citizens, to which Grant responded with what many regarded as of peculiar significance, saying he wished he had known ten years ago what he had lately learned, and that his experience in this part of the world would be of great interest and possibly of great use in the future.

—An explosion occurred at 5:30 Saturday morning at one of the mines on the land of Stephens & Smoyer, two miles from Emaus, Pa. The boiler burst with terriffic force, killing five men outright and and seriously wounding four others.

—A young French woman was swept over Niagria Falls last Saturday before the eyes of her husband, who was unable to render the least assistance, and through inability to speak any language but the French, could not for some time make known his terrible loss. The pair had been traveling around the world and were to embark for home this week. On taking a last view of the falls from Goat Island the woman stooped to dip a cup of water, lost her balance and was swept away to her fate.

—The *Daily Sentinel*, of Brenham, Texas, of June 11, gives a lengthy account of laying the corner-stone of a Methodist church in that place. Among the treasured articles placed in the copper box deposited under the corner stone was "a copy of the Holy Bible, Confederate bonds of the various denominations, and photographs of Jeff. Davis and the leading Confederate Generals, and a copy of 'The Sweet By and By,' with words and notes."

—Prince Napolean who went to South Africa last spring to learn the art of war in fighting the Zulus was killed June 1 by the natives.

AN OFFICIAL ACCOUNT,

says the Prince, with Lieutenant Carey, of the Ninety-eight Regiment, six men and one friendly Zulu, left the camp at Kelitzi Mountains, seven miles beyond Blood River, on the 1st inst., for a reconnoissance. The party halted and unsaddled when ten miles from camp. Just as the Prince gave the order to remount, a volley was fired from an ambush in the long grass. Lieutenant Carey and four of the troopers returned to the camp and reported that the Prince and two troopers were missing. From their statements there could be no doubt that the Prince was killed. A party started out on the 3d inst. to recover the body of the Prince, which was found and brought in the same day. The body of the Prince when found, lay on its back. There were eighteen assegai stabs in it, two of them piercing the body from the chest to the back, two in the side, and one destroying the right eye. A locket with hair medallions and a reliquary were found around his neck. The face wore a placid expression. He had evidently ineffectually tried to mount his horse, and the leather of the flap tearing, he ran along the path to where he was found. Two troopers lay near the body, both assegated. The Prince was very adventurous.

—The French government has submitted to the Chambers a bill regulating the details of the return of the Chambers to Paris. It fixes the first meeting of the Legislature in Paris the 3d of November.

—A correspondent at Berlin reports that there were 1,730 conflagrations in Russia during the month of May, occasioning a loss of 7,000,000 roubles.

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GRAIN	Wheat—No. 2		1 03¾
	No. 3		80
	Rejected		64
	Winter	1 01	1 05
	Corn No. 2		26¾
	Rejected		34⅜
	Oats—No. 2		32¼
	Rye—No. 2		53⅛
	Bran per ton		8 75
	Flour—Winter	5 25	6 25
	Spring	2 00	4 75
	Hay—Timothy		10 00
	Prairie	5 50	8 00
	Mess Beef	8 50	9 00
	Tallow	5	6
	Lard per cwt		6 25
	Mess pork, per bbl		9 85
	Butter medium to best	8	16
	Cheese	2	9
	Beans	65	1 35
	Eggs		10
	Potatoes per bu	35	79
	Seeds—Timothy		1 65
	Clover		3 75
	Flax	1 30	1 40
	Broom corn	2	5
	Hides green to dry flint	7¼	14
	Lumber—Clear	27 00	34 00
	Common	10 00	12 00
	Shingles	1 00	2 40
	WOOL—Washed	28	37
	Unwashed	16	27
	LIVESTOCK Cattle Choice	4 35	5 10
	Good	3 90	4 25
	Medium	3 50	3 80
	Common	1 75	3 50
	Hogs	3 70	3 95
	Sheep	2 50	5 50

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Flour	$3 40	7 75
Wheat—Spring	74	1 01
Winter	1 10	1 17
Corn	40	45
Oats	36½	42
Rye		61
Lard		6 32
Mess pork	9 35	10 80
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"In Secret Have I Said Nothing."—*Jesus Christ.*

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Notices.

NOTICE.—A prayer-meeting for the blessing of God upon the work of Christian reform is held on the second Tuesday evening of every month at the house of Mr. E. A. Cook, No. 100, Walton Place, in this city. All friends are invited next Tuesday.

Topics of the Time.

The Indian question has taken a new direction in Nebraska. The Poncas, a peaceful tribe of some seven hundred souls, occupied a reservation west of the Missouri river near Sioux City. They were living on their farms, working quietly and improving gradually in the arts of civilization. In 1877, they were visited by an agent, pretending to be sent by the President who ordered them to pack up and be off to the Indian territory. The Indians held in their hands a treaty made in 1865, giving them their lands which they had possessed for twelve years. They refused to leave their homes which they held by as good a deed as any Illinois farm. The agent and his posse insisted, threatened, raged: and finally actually drove these poor but Christian people from their homes into the poverty, inhospitality and malaria of the Indian territory, where in two years over a hundred and fifty of their number died. They left two hundred and thirty-six houses built by their own hands for a half dozen small government shanties; their thirty-five yoke of oxen died, and also 600 of their 700 horses. Two Omaha lawyers took their case into the courts where their rights were recognized. There is a movement to interest the public in this case and carry it through the Supreme Court, thus establishing the principle that the Indian is also a man, who may plead his rights with his fellows. A large meeting to promote this philanthropic purpose was held in Farwell Hall on Monday evening, which was addressed by gentlemen from Nebraska and others.

An outrage of similar character threatened to befall a little band of industrious Indians, the Santees, located in the same part of Nebraska. Bishop Hare has called public attention to the fact that the Nebraska legislature has voted to recommend the removal of these Indians by Congress, and a bill for this purpose has been presented at Washington. The exposure of this outrageous plundering of the poor and defenceless will defeat the scheme by arousing the public to condemn it. Beside the instincts of humanity which revolt at such monstrous crimes, those of self-preservation compel us to cry out against them. Though he waited long, God heard at last the cry of the slave and our nation too late repented the long years of oppression. We cannot forget that the Almighty will demand restitution of this nation for the wrongs, the frauds, the butcheries of the Indians, will visit us for them. Let there be no more added to the arrears of robbery and blood.

The Khedive of Egypt is not so fortunate as the obdurate bankrupts of our country. He sent home the English and French agents sent to take charge of his affairs, but now finds himself compelled to abdicate by a note written at Constantinople but dictated at London and Paris. Ismail Pasha was educated at the latter city, and in 1863 took up the work of civilizing Egypt. Ten years later he became virtually independent of the Porte. He has exhibited great enterprise in public improvements, manufacturing enterprises and military expeditions by means of which the slave trade has been broken up on the upper Nile. His son succeeds him under circumstances that indicate that the nation is strictly under foreign control.

Little has been heard about the colored exodus for several weeks, but there is yet a steady stream from the South into Kansas. Over a hundred arrived in that State on Tuesday last and over two hundred during the previous week. Governor St. John writes that the State Association is in need of help. Wendell Phillips in an address in Boston last week urges with all his old zeal and eloquence that steamboats be sent down the Mississippi to help the blacks on to freedom. Southern planters have petitioned the North to drop the business, but it will not cease until some guaranty can be given every citizen that he will not be robbed of his natural and civil rights.

As we go to press Congress is in a state of serious indecision. Since the veto of the judicial bill last week Monday the former caucus tactics have been in full play. The majority finally voted the bill without the objectional clause choking off the marshals of elections, but in its place drew up a separate bill, making an appropriation of $600,000 for these officers, but with such restrictious that President Hayes and his advisers regarded it as no better than the first proposition. His veto was therefore sent in Monday. The President says, "The object, manifestly, is to place before the Executive this alternative, either to allow necessary functions of the public service to be crippled or suspended for want of appropriations required to keep them in operation, or to approve legislation, which, in official communications to Congress, he he has declared would be a violation of his constitutional duty." The House had already voted to adjourn at 5 o'clock Monday but as the hour approached it was evident that the Republicans of the Senate would not agree to an adjournment before Tuesday. If this shall be done the country will breathe freer, and will let the "responsibility" of marshals' fees over which there is so much political pother, take care of itself.

Josiah Shaw, Eau Claire, Wis., writes: "The *Cynosure* is doing a good work in the reading-room, and we have two of Ronayne's books in the right place. We need lectures here, but are not able to have them. Mr. Hammond and I are doing what we can in the full faith of a final triumph."

THEY THAT SIT IN MOSES' SEAT.

BY REV. J. J. HAYDEN.

Keep it before the people:

That ministers of the Gospel are chargeable, and reghtly so, with much of the success of the secret workings of the Prince of Darkness. In all ages of the church the professed leaders of God's people have been first in leading them astray; and the ministers of our day are not an exception. Very many of them are united in secrecy with the enemies of Christ, but openly profess to be his ministers. The Apostle Paul says, "Now, then, we are embassadors for Christ." Does Christ send them into the lodge, where they are not allowed to say anything in his name, notwithstanding he commands them that whatever they say or do, do all in his name? Can any man unite with the workers of darkness in the name or by the authority of Christ? Ministers who unite with those who will not come to the light, but lie in wait to deceive, have disobeyed the Lord Jesus, and excluded themselves from taking any acceptable part in his service, for the word of God has declared, "Ye cannot serve two masters." Ye cannot serve Christ in the church and anti-Christ in the lodge, or devil's church; and yet there are, it is to be lamented, thousands of those ministers who ignore the teaching of Christ, who is the true light, and run headlong into the service of the wicked one, and still want to lead the flock of Christ. Surely the god of the lodge hath "blinded their minds," lest the light of the glorious gospel of Christ should shine unto them. "My sheep," says the great Shepherd, "hear my voice and follow me; a stranger they will not follow, for they know not the voice of strangers."

The question here arises, Can Christians employ and support such ministers, and not be partakers of their sins? I see no way of escape. If Christians fellowship a horse-thief, knowing him to be such, are they not guilty of theft? Or if he be an idolater in the lodge, and they are aware of the fact, and suffer him to preach to them, are not they guilty of idolatry? And any church, or conference, holding such in fellowship, is necessarily idolatrous; and unless they bind such over, or withdraw from them, they are responsible for not coming out from among them, and must fall into the same

ditch along with them. May the good Lord open all our eyes by the Gospel light, and the Holy Spirit direct us all into the way of life everlasting.

A Double Life.

To live two lives in one period of existence is perhaps an advantage. The Christian, for instance, may be said to have two lives, a temporal one and a heavenly one. His object is always to make his temporal life correspond, as far as possible, with his heavenly, or spiritual life.

As Freemasonry pretends to be a great deal better than Christianity, it, too, must have a double life.

An officer of the army lately put this double life in practice in a most remarkable manner. He had a wife and family in Scotland to which he wrote kind, fatherly letters; and he also had a wife in this country, of whom he appeared to be a loving, respectful husband.

In order to maintain this great Masonic advantage of having two families, one in the United States army and one at the lodge of the ancient Scottish rite, 33d degree, he resorted to another Masonic trick. He forged his own resignation from the army, so as to make it appear that he was out of the army, when in fact he was really in it; so that he was playing the double part of civilian and of a United States army officer at one and the same time. He also derived a supposed advantage from assuming two different names. In short, he gave every external evidence of being a sublime, perfect and select Mason, who may take one sacrament in honor of Christ and another in derision of him.

But there happened to be no help for the widow's son in this case. He was, perhaps, buried less than six feet perpendicular; or there was too little rubbish over him. Everybody, as well as Masons, could plainly see where he was buried, without the aid of the acacia bush, and could smell the rottenness. If the bad odor could have been kept confined, like the point within the Masonic circle; or if it could have been circumscribed by an ordinary pair of compasses, or covered with the apron, which means innocence, all might have been made to appear well. But as it was, the mighty Master Mason's lion-like grip proved powerless to save. Not even the Masonic minister could have saved him from being hung by his own cable-tow; and so this double-lived, doubly honorable man had to leave the service.

There may be double lived men outside of the lodge as well as in it. We have no positive knowledge that our duplex here was a Mason, any more than we have that the Christian religion is true. But his late career has furnished a perfect practical illustration of the teachings of Freemasonry. The institution teaches men that they may play obscure, infidel farces in secret, and at the same time keep up a smooth, bland, serene Christian face in public. Our hero if a Mason, was no more blamable than all other Masons are. He merely practised their teachings. It was his misfortune to get caught in his knavery, not a Masonic wrong.

But the question ought to be seriously asked by every American citizen—Are there any more such officers in the army of the United States? Are there any more men there who lead double lives, and, while serving the government openly, are worshiping the lost cause in secret? Are the articles of war of such wide private interpretation that an officer of the U. S. Army can be an honorable man, and also be at the same time a Communist, Socialist, International, Nihilist, Ku-klux, Mormon, or Freemason?

We who are engaged in the Anti-masonic reform, have undertaken a great work. We must begin at the bottom, and deal just with the clergy, the army, and the press, before we can properly bring our views before the people. The question now before the country should not be whether the army should be paid if used at the polls, but whether it should be kept on foot at all, if the officers have sworn alliance to that foreign institution, the Masonic lodge. And the only question that the reformer can ask himself with regard to the clergy and the press is, whether he, as an honest American man, can pay one cent toward the support of a preacher or a newspaper that does not exert a positive influence toward the suppression of Freemasonry. The newspaper that does not give its columns *that* direction, hushing its voice from selfishness, or timidity, or craft, is proving utterly reckless of its assured duties of maintaining popular liberty, and should be left to draw its support only from the institution which it serves. However great a swell it may make, its management is too small, too paltry to serve any purpose worthy of being called AMERICAN.

Are Trade Unions a Nursery of Socialism?

When once we are convinced that natural wages and natural profits may exist together, we have passed through what I call the see-saw swamp in political economy, and on the firm land beyond the marsh, most of the questions concerning hours of labor, co-operation and industrial partnership, adjust themselves without State interference.

It is hardly more than fifty years since the first fully endowed professorships in political economy were founded in England. The history of the science dates in Great Britian, as every one knows, from the publication of Adam Smith's "Wealth of Nations" in 1776.

Young as it is, the philosophy of political science, as treated in the Universities, has seen two or three revolutions. There are three or four schools of political economy; and it happens that the best American and German schools are agreed in denouncing what I have here called the see-saw theory, and that only the older school in Great Britian supports it. The younger British schools, represented now by Bonamy Price, Professor Cairnes and Professor Jevons, do not adopt the dismal theory that the relations of capital and labor are a see-saw, and that what one gains the other must lose, and that the two must, therefore, live in an internecine war. These teachers reject the theory of a wages fund.

I congratulate this audience that it has passed through the ooze of early crudities in political science, and has found firm land on the other side. As we look back, however, we see trade unions up to their knees in the fateful see-saw marsh. Trade unions are most of them built on the fallacious theory that capital and labor, must of necessity be at eternal war, because they draw their reward from the same fund.

1. This is the creed of most Trade Unionists:

(1.) Capital and labor are in direct antagonism, because they divide the wages fund between them, and what one gains the other loses.

(2.) Capitalists can combine and enforce lower wages than the state of the labor market warrants, and they often do so.

(3.) Laborers, therefore, must combine and resist coercion by coercion.

(4.) Trade unions throughout a nation should assist each other by organizing contemporaneous strikes, or by assisting strikers to maintain themselves when not at work.

(5.) Trade unions should act as benefit societies.

(6) Trade unions must lay down and abide by certain economic principles, the chief of which are:—

Limitation of the length of the day's work.

Abolition of working by the piece.

Limitation of apprentices.

A uniform wage to be given to all laborers.

Refusal to work with non-unionists.

2. It thus appears that trades unions are founded on the mistaken principles of an outgrown school in political economy; that is on the theory that the relations of capital and labor are a see-saw.

3. This line needs eradication from the minds of trades unionists as well as capitalists.

4. Trades unions are mischievous so far as they tyranize over employers and non-unionist workingmen.

5. They are useful so far as they inspirit laborers to self-help and take the shape of benefit societies.

6. Trades unions are now nearly omnipresent in England and the United States in all the great branches of industry.

7. They tend to become national.

8. They tend to become *international.*

9. They tend, under universal suffrage, to become *political.*

10. Many objects of trades unions are identical with the objects sought by socialistic political parties.

11. When the members of trades unions and the members of socialistic political parties have the same political objects, their political alliance is natural.

12. Under universal suffrage, it is likely to become formidable.

Among the trades unions in England and Wales there are 32,000 friendly societies, with 4,000,000 members and more than $55,000,000 accumulated funds. These societies save to the poor fund $10,000,000 a year.

Nobody, in America at least, pretends to complain when workingmen combine for the fair and just protection of their own interests. Capitalists may combine to protect their own interests, and so, of course, may workingmen.

The notorious evil in trades unions, however, is the tyranny frequently exercised by their members over non-unionist workingmen. In Leeds the rule is that you must not carry more than eight bricks in a hod. You carry ten in London and twelve in Liverpool. If trades unions wish to bring themselves into universal contempt, let them go on legislating against thir fellow-workingmen who are non-unionists. Some years ago a cartoon in *Punch* represented a British workingman in his hovel, without work, during a strike, and his wife cowering over an empty grate, while a well-dressed officer of a working-men's trade union wasb erating the husband for his intention to go to work: "You mean to work, do you? You mean to give in, do you? Not if I know it." A New York citizen, who wanted papering done in his house, ordered it of a society man, as he was called, and the bill brought in was ten dollars a day. "Well, but your work is not worth this," said the employer. "Yes, but you cannot get anybody to do it for less. I belong to a trades union, and we have all agreed to ask a certain price. You will find on investigation that I am asking you what any one else will." This case of shameless extortion is typical of the whole ranges of facts that I might put before you. While I denounce these evils of trades unions, however, I must not be understood as denying the right of workmen to combine.

May working-men combine in a strike? That is a very rude measure and usually does more harm than good, but it is the chief weapon of trades unions. You say that strikes do not generally succeed; but make a distinction. On a rising market strikes often succeed; on a falling they usually fail. Half the time working men do not know when to strike. If the prices of goods are rising and working men strike, manufacturers, of course, cannot

afford to shut their mills. But if men strike on a falling market, capital can fold its arms and say, "We can make more money by shutting our mills than to keep them open," and sometimes profitably answer the strike by a lock-out. Capital does not starve by waiting. Time unsold cannot be brought to market a second time. It perishes in postponement. Strikes have probably succeeded in the majority of cases on a rising market, and yet they are most barbaric of all the weapons that labor employs.

Are trades unions a nursery of socialism?

Go to Chicago, go to the door of Tremont Temple, and you may purchase socialistic newspapers of a type of which this is a specimen, [holding up a newspaper.] In this official socialistic sheet nearly half a page is taken up with a trade union directory—"Amalgamated Carpenters and Joiners," "Brotherhood of Locomotive Engineers," "Miners' National Association," "Brotherhood of Locomotive Firemen;" these are a few out of scores of titles reprinted every week in this sheet.

I turn to the official announcement of the object of the paper and find that: "The *Socialist* will record the proceedings of all trades unions, especially the Amalgamated and Centralized Unions whenever sent us. We shall discuss all the various phases of the labor movement. We expect all Unions and sections, as well as individual members throughout the country, to promptly sends us reports and items upon all matters of importance to the labor cause."

What is the socialistic platform? In this country it is somewhat altered in shape from the form it has in the old world; but here is the platform this paper prints in connection with these lists of trades unions: "We demand that the resources of life—the means of production, public transportation and communication—(land, machinery, railroads, telegraph lines, canals, etc.)—become, as fast as practicable, the common property of the whole people through the government, thus to abolish the wages system and substitute in its stead co-operative production, with a just distribution of its rewards."

Why have I insisted so on education for workingmen? Why have I insisted, as if on a question of life or death, on the rights of factory children? Why have I been taking your time by giving reasons for the execution of the school laws which provide for compulsory education? Because if trades unions are filled with an ignorant set of workingmen, socialistic doctrines will take root in that soil. The results of socialism in the United States, were it to spread here, would be more disastrous than in Germany, simply because popular suffrage on the Hudson and the Mississippi has more power than on the Elbe and the Oder. The truth is that trades unions all over the United States are seeking political power, and are therefore likely to be frequently under temptation to form alliance with socialistic labor parties.

The Sermon.

Baccalaureate Sermon preached by Pres. J. Blanchard at Wheaton College, June 15, 1879.

For Godliness is profitable unto all things; having promise of the life that now is, and of that which is to come.—1 Tim. iv. 8.

There is a question once put by wicked men to saints which is as old as written language: "What is the Almighty that we should serve him? and what *profit* should we have if we pray unto him?" (Job xxi. 15.) The text replies to this question, that "Godliness is profitable" for this world and the next. Yet of all the Christian paradoxes this would seem to be the chief.

The very apostle who wrote the text to Timothy informs us that he had "profited in the Jews' religion above his equals." (Gal. i. 14.) In intellect he towered above them; as a Hebrew he belonged to a people chosen of God; as a Roman citizen he ranked with the world's conquerors; and while yet a "young man" his zeal and eloquence had made him so prominent that in the public execution of Stephen by the judiciary and the mob, the witnesses laid their garments at his feet: and as no power is so intoxicating, and no homage so coveted as that conceded to priests, Paul was near the summit to which human ambition aspires. For, if less exalted than kings and conquerors, he had more to satisfy the natural cravings of the human heart, with less danger of losing it than they.

After he became a Christian he thus strikes the balance sheet and reckons up his profits by the exchange: "Of the Jews, five times received I forty stripes save one. Thrice was I beaten with rods; once was I stoned; thrice I suffered shipwreck; a night and a day have I been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness, beside that which cometh upon me daily." This is but a partial inventory of the sufferings for which he exchanged ease, luxury, abundance, aristocracy of intellect, aristocracy of religion, and aristocracy of wealth and power.

And in the face of this fearful catalogue of his experiences given by himself, and in near prospect of the death he was soon to suffer, he calmly avers: "Godliness is profitable; having promise of the *life that now is*, and of that which is to come." What real meaning, consistent with truth, can possibly attach to these wonderful words of this wonderful man? Let us see.

Happiness in this world depends but slightly on condition. Outward circumstances however propitious cannot always give joy to the heart. Beds of roses are neither soft nor sweet if there are serpents in them; and the familiar saying of Shakespeare has often been verified: "Uneasy lies the head that wears a crown." On the contrary, in the most painful and revolting surroundings the bosom may be swelling with joy. The mariner on the cliff may be famished and wet and cold, but if his wife and child are brought off safe from the sinking wreck from which he himself has just escaped with his life, in the thrill of his ecstacy he heeds neither hunger nor the howling tempest. So ungodliness may be pining in palaces, and godliness be "profitable" in a cottage, in prison, or at the stake.

The word "godliness" is a translation from a compound Greek word (*eusebia*), which means "one who worships well;" or, generally, a devout and pious person. The terms "godly" and "worldly" have analogies, but have different subjects. The godly man loves God; the worldly man, the world; and alliance with the eternal and infinite God must, of course, be profitable. In theory, the case is clear. But the practical difficulty lies in the question put by Pharaoh to Moses: "Who is the Lord?" and what is godliness, or conformity to his will?

These questions seem likely to be solved by the progress of events. Steam and electricity have, already, nearly empanneled our race upon the issue: "Which is the true religion?" and when, as must soon be the case, a single excursion ticket will take a California passenger out on one side of our globe and bring him back over the other side, then the panel will be complete. The various religions of the earth will then lie, side by side, under that traveler's eye; idolaters, however stupid, will soon learn to reject unprofitable gods; and Pharaoh's question, "Who is the Lord?" will be answered, if on no other basis, on the ground of profit and loss. While the price of land on the slave side of the Ohio River was only one-third or one-half the price of land on the free side, that fact alone carried the verdict of men against human bondage. The eloquent Corwin said: "The soil turns pale wherever the slave sets down his foot." And idolatry is as much more degrading and impoverishing to the masses, and morally as much worse than slavery, as eternity is longer than time. Slavery dishumanized man; but idolatry undeifies God, and deteriorates and ultimately destroys all his rational creatures who are included within its spell. The travel of our globe, like a moving panorama of its surface, will soon present to the nations one continuous proof of the proposition, that "godliness is profitable having promise of the life that now is."

When Moses left the splendors of an Egyptian court "to suffer affliction with the people of God," as a hated and hunted fugitive and menial, on "the back side of a desert," his profit by the exchange did not immediately appear. But when, after a stupenduous worldly career and a hidden burial by the hand of God to prevent popular idolatry of his bones, ages having elapsed, he stood with Christ and Elias on the mount of transfiguration, his beloved country spread out beneath his feet, the glories of earth and heaven blending above his head, and he called into counsel with the eternal Son of God; then, in that sublime mingling of two worlds, eternity with time, it appeared that *his* godliness *was* "profitable, and that it had the promise of the life that now is, and of that which is to come."

Man's ideas of godliness must vary with their ideas of God: and as none but degrading conceptions of the Most High are found outside of the the Christian Scriptures, Christian godliness alone is profitable to men. The supreme being worshiped by Cicero, Seneca and the Greeks, was Jupiter. They regarded him as "king and father of gods and men." "Everything was subservient to will," and everything known to him past, present and to come. But he was pictured at Crete without ears, to insure impartiality by deafness; and and at Lacedemon his statue had by a contradiction common in false religions, four heads, for convenience in hearing a multitude of prayers; and his character every where was replete with the most degrading and disgusting vices.

Under the weight of such ideas of God and religion, the minds and bodies of the Romans went down together; and Bancroft tells us that when the Christian religion made its way through the oppressed classes, "domestic life had almost ceased to exist" through the universal lewdness. The same writer adds, "It is a calumny to charge the devastation of Italy on the barbarians. The Romans themselves ruined it." "The picture of Roman immorality is too gross to be exhibited." (*Ban. Mis., p.* 313.)

Contrast with this foul picture the view of God given by himself to Moses. From the unconsuming flame in the desert, he proclaimed himself as "The existing one," "*I am that I am:*" with no visible representation or shape which idolatry could copy or counterfeit. In the opening drama of creation he appears only by the light and worlds which he created by his word. And when he gave his law at Sinai, a law ever since in the moral world like gravitation in the natural, he descends to the mountain summit in a cloud and proclaims himself, "The Lord, the Lord God, merciful and gracious, long suffering and abundant in goodness and truth; keeping mercy for the thousands; forgiving iniquity and transgression, and sin; and that will by no means clear the guilty." And when, ages afterward, visible idol-worship had ceased, and he grants to John in Patmos, a symbol of his "likeness" as "the Son of Man," "his head and his hairs are white; his eyes as a flame of fire; his feet as fine brass burning in a furnace; and his voice as the sound of many waters." All the presentations which God makes of himself in the Scrintures, which were fifteen centuries in the writing, are alike, without exception, simple and sublime and holy and august.

But if we turn from the misshapen caricatures, beasts and reptiles which Satan has set millions to worship, that he may take a devil's satisfaction in the degredation of creatures whom God loved, and for whom Christ died; if, passing by these mockeries of worship, we take up books of imposture which their authors have copied in part from the Bible, the same degradation of God everywhere appears.

Take the following from the Koran of Mohammed: "Verily God is grateful and knowing. They who conceal any of the evident signs, or the direction which we have sent down after what we have manifested to men in the Scripture, God shall curse them, and they who curse shall curse them." * * "Your God is one God; there is no God but he the most merciful." (*Sales's Koran*, 1: 211.) Thus, everywhere throughout this false book, every attribute befitting the infinite God is taken

from the Bible, and all else is stupidity and imposture.

So of the Book of Mormon which resembles the Koran in style and matter. On page 72, 3rd edition, God is introduced as saying: "For behold I am God; and I am the God of miracles; and I will show unto the world that I am the same yesterday, to-day and forever; and I work not among the children of men, save it be according to their faith." Thus every idea of God presented in this Mormon book is stupid caricature of Bible language, or vulgar and weak imposition.

The old mythologies, Jupiter, Mars, Bacchus, Venus and the rest, are already obsolete; and when diffusion of knowledge among the masses shall place the books of true and false religion side by side; and when travel, observation, and national intercourse and expositions shall spread out the religious systems of our globe together as in a map under the public eye, religious errors will lose their fascination for all but their dupes, by the relative meanness of their results and idolatry fall before Christianity as Dagon before the ark. The world's verdict will be, "Godliness is profitable."

Wm. Lloyd Garrison is dead. The last decade of his stormy life has glided away in tranquility and honor. He was put in a Baltimore jail for publishing the truth against slavery; and afterward hurried into a Boston jail to save his life from a mob who would have murdered him for similar utterances. His principles have triumphed. He closed his eyes amid the religious songs of his children, and millions do him reverence. Though he had great errors and defects, he had this grand element of godliness. In the words of the old Covenanters, he "stood up for a suffering truth." He accepted issues when God made them. He did not cringingly profess truth already established, and forsake assailed truth. He stood for Christ in "the least of his brethren;" and this is the pivot on which human salvation turns. His earthly reversion has been as wonderful as that of the patriarch of the land of Uz. His poverty turned to competence, and his persecution and popular odium into eulogy. And the change has all been in others, not in himself. Surely no advocate of unpopular truth need despair. For no man, perhaps, since Cromwell, has been hated as was Garrison.

And godliness is as profitable to nations as to men. The men whose ideas now lead the nations which lead the world, were, three centuries ago, in pillories, in prisons, on the scaffold and at the stake. The Covenanters of Scotland asserted Christ's sole headship in his church. They were hunted by the dragoons of prelacy to their mountain holds, and shot from their knees while at prayer. To-day their doctrine is believed in Europe, and practiced in the United States. The Puritans too came from pillories and prisons across the sea, and founded churches without bishops, and states without kings, and Mexico, France and Spain, even, have since attempted to copy their republic. The Huguenots of France, the Lutherans of Germany, and before them the Hussites of Bohemia and Waldenses of Italy were the Covenanters and Puritans of the continent. They were all the same sort of people; and entitled if any are to the designation "godly." There is a belt of country a few leagues wide, running westward from Bohemia along the south of Europe, which has done the thinking and made the books for mankind. And precisely this belt of nations is now governed by the ideas for holding which those people were hunted and slain like wild beasts.

The Waldenses have inhabited the Italian Alps above six centuries, and have endured thirty-three of the bloodiest persecutions on record. One of these (1665) called forth Milton's immortal sonnet beginning:

"Avenge, O Lord! thy slaughtered saints, whose bones
Lie scattered on the Alpine mountains cold."

The Puritan Cromwell, whose secretary Milton then was, wrote to the Pope that the persecution of the Waldneses must stop or he would lay the principal Roman port, Civita Vecchia, in ashes; and the perescution ceased. The followers of Huss, though but a mere handful, fought the whole German empire seventy years after their leader was burned. "They," like the English Puritans, "acknowledge no doctrine which was not given by the text of the Scripture." This is *now* the doctrine of Protestant Christendom. Their religious and political freedom was solemnly confirmed by the treaty of Iglau (1485) a few years prior to the Lutheran reformation. Thus adown the ages godliness has enlightened conscience; conscience has defied persecution; and the fires of persecution have enlightened mankind and brought in Christian civilization with all its blessings. Surely godliness is profitable for the life that now is.

But, one asks, how has their godliness profited in this life the millions Paul included, who died in its defence? The answer is, that if happiness be rational, the martyrs are happier than the men who burned them, even in this life; and the lives of the godly are longer than the lives of the wicked. But we must not, and cannot if we would, separate this life from the next, because the two are one; and, therefore those who have suffered scorn and unpopularity, and lived in persecution, and died perhaps in prison or in flames, only endured what Paul called "light afflictions which are but a moment," then their perfect and perpetual happiness begins. Nor is it to be forgotten, that, in that life "to come," men do not lose their interest or happiness in this. Moses and Elias, who "suffered affliction" in this life, have, doubtless, shared the "joy" of the angels in the earthly triumphs of the truth for which they suffered here, ever since their departure. In their skyey habitation they certainly shared the sufferings of Christ while on earth; they doubtless still share his administration of his kingdom and rejoice in its successes here, now that they are with him in bliss. Parents have more enjoyment in the virtue and happiness of their children after those children are gone out of their sight, than while they were with them at home. So the godly still share the life that now is, after they are entered in "that life which is to come."

Suppose Paul now among that "cloud of witnesses" which he once saw beholding as here. In the midst of idolatries, and intemperance, and Sabbath breaking, and sins and errors—all roused and writhing in the death struggles of the world-serpent, whose wrath grows hotter as his time grows short—think of the comforting changes which the Apostle now sees, since he wrote our text to Timothy. Nero, and Caligala and Domitian, exchanged for Lincoln and Grant and Haye;s the monarch monsters, the Pharoahs, who hunted his Hebrew ancestors, buried, and their ashes and memories blown away and lost; and Egypt itself mortgaged to London bankers, whose prime minister represents, as Paul did, both Moses and Christ, being both circumcized and baptized. Moab, and Edom, and Philistia, those dreaded enemies of God's people, have lost their places on the maps; and for the terrible Syrian and Babylonian despots there are the gentle Victoria and the pious Emperor William; the seven headed beast gone a begging, and Bismark pointing at united Italy and the Bible societies in the city of Rome, and remarking, significantly, "Our Emperor no more goes to Canossa."

But, leaving crowns and dynasties, let us come nearer to the masses. What changes does Paul behold here? He sees that law of persecution which he himself once practiced and suffered from now obsolete and disavowed. He sees two-thirds of the globe governed by laws and rulers which confess Christ, whom he did not know till he met him on his journey of persecution to Damascus, and the lethargic non-Christian nations were pawns to keep the balance of power among the rest. He has seen reform after reform pass like waves over life's agitated sea. He has seen the craft of the priest failing; secret idolatries dragged out into light; bigotry, and sect, and caste vanishing; and woman, no longer trembling under the law and custom of divorce at will, seated at her husband's side in indissoluble wedlock, the recognized queen of his home. He has seen that "temperance" for which he reasoned before Felix casting back the scorn of its contemners, and, at the word of a woman, made the law of the banquet in the only palace which Americans know.

And amid these joyous spectacles he has heard the rattle of the snake on the slavery flag die away into the dens of the Kuklux, and the hiss of his copperhead cousin drowned in the clank of broken fetters; and he has seen our own stars and stripes washed by patriot blood from hypocrisy and oppression; our free eagle no longer ashamed to show his head among the stars, and bands of blood and blue, the price of liberty and its uniform, binding our nation together around our declaration, that "God created men free."

And when the apostle looks for that cross which he helped set on the hill tops of Judea to nail Christians to, behold! he sees it transferred to the "Meteor flag of England," gracefully waving, a beacon light and warning to every tribe, and nation, and people; a painted proclamation of his own great utterances, that "godliness is profitable;" and lo! our own flag with answering grace and beauty, mother and daughter blending in national unity and Christian faith; their laws no longer deformed by slave codes, or their national anthems jarred by wails and shrieks and the shouts of the auctioneers of men, their bands in full harmonious chorus now

"Proclaim that all around are free
From farthest Ind to each blue crag
Which beetles o'er the western sea."

These, these all are tokens and proof that "godliness is profitable," and if there be "joy among the angels of God over one sinner that repenteth," those angels and the saints who are their companions in glory must surely share the exultation at these presages and precursors of the redemption of the world to Christ.

Reform News.

For Ohio Friends.

DEAR CYNOSURE:—Permit me to say to the friends in Ohio, that the committee authorized to employ a State agent and lecturer, would have had one in the field some time ago but for the severe and long-continued sickness of Bro. Kemp of Dayton, who had consented to act as agent.

While Ohio has many able lecturers who can be secured by special arrangement in any community, the committee still feel the need of a State agent, whose business it is to go when called; believing that the people would feel a freeness to ask for the services of the agent of the State Association, which they would not feel towards others, and that places can be reached which would not otherwise be. They have therefore arranged with the Rev. George Richey, Pataskala, Licking county, to act as agent and answer all calls for lectures.

Any community desiring lectures will write Bro. Richey, and where able we hope will give him a reasonable compensation, but if unable to pay what you think a lecturer would expect, and for this reasou have not heretofore asked for them, you are invited to ask, if willing to pay the traveling expenses incurred in serving you; as arrangements have been made with the agent for visiting places unable to pay more than actual expenses.

I am at work for our next State meeting. I want every friend, and especially the agent, at work. Call him where needed; and with your help and the sssistance of the old and tried friends of the reform, we believe heaven will smile upon us, and our meeting prove a blessing to ourselves and the community where it shall be held.

JOSEPH M. SCOTT,
Alexandria, Ohio.

The State Meetings.

Having been continued by the N. C. A. annual meeting in the position of Secretary and General Agent, I desire to say that I expect to attend all the State gatherings where my presence and assistance is desired, so far as I am able.

EXECUTIVE COMMITTEES OF STATES.

1. It is the duty of these committees to fix the time and place of State meetings, where this has not already been done. These committees should attend to their duties at once, as there is no time for delay.

2. They should secure two or more effective speakers who understand the reform and how to present it.

3. The committee should procure a sufficient number of notices, with time and place of meeting and names of speakers, and an invitation to all interested to attend, and have them ready at least one month before the

convention is held. Word should then be given through the *Cynosure*, *Wesleyan*, *Telescope*, and other papers that will print on this subject, that notices are ready for all who will send for them.

4. This committee should arrange the outline of a business programme and make the best possible arrangements about procuring a State Lecturer and carrying on the State work for the year.

FRIENDS IN THE DIFFERENT STATES should, 1. Divide up their town or city in which they live into districts, assigning a man or woman to such territory as he or she is able to canvass.

2. Some one should send to the State Executive Committee for as many notices as are required on the territory which he has specially in charge, and to 221 West Madison street, Chicago, for a supply of tracts. Each order for bills and tracts should contain money or stamps for return postage. When received, take a notice and one or more tracts and fold them together and leave one at every house in the district. This will be economical and effective mission work, and do very much good in itself.

3. Secure the announcement of your meeting from as many pulpits as possible, and the insertion of a notice where you can in local papers, about two weeks before the meeting occurs.

Attend the annual meeting in person where you can, and go not to have a good time and listen to speeches, etc., simply, but to *work* for Jesus. Go as the patriotic soldier went into the fight, to suffer and starve and die, if need be, for home, for freedom, and for the Bride of Christ, the hope of the world.

If impossible to attend, send a contribution, if only a postage stamp, to your State Treasurer, to aid in defraying expenses of the convention and toward procuring a State Lecturer for the coming year.

4th. In church communities where there are those specially interested there should be prayer and conference meetings with this special object in view. "This kind cometh not out but by prayer and fasting." Next week I shall have a word to say to the ministers, but in this I wish expressly to stir up executive committees and the people to cooperate with them. Bros. Collins, Barlow and Britten of Wisconsin, are industriously at work. Col. J. M. Scott and his associates in Ohio are moving vigorously. Bro. Kimball of New Hampshire is always pushing the battle and routing the enemy. Bro. Hinman in behalf of many friends sends a hearty greeting from Vermont; and now let us hear from others. Will Bro. Paine of Minnesota, Bro. Austin of Nebraska, Bro. Milligan of Kansas, Bro. Needles of Missouri, and all other members of executive committees and *working* friends throughout the States report to me for enrollment in the list of honor. Let us show our faith, brethren, by our works and God will give victory to the right. Don't wait until the last day in the afternoon, but let the campaign be arranged and the forces equipped before the lecture season opens. J. P. STODDARD.

AMONG THE MOUNTAINS.

CENTER STRAFFORD, N. H., June 21, 1879.

DEAR BRO. KELLOGG:—I have just completed thirty-five days' work in Vermont. I left there yesterday and reached here to-day. I preached three times in that State and gave twenty-two lectures. I received in collections and contributions $52.35. I have paid out in traveling expenses in the State $21.50; other expenses $2.00: net proceeds, say $30.00. Friends in Vermont will see how much I have received, remembering that it cost nearly $30.00 to reach their State. The meetings in Vermont have generally been well attended, and much interest has been awakened in the reform.

At Lincoln I spoke two nights, June 16 and 17, both of which were dark and rainy, and yet the attendance was quite good. From there I passed over the side of Mount Abraham, the third in height of the Green mountain peaks. This mountain is 3,350 feet high, and the road over which we passed is 2,000 feet above the sea level. Near the top was a rude log cabin, the home of two families, and in the small clearing a man planting potatoes among the roots and stones. He will doubtless have a fine harvest of pure air and cold spring water. From the top of the mountain there is a fine view of the Adriondacks and Lake Champlain on the west, and the White Mountains on the east. Our descent on the east side was smooth and rapid, and nestling among the hills was the beautiful little village of Warren. Two and a half miles farther is Warren's Corners, and a Wesleyan church under the care of pastor Whiting. There on very short notice some hundred and fifty intelligent people assembled and listened attentively to a lecture of nearly two hours.

I had fully resolved to start the next morning for New Hampshire, but at the urgent solicitation of some brethren, and some Masons, I agreed to go back to Warren village and lecture. Accordingly, on the evening of the 19th I spoke in the M. E. church to a full house. Good attention was paid, and the Masons, who were well represented, made it the occasion of an attack on the church and the ministry, which took up a third hour of our meeting, but did not answer the arguments that had been presented.

On Friday, the 19th, I rode over another range, not quite so high, but giving a fine view of both the Green and White mountain ranges. On the east side I reached Roxbury, where the Vermont Central railroad passes over the summit between Lake Champlain and the Connecticut river; from thence to Concord, N. H., thence to Pittsfield, and thence by stage to this place, where I received a very kind reception from Bro. Kimball, who has a programme of two weeks' work laid out, and arrangements to carry me to my appointments.

Yours for the Lord,

H. H. HINMAN.

THE TWO ELDERS IN NORTHWESTERN ILLINOIS.

DEAR FRIENDS:—Leaving Milledgeville Bro. Rathbun and I accompanied by Bro. Mitchell and Mr. Corning, went to Mt. Carroll. When the degrees were worked in Lanark some time ago, Mt. Carroll Masons hooted at Lanark Masons for *allowing* such a thing! So when it was known that Eld. Rathbun was to work the degrees in Mt. Carroll, Eld. Bender asked the "Mystic Brethren" if they were going to allow us to do as advertised. "Well, yes," the reply was, "we have concluded to allow you to go on." How thankful we ought to be that the lodge *allows* us to eat three meals a day, or to venture out doors alone!

At Mt. Carroll we met Eld. Williams, of Warren; Bro. Breed, of Avery, Jo Davies Co.; and Eld. R. L. Chitty, from Shannon. We were kindly entertained by Bros. Bender, Crummer, Johnson, and Maberly. The meeting on Friday evening, May 23, was well attended, and a fair audience on Saturday evening also, especially when it is remembered that the lodges did all they could to keep people away. On both evenings I lectured briefly as usual, followed by Bro. Rathbun in working the degree. While witnessing the sublime tragedy of Hiram Abiff on Saturday evening the audience were quite enthusiastic, loudly applauding Bro. Rathbun, who worked the degree splendidly. The setting maul in the hands of that "vile and impious wretch," Jubelum, brings Hiram "from a living perpendicular to a dead level" in first-class style, the audience applauding. Bro. R. tells the Masons present, "You never saw it done better in the lodge." Let me say right here that Bro. R. rejoices in the possession of a new setting-maul and hoodwink, bought of a a Masonic furnishing house and given to him at Milledgeville by Eld. P. Hurless of Polo. As the dead body of Hiram lies stretched on the floor wrapped in the canvass, Bro. R. says to the audience: "There lies your preacher—there lies your county clerk," and what a shout goes up. (E. T. E. Becker, then candidate for the office of county clerk in Carroll county, is a member of the Masonic lodge in Mt. Carroll.) The body is now "buried in the rubbish of the temple," Jubelum watches carefully by it, while Jubela and Jubelo dig the grave on the hill, "due east and west six feet perpendicular," and returning when the bell is solemnly pealing "low twelve," the body is carried to the grave and buried in first-class shape, all to the great delight of the audience. When the "roll of the workmen" was called we substituted instead of the Bible names commonly used the names of the members of the Masonic lodge in Mt. Carroll, sandwiching in Jubela, Jubelo and Jubelum at proper intervals. This greatly interested the people, and made the heads of the Masons in the audience bob down very low when their names were called, to the delight of those looking on. Well, the search for the murderers was ably conducted, their execution was speedy and well-deserved, the exercises at the grave of Hiram were very creditably performed, the singing being especially excellent, and the resurrection on the five points of fellowship was complete.

On Saturday afternoon we had a good little meeting in which the subject of the anti-secret county organization was discussed and some new members obtained. Bro. Williams, Bro. Rathbun, and myself spoke.

On Lord's Day, May 25, I started for Warren with Father Williams, having an appointment to preach there in the P. M., but rain coming on, I turned back.

On Monday, May 26, we went to Shannon. As I walked down the street with Eld. R. L. Chitty, some one assailed him for being in my company. This roused Bro. Chitty, who immediately set to work very earnestly helping me to advertise the meeting for the evening. We found the hall small and very incommodious, seated with rough plank, and the stage very small, and as the exorbitant price of $5 was demanded for the use of it on Tuesday evening, and there was no better hall in the place, it was thought best to give up the meeting on Tuesday evening. The first degree was worked on Monday evening, the hall being crowded. We were kindly entertained that night by Bro. Chitty, and Mr. Speinburg. Tuesday morning Bro. Rathbun was meanly abused by the Masons, they alleging that he was a drunkard, that he had gone into a saloon in Shannon for liquor, etc.

Leaving Shannon on Tuesday, we started for Thompson, stopping that night at the hospitable homes of Bros. Emerson and Fulton in the town of Fair Haven.

An account of the meetings in Thompson, and the mob that threatened Bro. Rathbun's life, is reserved for next week.

J. F. BROWNE.

A man should never be ashamed to own he has been in the wrong, which is but saying in other words that he is wiser to-day than he was yesterday.

Correspondence.

ANTI-SECRECY LAW OF THE U. B. CHURCH.

FAYETTEVILE, Pa.

There is a continual pleading by some who are opposed to our present law on secrecy, that the law makes no difference between Freemasonry and minor secret societies, and that it excludes members of all secret societies from our church, notwithstanding the minor secret societies are not as bad as the major. Now the law does not say that that temperance societies are not as bad as Freemasonry and Oddfellowship, but that all present secret societies are sufficiently bad, and to hold membership in any of them are sufficient cause why such persons who hold membership in them should not belong to our church. If any member of our church is guilty of any immoral conduct, such misdemeanor as are regarded among men as less offensive, after the proper steps as provided in our discipline are taken in their case, and there is no repentance on the part of the guilty, are they not expelled just as if they had been guilty of greater crimes? Now we might as justly find fault with our law in reference to the latter as the former. Some will say because Freemasonry binds all its members with an oath to aid one another in crime, that is, to defend a brother that is guilty of crime, and also to conceal crime, therefor our law justly excludes members of Freemasonry from our church. Truly it is sufficient cause why they should be excluded! But as other secret societies do not bind the members to abet or conceal crime they should not be excluded from our church.

But there is another way in which we ought to look at this matter, I know of no secret society now in existence but what teaches some form of morals; and on what are they morals founded that they teach? Are the founded on the Rock of Ages? on Christ, the only foundation? For "other foundation can no man lay than that is laid," Christ Jesus. Is it not true that those minor secret societies, as well as Freemasonry, teach a religion of works, and not faith in our Lord Jesus Christ? Do they have for their first rule repentance toward God and faith in the Lord Jesus Christ? Oh yes, some will say, we as a secret society do not claim to teach religion. Well, but don't you claim it makes a man better if he belongs to your society and lives up to your requirements? You say, Yes. Well, but what can make a man better than the true religion of Christ, and if you don't teach that, your claims to making a man better must be false. You as a secret society, have your written forms of prayer, songs, and ceremony for the burial of the dead, and is not that a religious service? And do you in the services make the Lord Jesus Christ all in all? Verily no. But your religion is a religion of works. While you may name the name of Jesus occasionally, you do not teach that he is your only hope, but by your works you can be made better, yea, saved. And is it not true as a rule if Freemasonry is assailed by our lecturers the members of these so called minor secret societies squirm and fly around as much as the tail of a snake when its head is tramped? Yes, just so, for they (these minor orders) are the tail of Freemasonry. Now, shall a man that professes to be a Christian, and professes that there is only one way to get better, do good to others and be saved, namely through Christ, and still hold membership in an institution that claims to make men better and accomplish good, and not in the name of our Lord Jesus, and him only? I say, shall he still hold membership in our church? Surely, I think our law is right in excluding members of all secret societies.

J. S. YAUKEY.

INTERNATIONAL FREEMASONS—A FEW PLAIN QUESTIONS.

Editor of the Cynosure:

I would propound a few questions for the consideration of your American readers.

FIRST—Is it not possible that the Grand Lodges of Great Britain, Germany and France, might keep in their pay a corps of writers here in the United States, for influencing our newspaper press, and through that public opinion in favor of British, German and French interests?

SECOND—Have we not evidences that this is the fact, both from the character of the writers for our American press and from our leading papers being devoted to the interests of the Masonic lodge, as witnessed by the readiness with which they herald lodge movements and their exceeding unwillingness to say anything against the lodge?

THIRD—Did, or did not the late war administration employ foreigners in consideration of great rank and pay, to influence the press in favor of annuling our laws against treason?

These are questions that every American citizen ought to consider, because there is nothing more corrupting and demoralizing than a corrupted press. Hardly even the pulpit can stand against it.

AN OLD WHIG.

ATTACK ON A PRIVATE HOUSE.

DERBY, Conn., June 14, 1879.

EDITOR CYNOSURE:—We have had exciting times here the last few days. Last Tuesday we had a Masonic rum-seller's funeral, who died an awful death bordering on the tremens. The Masons were to attend his funeral.

When it came time for the funeral I attended and was met in the street and told I had no business there and to leave. I kept quiet and occupied the street. When the procession started I followed on to the grave. There were thirty members in the procession, and many of them were the heaviest men in the town. They have heard so much from me about sending rum-sellers and drunkards to the "Grand Lodge above," that they omitted it in this ease. They looked daggers at me.

But their deeds of darkness came on that night at 12 o'clock. A party came to my house and threw large stones through my windows and broke out eight large panes of glass. The concussion was so great that it aroused all in the house and near neighbors. No doubt there is great rejoicing among the Masonic and rum fraternity. The Masons and jacks are cautioning me, and tell me I will have my buildings burned and had better let them alone. I think it a free country yet to do right. The paper I received to-day is a good paper, and I sent it to our minister, who, I learn, has taken all the degrees, as he told me yesterday. If he don't get some strong meat I am mistaken.

Respectfuly yours.

ISAAC J. GILBERT.

OUR MAIL.

S. G. Barton, Laban, Kan., writes:

"The line is clearly drawn and the strife is getting hotter and hotter."

A. J. Phillips, Maquoketa, Ia., writes:

"I consider the *Cynosure* a great source of intelligence. I am a member of the M. E. Church. Our pastor (I have been told that he is a Freemason) has not visited me since last winter. I told him that I would not support or hear a Freemason preacher, if I knew him to be such. He said nothing about secret societies, but told me that the *Cynosure* was got up for speculation and was full of lies; the editor, J. Blanchard, was a bad man, and the paper should not have a place in any Christian family. He advised me to stop the *Cynosure* and take the Northwestern Christian Advocate. I told him the *Cynosure* was my choice because it uncovered the evils of secret societies, and is an open, free, Christian paper. Upon that he left me. Though my family have been sick he has not visited us. I am a stone mason by trade. I am often working among Freemasons. During a talk with them lately I was told that I could not get into a meeting of Masons with what little knowledge I had, but if I did I would not get out alive. I told them if that was a fact they were a band of outlaws and murderers. They said I had better keep still and let them alone, it would be better for me. I told them that such threats would not intimidate me, for I was going to do what I could to expose all such wickedness. We of Maquoketa are few, but we are soldiers of the cross. We expect to get Bro. Rathbun here after awhile to give some lectures. In the meanwhile we will keep our banner unfurled."

Rev. Enos Collins, New London, Wis., writes:

"I was in the neighborhood of Waupun, Wis., and gave a talk on secresy to quite a good and attentive congregation, and I think some good was done. You will hear from me again soon by the way of more subscriptions for the *Cynosure*, for I think that is doing more good for our reform and the Christian church than any other paper in the land."

John W. Hough, Winona, Ia., writes:

"I am doing what I can for you and for reform. The battle is raging here, and we are having a hard contest with the enemies of the reform movement. This is a hot bed of secretism. The lodge men are considerably stirred and would put a padlock on our mouths if they could; but the Lord is with us and we are not discouraged. I will send you another article soon, showing you how they are working against us as a Free Methodist people, even threatening to lock the school house against us for public worship."

Sabbath School.

LESSON II.—July 13, 1879.—THE SECURITY OF BELIEVERS.

SCRIPTURE—Rom. 8:28-39.

28. And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

29. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren.

30. Moreover, whom he did predesdinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

31. What shall we then say to these things? If God be for us, who can be against us?

32. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

33. Who shall lay anything to the charge of God's elect? It is God that justifieth.

34. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

35. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

36. As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

37. Nay, in all these things we are more than conquerers through him that loved us.

38. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39. Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

GOLDEN TEXT.—If God be for us, who can be against us?—Rom. 8:31.

CENTRAL TRUTH.—Saints are kept by the power of God.

DAILY HOME READINGS.

Rom. 8:28-39.——1 Pet. 2:1-11.——1 John 3:1-10.——1 John 4:7-15——1 John 4:16 to 5:3.——Psa. 139:1-12.——Rev. 7:9-17.——Eph. 1:4-7.——Heb. 2:11-18——Eph 2:1-6.——Rom. 3:24-26.——1 Cor. 15:12 20.——John 15:9 13.——John 3:16-18.

[From Scholar's Handbook.]

INTRODUCTORY.—After showing the greatness of the glory which shall be revealed, and assuring believers of the aid of the Holy Spirit, the Apostle goes on to declare that all things, even the greatest afflictions, shall work out good for God's children. When Paul wrote this Epistle he had already experienced persecution, and was in expectation of bonds and afflictions.—See Acts 20:23.

I. GOD IS FOR BELIEVERS. (28.) And we know,—or "But we know," compare the "we know" of v. 22, and the "we know not" of v. 26.

All things,—every event of life, and especially those which seem adverse.

Work together,—because God causes them so to do.

For good,—for the final and external well being. (Note that the following verses 31-39, are an expansion of, and commentary on, v. 28.)

(29). Conformed to,—made like unto.

Image,—Christ is the believer's pattern sanctified and glorified.

First born,—in pre-eminence of rank, as well as in time.

Brethren,—Christ is made the brother of all believers.

(31.) If God be for us,—as the writer has shown in vs. 28-30.

Who can be against us?—since one who is against us must be against God, and will be surely overthrown.

II. CHRIST IS FOR THEM. (32.) Spared not,—compare Abraham and Isaac, Gen. 22:12, 16.

His own Son,—the only begotten, John 3:16.

Delivered him up,—to suffering and death.

For us all,—in behalf of us all.

All things,—which we need for our well being and salvation.

(33.) God that justifieth,—some regard this and the second clause of v. 34 as questions, and read, "Shall God who justifies them?"

(34.) Who . . . condemneth?—"Who will condemn?" "Is it Christ . . . ?" No man can bring an accusation which will stand, when the Judge himself has pronounced absolution.

Right hand of God,—the right hand was the seat of honor and of power, comp. Ps. 110:1; Rev. 3:21.

Maketh intercession,—entreats for, advocates the cause of.

III. LOVE SHALL ENDURE. (35.) Who,—or what.

Love of Christ,—to us.

Tribulations,—etc., are not proofs of want of love.

Persecution,—Paul and the early Christians had experienced it, comp. 1 Cor. 4: 11; 2 Cor. 11: 26.

Sword,—as John the Baptist, Matt. 14: 10; James, Acts 12: 2, and later, according to tradition, Paul himself.

(36.) As it is written,—in Ps. 44: 22; during all ages God's people had been so treated by the world.

(38.) Death,—even by martyrdom.

Life,—with all its tribulations.

Angels nor principalities,—super-human powers, good or bad.

Things to come,—in time or eternity.

(39). Creat ure,—"created thing."

Love of God,—to us.

ILLUSTRATION.

Believers are all soldiers; all soldiers by their profession, are engaged to fight if called upon; but who shall be called to sustain the hottest service, and be most frequently exposed upon the battle-field, depends upon the will of the general or commander. Thus the Captain of our salvation allots to his soldiers such stations as he thinks proper. He has a right to employ whom he will, and when he will; they are supported, and in the end made more than conquerors through him who hath loved them.—J. Newton.

[From the S. S. Times Quarterly.]

PROMPTINGS TO FURTHER STUDY.

Where in the Bible is cowardice condemned? To how many of the leaders of Israel was given the special command to be strong? What good king grew stronger as a bad king grew weaker? Whose wrestling is recorded as having prevailed, though not against flesh and blood? What single-handed combat showed that the Lord does not save with sword and spear? What messengers of the gospel of peace had directions how to be shod? What deceitful messengers helped out their deceit by means of their shoes?

LETTER TO THE MODERATOR OF ST. CLAIRVILLE'S PRESBYTERY.

MILLNERSVILLE, O., June 12, 1879.

Rev. Robert Alexander,

DEAR BROTHER:—Your favor of 5th June is before me, and as in the matter to which it relates many others besides ourselves are interested, I deem it not improper to answer you through the press.

You say you "presume that I wrote the article on the late meeting of presbytery," and so presuming, you say that I "represent" you as treating me "rudely and unfairly." And you further speak of "the injustice" I have done you "personally." Now, I confess that it may not have been altogether kind to you, to tell abroad what occurred in presbytery; but as the paper in question (by whomsoever written) states simply what occurred in presbytery and as it occurred, I do not see how you can call it unjust. As to your treating me "rudely and unfairly," I will put the question to you, If Dr. Mitchell or Dr. Crawford had said to you, 'Moderator, may I offer a resolution?' willing to waive his privilege for the time, if presbytery was then about to take up some very urgent business—would you have answered, "That depends on what the resolution is?" And would you have allowed him to stand waiting for your permission until the stated clerk or some other member of presbytery, by way of remonstrance had said, "Let him read it." And would presbytery have endured that you should treat one of those worthies in such a manner? And when the resolution was read would brother Wallace have moved instantly to lay it on the table? And would presbytery have voted as they did "with a promptness and an alacrity and a vengeance" so to dispose of it? I say, my brother, it is a fair question, whether it was not the *man* as well as the paper that presbytery desired to "lay on the table?" For myself, however, I was disposed to pass over this matter very lightly. It is you that has given it this prominence.

You say that, when the motion was made to lay the resolution on the table I "insisted on speaking, contrary to all parliamentary usage." This is simply a mistake of yours, though of little moment. But if it shall come to pass that the voice of an obscure and feeble old man shall be heard on the shores of both oceans before this matter is done with, it will not be my fault. It is of the nature of light to shine, and "The word of God is not bound." A man who stands as tall and looms as high as any other in eastern Ohio, in conversation on this subject and in reference to the ministers of our whole Presbyterian body, said to me, "The ground swell of the earthquake is coming, and they must prepare for it."

But the indictment in the article referred to, is not against you; it is against the presbytery. And the two counts in the indictment which the writer of that article has or had the audacity to prefer, are: 1st, that "Presbytery did homage to Baal;" and, 2d, that "they willfully closed their eyes to the truth." If the presbytery feel aggrieved by these charges, there are various ways in which it is their privilege to seek redress of the grievance.

You further say to me, "You cannot hope to live in this presbytery and have the good feeling of the brethren towards you, if you persist in making charges of cowardice and unfaithfulness against your brethren who are trying to do their duty as well as they can." To this I have two things to say, one in regard to presbytery and one in regard to myself. As to the ministers of presbytery, I do not by any means call in question their Christian character, or the fact that in a general way they "are trying to do their duty." I have no ill-will towards any of them. I rejoice in their prosperity, and in any success it has pleased our heavenly Father to give them in their work. But whether in the particular *act* referred to they were "trying to do their duty as well as they could," is just what I respectfully and seriously call in question. Good men sometimes through fear, or other sudden impulse, do wrong. There was a very good man about 1800 years ago, who, suddenly brought into danger and in fear of his life, did a very wrong thing. He told a falsehood, and even cursed and swore about it. And then he shed bitter tears over the deed; and finally laid down his life for his Master whom he loved and went triumphantly and gloriously to heaven by the way of a cross. But no one that I know of ever commended or defended the falsehood or the profanity. And as some men very readily follow their leaders, and as we are all influenced more or less, one by the example of another, it came to pass that what one good man may do, a number of good men may possibly be led to do. And I suppose also that a brother who has thus erred may sometimes not improperly be admonished or remonstrated with, provided that the admonition be given in love. And if it is true that "presbytery did homage to Baal, and willfully closed their eyes to the truth," then they did wrong, under whatever circumstances, or from whatever motives. And if they had any better motives than "the fear of man and a regard for their position as pastors," I for one should be very glad to have it appear. I will not knowingly do an injustice to you or them.

As to myself, I am not indifferent to the "good feeling" of my Christian and ministerial brethren. It is a sweet experience I sometimes have to mingle my sympathies with men who have fought or are still fighting the same battles, and have them mingle their sympathies with mine. Many a time have I dwelt with lively interest on an incident in the history of that old hero who, after two years in jail at Cæsarea, and a most perilous voyage and shipwreck and a winter of privation on the Island of Malta, finally took up his chain and his carpet-bag at Puteoli, and "went towards Rome." But the news of his coming had gone on before; and the brethren came out to meet him as far as Appii-forum and the Three-taverns, whom when Paul saw, "*he thanked God and took courage.*" In fact, if I may say so, I am just now in circumstances that peculiarly fit me to appreciate any such sympathy as that, provided I deserve it. But I can never, I trust, seek the "good feeling" of any fellow creature by a neglect of or departure from manifest duty; and however highly I may prize the good feeling of my brethren, the approval of God and my own conscience is of far more importance to me.

The Master has said to us all, "Ye shall be *witnesses* unto me;" and our business is to testify always and everywhere faithfully for him. Now, if I see a pit which Satan has digged for souls, in which many have been taken already, and into which my brother is liable to fall, can I be a faithful witness if I fail to warn my brother? if I fail to sound the alarm? What then is the meaning of that word, "If the watchman see the sword come," etc.

I do not claim to be better than my brethren; but it has happened to me to know what they do not know. I see a pit, and a terrible snare for souls which they do not see. I see the danger to souls and to the health and general welfare of the church and of our civil government which lies concealed in the institution of Freemasonry. And what right have you or has anybody to say to me, "But you shall not give the warning; you shall not sound the alarm!"

In a ministry of near forty years I have made some blunders, undoubtedly, and have committed sins which, I trust, have been washed out in the blood of the Redeemer; but for the little time that remains to me I desire humbly and faithfully to witness for and serve Him who in infinitr mercy hath redeemed my soul. And in so doing I should be very glad of the sympathy and encouragement and help of my brethren in Christ, and in my humble way, and with my feeble influence, I should be glad also to help them. I BELIEVE IN THE COMMUNION OF SAINTS. But if the privilege I so greatly desire shall be denied me, I shall not be greatly disturbed by it. I am not the first man who has been shut out of pulpits—driven from the doors where his feet had loved to linger, and hunted like a partridge on the mountains. In fact, wherever a man has obtained more light on some subject than his fellows, or taken a step in advance of his fellows, has he not met their opposition? Witness Luther and Knox—the Wesleys and the great Edwards who spent the last six years of his life with a few Indians at Stockbridge; and also that eminent civilian who lately left the city of Boston for the unseen world. To common observers Paul was "mad" and even Jesus the Light of the world and the Saviour of sinners was *beside himself.*" I do not wonder therefore at that which has befallen me, and am comforted to find on record these words—"It is enough for the servant, that he be as his LORD." Yours in the labor and patience of the Gospel,

WARREN TAYLOR.

The Christian Cynosure.

CHICAGO, THURSDAY, JULY 3, 1879.

A WOLF IN SHEEP'S CLOTHING.—We have received per mail, a little book purporting to be a register or catalogue of La Harpe Lodge, No. 195, in this State. It contains a page of printed matter by J. M. Mayall, stating that Masonry teaches "morality," "pure righteousness, without regard to any particular creed," and that "the principles of our government must have been transplanted from the Masonic Trestleboard." There was a J. M. Mayall in that part of Illinois awhile since, who passed for a minister of the Gospel, and who led his people to think he was indifferent or opposed to secret societies. If this be the man, he should be shunned as a moral pestilence. The lodge leaders now pay their profound attention to all churches and places where the truth is held, and confessed; and no money or means are spared to inject into such places men of the stamp indicated above. See Christ's description of him, Mat. 7:15.

CHRISTIAN BAPTISM.

The Presbyterian General Assembly in 1835 gave its "deliberate judgment" that "the Roman Catholic church has essentially apostatized" and "cannot be recognized as a Christian church."

In 1845, at Cincinnati, the Old School Assembly declared "*the papacy apostate*," and "no true church," "her priesthood usurpers," "her ordinances unscriptural, and her *baptism* totally invalid." James H. Thornwell offered the above. He was from South Carolina, and had recently offered in that State a resolution that "slavery is (was) not a moral evil." Prof. Patton of Chicago, advocated and the assembly met at Saratoga last month (1879), reaffirmed the deliverance of 1835, "as applying to the Romish hierachy headed by the Pope," which hierachy falsely claims to be the church. But it recognizes Roman Catholics as "a large part of the church of Christ over which it has usurped complete control."

When this same assembly discussed for years whether a man might marry his deceased wife's sister, Prentice of the Louisville *Journal*, replied: "That is a question to be answered by the lady herself."

The disciples who partook of the Lord's Supper from his own hands were neither of them baptized with the present formula, "In the name of Father, *Son* and Holy Ghost," for Christ's name was not used in the baptism till after he was dead; and we think the large and learned Presbyterian Assembly would please Christ much better, by discussing the question of Masonic than Romish baptism, as they have hundreds of Freemasons applying for baptism to tens of Romish converts. Indeed that grave body seems to us to be set by the "god of this world" to discuss and re-discuss such questions which have at most, but a remote bearing on Christ's cause; to amuse and occupy the consciences of that enlightened body of Christians to give an excellent appearance of doing somthing about religion, and stave off the practical questions of reform which are knocking at its doors.

In 1836 the leading synod of Cincinati decided that membership in a Masonic lodge was incompatible with a credible profession of the Christian religion. We commend this question to the next General Assembly for reconsideration.

"*NEITHER BETTER NOR WORSE.*"

A friend in Virginia wrote to a a minister, asking his advice about joining a church whose pastor is a Mason, and received a reply from which the following are extracts:

"While I am not and never expect to be a member of any secret order, * * * yet I would never think of refusing to other Christians the right to become members of any other organizations, or decline to co-operate with them fully simply because they join them.

"I would say of joining such a society, just what Paul says, 1 Cor. viii. 8. Neither if we join are we the better; or if we join not are we the worse. May the Lord give you understanding."

1. These terms would include permission to Christians to join the Ku-Klux, and assassinate their neighbors; to join bandits and steal horses; or any infamous organization whatever, all being included in the words, "any other organizations."

2. Why should this brother not quote Paul's direct answer to the brother's question: "Have no fellowship with the unfruitful works of darkness, but rather reprove them"—Eph. v. 11. Those "works of darkness" to which Paul referred were the Eleusinian Mysteries, which Masonic books declare to be the same thing as the Masonry of the present day. Hence Paul's words are a direct command to disfellowship the lodge.

3. Masons swear to conceal crimes, which is meaner than the crime itself. When the criminal committed the crime he was probably violently tempted. But the Mason swears to conceal crimes, coolly, and for the sake of worldly advantage.

—Perry H. Smith, a prominent and wealthy Democratic politician of this city, inaugurated Sunday concerts at his own expense in Lincoln Park last year, and began them again last Sabbath. Most of his party colleagues prefer to pay their political capital over the saloon counters. Mr. Smith wants to buy the same influence, only in a more aristocratic way.

DIRECTORS' MEETING, N. C. A.

In accordance with the constitutional provision, the Board of Directors elected at the annual meeting of the National Christian Association met at the Carpenter building on Thursday, June 26, at 9 A. M. There were present Messrs. C. R. Hagerty, A. Wait, E. A. Cook, J. Blanchard, P. Carpenter, Thomas Hodge, E. Hildreth, H. L. Kellogg.

Mr. Carpenter called to order and Bro. Hodge offered prayer.

Organization was effected by electing Philo Carpenter, president; C. R. Hagerty, vice president; and J. P. Stoddard, secretary. The business referred to the Board by the annual meeting was then taken up.

The minutes of that meeting were revised and approved. The referred correspondence was read, including letters from Revs. J. T. Michael of Milford, N. J.; A. G. Miller of Everettstown, N. J.; Dr. Jas. McCosh, of Princeton College; Prof. S. C. Kimball of Center Strafford, N. H.; and Rev. H. H. Hinman. The efforts of Bro. Michael were regarded with the deepest interest, and the question of aiding him from the funds entrusted to the Association carefully considered, and the following, presented by Pres. Blanchard, adopted:

THE CAUSE IN NEW JERSEY.

The Board of Directors of the National Christian Association have heard with unfeigned satisfaction and delight letters from Rev. J. T. Michael, of the M. E. church in New Jersey, concerning plans for divorcing his church from Freemasonry, called by John Wesley "an amazing banter on mankind." We extend to Mr. Michael our cordial God-speed, and will render to him all the aid and encouragement practicable in his great and arduous undertaking.

Resolved, That we are happy to know that the free use of the *Cynosure* is tendered to Bro. Michael to advertise his meetings, and to print such facts and information as he may deem of importance to his work.

Resolved, 2d, Whereas, the College of New Jersey has taken firm and consistent ground against secret college orders, we commend Rev. Mr. Michael to the Faculty of that College for their sympathies, prayers, and such co-operation as they may deem wise and proper.

Resolved, 3d, That we commend the stand taken by the College of New Jersey to the favorable notice of the *College Courant*, of New Haven, and other college papers throughout the United States; and we call the special attention of the College press and friends of Christian education to the fact that since Mortimer D. Leggett was killed during initiation into a secret fraternity, at Cornell University, Ithica, N. Y., the number of students has fallen off nearly one-half.

Resolved, 4th, That we endorse Mr. Michael as lecturer for the State of New Jersey, and we do commend his undertaking to reform the M. E. church, to which he belongs, for immediate financial aid to Rev. N. W. Myers of Vineland, N. J., also to Rev. D. Yant of Ohio, with others interested in his special work.

The Treasurer's bond was fixed at $20,000. Mr. Hildreth signifying his willingness to perform the duties of that office gratuitously as last year, no salary was voted. The salary of the Corresponding Secretary and General Agent was fixed at $800 and $400 was allowed for traveling and other expenses, postage and stationery being separately provided for.

The publishing interests were also referred to the Board by the annual meeting. As the decision of that meeting was understood to be, that little should be done in this line during the year, the Board passed the matter without any action. Mr. Cook, however, in view of the probability that it would be some time, perhaps years, before the Association would undertake the general publishing business, withdrew his offer to transfer the *Cynosure* and sell the plates, material and stock of publications now in his hands.

Philo Carpenter, Thos. Hodge, A. Wait and H. L. Kellogg were appointed tract committee; J. P. Stoddard, C. R. Hagerty and E. Hildreth committee on the building. The latter were also chosen a loan committee. It was voted that no loans should be made of the funds of the Association to members of the Board. The propriety of opening a stand at the Inter-state Exposition to open in September was debated and the matter referred to Messrs. Cook, Hodge and Kellogg.

The Board during last year procured a paid for few plates of tracts out of the Publishing fund. It was voted to replace their cost from the General fund.

The Board then adjourned after prayer by Pres. J. Blanchard.

THE NEW OHIO AGENT.—I learn with satisfaction of the arrangements made with Rev. Geo. Richey of Pataskala, as State Lecturer for Ohio, to take the field which Bro. J. Kemp was unable to do on account of sickness. Bro. Richey is a man of rare heart culture and broad experience as a pastor and reformer. He understands the lodge system and how to meet and rout its advocates. Friends in Ohio should keep him at work and give him a fair compensation for his services. When you once know the man you will ever after respect him and welcome him to your homes, to your pulpits and as a leader and co-laborer in this great reform.

J. P. STODDARD.

—Bro. Stoddard went last Saturday to Kewanee, Ill., where he had appointments for the Sabbath and probably lectured on Monday evening. He will then visit Galva, Lafayette and possibly some other points in the neighborhood, visiting his aged mother at Galva meanwhile. He expects to return next week.

—Elder Browne of the Illinois State work was in Chicago on Monday, refurnishing his stock of books. His work for the past fortnight has been in Jo Daveiss county, where he has spoken at a number of points. During the present month he expects to lecture occasionally, and hopes by the middle of August to begin a series of expositions and lectures in McHenry county in connection with Elder Rathbun. He is also planning for the Wisconsin State meeting at Evansville. The Illinois friends who have pledged funds to sustain this work must be reminded of their duty. Please forward the amount of your subscription. Other friends who have laid by a contribution for the Illinois State work will please send to the treasurer, H. L. Kellogg at this office, without delay.

—Bro. J. T. Hobson who is more diligently cultivating the lecture field since discontinuing his paper, the *Christian Ensign*, sends a brief note of a five week's trip in southern Indiana. He writes, June 24:

DEAR CYNOSURE:—I have just returned from a five week's lecturing tour through the counties of Washington, Clarke, Harrison, Crawford and Orange. Amidst many discouragements I found warm friends at almost every point, and feel that I have accomplished some good. I lectured at a number of points where the subject had never been discussed. I found many who are aware of the evils of secrecy, but—but—. May the Lord hasten the day when these "buts" shall be removed.

—Rev. Warren Taylor, the father of reform in the Presbyterian church in Ohio, has lately demonstrated the first degree with success before an audience of a hundred men. He is following the exposition with lectures, and draws a heavy sword against the lodge. His reply to the moderator of his presbytery on the seventh page of this number is a document worth reading.

—A brother in Oberlin asks if any Masons are sent out as missionaries, by the American Board. We have not been able to learn anything definite, except that the question is never asked. Mr. Hauser, publisher of a paper in Milwaukee, Wis., was formerly a missionary in India, we believe sent out by the Methodist Episcopal society. He defended the lodge in this office, and expatiated on its benefits to missionaries to foreign lands, many of whom he claimed being members of the order.

—Franklin Pierce of Albany, Vt., wishes to correct Bro. Hinman's late letter in applying the term "Rev." to him; also in the same letter Rev. Wm. Ellis should be Rev. G. W. Ellis. Some weeks ago we quoted an item from the Arcadia *Republican and Leader*, of Trempleau county, Wis., which was incorrectly credited to a LaCrosse paper of the same name.

ANNIVERSARY EXERCISES AT WASIOJA.

The closing exercises of the Wesleyan Seminary at Wasioja, Minn., occurred June 18th. A pleasant time it was. The day was bright and cool enough to be most pleasant. The exercises consisted of essays, recitations, declamations, orations, interspersed with music which shed its genial influence on all.

After opening exercises by a choice duet and chorus, and prayer by Rev. J. E. Gould, the audience listened to a declamation: Phillips' "Eulogy on America," by J. C. Gilman. Others followed in order: Miss Stephenson of Wasioja, an essay on "True Greatness;" Mr. G. Corwin, a declamation entitled, "The Reform will go on;" A. B. Gould an essay on "Egyptian Antiquities;" a recitation of Whittier's "Raphael," by Miss Mary Donaldson, and an essay on "The Pupil's Pro gress," by McD. Williams.

After this came orations by gentlemen Orelup, Manwell and Mullenix. Mr. Orelup's theme was, "A Just Appreciation of our Liberty." It was delivered in good style and clealy showed the superiority of liberty over despotic rule. Mr. Manwell followed on the subject, "God rules." He showed that through law the whole of the universe is kept in harmony and that "there is no law only that which is in harmony with the divine law." H. B. Mullenix was the last speaker. His subject matter was good. The theme was, "The Ultimate Triumph of Truth." Delivery was something of a pleasant conversational style, which though agreeable, showing candor and frankness, did not partake greatly of impressive oratory.

Miss P. Honeywell then followed with a valedictory poem, which for propriety to the occasion was excellent. But not only did the occasion lend it a charm but the intrinsic merit of the production was enough to pass it as good in any literary circle. She showed that, although while students, we may probe into the mysteries of science yet we can find no way to stop the flight of time which breaks the chain of pleasant associations. The poem was truly eloquent, pathetic, and the authoress proved herself worthy of the congratulations received.

In the evening, at the invitation of Prof. Paine, the rooms were crowded by citizens and visitors for a social and good time generally. Before dispersion the assembly was quieted by the voice of Prof. Lang who announced a speech by one of the ladies, After an elegant salutatory Miss Turner presented on behalf of the students, a beautiful lyre to Miss Paine, who is an ardent lover of music. Much more of interest occurred, but we must close.

Yours truly,

A LOOKER-ON.

COMMENCEMENT AT WESTERN COLLEGE, JUNE 25.

WESTERN, Iowa, June 27, 1879.

Just a touch of the interesting occasion is intended. This is a reform College. All colleges ought to be eminently such. At 10 o'clock the Western Cornet Band reached the stand in the College campus. The beautiful grove and the melodious music aided in attracting the large number present to their shady seats, where the services were opened by Bishop Wright in an impressive prayer for God's blessing on the Board of Trustees, Faculty, students and patrons, and especially on the six whose studies in the regular College course were just completed.

Miss Emma Patton was introduced as the first speaker. Subject: "Greece and Judea." In human nature the downward tendency is prominent. History records the rise and fall of nations. Virtue exalts and vice overthrows individuals and nations. Many to-day are sleeping over smothered volcanos. The law of love and dignity of labor came not from Greece but from Bethlehem. Greece once the center of culture, failed to teach how to live and die; but Judea teaches love and forgiveness, making life and death noble and even pleasant.

Next was an oration by Mr. D. Miller, subject, "The Province of Politics." In this country it is the duty of all to understand politics. Not political intrigue but the science of government should be well understood. Intelligence, prosperity and happiness are the result of soundness in politics.

"Influence of Thought on Character" by Miss L. Moore was a well prepared and finely delivered oration.

"The Yet Unknown" by Mr. W. L. Linderman, showed much study and was a good production. Of these last named speakers I am unable to give particulars.

The last speaker, Mr. W. H. Klinefelter, took for his subject, "The Great Search." He spoke of theism and atheism as two extremes. Remove from the hearts of men the conviction that "Thou God seest me" and the dearest interests of society are imperiled. This is what atheism does. In the search for truth men should be candid. To such, satisfaction is reached only by belief in the God of the Bible. Atheism is materialistic and cold. Theism with Bible light and spiritual warmth is the only but all-sufficient inspiration and safeguard of the human family.

The addresses were all good. Mr. Miller, in his oration showed the danger of secretism in this country in strong terms. It belongs to politics to see that no secret clan be allowed and that all charters of lodges should be given up and lodges be required to disband.

Well the year is closed and now that vacation is upon us what should be the action of all the true friends of education?

A resolution was passed by the Board of Trustees asking all the members of the Faculty, agents and friends of this College to improve this vacation in securing money and students. The church of the United Brethren in Christ has filled an important place in the reform movements of our Republic, and the infidelity and idolatrous worship of the various lodges over this fair land plainly indicate that her glorious mission is by no means ended. Send in your sons and daughters, your money or notes, bequests or deeds to real estate to me. I will gladly send catalogues and give information. Fall term opens Sept. 3.

M. S. DRURY,
Agent and Treasurer.

On beholding the parade of the Knight Templars of Pennsylvania at Allentown about a month since, Rev. T. S. LaDue wrote thus to the *Free Methodist:* "While these Knights were making such a show of the cross on horse trappings, regalia and banners, we thought of the capital Satan is making out of the cross through Romanism, and questioned whether a Christless Catholicism is as potent to hurt Christ's cause as the Templars, who mix his name and cross with the mummeries and imprecations savoring of the pit. These 'true and worthy followers of the blessed Jesus' held a grand ball one evening of their stay here; a brothel was patronized by numbers of them two nights, according to a daily paper, and the tobacco used, the beer, wine and rum drank, made the publicans glad. The The installing officer was a D.D."

OBITUARY.

MRS. EMMA LINCOLN MOFFATT, adopted daughter of Dr. J. B. Walker, and wife of Prof. T. C. Moffatt, died at the residence of her husband's father, in Wheaton, Ill., on Thursday, June 26th, 1879. Their first child, a son, was one week and a day old when the mother died.

Mrs. Moffatt was a young woman of rare intelligence and sincere piety. As she approached her death she exhibited those tokens of the "powers of the world to come" often seen in dying Christians. She wandered in a dreamy trance state, and said, "I am going through a river, and am under the waters. Oh! how deep—deep—deep!" But after a little she said, "I am over at last, my babe and my husband all safe!" And in this state of trance or dream-thought she passed quietly away. Her babe is still living, and may survive its mother and grow up. She was of a gentle, retiring nature, and shrunk from notoriety, and would shrink from eulogy. But few persons ever left a stronger and more perfectly good impression than she has left upon her few intimate friends and associates. She was buried in the cemetery near Wheaton on Saturday. "And I heard a voice saying unto me, Write, Blessed are the dead who die in the Lord."

We live no more of our time than we spend well.—*Carlyle.*

Home Circle.

Live for Something.

Live for something, be not idle,
Look about thee for employ;
Sit not down to useless dreaming;
Labor is the sweetest joy.
Fo d hands are ever weary,
Selfish hearts are never gay;
Life for thee hath many duties—
Active be, then, while you may.

atter blessings in thy pathway!
Gentle words and cheering smiles
Better are than gold and silver,
With their grief-dispelling wiles.
As the pleasant sunshine falleth
Ever on the grateful earth,
So let sympathy and kindness
Gladden well the darkened hearth.

Hearts that are oppressed and weary,
Drop the tear of sympathy,
Whisper words of hope and comfort,
Give, and thy reward shall be
Joy unto thy soul returning,
From this perfect fountain-head,
Freely as thou freely givest,
Shall the grateful light be shed.

—Selected.

The Mother of Martin Luther.

A few words in memory of Dr. Martin Luther's mother, of her whom Melanchthon pronounced to be a model of virtue, an example to all womankind.

Margaretha Linderman was the daughter of an old and highly respected house in Eisenach, was brought up by her parents in the fear of God and in the knowledge of every household duty; otherwise they had no greater dower to bestow upon her. Somewhere about the year 1479 she was married to Hans Luther a miner, a most worthy man, who, plain as his circumstances then were, descended from a family of rank.

In the little village of Mohra the young couple began their new life. Very poor they were, but since the good God had blessed them with strong bodies and stout hearts they never lost courage. Hans with unfailing courage pursued his calling; Margaretha looked well to the ways of her household, and many times she even had gathered faggots to make her fire, carrying them home herself from the woods upon her back. They had a large family of children. Dr. Martin himself, in his letters, refers to nine brothers-in-law, husbands of his sisters, and we know besides these of two boys who died of the plague, of a Jacob, and our Martin. The latter was born at Eisleben, Nov. 10, 1483, at eleven o'clock at night. Margaretha had gone up there from Mansfield, where she and her husband at that time lived, far from expecting the arrival of the little stranger, when he made his unbidden appearance in the house where she had taken shelter. Well might the young mother's position be compared with that of her whose baby lay in a manger, wrapped in swaddling bands.

The house where the infant Luther was born was several times assailed by fire and rescued in what the people believed to be a miraculous fashion. Once, the year 1653 this was, 200 houses and barns all around it were devoured by the flames, while it remained unscathed and when, in the year 1680, it did fall a victim to the cruel elements, it was speedily rebuilt through the effort of a pious magistrate. This new memorial building became a free orphan school, and at the present day there stands back of it a stately teachers' seminary.

A good, conscientious mother was Margaretha, and severely strict as she was with her children, it was no more than she was with herself. When Martin as a tiny boy was carried for the first time to school in his father's arms. he was commended by both parents to the rigor, not to the consideration of the master, who was nothing loth to exercise his authority. In one afternoon, it is recorded, little Martin was beaten by him fifteen times. The poor child was timid, and the excessive sternness with which he was treated, as he himself confessed later, finally drove him to the cloister. But the great son well knew that his parents meant to do right towards him, and he humored their intentions even when they long hesitated to permit him to enter the monastery, and when later they only granted a reluctant consent to his marriage with his dear Kathe. Perhaps he realized that the stern discipline he had been subjected to from infancy up had been requisite to enable him to gain ardent control of that ardent, passionate temperament of his.

Through the purifying influences of hard experience Margaretha herself had attained her full development. She had grown in strength and wisdom day by day, as she struggled bravely on in her efforts to bring up her family aright amid all the perplexities that surrounded her, and she proved herself indeed noble through her son's fiery career. These were the days of Dr. Faust, when the Evil One was supposed to be wandering abroad in every conceivable guise, and to be especially prone to beguile the hearts of silly maidens; and it was rumored by Luther's enemies that the Great Reformer was the Foul Fiend's own son. This soon reached the poor woman's ears, but although in those days when such things were believed possible, it was harder to bear than we can well imagine, she did patiently bear all the calumny that assailed her for the sake of her dear son and his great work. Her good husband stood nobly by her, and she found consolation, too, in the trust and esteem of her son and Melancthon and other workers in the field. In such high esteem did Melancthon hold both of Luther's parents that when he took unto himself a wife, Nov. 25, 1520, he insisted upon having them present at the wedding feast, seated among the most honored guests, the simple matron and her beloved Hans.

Margaretha Luther lived to see her dear children well provided for in life, and herself and her Hans lifted above want. Martin was her favorite of all her beloved children, and she became very fond of his Kathe and their merry group of children. And Martin gave public evidence of his love for his parents in using their names in the formula of his service book, "Hans, wilt thou have Gretchen to be thy wedded wife?"

Some years after the family removed to Mansfield. Hans was appointed chief magistrate of that town on account of his universally admitted integrity. Through the fruits of his labor he in time accumulated quite a nice property, and Gretchen no longer needed to carry bundles of wood upon her back. She now rested in comparative ease in her pretty house, surrounded by her children and her grandchildren, while joy was the daily guest in the home of the old people. Then came to the faithful heart of the loving wife its severest blow; on May 29, 1530, her trustly life companion passed on before her to the world beyond the grave, and from that day her earthly existence began to decline.

We find it upon record how deeply Luther grieved over his father's death, but no chronicler expatiates upon Dame Margaretha's grief. Facts must speak for themselves, and we know that one year after Hans had left her, June 30, 1531, she went to join him.—*Christian Weekly.*

Patience Under Injury

Some Christians are disposed to help the Almighty somewhat in the work of execution, and run before they are sent. As if he could not or would not superintend his own business! But the entirely sanctified are quite willing to trust God, knowing that if their services are required, he will let them know. Indeed, the difference between a low state of grace and full salvation is as marked at this point as at any other. One party is ready to do a little wrong to his enemy if convenient, or at least indulges in the "grit" of hatred and vengeance; but the other is so cleansed as to hate not, and to desire no vengeance but at the hand of a loving God. One is penetrated, it may be, with a keen sense of wrong, but adds his own variance to it; while the other, equally keen in moral sensibility, cries, "The Lord rebuke thee!"

O thou, restless under injury! come to the fountain that brings "quietness and assurance forever." Come where evil finds no answering evil in your breast. Come where even the faintest desire to "render evil for evil" is removed. This is holiness. This is "the fullness of the blessing of the Gospel of Christ." It is for you. It is "nominated in the bond"—that is, "the promise of the Father," the gift and cleansing power of the Son, the bestowment of the Holy Ghost.

He "executeth righteousness and judgment for all that are oppressed." He sits as a judge to determine matters of right and wrong between members of the human family. In doing this he comes to certain, exact and unerring decisions. He enters these judgments in the "docket" of heaven. He executes them in his own time and way.

Let the tyrant tremble! Let that one in the family be afraid; the older one who is the tyrant of the younger children; the tyrant over his workmen, or fellow-servants, and neighbors; the cheats and tyrants in trade; those monstrous tyrants, who take the lives of sewing women without remorse for a pittance; the tyrants of society; the tyrants of fashion; tyrants in offices or by mere physical or intellectual strength. Tremble ye all, for God is coming with a recompense.

Let ecclesiastical tyrants tremble. And not merely the prelates of Rome, but the tyrannous clericals and church officials of Protestantism. Hands off God's little ones, his holy ones. No more "lording it over God's heritage." If you continue in your sorry course, the I Am will teach you as Gideon did the men of Succoth.

Turn ye, all lofty and hard-hearted ones; to him who has been smitten for thee, or thy own soul shall answer for thy sins!—*Christian Harvester.*

I see more and more daily that all worship of man, all glorying in man, is abomination in the sight of the Lord. Worship of eloquence, talent, taste, intellect, or church, is idolatry. And O, how prevalent this idolatry! Anti-Christ is a spirit far more mighty and protean than Christian thinkers have supposed. "Every spirit that confesses not that Jesus Christ is come in the flesh is not of God; and this is that spirit of anti-Christ," etc. How many devices has this spirit to call us away from our humble attitude at Jesus' feet, where "with unveiled face we behold as in a mirror, the glory of the Lord, and are changed into the same image from glory to glory even as the spirit of the Lord." O that all Christians would abandon all worship but the worship of God our Saviour! How few can really say, "we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus and have no confidence in the flesh." Well, thank the Lord, there are "more than seven thousand men that have not bowed the knee to Baal."—*L. B. Kent, the Evangelist.*

Holiness is the rounded measure of eternal life, meted out to us on earth, and carried with us to the skies.

A great reputation is a great charge.

Childrens' Corner.

The Fly and the Leaf.

On a bridge I was standing one morning,
And watching the current roll by,
When suddenly into the water
There fell an unfortunate fly.

The fishes that swam to the surface
Were looking for something to eat,
And I thought that the hapless young insect
Would surely afford them a treat.

Poor thing! I exclaimed with compassion,
Thy trials and dangers abound;
For if thou escap'st being eaten,
Thou canst not escape being drowned.

No sooner the sentence was spoken
Than, lol like an angel of love,
I saw to the waters beneath me,
A leaflet descend from above.

It glided serene on the streamlet;
'Twas an ark to the poor little fly,
Which, soon to the land re-ascending,
Spread its wings in the breezes to dry.

Oh, sweet was the truth that was whispered,
That mortals should never despair;
For he who takes care of an insect
Much more for his children will care.

And though to our short-sighted vision,
No way of escape may appear,
Let us trust; for when least we expect it,
The help of our Father is near.

—Selected.

The Dark Day.

Of all the wonderful stories that my great-grand-mother used to tell my mother when she was a little girl, the most wonderful was about the dark day in New England, Friday, May 19, 1780. This was during our Revolution, you will remember, and the same year in which the traitor, Benedict Arnold, attempted to betray his country to its enemies.

For several days before the nineteenth, the air was full of vapors, as we often see it when fires are raging in the woods near us, and the sun and moon appeared red, and their usual clear light did not reach us especially when rising and setting. The wind blew chiefly from the south-west and north-east and the weather was cool and clear. The morning of the nineteenth was cloudy and in many places light showers fell, sometimes accompanied by thunder and lightning; but as the sun rose it did not increase the light, and the darkness deepened, and deepened, until the children standing before the tall clocks could not see to tell the time, and older people peering over the almanac could not see to distinguish the letters. The birds sang their evening song and flew to their nests in the woods, the poultry hurried to their nests, while the cattle in the fields uttered strange cries and leaped the stone fences to gain their stalls, and the sheep all huddled together bleating piteously.

Color, which you know depends upon the light of the sun, filled many with astonishment by its unusual appearance, for the clouds were in some places of a light red, yellow and brown; the leaves on the trees and the grass in the meadows were of the deepest green, verging on indigo, the brightest silver seemed tarnished, and everything that is white in the sunlight bore a deep yellow hue.

The shadows, which before noon fall to the westward and after noon to the eastward, were observed during the darkness to fall in every direction.

The rain, also, was unlike any other rain, and it set all the people to wondering as they dipped it from the tubs and barrels; for a scum formed on it resembling burnt leaves, emitting a sooty smell, and this same substance was seen on streams and rivers, especially the Merrimac, where it lay four or five inches thick, for many miles along its shore.

Another peculiarity was the vapor; in many localities it descended to the earth from high in the atmosphere; but at one point a gentleman saw the vapors at nine o'clock rising from the springs and low lands; one column he particularly noticed rapidly ascending above the highest hills, then it spread into a large white cloud and sailed off to the westward. A second cloud formed in the same way from the same springs, but did not rise as high as the first, and a third formed fifteen minutes afterwards. At a quarter of ten the uppermost cloud was of a redish hue, the second was green indigo and blue, and the third was almost white.

So unwholesome was this vapor that small birds were suffocated in it, and many of them were so frightened and stupified that they flew into the houses, adding to the fears of the ignorant people, who considered it a bad sign for a bird to enter a dwelling.

The commencement of the darkness was between ten and eleven in the forenoon (when the men were busy in the fields and offices and work-shops, the women spinning, weaving and preparing dinner, and the children at school, or helping their fathers and mothers at home), and it continued until the middle of the following night; but the degree of darkness varied; in some places the disk of the sun was seen when the darkness was the mostdense.

Lights were seen burning in all the houses, and the people passing out-of-doors carried torches and lanterns, which were curiously reflected on the overhanging clouds.

Thousands of people were sure that the end of the world had come, many dropped their work and fell on their knees to pray, others confessed to their fellows the wrongs they had done and endeavored to make restitution.

The meeting-houses were crowded, and neighborhood prayer-meetings were formed, and the ministers and old church-members prayed long prayers, mentioning the nations and individuals of Bible times who had been destroyed on account of their sins, and begging that as God spared the great city of Nineveh when it repented, so he would forgive them, cheer them again by the light of the sun and give victory to their armies.

It is said that the Connecticut legislature being in session, the members became terrified when they could not see each other's faces, and a motion was made to adjourn, when Mr. Davenport arose and said:

"Mr. Speaker, it is either the day of judgment or it is not. If it is not, there is no need of adjourning. If it is, I desire to be found doing my duty. I move that candles be brought, and that we proceed to business."

All the shivering, frightened people began now to look forward to evening, hoping that as the moon rose full at nine o'clock, her light would penetrate the gloom; but all the children who coaxed to sit up and see her grew very sleepy, their strained eyes were not rewarded by her beautiful beams, for at eight in the evening the darkness was total; one could not distinguish between the earth and the heavens, and it was impossible to see a hand before one's face.

Then all the weary children were sent to bed after the most honest prayers that they had ever prayed, and the older people sat up to watch for the light that had never appeared so glorious.

And never dawned a fairer morning than the twentieth of May, for the sun that opened the flowers and mirrored itself in the dew-drops brought the color again to the children's faces, and filled every heart with confidence.

The birds sang joyously, the cattle returned to their pastures, the places of business were opened, and every one went about his work more gentle toward man and more grateful toward God.

After the darkness was passed, several persons traveled about to gather all possible information concerning this memorable day, and Dr. Tenny wrote an account of what he learned while on a journey from the east to Pennsylvania. He says the deepest darkness was in Essex county, Massachusetts, the lower part of New Hampshire, and the eastern portion of Maine (where my great-grandmother lived). In Rhode Island and Connecticut it was not so great; in New Jersey peculiar clouds were observed, but the darkness was not uncommon, and in the lower parts of Pennsylvania nothing unusual was observed.

It extended as far north as the American settlements and westward to Albany, but its exact limits could not be ascertained.

In Boston the darkness continued fourteen or fifteen hours, varying in duration at other places.

As it was impossible to attribute the darkness to an eclipse, the wise people formed many theories respecting it; being convinced that it was due to immense fires in the woods, winds blowing in opposite direcrections, and to the condition of the vapors; but Herschel says: "The dark day in northern America was one of those wonderful phenomena of nature which will always be read of with interest, but which philosophy is at loss to explain.—*The Standard.*

The Dog and Child.

Mr. Elihu Burritt gives in his book, called "A Walk from London to Land's End and Back," the touching illustration of the affection of a dog in Truro:

"I was sitting at the breakfast-table of a friend, who is a druggist, when he was called into the shop by a neighbor, who had come for medical aid, in a very remarkable and affecting case.

"He described it briefly and simply, but it would fill a volume of beautiful meaning. His family dog had incidentally made the acquaintance of a neighbor's child on the other side of the street.

"While lying on the door-stone, he had noticed this little thing, sometimes at the chamber window, and sometimes on the pavement, in a little carriage.

"During one of his walks on that side of the street, he met the baby, and looked over the rim of the basket carriage, as a loving dog can look, straight into a pair of baby eyes, and said, 'Good morning!' as well as he could.

"Little by little, day by day and week by week, this companionship went on, growing with the growth and strengthening with the strength of the little ones. The dog, doubtless because his master had no young child of his own, came at last to transfer frequently his watch and ward to the door-stone on the other side of the street, and to follow as a guard of honor to the baby's carriage on its daily airings.

"With what delight he gave himself up to all the pelting and little rude rompings, and rough-and-tumblings, of those baby hands.

"One day, as the dog lay in watch by the door stone, the child, peeping out of the window above, lost its balance, and fell on the stone pavement below. It was taken up quite dead! The red drops of the young life had bespattered the feet and face of the dog as he sprang to the rescue. His heart died out within him in one long, whining moan of grief.

"This was the neighbor's errand. He told in a few simple words. He had come to my friend the druggist, for a prescription for his dog—something to bring back his appetite."

Home and Farm.

Miss Matilda Lees Dods' School of Cookery.—No. III.

APPLE DUMPLINGS.

Four or five large apples.
Twelve ounces of flour.
Four ounces of butter.
One-half teaspoonful of baking powder.
One-half pint cold water.
One ounce of sugar.

Pare and core the apples, leaving them whole. Put in a bowl twelve ounces of flour, add four ounces of butter; mix well together with fingers, add a pinch of salt, one-half teaspoonful of baking powder; add one-half pint cold water; turn the mixture out of the bowl and knead it firmly together. Then cut it into four or five pieces to correspond with the number of apples, make the dough into round lumps, and holding the apple in the right hand, with the left press the dough around the apple, keeping the left hand well covered with flour to prevent sticking; before closing the dough put a little sugar into the center of each apple. Place them on a slightly floured tin and bake twenty minutes. Put a skewer or fork into the center of the apple and if soft they are done. When the dumplings are done brush them over with the white of eggs, sprinkle over a little sugar, then return them to the oven for a few minutes to dry the egg.

Dresden Patties.—First cut some very stale bread into slices one and a half inches in thickness; then with a round biscuit cutter mark a circle on each slice. Out off all the bread around it with a knife, then mark each piece with a smaller cutter, then put two tablespoonsful of milk in a bowl and dip in the patties to wet, not to soak them. Beat one egg and roll the pieces in it, causing as much egg to adhere as possible; then put two tablespoonsful of bread crumbs in a paper and roll each piece in it. Have a stewpan of lard hot on the stove, and throw in these balls and allow them to cook two minutes. When nicely browned lay them on a piece of white paper for a moment to remove grease. Slip a knife into the mark of the circumference of thes maller circle and remove it. Then scoop out the center and fill with oysters, lobster cutlets or preserves. Replace the little brown top.

Next week we will publish Miss Dods' receipts for cheese pastry, broiling steak, sauce for steak, remarks on roasting and boiling, caramel brown, for making coffee and tea, manner of trussing a fowl, etc.

Religious Intelligence.

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational church, Hamilton, Miss., August 25th, 1878.

Pleasant Ridge Congregational church, Sanford Co., Ala., September, 1878.

New Hope Methodist church, Lowndes Co., Miss., October, 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

First Congregational Church, Leland, Mich.

Sugar Grove church, Green county, Pa., D. B. Turney, pastor, March 17, 1879.

Military Chapel, Methodist Episcopal, Lowndes Co., Miss., March 23, 1879, Thos. Brownlee, pastor.

Hopewell Missionary Baptist church, Lowndes county, Miss., April 6, 1879.

Cedar Grove, Missionary Baptist, Lowndes Co., Miss., May 25, 1879. Wm. Alexander, minister.

—At the Christian Association organized on Commencement day at Wheaton there were some twenty-five brethren from four States present who took part in the meeting. These were from five different denominations, besides those who claim no denominational standing. It was truly a meeting where the Holy Spirit gave liberty to the brethren and its future meetings have the promise of the same blessed presence. The brethren who have thus associated themselves understand that if they continue on in this way, the adversary will not neglect them or their meetings.

—Last Sabbath evening the services with the College church at Wheaton were especially directed to the Normal School which opened in the institution on Tuesday. The important duty of the church toward the teachers who will be gathered for this term of summer study was dwelt upon by Prof. Blanchard and others, and that a decided religious influence may be exerted will be the prayer and effort of the church. One hundred and ten applications had been received for admission to the school last week, which number will probably be increased.

FREE MISSIONS.

—The subject of independent mission work is under discussion in the First Church at Oberlin, of which Bro. O. M. Brown, the agent of the free missions in India and Bulgaria, is deacon. The Oberlin *Gazette* says that at the church prayer meeting on the 19th ult. Mr. Matson "came forward and read a very interesting, but rather lengthy paper showing the progress that has been made in missionary work in different parts of the world during the last twenty-five years, reading in connection therewith, a number of interesting and valuable statistics. After showing that all true, genuine missionary enterprises have their origin in faith, Mr. M. argued at considerable length to prove that better results of missionary efforts are secured by the regular church organizations than can be attained by individual or independent action. He contends that one of the strongest arguments that can be brought against independent missions is their independence. As they are responsible to no higher church organization they do things in their own way and are thus deprived of the benefit of the large experience of the older and regular church organizations, and hence are very liable to, and perhaps do, make many blunders and mistakes. This feature of the paper called out a little discussion just before the meeting closed, and as there seemed to be a slight difference of opinion among some of the brethren in regard to the position taken by Mr. M., relative to individual or independent missionary work, Mr. O. M. Brown was requested to present a paper at some subsequent meeting and give the arguments on the 'independent' side of this subject. This the reader of the paper heartily acquiesed in and Mr. Brown agreed to prepare a paper, and we have no doubt that he will prepare it ably and well. We like to have Mr. Brown talk, for he always talks earnestly and to the point, and when his paper shall have been prepared and read, we have no doubt that it will be pronounced 'very good.'"

—Bro. A. D. Zaraphonithes and wife, accompanied by two Armenian girls, started from New York on the steamer Denmark, of the National Line, for London on Wednesday, July 2. The prayers of their many friends in this country will follow them on their journey, and in their important mission for the kingdom and coming of our Lord Jesus Christ.

BAPTIST.

—Brethren in this reform, Elder Freeman desires that you pray for the success of his mission at Adams Center, N. Y., that God may give relief to the Baptist church of that place from its Masonic enemies.

—Elder Barlow and Captain Wm. Wilson from the Menomonie church attended the St. Croix Valley Association at Prescott, Wis., June 11th. Representing the church they brought the subject of lodge idolatry distinctly before the conference in such a way as to secure a discussion at the next meeting. A son of Dr. Colver was moderator, and strange to say seemed averse to the introduction of the subject.

—Dr. J. D. Fulton of the Centennial Baptist church, Brooklyn, is president of a Christian organization in that city known as the "Brooklyn Christian Brotherhood," which is doing much good in many ways. A Sabbath or two since open air meetings were begun by this society in this simple and inexpensive way. Two drays were drawn up to the sidewalk, a cabinet organ placed on one of them, and Dr. Fulton and others were on the other. The choir sang attractive hymns, and the doctor sent out his stirring appeals on behalf of Gospel truth. Few men are better fitted for such a work than Dr. Fulton. He knows how to move great masses of people. Similar meetings were held in other parts of Brooklyn. Rev. Samuel Alman has also been holding open air meetings in New York.

—The Michigan Avenue Baptist church, of this city, is said to have the largest debt in proportion to its membership, of any church in the country. The debt is $1,575 for each family of the congregation.

—It is reported that Dr. Lorimer, who has come to this city to the pulpit lately filled by Dr. Everts of the First Baptist church, is a Freemason. It is an unpleasant circumstance, if true, that the successor of Dr. Colver in Tremont Temple, Boston, and Dr. Everts in Chicago should so differ from them on this subject.

FREE BAPTIST.

—The church in Starksboro, Vermont, to which Rev. Isaac Hyatt ministered for same time and where he made his renunciation of Freemasonry, is being revived of God. Rev. J. W. Burgin, the present pastor, writes thus to the *Morning Star:*

"The interest in this church is gaining ground. Also in the community. We have good congregations on the Sabbath at the church also at the outposts, frequently meeting fifty or sixty at a time in the school-house. Last Sabbath I was permitted to baptize ten, one of them 71 years of age, and unite them to the church. Our hearts were enlarged with gratitude. The wife of the aged husband said at the water, 'I never expected to see this, although I have prayed for it a great while.' Brethren, shall we not have more faith when we pray, that we may receive?"

GERMAN BAPTIST (BRETHREN).

The great annual meeting of this body of Christians was held near Broadway, Va., in the early part of June. It is estimated that from 10,000 to 15,000 were on the grounds, and as many as 8,000 at once. Eld. R. H. Miller of the *Brethren at Work*, Lanark, Ill., was the moderator. Services were held on the grounds every day, and in the evening in churches, private houses and barns. One evening two preachers went to a barn to rest for the night, and found already gathered some hundred or more sleepers. A proposition was made that some one preach before the crowd yielded to slumber. Accordingly services were held in the dark, the audience sitting up in bed, that is, in the hay. The report of the meeting has the following question from the Middle Indiana district with the answer:

"Query, since the annual meeting of 1869 has decided that ex-Masons, who abandon the order, are eligible to the ministerial office, we ask this meeting to decide whether such Masons shall be required to disregard their oath, or whether they may continue to 'hail' the institution of Freemasonry. Yes, they shall be required to disregard their Masonic oath with reference to 'hailing' the institutions of Freemasonry."

That is, that the work of renunciation shall not be half done, but the practice of Masonic arts shall be abandoned, as did the men of Ephesus under Paul's preaching.

EVANGELICAL ASSOCIATION.

—Rev. T. S. LaDue of Allentown, Pa., writes to the *Free Methodist:* "Not two months ago a resolution was introduced into the annual conference of the 'Evangelical Association,' or Albright Methodists, in session here, requesting the General Conference to pass a law against receiving any more ministers connected with such institutions, and it was overwhelmingly voted down, between eighty and ninety voting against it, seven or eight neutral; not one for it, we are informed."

GENERAL.

—For the past two years new churches have been erected in Kansas at the rate of one every week, and the gain in Protestant members in the same time has been 16,303.

—The Moravian denomination is again in a prosperous condition in Bohemia, where it originated centuries ago, and from which it was expelled. It is now tolerated by the Austrian government, and it is expected that the mission will be reorganized by the General Synod which meets this month.

—The French Protestants, numbering about 700,000 souls, have contributed for home and foreign missions nearly 1,000,000 francs, or one-quarter of the sum which the great Roman Catholic Propagation Society has raised. They sustain foreign missions in the south of Africa in Senegal, and in Tahiti. They have been encouraged in their home missions by the appearance of an increasing disposition among the people to listen to Protestant teachings.

—The *Baptist Weekly* says: It is doubtful whether there is to-day a single Catholic bishop in the country who is not insolvent, unless he can be relieved by the sale of a large amount of church property. What appears in the case of Archbishop Purcell of Ohio, and Bishop Lynch of South Carolina, is only what, under a pressure, would prove to be the hopeless condition of all their ecclesiastical associates. Their liabilities can only be met by the sale of property held by them for the benefit of their church.

News of the Week.

—It is an encouraging fact that the number of idle men in various parts of this country has been gradually reduced within the past few months, and the labor market is now in a more satisfactory condition to laborers as a class than for years.

—A New Orleans physician says that he thinks the yellow fever will spread further north this year than it did last year. There is probably no special foundation for this opinion, but it may remind various municipal authorities that cleanliness is an excellent preventive in that and most other epidemics.

—Another centennial celebration is promised for the 16th of next month in glorification of the storming and capture of Stony Point, N. Y., by Gen. "Mad Anthony" Wayne, which performance has been characterized as "one of the most brilliant achievements of the revolution." The details of the commemoration are not wholly fixed upon, but the President and Cabinet and the Governors of the thirteen original States are among the guests expected, and a sham fight is planned under West Point officers. A monument is also to be erected some time in the future.

—A terrible accident happened June 28th at Lake Minnetonka, Minn. About 12:30 P. M., as the May Queen, one of the pleasure steamers plying on the lake, was pulling out from Rockwell's Island the boiler exploded, blowing the boat to atoms, not a vestige being seen thereafter. The boiler was thrown down the lake over a thirty-foot embankment, landing some three hundred feet away, breaking down trees in its path. A number of passengers were injured some of whom will die.

—According to the *American Exporter* the exports from the United States for the first ten months of the fiscal year show an increase in merchandise of over $21,000,000, compared with the corresponding period of last year. The increased exports of live cattle and hogs

amount to $5,000,000, flour $2,000,000 and wheat $30,000,000. Barley exports have decreased $2,000,000 and Indian corn $8,000,000. The exports of manufactured goods generally show an increase. The balance of trade in our favor (specie excluded) for the past ten months is $14,401,536.

—A Protestant school-house in Mayrus, Galway county, Ireland, has been sacked by thirty persons, who came from a distance. Bibles were thrown into the sea. This is a revival of the disturbances which had been quieted after occasioning some alarm in the district some weeks ago. In connection with the sacking of the school-house, the chief secretary of Ireland announced in the House of Commons June 27, that the government was firmly resolved to preserve order, irrespective of the religion of the persons engaged in the outrage.

—General Grant was June 1st en route from Tientsin to Pekin. The latest advices indicate a considerable change in his future movements. It is now believed probable he may return to China after visiting Japan and proceed to Australia. The plans are subject to so many sudden alterations, however, that nothing absolutely certain is known a month in advance.

—A dispatch from Janina states that, pending the result of the meeting of ambassadors at Constantinople, the Turks have prepared everything for war. Reinforcements of six battalions of infantry and three batteries of artillery have arrived at Volo. Large bodies of Bashi-Bazouks are assembling in Albania, ready to march into Epirus and Thessaly.

—Arson is rife in St. Petersburg and in every part of Russia. The town of Szyran, on the Volga, has been nearly destroyed by fire. A number of persons have been arrested at Kieff, St. Petersburg and Moscow for clandestinely trading in explosives.

—The Sultan has signed a firman deposing the Khedive of Egypt in favor of his son, Prince Mohammed Tewfik. The Khedive has signified his compliance with the demand for his abdication.

—The Porte has sent a dispatch to the powers revoking the treaty of 1841, which authorized the Khedive to conclude treaties with foreign powers and maintain an army. The Porte will exert its influence to restore the finances and reform abuses in Egypt.

—Khotan is one of the important divisions of Kashgar, the old kingdom of Yakoob Beg. On the death of Yakoob the Chinese reoccupied the province, treating the Mohammedan population with severity. Now it is reported that the Mohammedans have revolted against the newly established Chinese authorities, and have driven out or massacred all the Chinese residents. This will give employment to the Chinese army that was preparing to move on the little province of Kuldja, occupied and held by Russia.

—Three fatal boiler explosions took place last Friday. In a Youngstown, O., rolling-mill, two men were killed and seven seriously injured. A steamboat blew up at Nebraska City, killing two and injuring several, some it is thought fatally. At Philadelphia the boiler of a planing-mill exploded, wrecking two dwelling houses near and killing several members of the two families.

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Due-Guard, Mark Master.

DUE-GUARD OF A MARK MASTER.

Third and fourth fingers of right hand closed; thumb and first and second fingers extended; position of carrying the keystone; then bring right hand up to right ear and move it back and forth as if brushing back a lock of hair, ear passing between thumb and finger each time. [See cut.] This refers to the penalty of having right ear smote off.



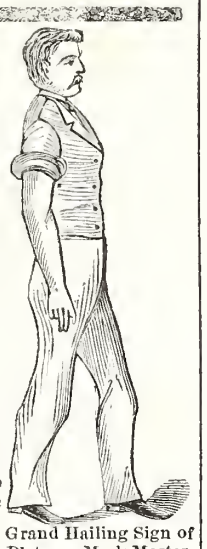
Sign, Mark Master.

SIGN, MARK MASTER.

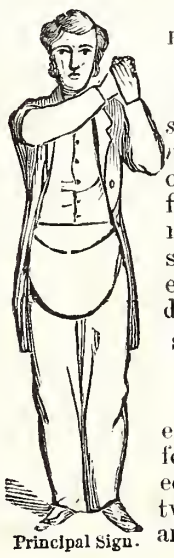
Made from due-guard by dropping right hand and arm to a horizontal position, extended in front on a line with the hips, and at same time raise left hand about the height of your chin, and bring it down edgewise on right wrist, as if to chop off right hand.

GRAND HAILING SIGN

Close the third and fourth fingers of right hand, extending the thumb and second finger, the position in which the keystone is carried.



Grand Hailing Sign of Distress, Mark Master.



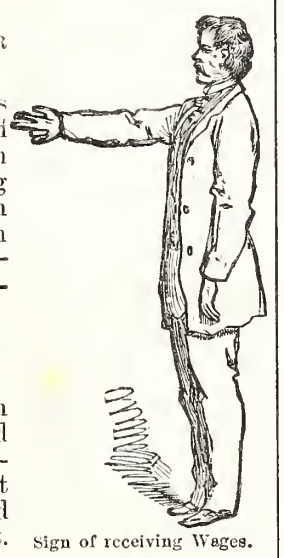
Principal Sign.

HEAVE OVER, OR PRINCIPAL SIGN.

With a vigorous *slap* place back of *right* hand in palm of *left*, both being flat and held down near right hip, then swing them together over to *left* shoulder

SIGN OF RECEIVING WAGES.

Hand and arm extended, third and fourth fingers closed, thumb and first two fingers extended and spread as in cut.



Sign of receiving Wages.

PASS GRIP OF A MARK MASTER.



Pass Grip of Mark Master.

Right hands grasped, as if to pull a person up a steep bank, thumbs touching at ends. [See cut.]

REAL GRIP OF A MARK MASTER.



Real Grip of a Mark Master.

Little fingers locked, others closed, points of thumbs, together as shown in cut.

WORD: *Siroc, or Mark Well.*

WORKING TOOLS OF A MARK MASTER

"THE CHISEL,



Morally demonstrates the advantages of discipline and education. The mind, like the diamond in its original state, is rude, and unpolished, but as the effect of the chisel on the external coat soon presents to view latent beauties of the diamond, so education discovers the latent virtues of the mind, and draws them forth to range the large field of matter and space, to display the summit of human knowledge, our duty to God to and man.

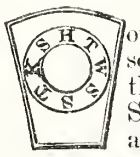
"THE MALLET



Morally teaches us to correct irregularities, and to reduce man to a proper level; so that, by quiet deportment he may, in the school of discipline, learn to be content. What the mallet is to the workman, enlightened reason is to the passion; it curbs ambition, it depresses envy, it moderates anger, and it encourages good dispositions; whence arises among good Masons that comely order,

'Which nothing earthly gives, or can destroy,
The soul's calm sunshine, and the heart'felt joy,"'
—*Mackey's Ritualist, page* 285.

THE MARK OF A MARK MASTER.



"In the passage from the second chapter of Revelations, which is read during the presentation of the Keystone, it is most probable that by the 'white stone' and the 'new name,' St. John referred to these tokens of alliance and friendship."—*Mackey's Rit. page* 287.



Step and Due-Guard of a Past Master.

DUE-GUARD OF A PAST MASTER.[266]

Fingers of right hand closed, end of thumb between closed lips, as if ready to split open the tongue with thumb nail. [See cut and penalty of obligation.]

SIGN OF A PAST MASTER.[272]

Raise right hand to left shoulder, hand open, and draw it diagonally down across body to right hip, thus crossing the penalties of the first three degrees. [See cut.]



Sign of a Past Master.



Grip of a Past Master.

GRIP OF A PAST MASTER.

Give Master Mason's grip, inside of right feet together, then whisper the "Word" *Giblim.* Next grasp left arms just above the wrist with right hands and right arms at elbow with left hands, saying as change is made, From a grip to a span.

NOTE 266—FROM "FREEMASONRY ILLUSTRATED."

"Those who receive the degree in the Chapter are termed 'virtual' Past Masters, in contradistinction to those who have been elected and installed in a regularly constituted Symbolic Lodge, who are called 'actual' Past Masters; the former having no rights or privileges, as such, out of the Chapter." *Sickels's Monitor, Part* 2, *page* 19.

NOTE 272 FROM "FREEMASONRY ILLUSTRATED."

"The ceremonies of the degree, when properly conferred, inculcate a lesson of diffidence in assuming the responsibilities of an office without a due preparation for the performance of its duties."—*Mackey's Lexicon, Art. Past Master.*

NOTE 268—FROM "FREEMASONRY ILLUSTRATED."

"The Giblim, or the Giblimites, were, therefore, stone-squarers, or Master Masons."—*Mackey's Ritualist, page* 306.

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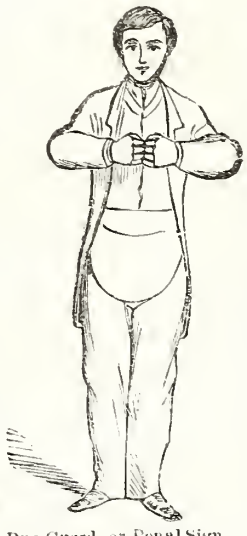
CONTINUED FROM 13TH PAGE.

PREPARATION OF CANDIDATE, MOST EXCELLENT MASTER'S[276] DEGREE.

Junior Deacon removes candidate's coat, and puts a cable-tow six times around his body. No hoodwink in this degree.



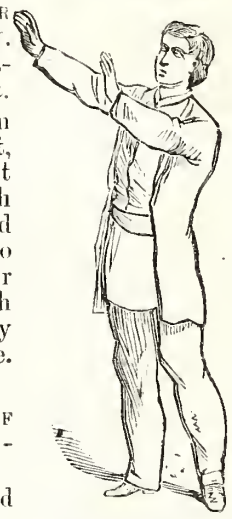
Preparation Most Excellent Master.



Due Guard, or Penal Sign, Most Excellent Master.

DUE-GUARD, OR PENAL SIGN. MOST EXCELLENT MASTER.

Hands on center of breast, fingers just touching each other, and crooked, as if to tear open your breast, which is the penalty of this degree. [See cut.]



Sign of Astonishment Most Excellent Master

SIGN, OR SIGN OF ASTONISHMENT.

Hands and arms extended forwards and upwards, eyes rolled back, as shown in the cut.

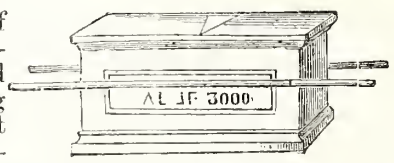
GRIP, MOST EXCELLENT MASTER.[279]

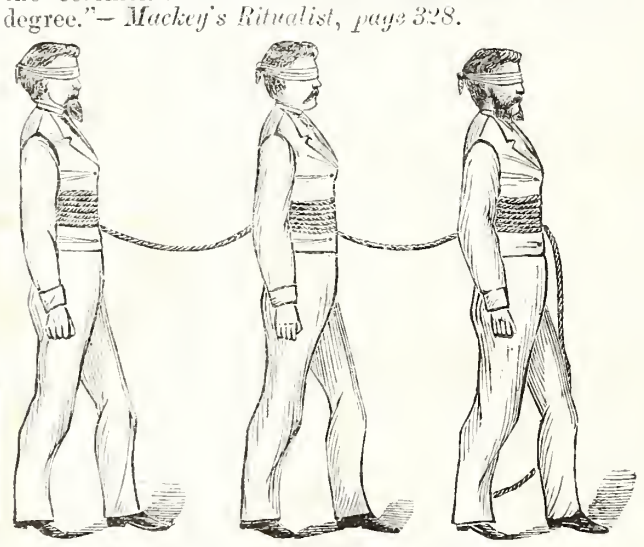


Grip, Most Excellent Master.

Grasp right hands, and with finger on under side and thumb on top press third finger near knuckle. [See cut.]

"It is this bringing of the ark into the temple with shouting and praise, and depositing it in the holy spot where it was thenceforth to remain, that is commemorated by a portion of the ceremonies of the Most Excellent Master's[280] degree."—*Mackey's Ritualist, page 328.*





Royal Arch Candidates[919] duly and truly prepared.

NOTE 276—FROM "FREEMASONRY ILLUSTRATED."

"This degree has special reference to that important period when the temple erected by King Solomon for the worship of Jehovah was completed and consecrated in all its glory and beauty."—*Sickels's Monitor, Part 2, page 27.*

NOTE 279—FROM "FREEMASONRY ILLUSTRATED."

"The sixth degree, or that of Most Excellent Master, is as intimately connected with the third, or Master Mason's, as the Mark Master's is with that of the Fellow Craft. The Master Mason's degree is intended, in its symbolic design, to teach the doctrines of the resurrection of the dead and the immortality of the soul. But this corruption can only put on incorruption, and this mortal put on immortality by a passage through the portals of the grave. And here the degree of Most Excellent Master comes forward with its beautiful symbolism, to represent the man prepared to enter upon that eventful passage."—*Mackey's Ritualist, page 312.*

NOTE 280 FROM "FREEMASONRY ILLUSTRATED."

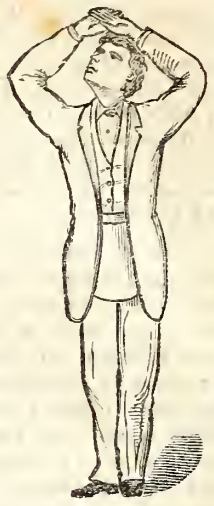
"The Most Excellent Master represents King Solomon, and should be dressed in a crimson robe, wearing a crown, and holding a sceptre in his hand."—*Mackey's Ritualist, page 321.*

NOTE 319 FROM "FREEMASONRY ILLUSTRATED."

"Three, and only three, can be exalted at the same time."—*Sickels's Monitor, Part 2, page 74.*



Royal Arch Due-uard—First Position.



Royal Arch Due-Guard—Second Position.

ROYAL ARCH DUE-GUARD.

Turning to the left and looking up, raise left hand and arm, as shown in cut, first position, palm of hand out; then bring up right hand, with a slight slap on back of left; then turn to the right, and raise right hand, and bring up left hand with a slap on right hand. [In some Chapters this is called the "sign," and the next sign is called the penal sign, as it is.]

ROYAL ARCH[317] SIGN.

Right hand held with edge against forehead, thumb next to forehead; then draw hand across to the right. This refers to the penalty of the degree—skull smote off. See page 513.



Royal Arch Sign.



Royal Arch Grand Halling Sign

GRAND HAILING SIGN.

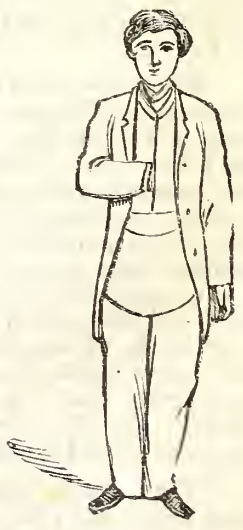
Fingers interlaced and held over the head, as shown in cut first position; turning to the right, bring hands down on thighs with a slight slap as if suffering severe pain in the back.



Grand Hailing Sign—Second Position.



Sign Grand Master First Veil. Holding out a cane.



Sign of G. Master Second Veil. Putting right hand into bosom.

NOTE 317—FROM "FREEMASONRY ILLUSTRATED."

"The great object of pursuit in Masonry—the scope and tendency of all its investigations—is TRUTH. This is the goal to which all Masonic labor evidently tends. Sought for in every degree, and constantly approached, but never thoroughly and intimately embraced, at length, in the Royal Arch, the veils which concealed the object of search from our view are withdrawn, and the stimable prize is revealed."—*Mackey's Ritualist, page 339.*



Sign Grand Master Third Veil. Pouring out water as shown in Cut.

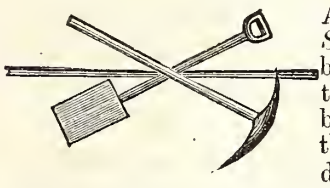
WORDS OF G. M. FIRST VEIL: Shem, Ham and Japheth.[339]

WORDS OF G. M. SECOND VEIL: Shem, Japheth and Adoniram.[342]

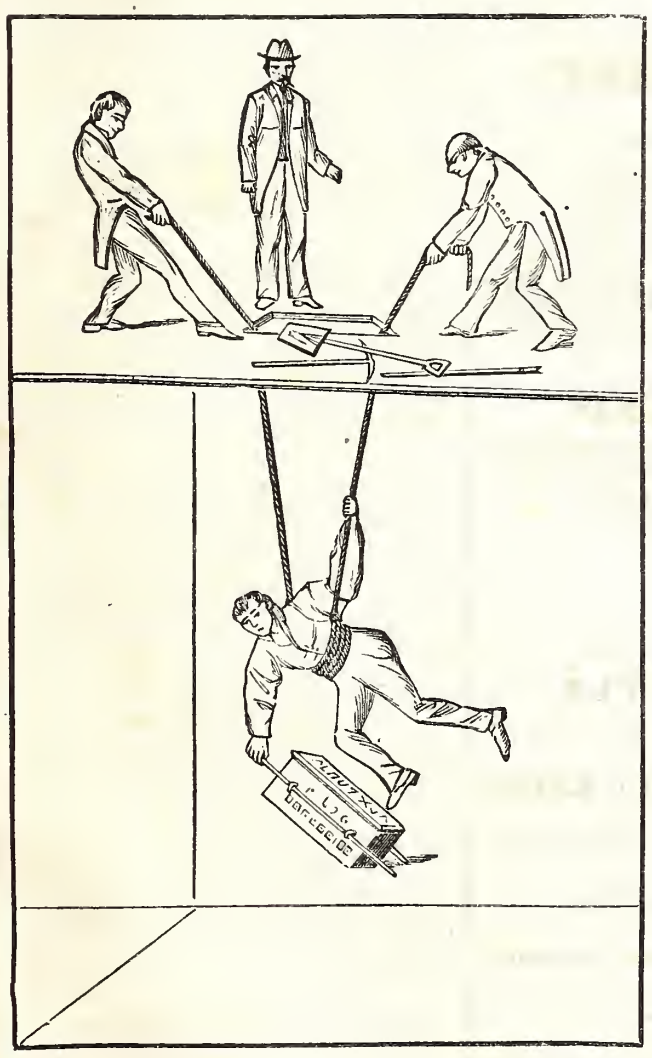
WORDS OF G. M. THIRD VEIL: Hoggai, Joshua and Zerrubbabel.

SIGNET OF G. M. THIRD VEIL: That of Zerrubbabel or Truth.

"THE WORKING TOOLS OF A ROYAL ARCH MASON



Are the *Crow, Pickaxe* and *Spade*. The *Crow* is used by operative masons to raise things of great weight and bulk; the *Pickaxe* to loosen the soil, and prepare it for digging; and the *Spade* to remove rubbish. But the Royal Arch Mason is emblematically taught to use them for more noble purpurposes. By them he is reminded that it is his sacred duty to lift from his mind the heavy weight of passions and prejudices which encumber his progress towards virtue, loosening the hold which long habits of sin and folly have had upon his disposition, and removing the rubbish of vice and ignorance, which prevents him from beholding that eternal foundation of truth and wisdom upon which he is to erect the spiritual and moral temple of his second life."—*Sickels's Monitor, Part 2, page 65.*



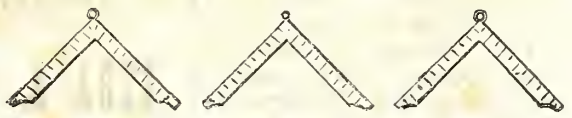
NOTE 339—FROM "FREEMASONRY ILLUSTRATED."

"Here our attention is invited by memorial words to the first ark, the ark of safety, which was constructed by *Shem, Ham* and *Japheth*."—*Mackey's Ritualist, page* 372.

NOTE 342—FROM "FREEMASONRY ILLUSTRATED."

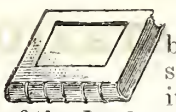
"The reference, at this place, which is made in some chapters to Adoniram who was one of the craftsmen at the temple of Solomon, and the mixture of his name with that of two of the sons of Noah, who lived almost two thousand years before him, is so preposterous an anachronism as to prove that it is a palpable innovation, at first introduced by some ignorant ritualist, and perpetuated by subsequent carelessness."—*Mackey's Rit., Note on page* 374.

THREE SQUARES OF OUR ANCIENT GRAND MASTERS.



"Freemasonry is throughout so connected a system that we are continually meeting in an inferior degree with something that is left to be explained in a higher. Such is the case with the *three squares of our ancient Grand Masters*, whose peculiar history can only be understood by those who have advanced to the degree of Select Master."—*Mackey's Ritualist, page 381.*

ROYAL ARCH SYMBOLS.

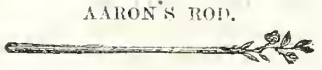


"Moses commanded the Levites which bare the ark of the covenant of the Lord, saying, Take this book of the law and put it in the side of the ark of the covenant of the Lord your God."—*Mackey's Ritualist, page 384.*



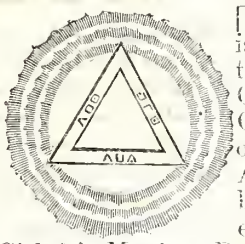
"And Moses said unto Aaron, Take a pot and put an omer full of manna therein and lay it up before the Lord."—*Mackey's Ritualist, page 385.*

AARON'S ROD.



"And the Lord said unto Moses, Bring Aaron's rod again before the testimony, to be kept for a token."—*Mackey's Ritualists, page 386.*

"THE EQUILATERAL OR PERFECT TRIANGLE



[on which the word was founded] is emblematical of the three essential attributes of Deity—namely: Omnipresence, Omniscience and Omnipotence, and as the equal sides or equal angles form but one TRIANGLE, so these three equal attributes constitute but one God. This emblem," [etc., see page 554.]—*Sickels's Monitor, Part 2. page 73.*

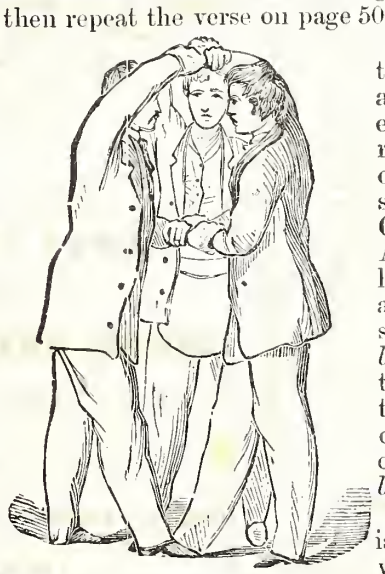
"THE ROYAL ARCH BANNER



Which should be displayed in every regular Chapter of Royal Arch Masons, is composed of the four standards used to distinguish the four principal tribes of the children of Israel who bore their BANNERS through the wilderness," [etc., see page 556.]—*Sickels's Monitor, Part 2, page 76.*

GRAND OMNIFIC OR ROYAL ARCH WORD.[359]

This must only be given by a group of three. Each with his right hand grasps the right wrist of the companion on the left, and with his left hand the left wrist of his companion on his right, throwing forward his right foot, hollow in front, his toe touching the heel of his companion on the right. This is called three times three, as there are three right hands, three left hands and three feet forming three triangles. They then repeat the verse on page 500 of F. M. Illustrated.



Group of Three, Giving Grand Omnific Word.

They then balance three times three with a short pause between each three, when they raise their right hands over their heads, as shown in cut, and the Grand Omnific Royal Arch word is given in low breath in syllables, as follows: The first one says *Jah*, second one *buh*, third one *lun;* then the second one says *Jah*, third one *buh*, and first one *lun;* then the third one says *Jah*, first one *buh*, second one *lun*.

The word *Je-ho-vah* is treated in the same way, and the word *G-o-d* is given in the same way, but letter by letter, thus each of the three being repeated three times, varying each time as explained. In some Chapters only the word Je-ho-vah is given in this way, and in others the word Jah-Bel-On was formerly used.

NOTE 359—FROM "FREEMASONRY ILLUSTRATED."

"This incommunicable name of God consists, as we have already observed, of four letters. Yod, He, Vav, and He, equivalent in English to the combination JHVH. It is now, we presume, evident that these four letters cannot in our own language be pronounced unless at least two vowels be supplied. Neither can they in Hebrew."—*Note, Mackey's Lexicon, Art. Jehovah.*

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J. O. Doesburg, Holland, Mich., adds four subscriptions to the three sent last week. He is putting in his "spare time" very successfully.

John Prothero, Saybrook, Ill., sends three for one year each and expects to send at least two more.

Isaac Marlow, Kennonsburg, O., sends three subscriptions for one year each.

Wm. K. Morley, Brush Creek, Iowa, sends two subscriptions for one year each.

Books and Tracts sent week ending June 28, 1879.

By Express.

J Lunger, J W Mackley, A Finfrock, L Bahls, R A Cullar, Rev J W Tewinkel.

By Mail.

T Harkness, P S Feemster, D Earhart, C S Petteplace, L Reeve, Rev C A Cusick, J C Bartholomew, W N Goal, W Paine, A E Alexander, H Cooper, C Cogswell, M G Spooner, J Augustine, P Mars, F Leyde, L G Ripley, Z Osgood, A T Mason, F Arford, J Donovan, W McCloy, J Swickard, S Tompkins, A C McCaslin, Rev D S Buck, W H Coles, D Brooks, A A Miner, M Sticker, A C Pratt, S E Starry, J M Iseminger, Rev J W Raynor, D F C Gleason, Rev L W Matthews, G H Whitaker, R D Nichols, J Homes, E B Osler, A Taylor, J Graham, L S Howell, J D Haughawant, J T Osbourn, C R Small, C C Foote, J E Pierce, E S Humphrey, M Catran, S R Morris, W A Bartlett, J D Baker, Capt Dalley, W J Mills, B T Johnson, W Grossman.

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The leading article in the *North American Review* for July is entitled "Our Success at Paris in 1878," and appears over the signature of the Hon. R. C. McCormick, United States Commissioner-General at the recent French Exposition. The article is very elaborate, and includes all that is likely to interest American readers. "A Russian Nihilist," whose paper on the "Empire of the Discontented" attracted such wide attention some months since, contributes a second article under the title of "The Revolution in Russia." Thomas Hughes presents next the second and concluding portion of his article on "The Public Schools of England." The ground taken by this writer is the feasibility of naturalizing the English school system in America, and the reorganization which to him seems imminent of our present scheme of public education. The fourth paper is by General O. W. Howard, and aims to tell "The True Story of the Wallowa Campaign." Immediately following is a contribution from the pen of Dr. George M. Beard, devoted to "The Psychology of Spiritism." The peculiar methods of spiritualism, the modes judging it, and the reason why of America has fostered it, are a few of the important topics discussed by the author. The next paper is the conclusion of Mrs. Harriet B. Stowe's article on "The Education of Freedmen."

—A Berlin correspondent reports there is a mysterious coolness between Russia and Germany, and the Czar, in consequence of it, will not visit the empire.

MARKET REPORTS.

CHICAGO, June 30, 1879.

GRAIN— Wheat—	No. 2		1 07
	No. 3		81¼
	Rejected		66
	Winter	1 01	1 05
Corn—No. 2			86¼
Rejected			34¾
Oats—No. 2			32½
Rye—No. 2			53
Bran per ton		7 50	8 00
Flour—Winter		3 25	6 25
Spring		2 00	4 75
Hay—Timothy			10 00
Prairie		5 50	8 00
Mess Beef		8 50	9 00
Tallow		5	6
Lard per cwt			6 10
Mess pork, per brl			9 85
Butter medium to best			15
Cheese		2	
Beans		65	1 35
Eggs			10
Potatoes per bbl		4 00	5 00
Seeds—Timothy			1 65
Clover			3 75
Flax		1 30	1 40
Broom corn		2½	6½
Hides green to dry flint		7¾	14
Lumber—Clear		27 00	34 00
Common		10 00	12 00
Shingles		1 00	2 40
WOOL—Washed		28	37
Unwashed		16	27
LIVESTOCK Cattle Choice		4 50	5 00
Good		400	4 45
Medium		3 85	4 00
Common		1 75	3 50
Hogs		3 65	3 90
Sheep		3 25	5 00

New York Market.

Flour	$3 50	7 65
Wheat—Spring	75	1 15
Winter	1 08	1 18½
Corn	44½	50
Oats	37	41¾
Rye		61
Lard		6 35
Mess pork	9 35	10 25
Butter	6	16
Cheese	6	6½
Eggs	10	12
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Topics of the Time.

The Chicago papers are greatly concerned about the dismissal of the head of the fire department, and fill columns day after day over the matter. Though the ousted official has an exceptionally good record, the newspaper war is largely political. But Mayor Harrison may bring about changes in another direction, to which fires are nothing, and a short paragraph is all the notice given it. He has announced himself in favor of licensing houses of prostitution and gambling dens, under the pretense that they can be then brought under the control of the police. Under his predecessor the police drove the gambling houses from the city, and might have cleared out the co-partner dens. But with the change of administration both are in full blast and fear no law. So too the three thousand saloons of the city ply their dreadful trade through every day in the week, the theaters have no day of rest, and under this free-and-easy policy all the restraints of morality are being broken down. Not quite eight years ago the city was called to humiliation, fasting and prayer when God laid his hand upon us and smote us with fire for our pride and folly. Is Cnicago preparing for another visitation of wrath?

The Philadelphia *Press* calls attention to the record of the Democratic nominee for governor of Kentucky, Luke P. Blackburn. In the report of the trial of the assassins of President Lincoln the testimony shows that this Blackburn was the principal in an attempt to fill our northern cities with pestilence by means of clothing which had been carefully infected with yellow fever, small-pox and other contagious diseases and smuggled into the country. Blackburn transacted his hellish business as a Freemason, and no other obligation seemed to be necessary to bind the parties to secrecy. This fact in the testimony is worth remembering.

The history of Adolph Sutro, a mining engineer of the great silver mines of Nevada, is a vindication of that poorly-appreciated class known as "hobby-riders," or "men of one idea." The great mines of Virginia City are opened on the top of Mt. Davidson, and all the immense operations are carried on at the expense of raising the ores and pumping the water from a depth of from a quarter to half a mile, and then with difficulty transporting the products to the foot of the mountain for smelting. Ten years or more ago Sutro began to agitate the opening of a tunnel at the base of the mountain into its heart, through which the water of the mines would run off and their ores be drawn out with ease. After great labor he succeeded in getting the necessary legislation through Congress, but he was opposed in every way by the owners of the "bonanza" mines who became prominent in politics about that time, one at least reaching the Senate. He was obliged even to carry his case before the miners of Nevada and work for their votes. He was driven to Europe to raise money. But he persisted with his "big bore," as it came to be known among his enemies, and on the last day of June, the water from the heated lower levels of the mines came flowing through his tunnel instead of being raised to the summit of the mountain. The completion of this great work at a cost of six million dollars, and its complete success, was the occasion of general rejoicing throughout the whole mining region, and bonfires and cannon greeted the successful hobbyist.

Following leisurely after the resumption of specie payments and the wonderful refunding of a large part of our national debt, the business of our country has been reviving through the warm months, and the army of unemployed has almost entirely surrendered unconditionally to the demands of labor. Railroads advertising for gangs of hands cannot find them, and the two million idle men in the country (so claimed) have been drawn into the whirlpool of industry to the watchful ear of the political demagogue. Real estate in New York city has lately taken an upward tendency, while on the broad plains west of the Missouri it never was in such demand. The Land Office in Washington is kept busy day and night, and in four months as much land has been sold as ever before in a whole year. The prospect of good crops over nearly the whole West renders the financial outlook yet more hopeful; and we seem to be preparing for a grand Thanksgiving.

If it is any satisfaction to know it, the aggregate debt of the United States, national, State, etc., is something less than the national debt of Great Britain, although the sum is over four thousand million dollars. The figures in detail are: debts of cities, towns and counties, $1,051,109,132; States $369,170,976; national, $2,027,182,468. Of the State debts $195,000,000 belongs to the South and it is estimated that fully one half of this debt has been defaulted upon, and, as in the case of Alabama, may be repudiated. That process is now going on in Louisiana. It is managed by reducing the valuation of property for tax levy and the per cent, until but $656,000 can be raised from this year's tax, an amount only sufficient to pay the expenses of the legislative and executive departments. Little is left for the judiciary, and nothing for public schools and the public creditor. The same process is going on in New Orleans and the holders of her $20,000,000 bonded debt are left to collect their interest if they can find it. For a temporary shift "wild cat" banks are demanded, but the national banking law is in the way. The slow, sure processes of industry and economy are too slowly learned; and the curse of slavery yet remains upon the land.

In Iceland there is a Bible in every house, and it is faithfully read. And Iceland has no theatre, prison, sheriff, cannon or militia.

Masonized Whiggery.

BY GEN. J. W. PHELPS.

We reformers ought to have a clear idea of what we propose to do. We must be prepared to meet the whole extent of the issue, or else beat a retreat. There is no middle ground in reforms; no half way between right and wrong. Masonry is not only out of all accord with republican institutions, but it is a great moral evil.

In the prosecution of our work it should be remembered that the Republican party is nothing but Masonized Whiggery. The respectable old Whig party, in order to fight the Democratic party with that party's own weapons, resorted to the use of Masonry. It just took a little sip of it at first, under the name of *Know-nothingism;* but soon becoming infatuated with the draught, it has rushed into all the intoxication of the lodge, and seems to have entirely forgotten its former respectability, its faith, and its moral integrity. It is intoxicated with a drugged religion—Freemasonry. It forgets God and our Christian religion, and has turned to this strange god of the sly-craft as one from whose worship it has met with success and glory. It boasts of having purged the nation of the sin of slavery, of having absolved the people from their great crime, and, while it renders adulation therefor to the god of the Masonic lodge, it rewards itself for its good deeds with illegitimate power and with plunder and spoils.

However bad the Democratic party can be, there is no safety in the Republican party for republican government. Even admitting that the Republican party and not the moral sense of the mass of the people, under providence, has abolished slavery, what more can it claim for itself than what was accomplished by a King David, who had merely got together and prepared the means for building the temple of the Lord, while he, himself, had become too much begrimed by war, and blood, and crime to use them. Even admitting that the Masonized craft and policy of the Republican party ended the war of abolition, instead of the moral spirit and immense numbers and treasures of a generally virtuous people, there is no evidence that that party is capable of accomplishing the reform that the country needs. That party itself needs reform. It is not an instru-

ment from which the people can expect any good to the country. The unworthy spirit of Freemasonry has become its animating principle. It is given over to the practice of tricks and shams. It is demoralized Whiggery, and its rule is demoralizing the people.

In the contests between two parties, the rule of one party will always be a tyranny to the other. This will naturally lead the party *out* of power to resort to secret conspiracy, secret caucuses, in a word to Freemasonry, to subvert the rule of the party *in* power. But a resort to Freemasonry will bring inevitable demoralization; and no demoralized people can have the republican form of government.

When the Whig party resorted to Masonry it belittled itself, and made use of bad means for accomplishing a good end. The consequences of such a wrong step may be infinitely bad, and there is no possible way of extricating the country from them except through a party that shall renounce the error, and restore our politics to that frankness, openness and generous rivalry with which we began our national career.

Nothing could be more lamentable than to see a people announce certain principles of government, like the Declaration of Independence, openly, before God and men, which principles of government are just, true, and in accord with the dignity of man, and then to witness that people dodging away from these just principles into the subterfuges, the tricks, the shams, and the darksome tortuosities of the Masonic lodge; to see politicians and statesmen abandon the straight-forward, honest dealing of men, and resort to the indirections, the tergiversations, and hidden ways of slaves.

The spirit of the Masonic lodge is unmanly. It inspires men with a fear of losing their lives; and no such slaves can save either the lives of themselves or of the republic.

We Anti-masons must meet frankly and openly all the consequences of our movement. A reform is something that cannot be accomplished by stealing or skulking. We must not be ashamed of the smallness of our numbers, nor of the unpopularity of our sentiments. We must not be dismayed at the fact that the pulpit, and the press, and the news depots, and the railroad lines of travel have all become terrible engines in the hands of the Masonic lodge against us. Nay, we must not be terrified when we discover that every principal agent of Christian society, in every considerable village, the postmaster, the depot master, the hotel keeper, the lawyer, the doctor, the minister, the expressman, the reporter of the associated press, may have all been artfully initiated into the lodge, perverted from their duties, and made agents of that infamous, infidel worship of foreign gods. We must meet all these formidable adversaries with an unshaken faith in the truth and justice of our cause, and with a devotion that stops not this side of death and ruin to all our political interests.

He who turns aside and seeks for safety in middle courses; he who by sham pretensions to prudence, or by a mere prudery of moderation, hopes to win the approval of men; he who would expect to save his own life and that of Christian society too; he who mistakes the loud clamor of material interests for the voice of God; he who shrinks from plucking out and casting away the eye that offends him—such a man should turn back from the Anti-masonic line of march; suffer both of his eyes to be hoodwinked by the lodge, and grind at the mill, the derision and scorn of the common adversary of himself and of all mankind.

Every Whig should remember that his party has formed an alliance with a secret party whose principles are not above the level of Communism, Nihilism, or Mormonism, and so long as this alliance remains, the course of the republic must be downwards to its utter ruin.

A Summons to Surrender.

TO BE "DEALT WITH ACCORDING TO MASONIC LAW AND USAGE!"

HOLLAND, Mich., June 30, '79.

EDITOR CYNOSURE—Undoubtedly many, if not all, Christians have experienced from time to time that the devil will approach them in many different forms, and often cause us to stumble, if not fall; but on the other hand, how harmless he is to them who steadfastly and continually look to Jesus as their guide, and what silly blunders Satan will makethen!

A few days after our great Masonic exposition, your correspondent was accosted by a member of Unity lodge here, on the streets, in presence of a crowd, and in a few moments he was routed. Now, as several are low enough to state publicly that I am insane, and many more vile remarks, I informed the gentleman that, notwithstanding I had demitted from Unity lodge in August, 1877, and shortly after openly renounced the order, I was a member of the fraternity in good and regular standing according to Masonic law, Royal and Select Master included; for that according to their law they could never suspend or expel me without commencing in a regular manner, and by serving me with a copy of the charges and specifications. About a week afterwards I was honored with the following documents, which I forward to you for publication, so that you can see that they are official, with the seal of the lodge affixed, and *which goes to prove* that I am *not* insane (for certainly the lodge will never try an insane person), and that at the time of the public exposition here, and during the proof-reading of the book called "*Freemasonry Illustrated*," certified to before Justice C. Van Schelven, also a Mason, your correspondent was a Mason in good and regular standing according to all Masonic law. What a good joke on them! How ready they were to furnish me with the necessary proof, and at the same time making their lash so long that they strike into their own eyes. In one place I am called unaffiliated, and in another a member of Unity lodge.

To the Worshipful Master, Wardens and Brethren of Unity Lodge No. 191 of Free and Accepted Masons:

Brother Jacob O. Doesburg, a Master Mason (non-affiliated), and a resident of the City of Holland, and under the jurisdiction of this lodge,

Is hereby charged with unmasonic conduct, in this, to wit:

Specification 1st. That the said Jacob O. Doesburg, on the 25th day of February, A. L. 5879, published a certain article in a newspaper called the *Christian Cynosure*, and published in the City of Chicago, Ill., which is in direct violation of his moral and Masonic obligation, and an insult to the brethren of Unity Lodge.

Specification 2d. That the said Jacob O. Doesburg has for the past two months or more at divers times and places in the City of Holland, publicly expressed contemptuous opinions of the institutions of Masonry.

All of which is in violation of his duties and obligations as a Mason.

[L. S.] Wherefore, it is demanded that the said Jacob O. Doesburg be put upon his trial therefor, and dealt with according to Masonic law and usage.

Dated the 4th day of June, A. L. 5879. H. C. MALREM, J. W., *Accuser.*

To Brother Jacob O. Doesburg, of Unity Lodge No. 191, F. & A. M.:

You are hereby summoned and required to appear at a regular communication of Unity Lodge No. 191 of Free and Accepted Masons, to be held at its lodge rooms at Holland City, in the county of Ottawa, State of Michigan, on the 2d day of July, A. L. 5879, at 7½ o'clock P. M.

[L. S.] Then and there to make answer to charges and specifications now on file against you in said lodge.

A true copy of which charges and specifications is hereto annexed.

Dated the 4th day of June, A. L. 5879. By order of the lodge.

WM. H. JOSLIN, *Sec'y.*

Last Tuesday, June 24, we were promised the grandest turnout Masons have ever had in Holland. No less than from 1,000 to 3,000 were to be in the ranks, but, alas! the grand total amounted to 120 Masons from surrounding places and about thirty from here, making 150 in all. A trustworthy member of the order informed your correspondent that the W. M. of Unity Lodge was well loaded up at 8 o'clock in the morning, and the many visits paid to saloons during the day by the visiting brethren was noticed by everybody, and the large number of empty beer kegs rolled out in the morning from the different places, went to prove what kind of associates Christians (?) prefer, who think that they can consistently serve two masters. A brother seceder of the order wrote a few lines the next day to me, glorifying the Lord that he had prevented Satan in this grand and glorious jubilee and turned it into a grand failure! If the Lord is for us, who shall be against us?

Yours in Christ,

J. O. DOESBURG,
P. M. Unity ▭ No. 191.

Why Secret?

Religious orders of the Papal church abounded in the dark ages. Some of these were invented by good men and with the best of motives. All of them, however, became a corruption and a curse.

All secret orders profess to exist for worthy objects and for benevolent ends. They really do some humane and worthy acts. Thus, Good Templars profess temperance and the care of inebriates. Freemasons help a few widows, orphans and unfortunate persons. Odd-fellows frequently provide for the poor or sick in their order. Secret priesthoods practice their false religions. Nuns visit hospitals and help to alleviate the sufferers. Even pirates are known to practice hospitality, and bandits keep their word with their associates in crime, and both profess amid robbery and murder to be secret boards of equalization, distributing to the poor what they plunder from the rich, while even the Ku-klux and Molly Maguiers, are, in their own estimation, necessary remedies for monopolies and injustice which the laws fail to redress. It is an old and true adage in logic that "what proves too much proves nothing," aye more, is vicious. Therefore,professions of beneficence which would justify piracy, will not justify secret orders organized in the interest of moral reform and by men with the best of motives. In addition to their benevolence the common and plausible justification of secret orders is their resemblance to institutions ordained of God. In their blinded devotion to them the members of these orders not infrequently exalt the human above the divine. They sometimes say the lodge is better and more benevoleut than the church. They will say "the meetings of many societies, both civil and religious, are secret. The United States Senate transacts all its more important and delicate business with closed doors, and each Cabinet meeting is strictly a secret society. Grand juries the world over sit in secret. Church courts have held secret sessions in order to prudently administer discipline. Each family is a secret society and no one complains that custom from time immemorial has sealed up the doings of the family from the ears and eyes of outsiders." This is a most popular and sophistical line of argumentation and entirely ignores the difference between "secrecy" and "privacy" which it ingeniously confounds. Societies of a legitimate char-

ter may have privacies without being secret societies. The above named organizations which practice some necessary privacy differ from a secret society as the day with some shade, clouds and umbrellas to keep off sun stroke differs from night. The privacies practiced by grand juries, churches and senates, whose privacy is incidental and temporary, can afford no justification of a lodge whose secrecy is constitutional and perpetual. Civil officers are to be "terrors to evil doers," and "revengers to execute wrath," and to do this sometimes requires a privacy of procedure that can no more justify the secrecy of the lodge room than you can justify by the necessary foraging of hungry soldiers in time of war, the tramp who steals your provisions in time of peace. With legitimate societies privacy is the exception, with secret orders secrecy is the rule. With the church, family and state privacy is incidental and non-essential. To compare a family cemented by blood and affection with the motley crowd of the lodge and fancy a resemblance in the brotherhoods of that divine organization on the one hand and this human compact on the other is to insult the God who ordained the family relation. A family conducted like a lodge, with a pledge and password at its doorstep, never until death to reveal what the comer sees or hears inside, would be endured nowhere No Christian church would be tolerated if so conducted. Nor would the lodge itself be allowed if it did not worship the "god of this world," who protects it for the sake of the worship it pays to him, and through barbarous, cruel and vindictive oaths, unlawful pledges and murderous intimidations, by false honor that comes only from men, by perils to business, grandiloquent and empty titles, heathenish superstitions, hopes of impunity for crime and secret worldly advantages. Hence the impious attempt to justify secret oath-bound orders. by comparing them in the concealment of their lodge conspiracies against outsiders to the family, is as illogical and monstrous as to attempt to justify brothels by their resemblance to Christian homes.—*Sandy Lake News.*

--Prof. Dana, the foremost of living geologists, packs a whole volume of argument into two sentences, in holding that the first chapter of Genesis is proved to be the right and natural account of creation, then it must have been written by inspiration. "Examining it as a geologist," adds Prof. Dana, "I find it to be in perfect accord with known science; therefore as a Christian, I assert that the Bible narrative must be inspired."

Ridicule is a weak weapon when leveled at a strong mind; but common men are cowards and dread an empty laugh.—*Tupper.*

Address of the Ohio State Convention.

TO THE MINISTERS OF THE GOSPEL IN THE UNITED STATES:

Dear Brethren: — The Ohio State Christian Association, at their last annual convention, appointed the undersigned ministers in three branches of the Christian church, to prepare an address to you on secret societies, and Freemasonry in particular. This we attempt to do, and the following address is respectfully presented, not so much in the name of the Association which appointed us, as in the name of our Lord Jesus Christ whose servants we are; whose church is his body and whose members we are told "should have the same care, one of another." As ministers, we are all placed not only as shepherds, but as watchmen on the towers of Zion. And as the humblest soldier in his country's service should he see the enemy approaching, or should he detect a spy in the camp, would be unfaithful if he did not sound the alarm, or make known the fact to his commanding officer, so should we be unfaithful if we see a danger threatening the churches under your care which you do not, and altogether hold our peace. We are even put in fear in this regard, by a clause in our common commission, to-wit: "If the watchman see the sword come and blow not the trumpet," etc.

We of the committee are acquainted with Freemasonry, as the great majority of you are not. We are familiar not only with its mystic language, but with its history, rites, oaths, emblems, teachings, principles and practices. And we do see in this institution a danger alarmingly threatening to the health, purity and peace of our churches; nay, to their very existence; and not merely to the churches as such, but to our civil liberties and to all the beneficent institutions of our land. And here let us say in the outset, that Freemasonry is a distinct religion, denying or utterly ignoring the Lord Jesus; and promising freedom from sin and salvation by itself alone. It is in fact only a revival of the ancient heathen mysteries, as its highest authorities claim. All the regular "work" of the lodge is worship—religious worship. It is as unchristian and anti-Christian as Islamism or Mormonism. And we do not hesitate to declare that for a man understandingly to adopt the principles and teachings of Freemasonry and be a Christian at the same time, is as impossible as it is for one to be a Mahommedan or a Mormon and a Christian at the same time. We are not denying that there are good and Christian men who are members of Masonic lodges. So there have been good men who had a plurality of wives. And in the late war which drenched the land in blood and clothed the nation in mourning, there were good Christian men on both sides of the line. But does this fact justify the crimes in which some of them participated, or which they at least encouraged? But these men do not understandingly adopt, or adopt at all the principles and teachings of Freemasonry. We do not however undertake to tell how it is that good men can be members of Masonic lodges. It is very difficult to see how this can be. But it will relieve the difficulty somewhat to observe that Masonry is not the same thing to all the members of the fraternity. And often men who are members, probably every one of them see in it a different thing and adheres to it for a different reason. Thus one is taken by the trappings and parades, and another by the curiosity of the signs. A third sees in it help in his business, and a fourth help in unexpected difficulty, and a fifth protection in his crimes. A sixth is seeking elevation to office, and a seventh enjoys the theatrical performances and the festivities of the lodge. One, a minister, thinks he has found a beautiful system of morals in the emblemology of the order, and one thinks he has found beautiful illustrations of Bible truth in the Knight Templar degree; whilst a tenth takes Masonry for his religion and expects to be saved thereby; though the proportion of this latter class is much greater than one in ten.

The whole system, in all its principles and tendencies, is supremely selfish. And whatever may be the motives of the various members in uniting with or adhering to the order, they all utter or assent to the same falsehoods, take the same profane oaths and practice the same religious mockeries. They all deny or ignore the Lord Jesus in the lodge and swear to uphold the constitutions and obey the laws and edicts of the order, and by their influence they all practically uphold the institution with all its infidelity and all its enormities; and every one of them is personally injured by it in proportion to what he has to do with it. It is impossible for a man to go through with, or even confusedly assent to the deception and fraud and falsehood and profanity and blasphemy that make part of the ceremonies of every degree, and suffer no injury to his moral character. In short, when a Christian goes into the lodge, he is a more or less sickly Christian as long as he adheres to it; and in the vast majority of cases he becomes of little value to the church. And when one not a Christian enters the lodge, there is just about the same hope of his being converted that there is of the conversion of a Mormon or a Jew. He has found a religion with rites more numerous and imposing than those of the Bible; a religion that requires no repentance, no self-denial, no mortification of the flesh, and no sprinkling of the blood of atonement; but which promises a place in the "grand lodge above," and the reward of the "just made perfect" to all who have taken the Master's degree and keep their Masonic obligations. And this religion, he will commonly tell you, is good enough for him.

But we do not undertake to point out all the ways in which Masonry is making itself injurious to the churches or endangering their welfare. Much less do we undertake here to reveal the system which the late Rev. Nathaniel Colver, D.D., who had taken seven degrees, declared to be, as he believed, "the masterpiece of Satan and a terrible snare to men." The work would be as great and as needless as that of revealing the laws of Ohio. Our wish is rather that you would examine for yourselves, that you will look into the matter, that you will make yourselves acquainted, as we have, with the history, rites, oaths, teachings, despotic government and practical workings of the institution. Then, and not till then, will you be fully qualified to judge of your duty in regard to the matter. There is no just excuse for ignorance; and it certainly is not very manly to confess that we are afraid to look Masonry in the face. Freemasonry is no more secret than the Presbyterian Confession of Faith is secret. It is quite as accessible and as easy to become acquainted with as any other system or work extant. Masonic writers themselves, their rituals, monitors and lexicons are the best expositors of the system, whilst Stearns, and Bernard, and Allyn, and Thatcher, and Finney, most of whom had been Masons, and all now among the noblest and purest spirits above that ever lived, with Tapley and Rathbun, and a hundred others now living, have put the whole system, with its character and workings, within your reach. They all testify, nay, demonstrate, that Freemasonry disseminates the most dangerous errors in religion, corrupts private and public morals, and unrighteously interferes in the administration of civil affairs; and is therefore dangerous alike to the church and to the state. And can we who are "set for the defence of the Gospel" and the guardianship of public morals, say with truth that this is no concern of ours?

For years past we have all received frequent appeals to aid in planting and sustaining the ordinances of the Gospel in the Territory of Utah, and thereby wipe out the blot of Mormonism from the land, or bury the carcass of a false religion whose festering corruptions are "rank and smell to heaven." But suppose that Mormonism, instead of being confined to a single valley, were spread all over the land, would the evil be less than it is now? And suppose it had its congregations recognized in all our cities, towns and hamlets, and its wily secret agents in all our churches, and that they were every day seducing our sons and our daughters, and casting them bound into their "black holes" of falsehood, corruption and infamy, would you be silent on the subject? Would you lift no note of warning to the ignorant and unwary? And yet all this is true of Freemasonry, an institution as Christless and profane, and wicked and corrupting as Mormonism.

The subject of promiscuous dancing has frequently been before our various ecclesiastical courts, as an evil from which our churches should be purged. Bishop Coxe of western New York, has declared that he will confirm no candidates who indulge in "lascivious dancing;" and the General Assembly of the larger Presbyterian church has repeatedly sent down to the courts below its solemn deliverances on this subject. And many of us ministers have thought it not unsuitable for us to preach on the subject, and make it matter of discipline in the churches under our care. But why do we discipline the children for their midnight routs in the ball-room, whilst we allow their fathers unrebuked and without remonstrance, to go through with ceremonies far more indecent and corrupting in the lodge? Why do we discipline the children for that which at most has only an immoral tendency, whilst we allow their fathers to uphold and practice the rite of a heathen worship from which the name of the Lord Jesus is excluded by law, and which cannot be gone through with without the utterance of falsehood, profanity and blasphemy? Do we not in this matter put ourselves within the range of our Lord's scathing rebuke of the Scribes and Pharisees, when he said, "Ye pay tithes of mint and anise and cummin, and neglect the weightier matters of the law. Ye strain at a gnat and swallow a camel."

We are not ignorant of nor indifferent to the difficulties of the case. Freemasonry has so long and with such boundless arrogance claimed for itself the discovery and the conservation of all religious knowledge, and all that is really valuable in science and the arts of civilization, and these pretensions have been conceded to it so long and to such an extent, that it requires a courageous faith to look its enormities in the face and to treat the system as we do other systems of falsehood and wickedness. And this system, with its vast pretensions, is so interwoven in all our social relations, and all our habits of thinking, that great wisdom and care are required in dealing with it. But as there are very many Masons who are convinced of the evils of the system and would renounce to-day were they not restrained by fear, so you must allow us to say, we are persuaded there are many of you who are convinced of the evil, but are restrained from opening your lips on the subject, and even from making yourselves thoroughly acquainted with it, through the fear of man. We know that this is the case with some of you, as it certainly is with hundreds of our members. The lodge is felt and confessed to be a terrible despotism and a terribly persecuting power.

A highly respectable minister said to one of this committee, as an excuse for his silence on Masonry whilst he freely spoke out on gambling: "Gambling is an open enemy, but Freemasonry is secret. It strikes behind your back; it can kill a man so quietly that he will never know what hurt him." And an official member in one of our churches who had taken three degrees, was heard to say, "I see the evil, but Freemasonry is strong. It is not wise to oppose it." Men do not dare to expose or oppose or even to examine Freemasonry, lest it should injure their business, or disturb their relations with friends and neighbors, or bring down upon them all the terribly persecuting power of the lodge. That the lodge, i. e., the fraternity has the reputation of 'striking behind one's back,' and of 'killing a man so quietly that he will never know what hurt him,' is not much in favor of its morality. But it is this threatening power that awes the world and keeps so many of us in fear to-day. And yet have we not given it this power by our tolerance, our cringing and humble submission? Did we all stand up manfully for the truth, and did we expose the shams aud wickedness of Masonry as we do other shams and wickedness; did we faithfully warn our young men against the seductions of the lodge as Solomon warns them against the flatteries of her "whose steps take hold on hell," very soon, we think, this awful power would quail and go backward and stumble and fall. It is said that savage beasts will quail when you look them in the eye. But cowardice never conquered. What! Shall a minister of Christ, in this Christian land or any where be silent, not daring to rebuke sin in high places through fear of an organized heathen power, or any power of man? He whom we profess to follow, and whose servants we trust we are, has given us instructions on this point. "Fear not them," says he, "who kill the body and after that have no more that they can do. But fear him who hath power to cast both soul and body into hell. Yea, I say unto you, fear him."

These words may indeed sound harsh to some of you; and to some whom we have long known and joyfully recognized as brethren beloved. But there are some errors and forms of wickedness so gross that they cannot be described in gentle terms, and Masonry we take to be of these. But for the truthfulness of the statements here made we refer you not simply to the rites of the order as they are fully revealed and accessible to you all, but to the highest Masonic authorities, such as Webb's Monitor, with an appendix on Masonic law by Robert Morris, and Mackey's Ritualist and Lexicon of Freemasonry, books to be found on sale by Masonic publishers.

We also beg leave to introduce a brief paragraph from the pen of the late Rev. Moses Thacher. The name of the good old man was on the roll of ministers appended to the Minutes of the General Assembly of the larger Presbyterian church for the year 1878, though he has since gone to his reward. A few years ago, in a correspondence with one of this committee in regard to the revelations of Morgan, Bernard, Allyn and Finney, he wrote:

"The books you mention are true, not only in part, but as a whole. I took seven degrees, but when I found their hypocrisy and wickedness I came out at once."

He afterwards sent to the same party a copy of a Royal Arch Mason's oath, written with his own hand, and as taken by himself fifty years before.

In the year 1830 there was a National Convention of Anti-masons held in the city of Philadelphia, in which Wm. H. Seward, Thaddeus Stevens, Wm. Slade, Joseph Ritner and other men of like celebrity took part. Rev. Moses Thacher was chairman of a committee of eleven seceding Masons appointed to report on the degrees of the order. Having made their report in substantial agreement with Bernard, Allyn and others, they say, and we wish to make their sentiment our own:

"In concluding this report we make no appeal for the truth of these disclosures. We speak what we know and testify what we have seen and our hands have handled. We wish not to excite, but to warn; not to wound, but to heal the public mind with immutable truth. We are not prompted by feelings of unkindness toward any brother Mason, or by any political or personal motives in seceding from Masonry, but only a sincere regard for the rising generation, for our whole country and for posterity. What is there in Masonry for which we should adhere to it? Its form and character, its doctrine and usages, its origin and practices conspire to make it unspeakably odious to a virtuous mind, and dangerous to any government."

Brethren, would it not be manly in us, would it not honor the Master whom we serve, and be pleasing to him who died a Witness for the truth, and should we not in all probability be more successful in building up his kingdom, if we should treat Masonry as we do other systems of error and forms of wickedness? as we do Universalism and Mormonism, adultery and gambling? Very likely we shall find opposition for a time. Very likely some of us may lose our pulpits. but is it not written, "He that findeth his life shall lose it, and he that loseth his life for my sake shall keep it unto life eternal?" Freemasonry is an enemy of Christ; and now that this enemy is entrenching himself throughout the land—and daily leading captive our young men and the goodliest of them, and flaunting his black flag in front of our churches and our pulpits,

"O who's there among us, the true and the tried,
Who will stand by his colors, who is on the
Lord's side!"

As to other kindred associations, viz: Odd-fellows, Redmen, Knights of Pythias, grangers, Sons of Temperance, Good Templars, and the like, whoever examines their rituals will see that they were all gotten up by Masons. And though none of them, so far as we have examined, is so entirely heathen, blasphemous and wicked as the parent institution, yet they all have more or less of the same image, and partake more or less of the same character. They are all rivals of the church of Christ, and are all nurseries of selfishness. And they were all evidently invented, not for the purpose of accomplishing any benevolent end, but to strengthen Freemasonry, as earthworks and redoubts are built for the purpose of strengthening the already strong fortification. The grange was never intended to benefit the farmer, but to make the farmer give his support to secrecy. And the society of Good Templars was not invented to aid the cause of temperance, but to make temperance, already popular, aid the cause of secrecy, or Freemasonry. And so we find, almost universally, that the members of these various minor orders, being committed to secrecy, will stand up for Freemasonry as the child stands up for its mother.

And all these various orders are opposed to the spirit and teaching and practice of the Saviour, our great exemplar, who said, "I ever spake openly to the world, and in secret have I said nothing."

Moreover, God has given three, and only three, social organizations to the world: the family, for the care and education of children; the church, for the maintainance and propagation of his Gospel; and the State, for the preservation of public order. And these outside institutions, the whole brood of them, whatever their pretended design, are unauthorized of God. His blessing cannot be called upon them. They are opposed to him; and his command is, "Come out from among them, and be separate, and I will receive you, and be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

We add no closing exhortation to this address. Our design has been simply to lay before you, in the spirit of brotherly love, facts with which we are acquainted, whilst many of you are not, and to commend them to your consideration. And our prayer is that the spirit of Christ may guide us alike unto all truth, and that he will use us for his glory, and through the riches of his grace bring us all at last to his eternal kingdom. Amen.

WARREN TAYLOR,
H. P. MCCLURKIN,
JAS. P. LYTLE,
Committee.

—Awhile since in overhauling the warehouse of a steamship company in New Bedford, Mass., a half barrel, which had been some three years in the building uncalled for, was broken open and its contents discovered to be human bones. The skull had been smoothly sawed off just above the eyes. The grim freight was turned over to the chief of police, who being a Knight Templar had a peculiar Masonic qualm on beholding the "smote off" skull, and remembered the "fifth libation." The matter got into the papers as a "mystery," but very soon "nobody knew anything about the matter," and the investigation ended.

Reform News.

THE NEW ENGLAND WORK.

BARRINGTON, N. H., July 1.

DEAR BRO. KELLOGG:—I find that in the month of June I gave nineteen lectures and preached three sermons; expended $16.91, and received $45.40. My work in this State has been in the following order: One sermon and lecture at Center Strafford; one lecture at Canterbury; one at Barnstead, where there is one church, two stores, and three dramshops; one at Clarktown, one at Northwood; one sermon at Northwood and one lecture at Barrington. There has been a fair attendance at all these points. At Canterbury, a Mason in the congregation told us that the most I had said was false, but failed to specify anything in particular. I received a vote of thanks and a fair collection.

At Northwood I was gravely informed that Bro. Stoddard must be a very bad man, because he had invented a story about the Masons personating Hiram Abiff, being knocked down, lying in the grave, and being raised on the five points of fellowship, etc. They said the Masons there denied these things, and that it was wicked to tell such falsehoods. They were still more shocked when I told them that all who were decently well informed *knew* these things to be true, and that it was their Masonic ministers who were the liars. I don't object to sending missionaries to Africa and India, but New Hampshire ignorance and wickedness should have the first and largest attention. The same influences that have made this State so widely different from Massachusetts and Vermont, politically, are abundantly manifest in the low state of the the temperance and Anti-masonc reforms.

Last night I had a good meeting at Barrington, and was kindly aided by Rev. Mr. Baucher, pastor of the Congregational church and a seceding Mason. He thoroughly abhors the whole system, and is free to say so. He has been but a little while on his present field, and will perhaps ere long feel called upon to take a bolder stand.

It is not all granite in New Hampshire; there are noble men and women here who are battling for the right, and making progress in the cause of reform. I am to visit a few more points in this State and then go to Maine.

Yours, in the Lord,

H. H. HINMAN.

A Masonic Mob Threatens Eld. Rathbun's Life.

THE EXPOSITIONS OF MASONRY IN THOMPSON AND MORRISON, ILL.

Dear Brethren:—Masonic Hall, Thompson, Ill., was filled on Wednesday evening, May 28th, by those who had come to see the working of the first degree of Masonry. After the usual devotional exercises and a short lecture by myself, the degree was worked by Eld. Rathbun in his usual effective manner. The Masons had tried to prejudice people against us by lying about our work and endeavoring to defame our characters. It was told that at Savanna the candidate was shown with his shirt entirely off, the Masons evidently hoping by this lie to keep women from our meetings. They failed, however, for many women were present on both evenings. The Masonic lodge was well represented also, on both evenings, the members not appearing with their aprons on, however, as they had said they would, if report be true.

The hall was crowded on Thursday evening, May 29th, to see the third degree worked. While Bro. Rathbun was unfolding the abominations of the Masonic system, Captain Slocum Dunn, a Mason, interrupted by calling him "a degraded dog." Bro. R. then proceeded to show that Captain D. was simply illustrating Masonry, by proving from Mackey's Lexicon that all non-Masons are Masonically considered as dogs.

But the Masons were very angry that the "true inwardness" of their institution should be shown up, and began to make much disturbance by moving about in the hall, talking aloud, swearing, etc. Repeated calls for order produced no effect, the Masons, a number of whom had gathered near the door, declaring that we should not have order. Bro. Rathbun went on, however, and finished the degree. As soon as the meeting was formally closed the Masons pushed forward to the stage, led by Wm. Tate, son-in-law of Capt. Dunn, and Byron Dunn, the captain's son. The rioters were not content with using most wretchedly abusive and indecent language toward Bro. R., and that in the presence of ladies, but Byron Dunn, especially, told with a great many big oaths his desire to kill Bro. Rathbun right there and then, shaking his fists and threatening savage vengeance. But the leaders in these fierce and lawless demonstrations being led away by the police, the mob were compelled to leave the hall, Eld. Louver, M. E. minister, urging them not to use violence, but to allow us to go in peace.

We were kept in the hall with our friends some time after the withdrawal of the mob, Bro. R. being repeatedly assured by a policeman that his life would be in great danger if he attempted to go. We were escorted out after a while by a guard of policemen and citizens to the house of a friend, Mr. Cone. As we passed down the hall stairs I saw by the lightning flashes—a storm was coming up—a crowd of men gathered on the street, who yelled after us. So in the good providence of God we escaped without harm only that Bro. Rathbun received a somewhat severe scratch on his head, from some one as he passed out of the hall. It is believed that whisky worked with Masonry in getting up the mob. We were told that many Thompson Masons are in the habit of drinking.

Bro. R. staid over night at the house of Mr. Cone, a real Antimason, and started for Mt. Morris, Ogle county, Friday morning with a Bro. Fulton of Fair Haven, who kindly accompanied him to afford protection in case of need. Bro. Mitchell also went with him a ways out of town for the same purpose.

We will not forget the kindness and hospitality of Mr. and Mrs. Cone, Mr. and Mrs. Wm. Dyson and others. The brethren from Fair Haven and Ustick were especially helpful, coming as they did a long distance to assist and protect us, as the Masons had threatened us long before we went to Thompson.

I was not at Mt. Morris with Bro. Rathbun on May 30 and 31, as our grove meeting at Ustick was to be held then. On Monday and Tuesday, June 2 and 3, Bro. R. worked the degrees in Morrison. On Monday evening the attendance was large, and on Tuesday evening there was a fair gathering, although the Masons did their best to keep folks away—getting up sociables, etc., to draw them elsewhere. They also showed their "benevolence" by circulating lying reports about me to the effect that I bought and drank liquor in a saloon in Morrison, that I played in a beer-garden in Thompson and that I was put in jail there. So you see I have some cause to "rejoice and leap for joy," (Luke 6: 23) as well as Bro. Rathbun.

I wish to say for the encouragement of others, that in spite of the efforts of Masons to keep people away, the 10ct. admittance fee taken on the second evening in this series of expositions, has amounted to more than enough to pay Bro. Rathbun for his services and his traveling expenses.

J. F. Browne.

Elder Turney Lights the Watch-fires in W. Virginia.

In company with Jonathan W. Moss, I made a recent visit to the house of Joseph H. Wilson, not far from Turkey Run postoffice, Marshall county, W. Virginia, and had the pleasure of giving three discourses in the neighborhood. In my first address I adduced evidence to show that Freemasonry was the means by which the slaveholders of the South brought about the rebellion, quoting from Gen. Phelps, E. J. Chalfant, President Lincoln, and others in proof. I also appealed to Mackey's Manual of the Lodge, page 216, where he says, "So that if a brother should be a rebel against the State * * * they cannot expel him from the lodge, and his relation to it remains indefeasible." A similar doctrine taught in the Textbook of Masonic Jurisprudence, from which I made a quotation at second hand to the like effect. After showing up the order as treasonable and murderous, I conferenced the testimony as to its religious character, in doing which I derived great aid from the "Master's Carpet." The fact that Freemasonry abrogates the ten commandments was also shown.

1. It has another god, which it calls the "Grand Architect of the Universe," instead of the God of the first commandment, who stands revealed as the Father and the Son and the Holy Spirit; and by its rejection of Christ it discards the Father also, as well as repudiates the Spirit itself.

2. It has made many symbols and images of things in heaven above and in the earth beneath, in studied contempt of the second commandment; and it worships the compass and square, as well as the point within the circle, thereby practicing gross and horrible idolatry.

3. It has with revolting profanity repeatedly taken in vain the name of God in its ceremonies.

4. It has place for the Sabbath, only to desecrate its sanctity, and convert it into a pagan holiday.

5. It has dishonored the uninitiated parents by teaching sons to regard such parents as "profane dogs," as well as by giving its members secrets to be carefully concealed from both father and mother, although shared with lewd libertines found in so many lodges.

6. It has sworn its members to revolting death penalties, and its numerous murders prove that assassination is its most potent peculiarity.

7. It has restricted the application of the law against adultery to a few women who are known by the lodge-libertine to be relatives of some brother Master Mason, and has thus given its broadest sanction to the violation of the chastity of all other females.

8. It has stolen from the candidate all his best manhood, and proceeds to overthrow, in lodge fashion, the law against stealing, by restricting its provisions to such as are members of the fraternity of Freemasonry; so that the insider may steal from the outsider, without in the least imparing his good standing in the order.

9. It has had its members to bear false witness in the civil courts, time and again, for the purpose of shielding such of their Masonic brethren as were held for trial; and it continues to bear false witness as to the character of the exposures which have been made of its so-called secrets.

10. It has decoyed many of its victims by appealing to, and promising a gratification of, one of the worst traits in human nature—"covetousness, which is idolatry." It holds out the prospect of taking secret advantage of a man's uncable-towed neighbors. Thus this embodiment of wickedness, with its mysteries of Mah-hah-bone and murder-manufactories, has set aside the ten commandments in the law of God, as well as substituted its mockeries for the very atonement of Christ himself, whose very name it carefully excludes and erases in quoting from the New Testament itself. Nevertheless it promises salvation by its own rites. Do you doubt it? Look at Mackey's Lexicon of Freemasonry, Art. "Acacian," p. 16:

"Acacian. A term derived from *akakia*, innocence, and signifying a Mason, who, by living in strict obedience to the obligations and precepts of the fraternity, is free from sin."

To judge just how "free from sin" such a Mason would be, I refer to some of the obligations which every Master Mason has taken:

"Furthermore do I promise and swear, that I will keep the secrets of a worthy brother Master Mason as inviolable as my own, when communicated to, and received by me as such, murder and treason excepted and they only at my option."

All crimes except the two specified have to be kept secret—are included among the secrets which every Master Mason, whether he be a minister or a mountebank, has sworn never to reveal; but that no Master Mason may be punished for even "murder and treason," provided he employs the grand hailing sign of distress, is clear enough from another clause of the Master Mason's lodge oath:

"And should I ever see the signal given, or hear the words accompanying it, I will immediately repair to the relief of the person giving it, should there be greater probability of saving his life than of losing my own."

Not to mention the many Masonic murders that have come to light since the time of the Morgan tragedy, the question may be asked, When did a Freemason receive punishment for murdering a fellow citizen, unless where the one killed was also a member in good standing of the same irresponsible midnight clan? If a Freemason kills one of his fellow lodgemen, he will probably be hanged for the crime; but if a Freemason were to cut my throat from ear to ear, would he suffer any such penalty? Appeal to the murder records in the courts of this country, if you would have an answer.

In course of my remarks, I quoted the poem recently published in the *Cynosure*,, Alexander Thompson's "Freeman's Reply to the Invitation of the Craftsman;" and before coming to a close, I commented on the minor secret orders, grangers, Good Templars and such like, not forgetting to give a portion of the initiatory ceremony in Odd-fellowship. Rev. A. B. Grosh, in his Manual, p.

90, while discoursing on "Initiations in General," fairly exposes the cloven foot by saying, "In one word, what regeneration by the Word of Truth is in religion, initiation is in Odd-fellowship." Yet there are some Odd-fellows who know so little of the authoritative teachings of their order, that they will even take offense on hearing that Odd-fellowship professes to regenerate men by its initiatory ceremony; but such is the case, as the above quotation from the Odd-fellow's manual pointedly proves. The very best attention was given, although the time occupied in the oration did not fall short of two hours.

The next day being Sabbath, at half-past ten A. M., I preached at the Sand Hill M. E. church, taking for my text the words, "Lord, what wilt thou have me to do?" In the sermon, among other things, I did not forget to urge and enforce the duty of forsaking, renouncing and exposing the lodge, as a matter of obedience to the will of the Lord; and that the person who renounces and reveals lodgery to the world is not a "perjured wretch," I showed by the case of St. Paul himself. I explained as best I could the true nature of an oath and when it was or was not to be regarded as binding. One poor old gray-headed Freemason, named Warder, could not stand the truth, for when I made the grand hailing sign of distress, for the instruction of my audience in the Mah-hah-bone mysteries, instead of repairing to my relief, he repaired precipitately from the church, though every one else remained to listen to the truth as it is in Jesus. Good was done most undoubtedly. We ought to obey Christ as a soldier obeys his general.

At four o'clock that afternoon I filled an appointment at Stuhl's chapel, taking for my text 1 Peter ii. 21: "Leaving us an example." I dwelt largely on the example which Christ sets us in looking after the welfare of others; in denouncing and opposing all forms of wickedness; in refusing to swerve from duty; in courageous truthfulness, and in having "said nothing in secret." In both sermons I tried, in the fear of God, to so present the truth that souls might be saved; for a sermon which does not tell a sinner how he can be saved through the blood of Christ, fails to accomplish the desired end of preaching.

The details of our journey, together with several important items of interest to readers, against the lodge, will probably be written up for the *Cynosure* by my friend and leading supporter, Bro. J. W. Moss. But before closing, I would like to ask the friends who have Masonic books which they are not using, to please bear in mind that I would be grateful for any book in the following list: Pierson's Traditions of Freemasonry, Mackey's Lexicon, the General Ahiman Rezon, or Freemason's Guide, by Sickels; Webb's Monitor, by Morris; Mackey's Symbolism, the Text Book of Masonic Jurisprudence, Masonic Ritualist, Chase's Digest of Masonic Law. I already have Mackey's Manual of the Lodge. I cannot afford to buy any of the books which I have mentioned, but if any of them are furnished me I am willing to publish the name of the book sent and that of the donor in the columns of the *Cynosure*. My postoffice address is "Cameron, Marshall Co., W. Va."

D. B. TURNEY.

Correspondence.

WILL THAT TIME EVER COME?

ST. PAUL, Minn.

DEAR BRO. KELLOGG:—Lately in company with an old friend who resides in Clinton, Iowa, a man whom I should think far above suspicion as a fair dealing man, and so far as I know neither a Mason nor an Anti-mason, related the following to me. While he lived in the country they had almost invariably called upon him to serve upon juries. But in the town of DeWitt a murder was committed, and a man who was a Mason was apprehended and brought to trial charged with the murder. On that occasion they were a long time selecting a jury. My old friend plainly saw that he was not wanted on that jury. At length a jury was made ont and it consisted of Masons and men whose characters were so weak that they could easily be influenced. The judge was a Mason, and the Mason charged with the murder was acquitted and as soon as he was acquitted he fled the country.

The other day a lawyer from Cincinnati related the following in my presence: A case was on trial; the jury was impanneled. Lawyer A. who was a Mason, wanted the trial postponed until another term. He observed a Mason on the jury before him to whom he made known, by signs, that he wanted the jury to disagree. Lawyer B., the opposing counsel, was also a Mason and saw the communication made by lawyer A. to the Mason on the jury, and when the jury disagreed lawyer B. objected, before the judge, to the conduct of lawyer A. towards the jury. The judge then inquired of lawyer A. to know if he had used his Masonic influence to cause the jury to disagree. Lawyer A. confessed that he had. The judge then asked the Mason on the jury if he had acted in obedience to the wishes of lawyer A. The Mason on the jury confessed that he had caused the disagreement in obedience to the wishes of his brother Mason.

Here we see that lawyer B. did not sustain the adage "honor among theives" But the Mason on the jury acted in accordance with the obligation in the seventh degree ("Furthermore do I promise and swear, that I will aid and assist a Companion R. A. Mason, when engaged in any difficulty; and espouse his cause, so far as to extricate him from the same, if in my power, whether he be right or wrong,") until he was exposed by a brother Mason whose own interests were in danger by reason of the juryman's obedience to the villainies of the order.

Then ought a Mason to be allowed a seat in a jury box? Surely this oath diaqualifies him to act on a jury. And ought not our law-makers to disqualify Masons from acting on the jury? Why do they not do so? Because our law-makers either are Masons, or are ruled by Masons. We are already as a nation under the rule of Masonry to a certain extent. And if things go on thus much longer the Masons will be able to execute their penalties on all seceders.

Yours truly, W. FENTON.

MOCK SOLEMN BURIAL RITES.

CANAL DOVER, O., June 30, '79.

The sacriligious character of Freemasonry was exhibited in this place a few days ago. One of the craft, an aged man, died on the 21st, and on the 23d the "lambskins" buried him in the usual honors (?). It may have seemed to be a solemn and impressive affair to those unacquainted with the principles and character of the order, but to the writer it was hollow mockery, blasphemy, and a disgrace to an intelligent people. Rev. U. J. Knisely, the Masonic champion of the county, preached the discourse. He was assisted by two other Lutheran divines, neither of whom belong to the order, but by their sympathy for and co-operation with it sanction the blasphemous acts of the lodge, and thus become "partakers of other mens' sins." When the Masonic brethren (as Rev. U. J. Knisely called them when he first saw them approaching the house), came, headed by the Tyler with the drawn sword, the ministry had to stand back, and the "order" became the "master of ceremonies." The burial ceremony, including the offering of a Masonic prayer, was read by a man who makes no Christian profession at all, and the responses, "amen," and "so mote it be," were mingled by professing Christian and avowed infidel. The Holy Bible was suspended from the neck of a gray-headed man who is a prominent member of the Methodist church. A drapery was thrown over the Bible so that the place it was open could not be discovered, but it is not at all likely that the open page would have revealed the divine injunction recorded in Ephesians v. 11. Such texts do not suit the order.

The affair was only one of the many wicked, blasphemous, ungodly things that are repeated over and over in a country boasting civilization, education and Christianity, while it is itself a greater act of heathenism and Satanic reign than ever cursed benighted India. Through its deception and wily influences, the people are blinded as to its true character and having the supports of the church and God's ministers (?) it reigns supreme, usurping all other authority. In a free government I should like to know what right any sect or body of men has to stalk in and wrench the authority of taking charge of a corpse from the church and perform its heathenish, God-defying rites over the remains of any man? When will our people rise up in the strength of King Immanuel and demand that Christ shall rule instead of Baal? Will it be so long as Christian (?) ministers aid and support such a system?

As usual, the "resolutions of respect have been published and God again blasphemed by being called "The Grand Master of the universe." One of the committee professes to have no faith in a superintending providence.

The Lutheran church of this county is in league with this "work of Satan," and needs some wakening up. A short time ago the members of the church at Bolivar received a vote of thanks from the I. O. O. F. for "kindness shown" when that order held an anniversary in the Lutheran church at that place. Query: Would the members of that church allow it to be opened for an anti-secret lecture? May the time speedily come when that will be tested everywhere.

Yours for Christ and against Baal.

C. W. KOHR.

MASONIC CANDIDATING.

OGDEN CENTER, Mich., June 23, 1879.

I promised some time since to give the *Cynosure* the political complexion of Lanawee county, Michigan. I went to Adrian last fall about a week before election in search of more light, and my experience was far from what I expected when I started out.

I went to the office of the Adrian National Greenback paper and purchased a paper, etc., asking the clerk how many Masons there were on the State, Congressional and county tickets. He did not know and called up another man, who marked seven names on the county ticket, but said he didn't know about the rest.

I then went to the Democratic newspaper office; the clerk was a lady and I asked no questions.

I then went to the *Times* office, the Republican paper, and asked the same question of the clerk. He said he was no Mason and referred me to justice R. as he was a Mason, and on the ticket as a Representative to the State Legislature. I unfolded the paper before Mr. R. and asked him how many Masons were on that ticket. He ran over the names and said, "I know of but one," and that was his own name. I handed him the other town papers and he looked over the tickets and said he

didn't see any Masons on them he knew. After election I found the facts to be about like this: There were sixty-six names on the three tickets, and on the Republican ticket twenty-one Masons and one Oddfellow, and I have found but one man out of the sixty-six that I am sure does not belong to the lodge, and he is an aged man and a farmer with whom I am well acquainted, and he told me he never belonged to any secret society.

I must say a little more, as the Governor is from Adrian, and Mr. R. did not know he was a Mason. I have come to the conclusion that Mr. R. is very ignorant, or he lied to me three times in less than ten minutes. In the last twelve years we have had Masonic sheriffs, and I am not able to find one deputy who has not been a Mason in that time. That shows plainly that Masonry will rule if we vote for the candidates that are put up for us on the present political basis. If we want to do anything we must put up our own men and vote for them, and let Mah-hah-bone defend himself before the American people. So mote it be. D. B. HECKERT.

OUR MAIL.

W. T. Wilson, Long Run, Pa., writes: "I lend my papers and have tried hard to get subscribers, but thus far have failed. Will continue trying."

E. G. Cooper, Albany, Mo., writes: "If we could pay for only one paper it would be the *Cynosure*.

David Kelster, Mt. Pleasant, Pa., writes: "I am much interested in the cause the *Cynosure* advocates. It is one of the best reform papers I know of. I hope the cause will finally succeed."

J. O. Doesburg, Holland, Mich., writes: "I hope and pray that the Lord may bless us all in the great work of clearing out the temples of the Lord, and that his Holy Spirit may abundantly fire every heart to work with fervency and zeal to the honor and glory of his name."

P. P. Perry, Ft. Scott, writes: "I hope the day is not far distant when the Christian people, and the honest people, and the laboring class of this land will not submit to be swindled by the lodge power. I want to encourage every school district to organize against all secret power."

S. B. Allen, Morrison, Ill., writes: "I am on the watch to improve opportunities of advancing the cause. Gain a little. We had a good time when Bros. Rathbun and Browne were here. I am praying for success in every department."

G. W. Taylor, Gilsonburg, O., writes: "I am very thankful for the *Cynosure*, as I like to read it and give it to others who will read it. I loaned one to an Oddfellow and it stepped out."

Garret Keppel, Biggs Station, Cal., writes: "I like your paper very much and think it will accomplish much good. Light is what we want."

David Thompson, Arkansas City, Kan., writes: "I intend to lend my copy of the 'Master's Carpet' to at least one Master Mason of this place, who is a member of the Presbyterian Church. I will also try to get his minister to read it. The latter is not a Mason, but how he and many of his brethren in the ministry can keep silent in regard to this unchristian society, I cannot understand. Some of them are afraid to read on the subject lest their conscience should be disturbed."

John Motter, Lyons, Kan., writes: "We seem to be on the eve of a terrible drought here, our spring oats and wheat are now gone. If we get rain soon our corn will be good; it looks well now."

Sabbath School.

LESSON XXVIX.—JULY 20, 1879.—CHRISTIAN LOVE.

SCRIPTURE.—1 Cor. 13: 1-13.

1 Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass
2 or a tinkling cymbal. | And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have
3 not charity, I am nothing. | And though I bestow all my goods to feed the poor and though I give my body to be burned, and have not charity, it profiteth me nothing.
4 Charity suffereth long and is kind; charity envieth not; charity vaunteth
5 not itself, is not puffed up | Doth not behave itself unseemly, seeketh not her own, is not easily provoked, think-
6 eth no evil; | Rejoiceth not in iniquity,
7 but rejoiceth in the truth; | Beareth all things, believeth all things, hopeth all things, endureth all things.
8 Charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it
9 shall vanish away. | For we know in
10 part, and we prophesy in part | But when that which is perfect is come, then that which is in part shall be
11 done away. | When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man I put away childish
12 things. | For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.
13 And now abideth faith, hope, charity, these three; but the greatest of these is charity.

GOLDEN TEXT.—And now abideth faith, hope, charity, these three; but the greatest of these is charity.—1 Cor. 13: 13.

[From Scholar's Handbook.]

CENTRAL TRUTH.—The grace of love is an everlasting possession.

BIBLE HELPS.—(1) 2 Cor. 12: 4; Mat. 25: 24; 1 Cor. 14: 7.

(2) Mat. 7: 22; Eph. 3: 4; Mat. 21: 21; Gal. 5: 6, 22.

(3) Luke 18: 22, 28; John 13: 37.

(4) Prov. 10: 12; Mat. 27: 18; Col. 2: 18.

(5) 2 Thess. 3: 7; Rom. 14: 12-15; Prov. 14: 17; Luke 7: 39.

(6) Hos. 4: 8; 1 Thess. 3: 6-10.

(7) Rom. 8: 24; Gen. 29: 20.

(8) Gal. 5: 6; Acts 2: 4; Heb. 8: 13.

(9) 1 John 3: 2.

(10) Rev. 21: 22.

(11) Eccl. 11: 10.

(12) 2 Cor. 3: 18; Rev. 22: 4; John 10: 15.

(13) 1 Pet. 1: 21; 1 John 4: 7-9.

What verses in this lesson teach us—

1. The danger of counterfeits in religion?
2. The need of watchfulness against all evil passions.
3. The injury strife works to religion?
4. The supreme importance of love?

[From the S. S. Times Quarterly.]

DAILY HOME READINGS.

M.—1 Cor. 13: 1-13. The believer's love.
T.—John 14: 15-24. Keeps the commandments.
W.—1 Pet. 4: 1-10. Covers the sins.
T.—Col. 3: 9-17. Forbears much.
F.—Mat. 18: 21-35. Forgives often.
S.—Rom. 13: 8-14. The beginning of love.
S.—1 John 3: 14-24. The climax of love.

CONNECTION WITH THE LAST LESSON.

In time, this lesson is earlier than the last two by a year, as it was written at Ephesus, in the spring of A. D. 57, during Paul's long stay there on his third missionary journey. Paul had been at Corinth on his second missionary journey, and wrote this Epistle to confirm the Corinthian Christians in faith and doctrine, and to correct their practice and discipline. The lesson shows love's place among the Spirit's gifts.

PROMPTINGS TO FURTHER STUDY.

In what case is an angel's speaking to be condemned? When and where did the people test the declarations of the apostles by reference to the Scriptures? What thing of brass was used as a symbol of Christ? What became of it? What Bible examples are there of the ungodly having the gift of prophecy? Before whose faith was it declared that a mountain should be leveled? In what are believers exhorted to continue children? What childish quality may be removed by forcible measures? What is it that believers behold as in a glass; and how are they changed thereby?

[From International Lesson Quarterly.]

DAILY HOME READINGS.

M.—Acts 18: 1-28. Paul at Corinth.
T.—1 Cor. 1: 1-31. Heavenly wisdom.
W.—1 Cor. 2: 1-16. The divine Teacher.
T.—1 Cor. 3: 1-23. Planters and builders.
F.—1 Cor. 10: 1-33. Spiritual meat and drink.
S.—1 Cor. 12: 1-34. Spiritual gifts and graces.
S.—1 Cor. 13: 1-13. The view of love.

SUGGESTIONS.

Corinth was the commercial capital of Greece, situated on the isthmus that divides the lower peninsula (called Peloponnessus, or Morea) from the main land. Having the Ionian (or Corinthian) sea on the west, and the Ægean sea (or Saronic gulf) on the east, it enjoyed superior advantages, and became a beautiful, wealthy and corrupt city. The ancient history of the city is in obscurity, but it dates far back. The Aelians are said to have been the earliest rulers, and after them the Dorians ruled for three hundred years. Royalty was abolished among them 747 B. C. The city came under the rule of the Romans 146 B. C., and was burned by the conqueror Mummius, Its rebuilding began in the year 47 B. C., and at the time of our lesson it was fresh, beautiful and prosperous. It was celebrated for the Isthmian games, which were annually contested, and attracted multitudes of visitors from all parts of Greece.

Paul went there from Athens A. D. 52, and remained there a year and six months (Acts 18: 1-11.)

The book, or first letter, was written from Ephesus A. D. 57 (1 Cor. 16: 8). Five years had passed since the church was founded, and many difficulties had arisen. The idea at Corinth was, that if the Gospel had done so well among the poor and lowly (as at Philippi and elsewhere), it ought to succeed in a wonderful manner in a city of wealth and learning like Corinth. Thus the troubles arose not so much on account of ignorance as of worldly wisdom. True, the converts at Corinth, composed mostly of Gentiles (1 Cor. 12: 2), but also numbering many Jews (Acts 18: 8), were principally from the poorer classes, with a few prominent exceptions, as Crispus, Erastus and Gaius. But, as usual, this did not alter their view, and disorder followed. They divided into parties, and claimed to be followers of different leaders, while all neglected the plainest teachings of Christ, and suffered shameful sins to go unrebuked. Paul had been for three years at Ephesus, and tidings had reached him of the troubles at Corinth; but at length a letter was written from there and sent to him by the hands of Stephanus, Fortunatus and Achaicus, who were a committee to consult with him (chap. 16: 17, 18). In reply to this and from his knowledge of their wants, this letter of the Holy Spirit was written by Paul, and, from its lofty style, its depth of spiritual and moral power, it has challenged the admiration of all. It has provoked special opposition, and no wonder, for it treats of moral details. Chapter 15 is the great lesson of the resurrection. Let us remember that these Scriptures are written for us and to us.

With how many things is love compared? (The word "charity," as here used means love.) (Verses 1-3.)

What was the "gift of tongues?" (Acts 2). Tongues signify language, and there are said to be 900 languages or dialects.

What are fine words without love? "The gift of prophecy" is to make known the will and purposes of God, and to disclose the future. "Mysteries" are the secrets of God, and "faith that removes mountains" is the highest kind of faith. What is said of them without love?

In verse 3 we see the difference between true love and almsgiving, or even suffering for friends or country without love.

In how many ways is love described? (verses 4-8.) Here we see that no single word would describe the fulness of love, and it is here turned over as a jeweler would display a choice gem, that we may greatly desire to possess it. We may say love is the root or tree on which all these fruits grow. What difficulties in the church, in the school, in the home, in the heart, would be cured by love!

Write down what love does and what it does not.

Write down what a father's or mother's love has done for their children, and what God's love has done for us.

What will love lead us to do for God and for others?

How have we proved the value of love?

What further proof is here given? (verse 8.)

How will prophecies fail and tongues cease, and knowledge pass away? (verses 9-11).

The word "glass" in verse 12 signifies a mirror, and may be read, "We see as in a mirror obscurely or imperfectly," being only a reflection; but then we shall see face to face."

What three things shall abide forever? (verse 13

Why is love the greatest?

[From U. P. Bible Teacher.]

INTRODUCTION.

The first epistle to the Corinthians was written by Paul (1 Cor. 1: 1), about A. D. 57, from Ephesus (1 Cor. 16: 8) to the church at Corinth (1 Cor. 1: 2), a renowned, wealthy, beautiful and corrupt city of Achaia. The Corinthian church was founded by Paul (Acts 18: 1-17), and in it he had labored for a year and a half. It is evident that this epistle was written in reply to one which had been sent to the apostle by the church at Corinth, three or four years after he had left that city (1 Cor. 7: 1). He had also heard reports (1 Cor. 1: 11], that certain disorders which required correction, had been introduced into the church at Corinth. After speaking of their sinful divisions [1 Cor. 1-4], of their remissness in the exercise of church discipline [1 Cor. 5], of their practices of going to law before heathen magistrates [1 Cor. 6], of marriage [1 Cor. 7], of the lawfulness of eating meat which had been offered in sacrifice to idols [1 Cor. 8-10], and of the abuses which had been introduced into the observance of public worship [1 Cor. 9], he turns the attention of the Corinthian Christians to "spiritual gifts" [1 Cor. 12-14]. While it was lawful for them to desire all the gifts conferred by the Spirit; there was one which was more valuable than the others. This was charity or Christian love. To illustrate the nature, excellence and power of Christian love is the design of the beautiful chapter before us.

LESSONS—DOCTRINAL AND PRACTICAL.

1. The best gifts are within our reach. We may not have great learning, miraculous powers, or ability to speak with tongues, but be can have "faith, hope, charity."

2. Here we acquire knowledge with difficulty; hereafter we shall know as we are known [John 13: 7].

3. If we would attain the grace of Christian love, we must use the appointed means. One of these means is a study of the love of God [1 John 4: 2].

The Christian Cynosure.

CHICAGO, THURSDAY, JULY 10, 1879.

One Hundred and Fifty Thousand Seceders!

This is the answer to the question "What will the harvest be?" in the following extract from the *Voice of Masonry* for July. Mr. Drummond who makes the report as Committee on Correspondence, is the "Most Puissant Sovereign Grand Commander" of the thirty-three members of the, "Supreme Council, 33°, Northern Jurisdiction, U. S. A., and there is no higher authority in Masonry except Albert Pike, who holds the same title in the Southern jurisdiction. No advocate of American principles need be ashamed to face the lodge in the presence of such statistics. In explanation it should be said that "raised" means made Master Masons; "admissions," received on demit or certificate of good standing; "not dues," non-payment of dues; and "rejections" means the number black-balled, whom the lodge has refused to receive from the ranks of the profane. Let this table be preserved as a record of the progress of reform. And, above all, let no one forget that these 150,000 Masons, who have renounced all active connection with the lodge may be enrolled in our ranks if we have faith in God and do our duty with fearless zeal. Read Mr. Drummond's report:

	1879. Grand Lodges.	1879. Totals.	1878. Grand Lodges.	1878. Totals.	1877. Grand Lodges.	1877. Totals
Members	54	682,550	54	592,443	52	602,689
Raised	53	21,788	51	23,801	50	30,695
Admissions, etc.	53	16,680	51	16,744	49	17,970
Dismissions	53	16,747	51	17,681	49	18,920
Expulsions	51	874	43	936	49	1,039
Suspensions	30	716	37	770	37	1,064
" not dues	32	22,054	48	21,051	49	17,561
Deaths	54	7 118	52	7,038	50	7,102
Rejections	24	3,888	39	4,734	58	6,142

It will be seen that the total membership has fallen off again, the decrease being just about the same as the preceding year; some of the Grand Lodges have increased, however. Those which have increased are Alabama, Arkansas, California, Canada, Colorado, Dakota, Indian Territory, Iowa, Kansas, Manitoba, Minnesota, Mississippi, Missouri, Nebraska, New Brunswick, New Hampshire, New Jersey, New Mexico, Oregon, Quebec, Rhode Island, Texas, Utah, Washington, West Virginia and Wisconsin. Those which have decreased are Connecticut, Delaware, District of Columbia, Florida, Georgia, Idaho, Illinois, Indiana, Kentucky, Louisiana, Maine, Maryland, Massachusetts, Michigan, Nevada, New York, North Carolina, Nova Scotia, Ohio, Pennsylvania, Prince Edwards Island, South Carolina, Tennessee, Vermont and Virginia. The suspensions for non-payment of dues have increased about *one thousand*. The suspensions within the last ten years, aggregate the enormous amount of *one hundred and fifty thousand*. Our report in 1869 shows that forty Grand Lodges returned over *fifty thousand* initiates, against about 24,000 shown by our report of 1879, to be returned by fifty-three Grand Lodges. "What will the harvest be?"

JOSIAH H. DRUMMOND,
Com. Mas. Cor., G. L. of Maine.

The Christian Cynosures.

Every paper which testifies against the lodge system of the present day is a reform paper; is, in short, a *Cynosure*, a pole-star to the Christian voyager. I see that the *American Wesleyan*—which besides being an agreeable, sprightly, well conducted paper, has a denomination behind it—has a less circulation than we. The *Religious Telescope* is an old paper, and has one of the very best constituencies on earth, and a compact, long tried, thoroughly organized phalanx of agents in the itinerancy of the United Brethren. Yet the *Telescope* has its hands full, and is likely to have them fuller of the lodge. Two United Brethren papers have been started in succession, with the real, though not professed object, of forcing the *Telescope*, either to let the lodge alone, or to oppose it by mere inane testimony, as worldly Quakers used to oppose war, while paying taxes to support it, and in heart rejoicing in its victories. But the *Telescope* will live and outride opposition if it is true to Christ.

Opposing Freemasonry, though a center shot at the devil's target, is but a small part of the reform. It is a mere skirmish with the progeny, while Popery, the mother snake, lies hid in the bushes behind the affray. The papacy is to-day the mightiest organization on this earth; and all other secret societies are but its children and janizaries. There is now a large stone church going up in Wheaton, and farmers for miles around are leaving their crops needing attention, and hauling materials to build this stone temple, which when built and in blast will weaken every reform calculated to benefit those farmers and their children. Priests will come here and say masses in Latin who do not know what the word "mass" means; and beer and tobacco and bad Latin chattered to farmers who do not know a word of Latin, will be about all the visible and tangible benefits which the honest, toiling and praying people get by the increase of their religion in Wheaton, and throughout the country. While ritual salvation, the Bible out of schools, and the payment of Archbishop Purcell's debts will complete the list of their present advantages.

Salvation by ceremonies is salvation by Satan; and, like Satan, imposture and cheat; and every paper which asserts salvation by Christ, against these sorceries and counterfeit religions, must and will meet the whole cunning and force of "the god of this world," in one way or another.

But let us all remember that Christ is mightier than Satan; stronger than "the strong man armed," and every true Christian Cynosure will prove to be a beacon light, like the bush in the desert, burning but not consumed.

The Methodist Episcopal Church.

A NEW REFORMATION.

We commend to our readers for their careful perusal everything which shall appear in the *Cynosure* concerning Rev. J. T. Michael and his movement in New Jersey for the reformation of the Methodist Episcopal church. This new movement is by far the most important event which has occurred in the reform in relation to the M. E. church. That church not only includes a vast proportion of the voting masses in its communion, but the number of voters who are Methodists puts into the hands of its bishops the key to American politics beyond the influence and power of any other denomination except the Roman Catholic. The Episcopal church, through its worldly human devices, had great influence with the government in our early history, so that at one period a large part of all the chaplains in the army and navy were filled by Episcopalians. But the M. E. Church is supplanting it. Bishop Simpson is said to have made three journeys to Washington to see Mr. Lincoln and get prominent Methodists into office. While slavery made our presidents the M. E. church was pro-slavery; and since the fall of slavery, the aspirants to the presidency, Mr. Chase included, turn their eyes to this church, whose leaders know their power. They would be a breakwater for us against popery and Bible-exclusion, were it not that the same worldly policy now rules both, and worldly policy in religion always inures to the "god of this world."

Nothing will reform the M. E. church but secession, as the Wesleyans helped change its policy on slavery and the Free Methodists on the doctrine of holiness; and Mr. Michael's New Jersey movement if carried out, will, if anything can, turn its ministry away from the gods of the lodge. Read everything concerning and pray for Rev. J. T. Michael.

Swindling Advertisements.

The mail frequently brings us offers of advertisements, not one in five of which ought ever to appear in a Christian paper; and of this one-fifth that are not objectionable in themselves, the payment offered is generally a swindle. Advertisements of all sorts of merchandise, such as musical instruments, sewing machines, roofing and building paper, songs, etc., are sent, and this merchandise is offered in payment of advertising, but in each case, instead of offering part cash for the advertising desired, they demand from thirty to fifty per cent. cash for the merchandise offered, usually enough to pay the first cost of the goods offered, so as to get their advertisements for nothing. Often the advertiser gets his advertising for less than nothing, as the publisher finds that should he have an "order" in part payment for a machine, or merchandise, he will make money to throw it away and buy elsewhere the same article at less than the price asked by the advertiser.

Our readers are doubtless familiar with many dodges in use to get canvassers for sensational story papers and books; but considering the title of the firm, or company, we have seen nothing more contemptible than the deception practiced in the following advertisement:

"FREE TO ALL—Fleetwood's Life of Christ; 850 pages; over 200 illustrations. Free to all who send us their address and six cents in postage stamps. Address United States Book and Bible Co., 178 and 180 Elm street, Cincinnati, O."

The above was sent us by Cincinnati advertising agents. Unwilling that any of our readers should be "bit" by this company, a friend sent on the six cents, waited a reasonable length of time, and receiving nothing wrote again, and finally received a lot of circulars, and a proposition to send on the promised book, provided ten books at one dollar each were sold, and the ten dollars sent to these generous (?) advertisers. Our readers may judge for themselves as to the honesty of such an advertisement.

—Bro. Stoddard, when last heard from, expected to return to Chicago on Wednesday of this week. After visiting Galva and Lafayette, Ill., he spoke a second time in Kewanee on his return.

—Elder Browne has been planning to have the Wisconsin State Convention meet this fall at Evansville, Rock county, where he has already made some impression in favor of the reform. The brethren at Vienna in Walworth county are also hoping to get the State meeting. In this there should be a generous rivalry; we should be glad if a dozen places were offered.

—Instead of a sermon this week we are happy to place before our readers such an argument and appeal as the address to Christian ministers by the committee of the Ohio State Association. Every preacher of the Gospel should read this appeal and profit by it. In justice to the esteemed brethren whose names are given with the address, we will say that the document was prepared

some time ago with the intention of issuing it as a tract, but being too long for this purpose it has been given to the public through our columns. Let it be circulated as widely as possible.

—It will be a satisfaction to the readers of our sermon department to know that these discourses are widely appreciated. Two sermons have been printed entire; one in a North Carolina exchange, and another in the *Banner of Holiness*, of Bloomington, Ill. If any have the misfortune to have inherited a dislike for such reading, it will be some mitigation to know that thousands enjoy this part of the *Cynosure* and are profited by reading it. Their adverse opinions would be modified after reading one or two of these discourses. Begin with last week and see.

—The *Voice of Masonry* is becoming Congregational or the Congregational Association is becoming Masonic, which? The *Voice* publishes a large part of the paper on "The Church and the Lodge" read at Princeton, Ill., lately and with manifest approval; but neglects to say that the paper was seriously objected to by the committee to which it was referred, by whose report the former testimony against the lodge was reaffirmed.

—The Steubenville, O., *Herald* of the 27th ult., has a long report of a Masonic performance on the Tuesday preceding ("St. John's day.") One of the speakers, eulogizing the old members of the order, whose consciences were sufficiently hardened to maintain the lodge through the discussions of 1827-32, said: "How much even the present generation is indebted to them, we scarcely realize. They were Masons when the angry populace were howling like wolves for their blood, and when bigotry and fanaticism were decreeing the speedy and total destruction of the order." This might read very finely if it were only true. Were the balance of the account taken no one would be able to realize any benefits to the present generation, for they could not be found. "Howling for blood," etc., is only a Masonic rhetorical flourish, like those flights of fancy about Solomon, Washington, the generals of the revolution, etc., so often used to season Masonic speeches. The destruction of the order was less fanciful. It came so near being a fact that 45,000 Masons acknowledged it.

—The *Woman's Tribune*, a female suffrage paper of Indianapolis, has lately opened a column for a new secret order known as the "United Order of Honor," an Indiana institution which she is welcome to keep within her borders. The fee for organizing a lodge of twenty members is $40.00. The society is chiefly engaged in paying funeral expenses and "benefits" to sick members and families of the dead. As all such assistance is all the while rendered needy and worthy persons without the expensive machinery of a lodge there must of course be some particular object gained by introducing the principle of secretism, which would not be attractive if made public. The *Woman's Tribune*, however, having just suspended, the lodge will profit no more by it. Its list is to be turned over to the *National Citizen* of Syracuse, N. Y., published by Mrs. Matilda Joslyn Gage, whose convictions on the secret society question have not changed since her able address against the lodge system in the national convention of 1874.

—The St. Paul *Dispatch* published last week an able letter from Bro. Fenton, over which it places an eleven line heading, in which Anti-masonry is set forth to be a "lost cause," and the editor thinks himself generous in opening his columns to give it a re-hearing. Well, we all say to him, Thank you.

INDIANA.

NEW LISBON, Ind., June 27, '79.

Dear Friends of the Anti secret Reform in Indiana:—After an extensive correspondence with the friends of our reform in reference to the most eligible place for holding our next annual convention, the executive committee has finally decided upon Albion, Noble county. It is true that Albion is not the most central point that might have been selected, but after carefully considering all contingencies in the case, it was thought best to select that point. Let no one be disappointed on account of the location, but let each friend of the cause put their shoulder to the wheel, determined to make our next annual meeting a grand success. Our opponents are terribly in earnest, and any half-hearted work on our part will result in an inglorious defeat. Then let us stand shoulder to shoulder as true soldiers and press the battle to complete victory. It is true that it will require some sacrifice on our part, but the prophet Amos says, "woe to them that are at ease in Zion." I am assured that there will be free entertainment for all that will attend.

There is a very fine country in the northeast part of this State. and I am sure that it will well repay any one from any part of the State as a pleasure trip, besides giving your time, your influence, and a few dollars of your money towards the upbuilding and sustaining Christ's kingdom and Republican government. Then dear friends, to the front. Let us do our whole duty, and not leave others to bear the brunt of the battle.

GEO. W. CHAMP,
Chairman of Ex. Committee,

N. B.—October 21, 22 and 23 is the time, and Albion, Noble county, Ind., is the place appointed.

OBITUARY.

Died, in the village of Memphis, Macomb county, Mich., June 24, 1879, of pneumonia and disease of the heart, CHESTER LEETE DUDLEY, aged seventy-two years, eleven months and twenty days. He has ever been a consistent and active Anti-mason, bearing his testimony against the secret order in all places. He was a young man at the time of Morgan's abduction, and murder, and the convictions that then possessed him lasted him through life. Although never a Mason himself, he was probably better posted as to the oaths, signs, grips and fooleries practiced in the lodge room than many that have been Masons for years.

Among his papers were found the following verses, and the desire that they be sent to the *Cynosure* for publication as his dying testimony against intemperance and Masonry. They are evidently of a recent date, and had his health and life been spared would doubtless have been followed by similar testimony against some of the other evils of our day and times.

SOME PREVAILING EVILS.

BY O. L. DUDLEY.

My years are thirteen and three score
I cannot hope for many more,
And, whensoe'er they end,
My warning voice I fain would leave
Against some wiles that but deceive
And unto evil tend.

And one among the ills we know,
That causes poverty and woe,
Is alcoholic drink.
Young men beware its fatal snare—
Ere to your lips its cup you bear
I pray you stop and think.

* * * * * *

Another tyrant evil reigns—
Ensnaring thousands in its chains
To make men abject slaves.
Makes servile pulpit, servile press,
Perverting justice—righteousness—
And favored much by knaves:

First strips its dupes to nearly bare—
Shirt, drawers, slipper all they wear,
And these don't cover all;
A blinder o'er their eye is bound,
A "cable tow" their neck around,
And thus led 'round the hall;

With one foot bare—one partly dressed,
One naked arm—one naked breast—
In third grade naked both.
With drawers rolled above the knees,
And knelt on one or both of these
The preacher (!) takes his oath.

He then goes through the lying slum,
Of "Jubela"—belo—belum,
And Hiram—called Abiff,
La hits his throat with two-foot guage,
Lo strikes his breast with square in rage,
Lum knocks the preacher stiff!

At least he's hit with "setting maul"
And either falls—or is made to fall
On canvas—duly spread;
He then on this is carried 'round
And (falsely) buried under ground
Pretending he is dead.

He lies there covered o'er with stuff,
And when he's lain there long enough—
They say full fourteen days;
Till he emits bad smell—they say—
(The preacher does—in moral way—)
Then him they try to raise.

* * * * * *

Thus grown up men—and preachers too
Such degradation do go through
Some selfish ends to gain,
Through secret clannishness receive
What equal justice would not give
Nor moral worth obtain.

How strange that preachers do not see
(For they're paid back their entrance fee)
Like pigeons tied to stools—
They're kept to hover to their net
Some decent men they could not get
Without such priestly tools.

And though in lodge they never sit,
To leave their names there, sanctions it,
For Masons boasting say:

There's Reverend Mr. Worldly Mind
Belongs to us—and Deacon Blind—
And don't they preach and pray?

Those parsons swear to bear the loss—
Of "tongue torn out" "throat cut across,"
If "signs" they don't obey—
"Torn open breast," "heart taken thence"
And "thrown"—as a just recompense
To beasts and birds of prey.

* * * * * *

If culprit give the "hailing sign—"
To shield from prison—or a fine—
To sheriff of his clan,
Or judge, or juror—he must break
One oath of two—there's no mistake
And be a perjured man.

From this result there's no recourse—
If Masons' oaths have binding force,
As most adherents claim,
And if no force, what are they then
But blasphemous and wicked men
Who countenance the same?

Now freemen, be true freemen still,
And be not slaves to clansmen's will,
Be free the truth to speak;
Nor skulk away 'hind guarded doors,
With darkened windows, deafened floors
Like counterfeiting sneak.

And you good men once led astray,
By false pretence, to swear away
Your freedom or your life—
Renounce sham oaths, by Masons made
To shelter crimes of every grade
And make them hence more rife.

The writer knew through Morgan times
Their felon deeds of shielding crimes
(And Masonry's the same,)
When thousands of their best of men
Renounced and left their wicked den—
Ashamed of e'en the name.
God help you do the same.

—A Milwaukee correspondent of the Chicago *Tribune* tells a rather startling story regarding Senator Carpenter. It is to the effect that he is a slave to tobacco, and is killing himself by its excessive use. This correspondent says that Mr. Carpenter smokes twenty cigars a day, that he is hardly ever without one in his mouth, that he has wasted so that his limbs have become emaciated to the semblance of pipe-stems, and that he is a very sick man.

—Wendell Phillips owns a pew in a Congregational church in Grinnell, Iowa, which is called the "liberty pew," because no one can be excluded from it on account of race or color. But the church has reduced the significance of the term to zero by making all the pews free in the same way and wholly abolishing the color line.

—John S. Morton of Philadelphia, sentenced to ten years' imprisonment in the penitentiary for over-issuing street railway stock to the amount of $1,200,000 will probably be pardoned, as a large number of depositors show he was controlled in his financial operations by imaginary spirit influences. This hallucination possessed him for fifteen years.

—The report of the business fo the Chicago clearing house for the past six months shows aggregate returns of $533,225,391 against $453,-942,825—an increase of $79,285,565. Considering the low price at which all classes of produce and merchandise have been disposed of, the increase in business is exceedingly gratifying.

Home Circle.

The Coming King.

O North with all thy vales of green,
O South, with all thy palms!
From peopled towns and fields between,
Uplift the voice of psalms.
Raise, ancient East! the anthem high,
And let the youthful West reply.

Lo! in the clouds of heaven appears
God's well beloved Son,
He brings a train of brighter years;
His kingdom is begun;
He comes a guilty world to bless
With mercy, truth and righteousness.

O Father! haste the promised hour,
When at his feet shall lie
All rule, authority and power,
Beneath the ample sky;
When he shall reign from pole to pole,
The Lord of every human soul.

When all at all heed the words he said
Amid their daily cares,
And by the loving life he led,
Shall strive to pattern theirs;
And he who conquered death shall win
The mightier conquest over sin.

—Selected.

Big Meetings.

Bigness is not greatness. And he who judges of value by bulk, will find himself seriously mistaken. A boulder is larger than a diamond but it is not as valuable? The passion for bigness is found in connection with public assemblies for divine worship. Meetings are held, and a great effort is made to increase their size. Men go for the "big meeting." They publish accounts of crowds which attend, until at last religious interest deteriorates, being overwhelmed by the tide of worldliness. A man who prefers to drink out of a big horse-pond rather than a little spring, might be pleased with such results, but spiritual and discerning Christians have different thoughts.

Sometimes through much puffing and advertising, religious meetings grow so large that they almost entirely lose their original character. The workers who founded them are displaced, rival interests are projected, men run in debt, purchase property, sell lots, speculate in real estate, pay salaries and divide proceeds, until quarrels spring up, accusations are made, and though all may be hushed up and made smooth, yet God is not in the camp.

One wedge of gold routed Israel; one Babylonish garment hidden in the tent of Achan, discomforted the host of God. And God does not bless bad management, nor does he bless bad men, no matter how publicly they may be associated with religion and religious works. The spirit of covetousness is infectious. Covetous men make others worldly, so when they see a chance for gain, they are inclined to wish to have their share with the rest.

The Christian's main duty often lies near home. He has work enough to occupy his time and absorb his money, and employ his strength in publishing salvation, sustaining the worship of God, and scattering the light of truth in his own immediate vicinity; and it would be greatly to the advantage of the people of God and the cause of truth, if men would devote themselves more earnestly to the cultivation of their own home fields, instead of spending their time and means in the dissipation of special religious services that grow unwieldy and worldly, and which show small results compared with what might be effected in other places by similar outlay and labor.—*The Common People.*

A Temperance Incident.

Last summer, while stopping for a few days at a seaside resort, I unexpectedly met a lady acquaintance who, by the following incident, demonstrated clearly what woman, with her loving, impulsive nature aroused, is capable of accomplishing in practical work for the temperance cause. Sister R. is a maiden lady, in feeble health, and has been for several years a great sufferer.

Sitting in the pavilion one afternoon, I noticed her approaching in company with a noble-looking young man, who was evidently partially intoxicated. They came near where I was, and I heard her earnestly pleading with him "not to drink any more, but to go directly home." He seemed somewhat impressed, but was intoxicated just enough to manifest indifference, and only responded laughingly, "Oh, you must let us have a little freedom once in a while, in order to have a good time."

She continued to plead with him regardless of the people standing around, till it was time for the cars to start, when she left him, saying, "Now I shall see you on board the cars. You must not drink another drop." In a few minutes she returned, when I remarked, "You have been doing missionary work to-day, I guess, sister R." She burst into tears and exclaimed, "Oh, that was my brother whom I haven't seen for eight years till to-day. He has been to a soldier's re-union and came around this way on purpose to see me. He doesn't drink at home, is a member of the church, very kind to his family, a noble man; but a fellow-soldier got him to drink some lager beer to-day, and now you see the condition he is in. He's been drinking at every opportunity till he got here, but I have followed him all day to keep him from it, and he hasn't tasted a drop since I first saw him. He has tried to get away from me to get a drink with his companion, but I wouldn't let him. Oh, it seems so strange that he should do so! I never thought I could do what I have done to-day; but he is my brother, and I could not do otherwise. I have followed him into three saloons, and when he called for a glass of lager, I forbade them giving it to him, declaring I would dash the tumbler on the floor if they offered it to him. They all yielded to my request, and refused to let him have any. In one place there were a dozen men standing by the bar. I forbade the man selling him any, telling him he was my brother, and I could not see him drink. The bar-keeper looked at me and said, "Well, you seem to be in earnest. If you were a man I would pitch you out of doors, but as you are a lady, I will yield to you." I took the glass handed to his companion, whom I had never met before, carried it to the door and emptied it upon the ground. When I did this, two men who were just about drinking, quietly stepped to the door, poured out the contents of their glasses, placed them upon the counter again, and without saying a word left the saloon. Others pushed their tumblers back, and looked at me with amazement."

"I hope," she continued, smiling amid the tears, "I have done some good to-day. One thing is sure, I have established my reputation here, I guess. But I don't care. It was my brother, and he is too good to be a drunkard. I could not see him drink, and I would not!"

She stopped, and nervously wiped the tears away, and I thought, another name added to the list of temperance heroines. God bless them! Oh! if all the sisters and wives, and mothers, of these tempted ones, with their yearning love all aroused, would follow them into these rum dens, how many noble ones would be saved, and how many alluring agents of Satan would be kept from dealing out the beverage of death, whom man's influence and the enforcement of law fail to reach!

Moral: Woman's power and pleading can accomplish what no other human means can, when brought in direct contact with the rum traffic. Should we not pray that all over the land they may have a special impulse and anointing for their work, and with the boldness of consecrated affection march to the front, as chosen leaders in this great battle for the redemption of their loved ones?—*Zion's Herald.*

A Real Ship of the Desert.

A report comes from the Sierra Nevada Mountains of the discovery of the timbers of a stranded vessel, resembling those of a Chinese junk, high up in the mountains between Mineral King and the head-waters of King's River. The sound portions of the timber resemble camphor wood, and, it is said, still retain a faint smell. The fastenings are of copper; the rigging, etc., are, of course, all gone. A number of bones, supposed to be human, were also found in the vicinity, and upon the adjacent slopes there is abundant evidence of the previous occupation of the waters, in the shape of shells, as well as the occasional finding of petrified fish. That this valley has at one time been an inland sea is admitted by geologists; but that these waters were navigated by celestial seamen one or two thousand years ago, has never been claimed, even by the Chinese themselves. But these same people do claim to have been the original discoverers of this country, and this find seems to give color to the claim. It has also been claimed by them that vessels of theirs have been wrecked on this coast, and that portions of the crews have returned to China; but that the wreck itself should be located, and that this location should be in Tulare county, is surely an interesting fact, inviting the inspection of the curious and the solution of the scientist.—*Portland (Oregon) Transcript.*

"Oh that they had Sent it Sooner!"—At one of the fellowship meetings which the native Christians of the South Sea Islands have among themselves, an old man rose and said: "I stand among you to-day a solitary and lonely man. Once I had a wife—dear she was to my heart; she is no more. Once I had five noble sons; they are all gone. Oh, that terrible night, when my wife went out to the brushwood, never to return—when my boys left my home to be slain by our deadly enemies!"

He paused, and there was a deep silence; the tears rolled down his cheeks.

"These things do not occur now," he again said: "Christianity has put an end to these bloody wars. But there is one thing I want to ask: Can it be that the Christian people of England have had this Gospel of peace for many long years, and never sent it to us till now? Oh, that they had sent it sooner! Had they sent it sooner, I should not be to-day solitary, sad-hearted, mourning my murdered wife and children. Oh, that they had sent it *sooner!*"

He sat down. Another man rose up. "I know what my brother says. I, too, mourn to-day sons and daughters slain. If we had known the Gospel sooner, they should be with us now. Yes, it is true. Oh, that English Christians had sent the Gospel sooner!"

I thought, as I sat listening, how much these words should sober and stir us. Oh, to send the Gospel everywhere we can, and send it soon! —*Rev. W. Wyatt Gill.*

Truth is always consistent with itself, and needs nothing to help it out. It is always near at hand, and is upon our lips and ready to drop out before we are aware; but falsehood is troublesome, and sets a man's invention upon the rack, and one untruth needs a great many more to make it good.

An ingenious mind feels in unmerited praise the bitterest reproof. —*Bossuet.*

Childrens' Corner.

A Good Name.

"A good name is rather to be chosen than great riches."

Children, chose it,
Don't refuse it;
'Tis a precious diadem.
Highly prize it,
Don't despise it,
You will need it when you're men.

Love and cherish,
Keep and nourish;
'Tis more precious far than gold.
Watch and guard it,
Don't discard it;
You will need it when you're old.

—Selected.

Out in the Rain.

There is a touching story of the famous Dr. Samuel Johnson, which has had an influence on many a boy who has heard it. Samuel's father, Michael Johnson, was a poor bookseller in Litchfield, Eng. On market days he used to carry a package of books to the village of Uttoxeter, and sell them from a stall in the market place. One day the bookseller was sick, and asked his son to go and sell the books in his place. Samuel, from a silly pride, refused to obey.

Fifty years afterward Johnson became the celebrated author, the compiler of the English Dictionary, and one of the most distinguished scholars in England, but he never forgot his act of unkindness to his poor hard-toiling father; so when he visited Uttoxeter he determined to show his sorrow and repentance.

He went into the market place at the time of business, uncovered his head, and stood there for an hour in a pouring rain, on the very spot where the book-stall used to stand. "This," he says, "was an act of contrition for my disobedience to my kind father."

The spectacle of the great Dr. Johnson standing bareheaded in the storm, to atone for the wrong done by him fifty years before, is a grand and touching one. There is a representation of it (in marble) on the doctor's monument.

Many a man in after life has felt something harder and heavier than a storm of rain beating upon his heart, when he remembered his acts of unkindness to a good father or mother now in their graves.

Dr. John Todd, of Pittsfield, the eminent writer, never could forget how when his old father was very sick, and sent him away for medicine, he, a little lad, had been unwilling to go, and made up a lie that "the druggist had not got any such medicine."

The old man was just dying when little Johnny came in, and said to him, "My boy, your father suffers great pain for want of that medicine."

Johnny started in great distress for the medicine, but it was too late. The father on his return was almost gone. He could only say to the weeping boy, "Love God, and always speak the truth, for the eye of God is always upon you. Now kiss me once more, and farewell."

Through all his after life, Dr. Todd often had a heartache over that act of falsehood and disobedience to his dying father. It takes more than a shower of rain to wash away the memory of such sins. Dr. Todd repented of that sin a thousand times.

The words, "Honor thy father and thy mother," mean four things—always do what they bid you, always tell them the truth, always treat them lovingly, and take care of them when they are sick or grown old. I never yet knew a boy who trampled on the wishes of his parents who turned out well. God never blesses a wilfully disobedient son.

When Washington was sixteen years old he determined to leave home and be a midshipman in the Colonial navy. After he had sent off his trunk he went in to bid his mother good by. She wept so bitterly because he was going away that he said to his negro servant, "Bring back my trunk; I am not going to make my mother suffer so by leaving her."

He remained at home to please his mother. This decision led to his becoming a surveyor, and afterwards a soldier. His whole glorious career in life turned on this one simple act of trying to make his mother happy. And happy, too, will be the child who never has occasion to shed bitter tears for any act of unkindness to his parents. Let us not forget that God has said, "Honor thy father and thy mother."
—*Youth's Companion.*

The Child-Dike.

Holland is a beautiful country, full of green fields, with cattle and sheep grazing in the pastures; but there are few trees and no hills to be seen. The ground is so flat and low that two or three times the sea has rushed in over parts of it and destroyed whole towns. In one of these floods, about two hundred years ago, more than twenty thousand people were drowned. In some of the towns that were flooded not a creature of any kind was left alive.

A large part of the water that came at the time of that flood still remains. It is known as "the Maas," and in one part there is a little green island—a part of an old dike or dam—which is called the "kinder-dike," or "child-dike," and it got its name in this way.

The waters rushed in over one of the little Friesland villages, and no one had any warning. In one of the houses there lay a child asleep in its cradle—an old fashioned cradle, made tight and strong of good stout wood.

By the side of the cradle lay the old cat, baby's friend, probably purring away as comfortably as possible. In came the waters with a fearful roar. The old cat in her fright, jumped into the cradle with the baby, who slept through all the turmoil as quietly as ever. The people were drowned in their beds. The house was torn from its foundations and broken in pieces. But the little cradle floated out on the angry sea in that dark night, bearing safely its precious burden.

When morning came there was nothing to be seen of the villages and green meadows. All was water. Hundreds of people were out in boats trying to save as many lives as possible; and on this little bit of an island that I have spoken of what do you think they found? Why, the same old cradle, with the baby asleep in it, and the old cat curled up at her feet, all safe and sound.

Where the little voyagers came from, and to whom they belonged, no one could tell. But in memory of them this little island was called "kinder-dike"—the child-dike—and it goes by that name to this day; and this story is told to thousands of little people all over Holland as a remarkable instance of God's providence.—*Nursery.*

Home and Farm.

Miss Matilda Lees Dods' School of Cookery.—No. IV.

How to truss a fowl for cooking.

Take a large needle (from six to ten inches long) thread it with cord. (Skewers are in the way when cooking and are not desirable.) First twist the wings behind the back; then pass the needle through the under part of the wing at your right hand when holding up the legs towards you, leaving an end for tying; then through the top of the leg straight through the body coming out through the top of the other leg, then through the under part of the other wing. Turn the fowl on its breast, pass the needle through the upper part of the wing, through the skin of the neck and top of the other wing. The two ends of the cord will now be near each other; draw the cord and tie tightly; then pass the needle through the lower part of the back as close to the back bone as possible, then over one leg, through the skin at the foot of the breast, over the other leg, draw tightly and fasten to thread passing through lower part of the back. It is now trussed for boiling, roasting or baking.

To Boil.—Grease a large piece of white print paper with plenty of butter, twist it over the breast buttered side in. Then plunge the fowl, breast downwards, into a large kettle full of boiling water. (The butter will strike into the fowl making it more tender and seasoning it.) Put in a tablespoonful of salt and boil one hour and twenty minutes. Take out the cord after first snapping it on opposite sides.

Dressing for boiled fowl.

Two hard boiled eggs.
Two ounces of butter.
One ounce of flour.
A little pepper and salt, three gills of milk.

First remove yolks of eggs, and chop whites into rough pieces. Melt the butter in a saucepan, stir into it the dry flour, then add the milk and stir it till it boils. Allow it to boil two minutes, then throw in pepper, salt, and the whites of the eggs. Pour the dressing around the fowl. Grate the yolks through a wire seive over it.

Cheese pastry.

Two ounces of flour.
Two ounces of grated cheese.
Two ounces of butter.
A little pepper and salt.
A few drops of lemon juice; a grain of cayenne pepper; the yolk of one egg.

First, put into a large bowl the flour, butter, and grated cheese; sprinkle over them the pepper and a little salt; make a hole in the center and drop in the yolk of an egg and the lemon juice; knead well with the fingers until all the flour and cheese become dough. It will be quite stiff. Then roll out very thinly on floured board. Never add any water. After being rolled very thinly, with very small cutter cut out small round cakes. Place on a tin without flouring or buttering and bake five minutes. These cakes can be kept for a month or two in a tin box. Warm in oven before using.

Coffee.

One half Mocha, one half Java, mixed and ground to a fine powder. One pint of water, nearly, to each tablespoonful of coffee. In a common coffee pot pour on cold water, let it boil up once and set aside to cool a little. Then allow it to boil up again and it is ready for use. It needs nothing to settle it.

In a patent coffee pot which prevents all aroma from escaping let it boil hard for ten minutes.

Tea-making.

Pour over the tea boiling water and keep it hot without boiling seven minutes.

Scotch Soda Scones for Breakfast.

One pound of flour.
A pinch of salt.
A small teaspoonful of the carbonate of soda.
Two of cream tartar.
One ounce of sugar.
One ounce of butter.
Nearly a pint of sweet milk.

First put in a bowl the flour, add the butter and half of the sugar. Mix thoroughly together with the hands. Put on a plate the soda and cream of tartar, make them very mooth with a spoon and stir them nto the mixture. Add a good pinch of salt and then add the milk. Make a very wet dough, flour the board well, turn out the mixture and knead in sufficient flour to roll. Cut the dough into two equal pieces. Roll out each piece round about an inch in thickness. Cut it twice across the top at right angles. Place on a slightly floured baking tin and bake twenty minutes in a slow oven. Brush with the white of an egg or with sour milk or buttermilk, sprinkle with sugar and place in the oven one minute.

Italian Pudding.

One-half of a quart can of peaches.
Four tablespoonfuls of bread crumbs.
One teaspoonful of lemon juice.
Two ounces of sugar.
One gill of milk.
Two eggs.

First put on a small flat dish a layer of fruit, then a layer of bread crumbs. Continue to alternate the layers until all are used up. Put in a small saucepan to boil one gill of milk; put in a small bowl the yolks of two eggs. To the yolks of the eggs add one teaspoonful of lemon juice, and one ounce of sugar. When the milk boils draw away to cool a little, then pour it over the yolks. Pour this mixture very carefully over the bread crumbs and fruit. Set it into an oven a few minutes (seven to ten minutes), to firm the

yolks of the eggs. To the whites add a pinch of salt and beat to a stiff froth. Sprinkle in the remaining ounce of sugar. Then pile the whites as high as possible on the peaches, bread crumbs and yolks of eggs. Put into the oven two minutes to firm the whites on top.

BROILING STEAK.

Place the steak over a great heat without any seasoning (the secret of good broiling is an intense heat); the stronger the heat the better—seven or eight minutes. (After broiling steak for an invalid, cook very quickly and rare; put no water on it, only a little pepper and salt, and a piece of butter.)

SAUCE FOR STEAK.

Two ounces of butter.
One ounce of flour.
One half pint cold water.
A little pepper and salt.
A dessert spoonful of Worcester sauce.
A dessert spoonful mushroom catsup.

First melt the butter in a small saucepan. Stir into it an ounce of dry flour. (Flour when stirred in with the butter never becomes lumpy). Then pour in the cold water. Stir until the water boils. Let it boil two minutes. Then add the Worcester sauce, the catsup, the pepper and salt, but do not allow it to boil for an instant.

REMARKS ON ROASTING AND BOILING.

To roast is to cook in a reflected heat. In no other way are the juices of the meat so perfectly preserved. In baking much of the virtue of the meat is lost. When putting a joint to roast get it into the strongest heat possible at first, this hermetically seals the cells and keeps in the juices of the meat.

In boiling meat for the table plunge it at first into boiling water. The heat closes up the outer cells and keeps the juices in the meat. In making stock or soup put the meat into cold water and let it heat gradually.

CARAMEL BROWN.

(Used to color soups, gravies, puddings, sauces, etc.)

One pound of the coarsest brown sugar.
One pint of cold water.

Put the sugar into a dry, clean saucepan over a hot fire. Stir it constantly until it is browned to a very dark color, it then will have lost all its sweet taste. Add the water slowly and stir until it boils. Let it cool. Then bottle it leaving it uncorked. It will keep a year.

SHORT CRUST FOR A FRUIT TART.

Two pounds of any sort of fruit.
Six ounces of flour.
Four ounces of butter.
One ounce of sugar (besides sugar to sweeten the fruit.)
A few drops of lemon juice.
Yolk of one egg.
One-half gill of cold water.

First put in a bowl six onces of flour, add to it four ounces of butter, and then one ounce of sugar. Mix all well together with fingers or with a knife. Then make a well or hole in the center, drop in the yolk of one egg, and lemon juice, salt and half a gill of cold water. Knead this together as lightly as possible until the flour is wet (the lighter the better). Roll out half an inch in thickness. Put the fruit in a deep earthen dish two or three inches deep, add sugar (for peaches two ounces). Brush the edges of the dish with the white of an egg or milk, then cut narrow strips of crust with which to line the edges of the dish and wet them with the white of an egg or milk. Then roll the remaining crust just to the size of the dish. Cut off the rough edges. Mark the edge with a knife. Brush the top with the white of egg or milk, sprinkle on sugar and bake one-half of an hour.

—Next week the last collection of Miss Matilda Lees Dods' receipts, recently demonstrated in Chicago, will be published. Will those who try them let us know how they like them?

Religious Intelligence.

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational church, Hamilton, Miss., August 25th, 1878.

Pleasant Ridge Congregational church, Sanford Co., Ala., September, 1878.

New Hope Methodist church, Lowndes Co., Miss., October, 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

First Congregational Church, Leland, Mich.

Sugar Grove church, Green county, Pa., D. B. Turney, pastor, March 17, 1879.

Military Chapel, Methodist Episcopal, Lowndes Co., Miss., March 23, 1879, Thos. Brownlee, pastor.

Hopewell Missionary Baptist church, Lowndes county, Miss., April 6, 1879.

Cedar Grove, Missionary Baptist, Lowndes Co., Miss., May 25, 1879. Wm. Alexander, minister.

WESLEYAN.

—In the report of the quarterly meeting at Sherman, Portage county, Wis., in the *Wesleyan*, occurs the following paragraph which is a reminder that every good rule has an occasional exception: "One question came up before the quarterly conference that demands more than a passing notice; it was as follows: Is the Wesleyan church opposed to all secret societies, including Good Templars, or only Masonry and Oddfellowship? The answer of the pastor, based on the Discipline, action of the General Conference, general tenor of church teachings, etc., was: It is opposed to all secret societies. This reply was declared correct by the officiary, but a brother (pastor of an adjoining Wesleyan church) denied the statement of the answer, and declared to the public congregation: 'The Wesleyan church does not stand opposed to Good Templars or the grange.' Which pastor is right? Will the Church Fathers' please decide?"

—Bro. C. F. Hawley returned to Wheaton from his Missouri visit some two weeks ago. His labors were owned of God in the conversion of several. During his sixteen days labors a church was organized, two preachers were ordained or licensed, and six preaching places opened. This hopeful work was in Lawrence county in southwest Missouri.

—Rev. J. E. Carroll of Harrison, Ohio, has been compelled to resign on account of failing health. Bro. Carroll was one of the secretaries of the Oberlin National Convention in 1872. Bro. Geo. Richey of Pataskala, the new lecturer for Ohio, will take his place for the present at Harrison.

—Notice was made in our religious notes a few weeks ago that Bro. Thos. K. Doty of Cleveland, O., a renouncing Mason, and editor of the excellent holiness journal, the *Christian Harvester*, had joined the Wesleyan brethren. There is more in the case than appears in such a notice. Bro. Doty was a member of the Methodist Episcopal church, a local preacher and a class-leader; but his good testimony for Christ against the worldliness and abominations creeping into the church, in which no doubt his position on the lodge question was not the least important part, led his pastor to drive him out of the church after having drawn up the following remarkable indictment, the equal of which is seldom seen:

"*Charge I.*—Slander and malicious falsehood.

Specification 1. In charging that his pastor preached Zinzendorfism.

2. In saying that for this reason he is not faithful to his vows as a Methodist minister.

Charge II.—Disobedience to the order and discipline of the church.

Spec. 1. By exercising as a local elder while an effort was being made to arrest his character.

2. In endeavoring to override the authority of the preacher in an official meeting. (He differed with the preacher on some point in dispute, and was sustained by the official board.)

3 In holding his class on a certain occasion, when the minister had decided that no meeting should be held.

4. In opposing the formation of a Ladies' Aid Society.

5. While he was leading his class, and the preacher ordered him to stop, he refused to obey.

Charge III.—Sowing seeds of discord, and making dissensions.

Spec. 1. By holding what is termed a meeting for the promotion of holiness, when the minister has forbidden it.

2. In calling the church sociable a devil's lovefeast, because it was the occasion of dancing, and of unbecoming kissing games.

Charge IV.—Dishonesty.

Spec. 1. In promising to pay the preacher a certain amount, and afterward reduced it on the ground that he promised to pay for preaching Methodist doctrine, and not such as he was compelled to hear."

A moment's examination will show that not one of these charges could be maintained by the specifications, and a part of the latter are a positive recommendation of the Christian integrity of Bro. Doty. The preacher in charge having picked a jury for the trial before which Mr. Doty was sure of injustice, he withdrew from the church and joined the Wesleyans who received him gladly, his position being well known in Cleveland. Nevertheless the trial proceeded in the usual *ex-parte* manner and Bro. Doty found guilty of every charge. Such proceedings put the profession of Christian religion to an open shame.

CONGREGATIONAL.

—Rev. N. D. Fanning of the Independent church of Marengo, Ill., preached last Sabbath in the Crystal Lake Congregational church, which is without a regular supply at present. Elder J. F. Browne, Illinois State lecturer, preached for the same brethren on the Sabbath previous.

—Rev. S. B. Goodenow of Roseville, finding that a number of copies of Ingersoll's works were in circulation in the place, and were having the intended effect upon the thoughtless, has been giving a series of discourses entitled, "Objections to the Bible candidly considered; in review of Thomas Paine's famous Age of Reason, now being revived by Robert Ingersoll."

—In the town of St. Albans, England, Congregationalism has had a very interesting history. It dates from the time of the Commonwealth. Although the Puritans in that locality suffered from ecclesiastical tyranny, they did not succumb, for it appears that in 1672 a license was taken out for "the house of Robert Pemberton, St. Albans, for a Congregational meeting." Under the Toleration act, Congregationalists and Presbyterians worshiped together, until the Arian sentiment spread among the Presbyterians in the last century, when the Congregationalists withdrew and became a separate and flourishing society. This society has been fortunate in having eminent men in its communion. Doddridge, Brown, Watson, Rogers, Bacon and Bassano, are names of which any church might be proud. It is now proposed to make an appeal to the English Congregationalists to replace the old chapel in Spicer street by a fine edifice, to be known as the "Doddridge Memorial church."—*Christian Union.*

FREE METHODIST.

—The Rochester, N. Y., *Exponent* of last Friday, has the following notice of our old friend "The Liberty Singer:" "Mr. George W. Clark of Dansville, delivered an elaborate lecture on the evils of tobacco, in the Free Methodist church last Sabbath evening. It is becoming very evident that the use of tobacco is becoming an evil of almost equal magnitude with that of liquor. Mr. Clark's lecture was a thorough discussion of the subject, well worthy of the most attentive consideration."

—A new church was dedicated last week Wednesday in Sycamore, Illinois.

—The *Free Methodist* contains full accounts from various camp-meetings now in progress. At St. Charles much interest was awakened by the offer of a colored local preacher, Bro. James Suggs, to begin work among the colored people recently come north. The meeting voted heartily to endorse him and raised $100 to begin the work.

UNITED BRETHREN IN CHRIST.

—We have received the 26th annual report of the U. P. Board of Missions. The annual meeting was

held in Westerville, Ohio, May 9th. Rev. J. L. Luttrell preached the annual sermon. Among the reports of the mission committees appear many interesting items: Appropriations for $5,000 were asked for Africa; $1,000 for Germany; $2,000 for the Pacific coast; $650 to freedmen's missions; Rev. P. B. Williams of Zanesville, Ind., was recommended to be sent as missionary to Kentucky. The total receipts from all sources for missionary purposes was $37,787.82.

—Rev. W. J. Shuey of Dayton, O., having been offered the title of "D.D." by Hartsville University, Ind., he has respectfully declined accepting it. The *Telescope* suggests that the colleges may be advancing in this matter faster than the sentiment of the churches at large will allow.

—Pres. W. J. Pruner of Hartsville, has accepted an agency for the Union Biblical Seminary, Dayton, and Prof. C. A. Kiracofe of Westfield College, has been elected to preside over the institution at Hartsville. Westfield, we understand, has called to the vacancy in her faculty Prof. Bookwalter of Western, Iowa.

UNITED PRESBYTERIAN.

—Rev. J. W. Glenn of Marissa, Ill., died on the 19th ult., after an illness of about nine months. He had been a pastor at Marissa since 1872, and his loss will be deeply felt by his own and the surrounding churches.

Rev. W. J. Gillespie who accepted a call to New York a few years ago from Sparta, Ill., has returned to the old place.

—The amount required by the Board of Foreign Missions for each month during the ensuing year, will be, according to the appropriations made by the late Assembly, about $5,500 each month.

GENERAL.

—An extensive revival is in progress in Germany and promises to be fruitful of good results to the churches. The movement extends along the entire Rhine Valley, and at Dusseldorf alone 200 conversions are reported. A conference has been organized on the English plan and was to be held in that city on June 5th and 6th. Prof. Christlieb has taken great interest in the work and a little tract written by him and entitled "The Gospel of Marah" has had a wide circulation and done much good.

—The matter of church attendance is attracting considerable attention in England. A visit to fifteen churches belonging to the Establishment in the east of London, disclosed the fact that in all these edifices, with a seating capacity of 14,478, there were present exactly 905 persons. In four churches of the Establishment in Rotherhithe, only 156 persons were in attendance. Many of these churches are built with special reference to the poor population gathered around them, and the *Church Times* declares that their present condition is "something appalling." On the other hand, a recent count in eleven Nonconformist churches of the same size and location showed the presence of 5,500 worshipers.

—T. DeWitt Talmage the eccentric Brooklyn preacher, is now in Europe. He is received in London with wonderful demonstrations. The cable informs us that he preached on Sabbath in that city at Agricultural Hall to two congregations of 20,000 people each. Thousands upon thousands of persons thronged the streets leading to the hall for miles, almost blocking the passage of vehicles and pedestrians. Many people were severely crushed, and Dr. Talmage's carriage was almost demolished by the crush of the crowd, every individual in which was anxious to see the distinguished American preacher. His presenceis creating a furore throughout Great Britain.

—About a hundred person are reported to have been converted in connection with the union Gospel meetings recently held by the evangelists Pentecost and Stebbins in Minneapolis, Minn. They met with strong opposition, but God was their helper. They have been requested to return in November and conduct another series of union meetings. Bro. Pentecost supplies the pulpit of the Center church, New Haven, Conn., during the months of June and July.

—While there are 489 churches, chapels and missions, and 418 Sabbath and 500 day-schools in New York, in the interest of intelligence, morality, and religion, there is an active opposing force of 8,000 liquor saloons, with numerous evil accessories corrupting the innocent, betraying the ignorant, and impoverishing, debasing and ruining the bodies and souls of men.

MASONIC RELIGIONS.

—The Mormon statistics show a grand total of 11 apostles, 2 counselors, 50 patriarchs, 4,260 seventies, 3,241 high priests, 9,615 elders, 1,347 priests, 1,515 teachers, 2,997 deacons, 52,555 members, 75,556 officers and members, 33,661 children under eight years of age. Total, 109,218.

—The Shinto sect of Buddhists in Japan have just completed a college at Kioto in which 600 students will be trained for proselyting purposes, some being prepared for missions to Europe and America. It has recently established a flourishing mission in China.

News of the Week.

—At lake Quinsigamond, near Worcester, Mass., July 4th, the steamer Isaac Davis, loaded with passengers, careened, the hurricane deck broke off, and scores of passengers were thrown into thelake. There were about 200 passengers on the boat—100 on the hurricane deck, and no opportunity to get off. From twelve to fifteen lives were lost and others are missing.

—The Morris Bland excursion resort, one mile below Trenton, N. J., was the scene of a terrible accident July 4th. As the boat approached the wharf hundreds of people rushed towards it to get aboard when it landed. The wharf gave way and about seventy-five persons were thrown into the river. Several were taken out injured. Three persons were drowned and it is feared there are others who have not yet been recovered.

—Mrs. Emilia Young, one of the widows of Brigham Young, has applied for an injunction to restrain the executors of the Young estate from further management of it, saying that they have improperly made away with about $1,000,000 of the property. The executors are Geo. Q. Cannon, Albert Carrington, and Brigham Young, Jr. The third district court has appointed Marshal Shaughnessy and Mr. McCormick, a banker, as receivers. The estate is said to be worth $2,500,000.

—The Supreme Court of Pennsylvania refused to hear the appeal of the last two living Molly Maguires of the State, and death warrents will be issued at an early day for their execution. Their names are Peter McManus and John O'Neil, and both were found guilty of murder last summer. In the last two years thirty-eight Molly Maguires have been hanged in various counties in the State, and the execution of these men will conclude the list.

—The Tampa (Fla.) *Tribune* says that during the recent dry weather in Manatee county, the lower Miaka lake dried up all to one hole—a thing never before known by the oldest inhabitant—which hole was quite deep and was the only resort for water for the cattle. This hole was full of alligators, and as the stock men feared their depredations on the cattle, a number of men went there one day and killed 723 alligators, from six to fourteen feet in length.

—The greatest fire ever known at Amherst, Mass., broke out on the morning of the 4th. A number of buildings were destroyed. among which were the halls of the Psi Upsilon and Alpha Delta Phi secret fraternities.

—A fire occurred on the evening of the 4th at Trenton, N. J., caused it is supposed by a rocket. The Third Presbyterian church was entirely destroyed, occasioning a loss of $45,000.

—Among the results of the 4th of July celebration there are four violent deaths recorded in this city, three from accidental pistol shots, and the fourth from the kick of a young ruffian, who attacked an inoffensive young man without any apparent provocation. The communist procession in favor of an eight-hour law fell short of the boasts of its members. As three of their number are likely to go to the penitentiary for using their firearms upon a crowd on a late Sabbath, the military companies left their weapons at home, and no cause of disturbance was noticeable.

—June 30 was the last of the fiscal year, and United States treasury officials were very busy getting up the annual statement of the finances of the government. The receipts of the year from internal revenue were about $113,500,000, which is an increase of $3,500,000 over the amount of last year's receipts. This shows an improvement in the business condition of the country.

—The Board of Health at Nashville has adopted by-laws containing the following section: "Upon satisfactory information of the approach or transit through the State of Tennessee of infected persons or goods, it shall be the duty of the President to cause the same to be stopped at the State line, or if found within the limits of the State, to cause said persons or goods to be removed from cars, boats, and other lines of transit, and securely isolated."

—A terrible storm destructive of life and property visited southern Minnesota last Wednesday night. It consisted of an unprecedented rainfall in St. Paul, thunder and hail throughout the State, and a cyclone sweeping across southern Minnesota from the southwest corner to a point on the Mississippi river above Red Wing, where it crossed into Wisconsin. Within fifteen hours the rainfall at St. Paul was probably the greatest ever recorded in the meteorological annals of the State, the rain gauge showing a depth of nearly five inches. The gale increased in violence as it continued eastward, developing local cyclones along its course in LaSuer, Steele and Rice counties, along the Cannon river valley, till it grew into a full-fledged tornado, which fell upon the Swede town of Vasa, in Goodhue county, some ten miles from Red Wing, with terrific fury, making fearful havoc in its track. It lasted only ten minutes, but in that time did immense damage. The Orphans' Home, containing twenty-eight inmates, was razed to the ground, and eighteen childrsn wounded, one fatally, and three killed outright. Several other cases of fatality occurred at Vasa. Much damage was done by the great fall of rain at Red Wing and in and about Menominee, Wis., and at other points.

—A Paris dispatch says that by a hurricane on the river Doubs, in France, a steamer with fifty-three passengers was sunk, and only five persons saved.

—M. De Lesseps, the great French engineer, has just signed the treaty giving him the consession of the isthmus granted by the United States of Colombia. Matters are now to be pushed with the greatest activity. A new company will be immediately constituted, with a capital of 400,000,000 francs.

—The Chilians are said to be preparing an attack on Lima, Peru, and Callao, with an army of 10,000 or 15,000 men, while the iron-clads will engage the attention of the present garrison. The main army of Peru is now at Pisaqua, Iquique, Arica, and Tacua, and, with the transports hemmed in in Callao Bay, relief for the beleaguered city would be impossible for more than a month.

—The troopers with the French Prince Imperial, when killed by Zulus, declare, in contradiction of Lieut. Carey's statement, that the survivors galloped two or three miles without stopping. A correspondent says: "The Quartermaster General disobeyed Lord Chelmsford's orders by sending the Prince on a dangerous expedition, and the escort of which deserted its duty. In the whole affair there is not one redeeming feature." The troop ship Orontes, with the body of the Prince, is expected to reach England on the 9th of July. The Lieutenant who was with the Prince is to be court-marshaled.

—It is reported from Belgium that Sunday last a placard was posted on the wall of the Royal Palace of Lacken, threatening the King with death if he ratified the bill passed by the Belgium Parliament depriving the clergy of the control of elementary education.

—Official reports of the Italian harvest say that the rain and inundations have rendered the prospects in the north deplorable. Central Italy promises at least a moderately good harvest,

—According to Odessa newspapers the situation of the crops in southern Russia and the Caucasus has been scarcely ever so bad as at present. What was left by the drouth and hail is now, it is asserted, being annihilated by frightful swarms of grasshoppers and corn-beetles.

—Spring Valley, Minn., a city of 2,000 inhabitants, has for the third time voted for prohibition—the last time by a vote of four to one. There were only two arrests during the last two years.

What Constitutes Gambling.

Chief Justice Thompson, of Pennsylvania, in a case decided by him a few years ago, gave his opinion of gambling in the following words: Anything which induces men to risk their money or property without any other hope of return than to get for nothing any given amount from another is gambling, and demoralizing to the community, no matter by what name it may be called. It is the same whether the promise be to pay on the color of a card, or the fleetness of a horse, and the same numerals indicate how much is lost or won in either case, and the losing party has received just as much for the money parted with in the one case as in the other, viz: nothing at all. The lucky winner is of course the gainer, and he will continue so until fickle fortune, in due time, makes him feel the woes he has inflicted on others. All gambling is immoral. I apprehend that the losses incident to the practice disclosed within the past five years have contributed more to the failures and embezzlements by public officers, clerks, agents, and others acting in fiduciary relations, public and private, than any other known, or perhaps all other causes; and the worst of it is, that in the train of its evils there is a vast amount of misery and suffering by persons entirely guiltless of any participation in the cause of it.

Big Figures.—A rapid penman can write 30 words in a minute. To do this he must draw his pen through the space of one rod—16 1-2 feet. In forty minutes his pen travels a furlong; and in five and one-third hours, one mile. Rather prosy, is it not?

We make, on an average, 16 curves or turns of a pen in writing each word. Writing 30 words in a minute we must make 480—8 to each second; in an hour, 28,800; in a day of only five hours, 144,000; in a year of 300 days 43,200,000.

The man who made one million strokes with the pen in a month was not at all remarkable. Many men make four million.

Here we have in the aggregate a mark 300 miles long, to be traced on paper by each writer in a year—1,904,000 writers must trace 571,-200,000 miles of inky lines, 43,200,-000 strokes multiplied in like manner by 1,904,000, make 82,252,800,-000,000 strokes of the pen in one year.—*Eastman's Journal.*

A Clock Made of Bread.—There was recently received in Milan a great curiosity in the shape of a clock made entirely of bread. The maker is a Peruvian, a native Indian; and he has devoted three years of his life to the construction of this curiosity. He was very poor, and being without means to purchase the necessary metal deprived himself regularly of a portion of his daily bread, which he devoted to the construction of this curiosity, eating the crust and saving the soft part for his work. He made use of a certain salt to solidify his material, which rendered it perfectly hard and insoluble in water. The clock is of respectable size and goes perfectly well. The case, which is also of hardened bread, displays great talent, both in design and execution; and, taken altogether, it would be difficult to find a greater curiosity.

The Philosophy of Strikes.

"Where are you going with the puppies, my little man?" asked a gentleman of a small boy, yesterday, whom he met with three pups in a basket. "Goin' to drown them," was the reply. "I want a pup for my little boy to play with; what do you say to letting me take one of them?" "I'll sell you one," spoke up the boy, with true American enterprise. "I'll sell you this yaller one for half a dollar, the black one for seventy-five cents, and the spotted one is worth a dollar." "I think my boy would like the spotted one best, but you ask too much for it. You had intended drowning them, but I will give you twenty-five cents and save you the trouble of drowning the spotted one." "Twenty-five cents for the spotted pup!" exclaimed the boy; "I can't stand it. Taxes is high, groceries is high, oil is down and goin' lower. Oh, no; I can't take less than a dollar." "But you intend to drown—" "Take the black one at seventy-five cents" "My little boy wouldn't like the black one." "Take the yaller one at half a dollar; and he's dog cheap." "I don't like his color." "Well, then you'd better tell your little boy to play with his toes;" and he continued on his way to the river, remarking, "No party can dead-beat his way on me these hard times."—*Oil City Derrick.*

—Four hundred and ninety-four persons committed suicide in San Francisco in the last six years. Stock gambling is said to be responsible for one-third of the entire number.

—It is estimated that the public schools of the United States cost $2 for each inhabitant, while our military expenses cost $1.39. That is, a small standing army of 20,000 men cost seven-tenths as much as the education of 10,000,000 children. Nothing shows better how enormously expensive soldiers are. But mark the expenditure for these two purposes in other countries: Prussia, education, 51 cents for each inhabitant; military, $2.20; Austria, 34 cents and $1.39 respectively; France, 29 cents and $4 50; Italy, 13 cents and $1.57; England and Wales, 66 cents and $6.86; Switzerland, 88 cents and $1.—*Penn. School Jour.*

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CHICAGO, July 7, 1879.

GRAIN—Wheat—No. 3		1 07
No. 3		81¾
Rejected		66
Winter	1 01	1 05
Corn—No. 2		36½
Rejected		34¾
Oats—No. 2		32½
Rye—No. 2		51
Bran per ton	7 50	8 00
Flour—Winter	3 25	6 25
Spring	2 00	4 75
Hay—Timothy		10 00
Prairie	5 50	8 00
Mess Beef	8 50	9 00
Tallow	5	6
Lard per cwt		6 10
Mess pork, per brl		9 85
Butter medium to best		15
Cheese	2	9
Beans	65	1 85
Eggs		10
Potatoes per bbl	2 00	2 50
Seeds—Timothy		1 65
Clover		3 75
Flax	1 30	1 40
Broom corn	2½	6
Hides green to dry flint	7¾	14½
Lumber—Clear	27 00	34 00
Common	10 00	12 00
Shingles	1 00	2 40
WOOL—Washed	28	37
Unwashed	16	27
LIVESTOCK Cattle Choice	4 60	5 20
Good	4 25	4 50
Medium	3 85	4 25
Common	1 75	3 50
Hogs	3 50	3 95
Sheep	2 50	4 75

New York Market.

Flour	$3 50	7 65
Wheat—Spring	75	1 15
Winter	1 08	1 18½
Corn	44½	50
Oats	37	41¾
Rye		61
Lard		6 35
Mess pork	9 35	10 25
Butter	6	16
Cheese	6	6½
Eggs	10	12
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Topics of the Time.

The grain markets of this country were greatly agitated during last week. Reports from England and the continent indicated widespread injury to the crops in all the grain-producing regions. The prospect of an unusual demand from abroad, and the probability that the late severe rains that swept over Dakota, Minnesota and Wisconsin would affect our own crop had a temporary influence. It is yet too early to know how permanent this may be, but the feeling is strong that better prices will be paid during the fall. From central Illinois it is reported that the yield of winter wheat is far beyond anything of late years, some fields producing as high as forty-six bushels per acre. Such extraordinary production cannot probably extend over a very large section. In preparation for the yield of the immense grain fields of the extreme northwest, the great mills which were destroyed about a year ago at Minneapolis by explosion and fire are being built on a magnificent scale. Three of these monster mills are now going up; the largest, the Washburn "A," is in size 244 by 100 feet with stone walls six feet thick at the foundation rising eight stories or 114 feet high. Cars from the railroad are run into the third story to be discharged. Two immense turbine wheels furnish the power, and steel rollers instead of burr-stones will reduce the grain to flour.

Of the 8,079 men engaged in liquor selling in Philadelphia, only 205, about one in forty, are native Americans, while 3,041 are Irish and 2,170 Germans. The idea that "the oppressed of all nations" seek here a home and happiness has an extravagant sound in the presence of such figures. Except for this foreign element ours would be one of the most temperate of the nations. But there may arise from this very fact salvation to our country. So long as the drinking and liquor selling classes are so largely foreigners, native Americans will maintain the supremacy in business, politics and religion. The very efforts being made to suppress the traffic will tend to strengthen in every way the party which forces the battle and wins. Those engaged in this great work are almost universally native born. So that out of this enormous evil God may bring a great good to our loved country.

The articles on other pages of this paper on the freedmen and their exodus will not be passed without a careful reading. It seems that another danger has arisen to block the freedman's way to liberty. An *Inter-ocean* correspondent writes that a colored preacher of Rapides parish Louisiana, preached to his congregation on a Sabbath in June in favor of emigration, not *en masse* or hastily, but at such times as circumstances might justify. A few nights later his house was surrounded by some fifty men, who seized him and hung him to a gum tree in the neighboring woods. Where there are no courts this is an evil to be remedied by bayonets. Gen. Conway's steamer cannot reach it, but may, like John Brown's raid, precipitate the struggle that must forever settle the question of the black man's rights.

On his late trip across the continent Joseph Cook, the great Boston lecturer, stopped at Salt Lake and lectured to large audiences of Mormons and "Gentiles" on the abominations of polygamy. Mr. Cook had the satisfaction experienced by many of our lecturers against the lodge, who know that the wholesome truths they have spoken are pricking Masonic consciences when they note signs of disturbance and receive upon themselves personal abuse. The Mormons were much enraged at the lecturer, and his words may have some effect—time will show. But something more severe than lectures is needed for a people so lost to decency and respect to law as appeared in the late trial of Miles. Something should be done to stop the proselyting of ignorant foreigners. A train of twenty-one cars, sixteen of them laden with 700 foreign converts to polygamy and five with their luggage, went westward from this city last Friday evening. The Mormon disease will grow only more dangerous so long as it is allowed to transport the most ignorant and degraded classes from Europe as sacrifices to its religion of lust.

At the beginning of the present century the Porte allowed only three hundred Jews to reside in Palestine. Now it is said that Baron Rothschild, a Jew, holds a mortgage on the whole of that interesting country as security for his loan of two hundred million francs to the Turkish government. About four years ago there were 13,000 Jews residing in Jerusalem. They have bought up all the land for sale in the city and have built entire streets outside the walls. A scheme fostered by Sir Moses Montefiore, a wealthy Jewish baronet of the old school, is now contemplated for the rebuilding of the entire city and the re-establishment of the Jews. German Jews have already sixteen charitable associations there; a school of agriculture has been founded by a Venetian Jew; the Jewish congregations number 28 and they have two journals printed in the city. Although the Jews living in Jerusalem are on the whole very poor, the immense wealth of their countrymen in Europe, and their almost universal enthusiasm for the city of their fathers is encouraging them as they increase in number and power, to lift up their heads and look for the drawing nigh of their redemption.

The body of the young Prince Napoleon reached England from South Africa last week and was buried on Saturday beside his father in the little church at Chiselhurst. There was something inexpressibly sad in the anguish of his mother, the once gay Eugenie, as she grieved over the coffin where lay the slain hopes of a proud woman's ambition. And who may say there was not enough for her sadness? The whole history of this case reads like a story of despotic power secretly and desperately disposing of a rival. Young Napoleon joined the English army operating among the Zulus a few months ago. It can hardly be supposed that there were not opportunities of learning the art of war in the presence of more noble enemies. His reasons for the strange step were few. He was grateful to England for a home in banishment. He had been learning military tactics with some of the troops who had gone to Africa, and wished to share their hardships and perhaps victories. When at length he is sent out with a small party without any well defined object, they run into an ambush and the lieutenant and soldiers run away safe. The officer is court-martialed, but no good ground of prosecution appears, some misunderstanding of orders, the evidence is said to clear him of cowardice; and that will be all of it. Such things awaken the suspicion that behind the scenes such hands are working as in years past the despots of Europe have chosen for deeds of blood. There is some alarm manifested in France at the funeral honors prepared by England, lest Victoria and her premier are jealous of the republic and would foster imperialism in France. But with no prince to crown with empty homage, and no successor, the Bonapartists of France are fast becoming a cypher in the politics of that country.

—A pastor in New York State who takes a deep interest in our reform work writes: "I think the notice for a prayer meeting at Mrs. E. A. Cook's *very* encouraging. Why can we not have a prayer meeting once a week attended by all who are interested in our reform. We can meet in heart if we can't bodily." Such meetings we desire before all things else to see established. The lovers of holy living have such praying bands in hundreds of places, in the churches if they can, but more often in private houses. God is blessing them and the churches through them. So it should be with our work. It is a holiness work—a separation to Christ, and for him, from all the false worships set up by the devil to destroy his kingdom. We hope that the Associated Churches of Christ may yet assume the form of a prayer alliance, which can be done without anything ecclesiastical or denominational attaching to it.

THE BAPTISTS AND THE FREEDMEN.

BY EDWARD HERVEY.

The Baptist denomination has been on trial. At the close of the war there were more freedmen identified by connection and by sympathy with that church than with any other, and with the exception of the Methodists, with all others. Before the war closed, as early as 1863, the National Theological Institute was organized to look after the interests of the contrabands, who flocked to our cities and who followed our camps. In 1865, the anniversary meetings of the societies were held in St. Louis, and Wm. Hogue, D.D., and others influenced the American Baptist Home Mission Society to undertake the freedmen work.

At the outset both societies worked, as did the American Missionary Association, in the States where our flag floated in supremacy, or in States reduced to territories where Northern influence was all-controling. Then came the surrender of Lee to Grant, the murder of Abraham Lincoln, the betrayal of liberty by Andrew Johnson, and the consequent demoralization of the people in the South. Though the negro had received the ballot, which was thought to be a protection to his rights, yet the opposition to his manhood early appeared in the South and the question was reached, Shall our religious organizations seek to do Christ's work among Christ's poor? or shall they acquiesce in the purpose of Southern churches and organizations to keep the negro down, that the respect and power of the white man in the South may be enjoyed?

Nathaniel Colver, D.D., the black man's friend, and Rev. Seward A. Grimes, the black man's representative, with many who were old-time abolitionists, stood for the black man despite the influence of the whites. In the Methodist church, the influence of Gilbert Haven, D.D., and men of his stamp, has ruled the day in favor of the recognition of all the black man may be and do or dare for Christ, liberty and humanity. The Methodist Church North represents Northern Christianity in the South, and represents it exceedingly well. The American Association does the same thing for the Congregational communion. In the Baptist policy there has been on the part of the American Baptist Mission Society an attempt to promote the education of the negro and at the same time retain the power and co-operation of the white Baptists of the South. Worsihiping God and Baal is a difficult business now and ever. The Baptists of the North have been compelled to declare in favor of making northern sentiment pervade American Christianity. The brutality of the South cannot be defended even by conservative Baptist preachers and churches. Choosing sides became a necessity.

At Saratoga, in May, the societies pronounced strongly in favor of liberty. The Missionary Union, under the inspiration of God's manifest presence among the people of the East, could not withhold sympathy from the persecuted, maltreated Christians of our own land. As a result when Dr. Tucker of the *Atlanta Index*, tried to play the part of an extremist on the side of the South, he found little sympathy and much opposition. In the American Baptist Publication Society Dr. Justin D. Fulton spoke energetically in regard to the freedmen, and offered the following, which were unanimously adopted:

WHEREAS, The negro exodus compels the recognition of the black black man as a factor in our national life, whose right as outlined in the Gospel of Jesus Christ and as recognized by the Constitution of the United States cannot wisely or safely be ignored; therefore,

Resolved, That this movement so wide-spread and unexpected presents to the Christian people of the North an opportunity to continue on a broader field and in a more effective way the work inaugurated by our missionaries, preachers and teachers.

Resolved, That while we rejoice in all that had been achieved by the efforts put forth in behalf of the education of a few preachers and teachers of the colored people for the colored people, necessity on their part as on our own demands for Africans in ignorance and almost in heathenism, the brotherly help as well as the Christian leadership of those who loved them in bondage and must establish them in liberty.

Resolved, That the American Baptist Publication Society, through its missionary and Sabbath-school departments is fitted to look after this work, and has special claims as never before upon the benevolence of our churches and the prayers of our people that they may foster the era of good feeling and of philanthropic endeavor which shall make the colored man prosperous and contented in the place of his birth, in the home of his childhood and on the field where his industries are needed, and where his interests shall be protected and subserved.

In the Home Mission Society Rev. Dr. Marston of Missouri, met the Gulf Stream of liberty when he avowed that American slavery had been instrumental in leading more souls to Christ than all our mission boards put together. Then Dr. Bright of the *Examiner and Chronicle*, Dr. Wayland of the *National Baptist*, and Dr. Fulton of Brooklyn, spoke in remonstrance. The brother saw the difference between the North and the South, and the next day, when Rev. R. S. Macarthur of New York offered a resolution declaring that the sentiments uttered by Dr. Marston were not in harmony with the convictions of that body, the Southerner came down, apologized for the utterance, and put himself squarely on the side of liberty. It was a great achievement. I have waited to see what the Southern press would have to say about it; but with rare exceptions they passed it over. The *Western Recorder* of Louisville published the facts without comment.

It will be seen that this denomination is taking advanced ground. Gen. T. M. Conway, the leader in the colored exodus, is a Baptist minister, and wears the mantle of Nathaniel Colver. The *Standard* of Chicago, the *Examiner and Chronicle* of New York, and the *National Baptist* of Philadelphia, are stalwart champions of liberty. Up to the present time, Nathan Bishop of New York, Estey of Vermont, Shaw of Massachusetts, and Chamberlain of Brooklyn, the founder of Leland University in New Orleans, have done nobly in a financial way. But the heart of the great givers sets eastward toward India rather than southward toward Africa. The exodus is beginning; the great work is yet to be accomplished. Rejoicing in what has been attempted, it will be more and more the manifest purpose of Christ's true children to go on toward perfection, until in all this land a man shall be "a man for a' that." God speed the work.

SALEM, MASSACHUSETTS.

The old town of Salem (in Massachusetts, not in the Holy Land) is distinguished for witchcraft. It seems desirous also, of being noted for another institution not less vile, viz., a Masonic lodge.

The lodge to which we allude, was founded just one hundred years ago. Like the lodge of Milthra established by the pirates of Cilicia some two thousand years ago, it was based on the interests of piracy, or rather on privateering, which, however, amounts to about the same thing.

On Saint John's day, so called by the Masons and Romanists, in the centennial year of its existence, the Masons of this lodge came together to worship Freemasonry. Universalist ministers and politicians also came among them; though of course it is understood that an institution based on piracy has nothing to do with religion or politics.

The Hon. George B. Loring, Representative in Congress, was there; between two pious Universalist ministers, so to speak, like Richard III. between the two reverend prelates, when he appeared before the people as a pious aspirant for the crown. Mr. Loring's refrain was the same old Democratic song that he sung before the Rebellion. He knew no North and no South. It would not do for Masonry to know any distinctions in politics, or in morals. It must not confine itself to principles so narrow as the ten commandments, or the Christian religion. It would not be Freemasonry if it did. It must be entirely above any considerations like those of religion and politics; it must ascend far above such clouds, like "the skyey Olympus," and serenely penetrate the great lodge above.

I only wish that I could give the readers of the *Cynosure* an adequate idea of the spirit pervading the centennial celebration of this pirate lodge of Massachusetts. There seemed to be a Satanic leer upon the face of everything, and everybody, and especially upon the fronts of the Universalist ministers. They all seemed to be laughing in their sleeve; as much as to say, "We have a joke here which we defy any one to detect us in; a joke by which we can safely pretend to be worshiping the Lord while serving the devil." What a consummate joke it is, beating the Egyptian sphynx or Samson's riddle! With such a joke Barnum can be outdone at his own game!

But the most wonderful part of all remains to be narrated. The Boston *Advertiser*, the most respectable paper of New England, reports the proceedings of this lodge-meeting with as much solemnity as if it had been a prayer meeting, or a funeral service. That paper would shew evidences of impatient wrath or slavish fear if called on to publish the proceedings of an Anti-masonic meeting; for such a meeting might upset the shoe business, or perhaps some piratical interest; and besides, the Freemasons of Massachusetts doubtless expect to present one of their "order" as candidate for the next President of the United States; and what hopes could such a man have—what chance would a high tariff have—what expectation of managing the affairs of the Republican party could Massachusetts have, if the impositions of the Masonic lodge should cease to operate?

If anything but devils or knaves could flourish on every word that proceedeth out of the mouth of the Masonic lodge, we should hope that the shoe business and president-making, nay, even the *Universalism* of Massachusetts might thrive; but this lodge business is getting to be somewhat overdone for the *credit* of Massachusetts.

NEW ENGLANDER.

THE NATIONAL CHRISTIAN ASSOCIATION.

BY THOS. HODGE.

This Association may be regarded as the anti-slavery society was—a civil, voluntary institution born of the necessities of the hour. It desires to influence the whole nation. The word Christian is variously applied. Strictly it is the character of the devout believer in Christ, or of the churches of Christ. In a broader sense, it applies to the country at large. The N. C. A. derives authority from no one church, but is the offspring of Christian sentiment existing among the churches, or among many who are not members of any visible church.

Our N. C. A. has a clear moral purpose in view. The inscription upon its flag is "Opposition to Secret Societies," which are regarded as inimical to our civil and religious institutions. To use its own words, "Its business and objects shall be to expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion and our republican government from corruption."

The N. C. A. seeks to purify our courts, our legislatures, and our churches, but not to be the substitute for any of them. It is open for, and welcomes every one who professes faith and obedience to Christ. Its purpose is to preserve that civil and religious freedom for which our fathers shed their blood, and for which the Pilgrims braved the ocean, the forest and the savage. They endured for conscience' sake extraordinary toil, and bequeathed to us an extraordinary spirit of independence which no foreign force could overcome.

But the price of liberty is eternal vigilance. Has not our external security lulled us into lethargy, disarmed jealousy and exposed us to the insidious enemy whose principles in their very nature are subversive of those which are our glory by inheritance? Nations have in past days been duped and republics have been overthrown; are we to imagine that no danger to our country can exist among our people? Our recent history gives too sad an answer to that question. Our danger is still from within our own borders. Another foe to our peace and prosperity exists. Danger threatens not only from Rome with its priests and popes, nor from infidelity, but from another foe more silent and secret than either, but equally intent upon gaining control over the bodies and souls of men, and which is now busily at work among our people of every class, of every color, and of every faith. Itf work is not limited by degrees of latitude nor longitude, nor can the color of the skin afford a presumption against its presence.

It is for the people to say whether or not their judges and jurors, legislators and office-holders of every grade from policeman to President shall be freed from the suspicion, that not their merits but their membership in a lodge secured to them their offices. Let the people declare that the educators in their schools and colleges, and those who minister consolation amid cares, anxieties and bereavements, must have their lips pure, or purified by renunciation, from the awful secret obligations which God never sanctioned and which are therefore profane. Such brotherhoods are not Christian. Christ did not institute the lodge and enjoin silence and secrecy in its worships, but he instituted an open church and commanded that its blessings should be freely proclaimed in all the world.

The Seventh Commandment of Masonry.

If I were guided, in writing of Masonry, by personal feelings alone, I should have something to mention of brotherly kindness received from fellow members of that fraternity. As the view I am taking, however, extends to the whole system and the principles upon which it is built, I must repeat my caution to young men not to become entangled in its sorceries.

In a former paper I have spoken of the immorality, nay, the blasphemy, by which the victims become bound to the order. Now I must speak of the immorality that is combined in all its parts. It is selfish throughout. Selfishness is the key note of all its melodies, and selfishness gives to Masonry its anti-Christian character. The mandate of Christianity is, "do good to all for Jesus's sake." That of Masonry is, "do good to us and our folks for the sake of us and our folks."

I will give an illustrative sample in which is seen the quality of the whole lump. By way of preface, let us suppose that the Masons in a community are in proportion to the whole, as the colored people of the community are to the entire population. Further suppose that some one of the ten commandments were accommodated to the colored people. Take the eighth, for instance, and make it read, "Thou shalt not steal — *from colored people.*" A coarse perception might say, "that is good, we do not want to see the poor colored people robbed and impoverished." I trust to your more educated perception, Mr. Editor, to look beyond the letter and grasp the implication. The implication is, "you *may* steal from people not colored. Now to the case. Masonry applies just this heroic treatment to the decalogue. It takes the seventh commandment and recognizes it in the following fashion—(I quote the exact language of the obligation:) "I will not violate the chastity of a Mason's wife or daughter, knowing them to be such." There it leaves chastity and returns to it no more. The importance of this provision to the domestic circumstances of the "Grand Master Solomon" is obvious, yet who that knows the man can refer to him the origination of such a rule? I anticipate your verdict, Mr. Editor. You say that it were better for the world to cancel the seventh commandment than to have it stand as the Masonic architects have left it. "If thou lift up thy tool upon it thou hast polluted it." Ex. 20: 25. I know many Masons who would be dissatisfied to have their wives and female relatives live under a rule no more restricted than they apply to themselves.

The number of those who rely partially or wholly upon their Masonry for salvation is great. Many Masons who are in the Christian church make much account of Masonic funeral services over a deceased brother, and the number of ministers who hold an orthodox ecclesiastical standing, and at the same time adhere to Masonry is so considerable that no chapter need be without its chaplain. Can it be that any minister, qualified to teach the way of salvation, is so blind as not to see that Masonry not only comes short of Christianity but that it antagonizes it?

Aside from the vital mischiefs of Masonry I would specify the following minor ones. 1. It takes a man away from his domestic relations. 2. It absorbs the pecuniary means of men of small wealth. 3. It feeds the mind moonshine instead of substance. 4. It withdraws a man from the larger sympathies of humanity. THE WIDOW'S SON.
—*Christian Statesman.*

Knights of Labor.

THE SO-CALLED ORDER OF WORKINGMEN — ITS ORIGIN, PLANS AND METHODS.

A correspondent writes from Pottsville, Pa., to the Cincinnati *Gazette:*

The expose of the inner workings of the labor organization known as the "Knights of Labor," by the coal and iron police, has directed much attention to the coal regions of this State, and to the great workingmen's trade association, which has an extensive and influential membership in the mining districts of Pennsylvania. The mysterious movements of the miner Knights of Labor has given rise to many suspicions among those persons unconnected with and distinct from them, and it has been often wondered for what purpose the organization was founded, and what were its principles, aim and object. The officials very strongly disclaim any connection with the troubles prevailing between the coal and railroad companies and their operatives, and state that an examination of their "record of principles," by-laws and constitution will thoroughly disprove that their organization has any socialistic or communistic tendencies. As the Knights and their association are attracting the attention of all workingmen and many other classes of citizens throughout the country, a detailed account of the aims and purpose of the organization may prove interesting reading.

THE BEGINNING.

About ten years ago a secret organization, bearing the name of the Knights of Labor, was started in Philadelphia by James L. Wright, a garment-cutter. The operations of the order were confined to the clothing-cutter's trade of that city, until a few years ago, when it was proposed by Wright to extend the influence of the order. Shortly after the commencement of the work sixty-four assemblies, every member denoting a different trade, were in active work in Philadelphia, and numbering not less than seventeen thousand members. From these the order rapidly spread.

Two of the most powerful assemblies were the brotherhoods of Locomotive engineers and Locomotive firemen, and through their agency new assemblies were established along the line of the Pennsylvania, and Philadelphia and Reading, and other railroads. Pittsburg, Scranton, Pottsville, Pottstown, Shenandoah, Wilkesbarre, and other places in Pennsylvania, soon became the headquarters of strong assemblies. Newark and Jersey City, in New Jersey, soon organized. The work of organization went on, and is still going, and now its effects are felt.

The prrsent "Grand Master Workman" of the entire organization is Uriah S. Stephens, of Philadelphia, and the "Grand Secretary" is Charles H. Tetchfield, whose headquarters are at Marblehead, Mass., from which place he was elected a member of the State Legislature, through the aid of his organization.

WORKINGS OF THE ORDER.

The workings of the order are secret in character, and it was not until recently that the existence of the society was credited. The greatest care is exercised in inducing men to join, and nothing as to the nature of the organization is developed until the oath of secrecy is administered. The assemblies generally meet in some out of the way place,, where those who have signified their willingness to become members are reported to the assembly, composed of the tradesmen of which he is a member. The name is referred to an investigating committee, which examines into the applicant's character, and without his knowledge, ascertains his ideas of secret organizations. If he is reported favorably, the person who first recommended him will invite him to attend the next meeting of the organization.

The applicant remains in a small ante-room until the assembly completes the opening ceremonies, which is done by reading a portion of the the Scriptures. This done, the lights in the room are lowered until it is impossible to distinguish faces. The "Grand Sage," who is chairman of the investigating committee, now enters the ante-room, disguised with a large black cloak and head cover that completely envelopes the body and head, while the face is protected from recognition by a black mask. In a solemn manner the following questions are asked, and the answers recorded in a little book which the investigator holds in his hand:

"Your name, birthplace, residence and business?"

"Do you know of any reason why by joining a secret organization designed to protect labor, and especially your trade, you would be committing a wrong against your God, man, or your country?"

THE OATHS.

The answers to these questions are made known to the assembly, and, if satisfactory, the sage brings the bewildered man into the darkened chamber. In the center of the room, and surrounded by the officers of the assembly, and, with one hand resting on the Bible, a solemn oath is administered to the applicant, who also swears that he will not divulge any of the secrets of the order, and will not mention its name, or the fact of its existence to any one but those whom he thinks will become members, and even in such cases that nothing definite is to be made known. The annexed interrogations are those put to the applicant:

"You will obey the mandates, so far as they are consisteut with law and order, that are given out by the assembly?"

"You swear to assist your fellow members regardless of the circumstances of his troubles, whenever you find one is sick?"

"If you notice anything in the oath that you will not subscribe to, you are asked to state it."

If the candidate objects to anything material in the oath, and will not conform to it, he is conducted to the ante-room and permitted to depart, and unless he were able to recognize a voice, he would not know with whom he had been talking. If all is well, the lights are turned on, and in all probability, the newly pledged knight finds himself surrounded by many of his shopmates and other acquaintances in the trade. He is then given the passwords and secrets of the society.

PURPOSES OF THE ORDER.

The purpose of the order is to maintain a high scale of wages and assist in providing members with employment. Different means of maintaining the scale of wages are employed at different times, according to the circumstances. If a manufacturer in a certain business gives notice to his employes that he will, at a certain date, reduce the wages, the assembly composed of tradesmen in that line, will consider the matter. The assembly first inquires as to the number of men working in the place who are members of the organization; the state of trade, the time of the year, the funds in their treasury and other important matters are all considered before it is resolved to resist the reduction. If the reduction is a threatening one, or likely to extend, the general assembly is consulted upon the matter. If it is decided not to resist, the amount of the reduction is placed upon the minute book and is ordered to be reconsidered at a certain day in the year when this particular trade is generally in a prosperous condition. Then, without the slightest notice to the manufacturer, and generally while he is in a great emergency, his operatives strike for the old rates.

The general assembly is known as a district, and is designated by number in the same manner as the ordinary assembly. It is composed of a delegate from each of the bodies in the county. No person can be a delegate, however, unless he has been an active member of the organization for a period of six months. From each "district" one delegate is elected to the "grand body" which gathers together representatives from all parts of the country, and meets once a year. This body elects the Grand Master and the Grand Secretary. Uriah S. Stephens, the present executive head, was elected at Reading, Pa., in January, 1878. He and the present secretary were again elected on the 6th of January, 1879, at a convention of the grand body, held in St. Louis. With the usual secrecy of the organization, this large body, numbering over three hundred representatives from all parts of the United States, collected in St. Louis, transacted its business during the day, in the evening was addressed by Grand Master Stephens, and on the following day attended a grand banquet given by the St. Louis assemblies, and subsequently departed from the city, whither none but themselves know. All this was done without attracting any attention.

Previous to this conference it was customary to tax each member of the organization one cent per capita per annum, by which they created a reserve fund. At this year's meeting the tax was increased to two cents per capita. Out of this fund the national officers are paid, the salary of the Grand Master being $200 per year and that of the Grand Secretary being $800.

THE GRAND BODY.

According to the report of the grand body at the Janaary convention, the total membership of the organization in the United States at that time was 800,000. Since then the establishment of new assemblies have been so greatly pushed throughout the country, particularly in the Western States, that it is estimated that fully 200,000 additional names have been placed upon the rolls of the order. The annual receipts of the grand body for the reserve fund during 1878 amounted to $7,580. This was found to be inadequate for the expenses of the national organization, and, as strikes were apprehended this season, measures have been adopted by which the funds in the treasury may be materially increased.

The Knights of Labor have had their agents zealously working among the coal and iron workers of Ohio, Indiana, West Virginia, Maryland, Illinois and Missouri within the past few months, and a powerful interest has been stirred up in behalf of the organization. Cincinnati, Dayton, Toledo, Crestline, Columbus, Sandusky, Cleveland and other places in Ohio, Indianapolis, Chicago, Milwaukee, St. Paul and various other western cities where large manufacturing establishments that employ numbers of operatives are located, are now being invited by agitators duly empowered by the organization, and so successful have their emissaries been in their mission that hundreds of workingmen of all classes have enlisted under the standard of the Knights of Labor.

CORRESPONDENCE.

PRESENTED TO THE N. C. A. ANNUAL MEETING.

The following letters were presented to the annual meeting of the National Association, June 19th, and referred to the Directors. With their permission the most important letters are herewith presented.

The first is from one of several letters from Rev. J. T. Michael respecting his efforts in New Jersey; date June 6, 1879:

"I intend to rent halls in different places on my own responsibility, as God opens the way, instead of waiting for invitations. These, I imagine would be very few in New Jersey. Halls sometimes can be obtained for a small sum. I have done this in Frenchtown, a stronghold of secretism and worldly churches, where I expect to speak next Monday and Tuesday evenings. The expense is four dollars, and it will no doubt be raised by the collections. I would like to travel throughout the State in this way. With $250 or $300 and traveling expenses, with the interest money I have, will give me a comfortable annual support, and enable me to devote all my time to reform work.

Should you, however, be unable to pay me anything, I am willing to take the lectureship, and do the best I can. I go forth as a minister of the Gospel to preach the whole truth. I prefer to call what I do preaching instead of lecturing.

Truly yours,
J. T. MICHAEL.

Milford, N. J.

The following recommendations of Bro. Michael will be read with great interest. The first is from the secretary of his conference, the second from a young M. E. minister who was not long since left out of work on account of his zeal for Christian reform:

As Rev. John T. Michael of the Newark Conference of the M. E. church, is about to be offered to the National Christian Association as a candidate for the State lectureship of New Jersey, I have great pleasure in bearing my testimony to his unbreakable integrity of Christian character. I have always found him amiable, gentle, and courteous in our personal intercourse. I think he enjoys the confidence and esteem of all his brethren in the Conference, of which he is a member. With respectable talents and attainments, and, as I doubt not, sincere piety, I trust he will be a useful and respectable minister of Jesus Christ, wherever in the providence of God he may be called to labor.

JOHN J. MORROW,
Pastor of First M. E. Church, Dover, N. J., Newark Conference, June 2, 1879.

EVERITTSTOWN, N. J., June 5, '79.

To all whom it may concern:—I have been acquainted with the Rev. John T. Michael for eight years. For several years I was intimately associated with him as a student at Drew Theological Seminary, and have been ever since.

He is considered *more* than an ordinary preacher. I have often heard him myself and know the opinion of good judges. He is a superior thinker and logician. While at the seminary, Bishop Foster, who was then president, remarked that he had the best mind of any student that had ever been there. His graduating sermon was pronounced the best of any that had been preached previously. (At the time nearly one hundred had been preached.) When admitted on trial in the Newark Conference, it was remarked that as a theologian he was the second Matson.

He is humble and meek in the the true sense of those terms. Bold and fearless in standing up and proclaiming the truth. Self-interest and popularity are no questions with him in the discharge of duty. He is strictly conscientious and has a deep religious experience.

A. G. MILLER,
A local preacher in the M. E. church, formerly pastor of this (Everittstown) charge.

From Prof. S. C. Kimball of New Hampshire the following was read. The special attention of all our contributors is called to the suggestion about publishing their names with their articles.

CENTER STRAFFORD, N. H.
June 16, 1879.

Moses Pettengill, President Nat'l Christian Association.—DEAR BRO:—I received from you a notice to attend the annual meeting of the National Christian Association to be held in Chicago, June 19th. It would afford me much pleasure to be there, but the expense of the journey and the presence of Bro. Hinman in New England at this time render it inexpedient for me to go. I write to assure the brethren who may be there that I am in full sympathy with them in the great work of the Association and that they shall have my prayers for wisdom and success.

The *Cynosure*, under God, is a tower of strength to our cause. Great attention should be directed to increasing its circulation. The paper is ably edited and well managed. I think it would be a marked improvement, however, if all the writers would speak under their own names. Why should a man who writes for the *Cynosure* be ashamed to let the whole world know that he is on the Lord's side?

Another suggestion has occurred to me, whether it might not strengthen the cause and the paper to have an able corps of unpaid editorial contributors residing in different sections of the country.

The anti-secrecy cause is gradually strengthening in New England and what we need is, in some way, to reach the Christian public with the facts in reference to lodge folly and sin.

Bro. Hinman is doing a good work, and I wish we could keep him continually employed in New England but I fear we shall lack money to pay him.

Hitherto the Lord hath helped us and in view of our progress during the past ten years we can gratefully exclaim: "Behold what hath God wrought!"

Your brother and fellow-laborer,
S. C. KIMBALL.

The suggestions of Bro. H. H. Hinman also deserve a careful reading:

SOUTH RYGATE, Vt., June 3, 1879.

DEAR BRO. STODDARD:—As a member of the N. C. A., and in view of its approaching meeting, I wish to make a few suggestions.

1st. As to our annual State meeting. I am satisfied that your suggestions in reference to the time of holding the State meetings is wise, and I shall endeavor to secure one for Vermont in the fall. I am quite doubtful about having the national meeting at Washington and would suggest Cleveland, Ohio, as more central, less expensive, and more impressible. There are several churches there which sympathize with us and would afford entertainment. This is not true of Washington. I suggest that a special invitation be given to friends of reform in Canada.

I earnestly suggest that the N. C. A. own the *Cynosure* and publish the books and tracts they sell.

1. Good faith with the donors of the Publishing fund demand it. It was confidently expected that the N. C. A. would own and control the *Cynosure* and other publications. Many suppose it does, and most will be disappointed and some offended if it does not.

2. The burdens of such publications ought to be borne, and the profits (if any) realized by the N. C. A. If the work is not self-sustaining we can appeal to the friends of the reform to aid us without any one's thinking that there is any selfish interest involved.

3. Some true and tried friends of the N. C. A. and the *Cynosure* would labor more earnestly, and I think more successfully, if it was understood that our paper was our common property (in trust for the cause) and not a private enterprise. I write this in no spirit of unfriendliness to E. A. Cook & Co., whose generous contributions and self-sacrificing devotion to the reform are worthy of all praise, but because I think that the work no longer needs to be an individual enterprise, and because I think the time has come when a due regard to the best interests of the cause and the avoid-

ance of all possible reproach demands it.

So long as the *Cynosure* is a private property it would be inappropriate to make suggestions as to its editorial management; but should it be transferred to the N. C. A., I should earnestly hope that its present editors be continued, and that its senior editor receive something for the work he has long done so ably, yet gratuitously.

It may be objected that the funds of the N. C. A. are needed to help State agents. I answer that this is not the object for which they were constituted, but if the N. C. A. has means it can aid them in publications at wholesale prices. It ought to be the privilege of each State to support a lecturer by annual contributions, but I would suggest that partial appropriations may be made to aid State lecturers conditioned on their more adequate support by private pledges. All of which is respectfully submitted by

Your brother in Christ,

H. H. HINMAN.

Reform News.

ELDER RATHBUN AND THE IOWA LECTURE WORK.

MARSHALLTOWN, Iowa, July 9, 1879.

DEAR CYNOSURE:—There seems to be a misunderstanding among the friends in Iowa in regard to our State lecturer, which I wish to correct as far as possible.

There seems to be a strong impression that Bro. Rathbun is paid by the State Association and therefore should not ask the people for anything where he goes to lecture. Now this is a mistake. The State Association is only pledged to make up a certain amount if he fails to get it on the field. The Association cannot pay the whole of his salary, neither did it expect to at the time the agreement was made.

Now Bro. R. is willing to go wherever he is solicited, provided the friends asking him will pay his traveling expenses, and obtain a hall, and allow him an admission fee of ten cents. This will lighten the burden as well as the responsibility to some extent of paying the agent. Bro. R. is willing and anxious to work, but he and his family must live.

Friends, try and find a number of places in one neighborhood for him to lecture when he goes so as to make his traveling expenses as small as possible, then write him and tell him what you can do. And let us keep the question of secret societies hot until the 16th of September.

JOSEPH MCCLEERY,
Cor. Sec.

BROTHER MATHEWS READY FOR WORK.

HUDSON, Mich., July 7, '79.

DEAR BRO. KELLOGG:—I am feeling the need of vent through the *Cynosure* once more. Say to our friends everywhere, that though outraged for conscience' sake, yet it's good living, glory to Jesus! We have in southern Michigan "tried men and true," but not all who say, "I believe Masonry to be a great sin, and largely the cause of the low state of spirituality in the churches of to-day are such. In our work we have too many militia, ready for service only on "feast days," that is, in attending general gatherings and passing resolutions and shooting of paper wads. We must disown such, or make regulars out of them by having them tarry at Jerusalem. All who profess reform should be regulars, "whose sole occupation is war or military service," says Webster.

I am in correspondence with brethren of Wisconsin and Minnesota, and expect to start out soon to beard the badger in his den. Pray for me. My wife and many others fail to see the analogy between opposing lodgism and preaching the Gospel. Iowa is witness that our discourses while in that State were called sermons. I want no better weapon to fight the sin of secretism than the Bible. "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God." 2. Cor. 10:4, 5. "The Master's Carpet" is mighty, but only so far as it proves Masonry to be opposed to the worship of Jehovah. This is done by Bible texts. Let us have more of God and less of puffing the *saw and the hammer*, bearing in mind the words of Jesus, Matt. 25: 13: "Every plant which my Heavenly Father hath not planted shall be rooted up." I have thrown my scabbard away and have engaged the enemy, and my motto is, I'll fight it out on this line 'till I'm called from labor to refreshment.

Finally, brethren, pray for us, that the word of the Lord may have free course and be glorified" in Hudson. If the outspoken Anti-masons would rally with our support it would be easy to build a church edifice here free from leprosy. Brethren, to the front.

E. MATHEWS.

GOOD MEN WELL SATISFIED.

DEAR CYNOSURE:—It is with feelings of the greatest pleasure that I forward you the result of our Anti-masonic meeting held at Salem church in Thompson, Jo Daviess Co., Ill., on June 23d, 1879. After a very short notice Eld. Browne favored us with the best exposition of Masonic religion it was ever our lot to listen to; in fact, he produced such proofs and quotations from Masonic standard works as opened the eyes of the whole congregation; that though we were strong opponents of the lodge before the lecture, we are double distilled and dyed in the wool since. There were a few Masons who had been "East in search of light," but when they came to Salem and heard the truth it gave them inward disquiet, and finally they left so abruptly that you would have thought their very existence depended on their escape. In short we think that Eld. Browne is the best lecturer it ever was our lot to listen to. We have heard more eloquent, flowery and in fact more pleasant speakers, but for sound sense, good logic and plain truth delivered in a Christian and gentlemanly manner, he stands equal to any man. We hope and pray that his labors may long continue until the battle cry of freedom shall be heard on the ruins of every Masonic fabric now cursing our land. By the way, as Methodists we were amazed that any M. E. minister of the Gospel can be a Mason. Do they know that the standard authors of Masonry hold that regeneration is obtained through the foolish mummery of the lodge. The doctrine of regeneration is the foundation of our hopes; it is attainable alone through Christ; and can any man who has obtained it think for a moment that it is found in the mummeries of Masonry? But this explains how some of our ministers, if called upon to preach funeral sermons of Masons, however vile such Masons have been living, invariably proclaim them safe in the "grand lodge above;" so that it is proverbial among us: If you want a man to go safe to heaven then get a Masonic preacher. In fact in our section, at Elizabeth and at Warren, people have concluded that on some occasions the preacher had forgotten the man he was preaching for, but it is now made clear that if they are regenerated in the lodge then is the preacher justified in landing them safe in heaven.

Query, but what becomes of those who belong not to the lodge? the women, children, those of nonage and dotage, imbeciles, lame and blind? We are certain that regeneration cometh not from two sources and seeing we are regenerated through Christ alone we here conclude to hold on to Christ.

Yours with sincerity,

WM. WHITHAM.

Correspondence.

FROM AN EARNEST SECEDER.

WINONA, Iowa.

DEAR EDITORS OF CYNOSURE:—I have allowed considerable time to elapse since I last wrote, but I am still alive—not *dead*, as some of my Masonic and Odd-fellow brethren would like to have me, as one of the good Odd-fellows of Winfield lodge said the other day that the lodge could not help a certain deceased Odd-fellow's widow, but if the good Lord would deliver to them John Hough's dead body, they would give it a decent burial, *free of charge*. Now, Messrs. editors, what would you call this?

I said I was not dead, neither do I believe the good Lord intends me to die until my death will hurt the devil more than all my past life has done. I hope that in that hour it will be my crowning act on this stage of life. Now I am aware that the Odd-fellows and Masons hate me; and what for? Simply because I could no longer stand by them in their heathenish institution, and help practice deception on every young man who could be induced to join them in idolatrous worship. Masonry and Odd-fellowship are of the devil, because they are so deceptive.

I remember when I took the first degree in Masonry that I told the brethren of Patmos lodge, No. 189, in Upperville, Virginia, where I was initiated, passed and raised, that I had read all that I had passed through with in a book called an exposition of Freemasonry, belonging to a young man who was then living with me. When I took the Fellow Craft degree I again told them that I had read the same also. They said to me perhaps it was not the same, and that when I took the Master's degree I would find out the difference. They said I had not yet become a Mason and would not until I had taken the sublime degree of a Master Mason, when I would then see what Masonry was. I went on and took the sublime degree, as they call it, of a Master Mason, and after the lodge was closed I said to them that I knew I had read it all in an exposition. They simply laughed to see what a dupe they had made of me, and then told me what had become of that book. The Master of our lodge had borrowed it, and he told me one night while at the lodge that he burned it. He said that the book was as true an exposition of Masonry as he ever saw. I do not remember who was the author, but it had all the different positions, signs, etc., given as in the lodge. I have often wished that I had kept it out of sight.

Our Worshipful Master at that time was Joshua Fletcher, and was about as profane a man as you generally meet, and yet he was Worshipful Master of our lodge, my heart shudders now to think of the awful position he occupied when he dared to stand up in the lodge and call on the name of the Most High to let his blessing rest on them in their heathenish working. Just think of it—a man who seldom used the name of God except to blaspheme it! I have often wondered why I remained with them as long as I did, but I have the same excuse to offer that Paul had when he speaks of his past wicked life, "I did it ignorantly in unbelief, but the *grace of God was exceeding abundant with faith and love which is in Christ Jesus*, and I obtained mercy." Praise his holy name, I am glad in my soul that the scales of unbelief have dropped from my eyes and I can exclaim as the poor blind man, "One thing I do know, whereof once I was blind, now I see." Bless God.

Now I feel that the time has come when every one who loves the truth should take a bold stand for it. It is written, God has not given us the spirit of fear; but of power, and of love, and of a sound mind. And we are not ashamed of the testimony of our Lord who hath saved us, and called us with an holy calling, ac-

cording to his own purpose,and grace which is given us in Christ Jesus, that we should show forth those hidden things of is honesty, not walking in craftiness, nor handling the Word of God deceitfully. Let me say that I fear that we are not doing enough to clear our skirts of the blood of immortal souls when we allow those who profess to be ministers of God to go on in their present course of deceiving the minds of the people in their manner of life and preaching. Jesus says every plant that my Heavenly Father hath not planted shall be rooted up, now how can we excuse ourselves for not attacking sin in high places. Secretism should be rooted up because I know from past experience that God never planted such a cursed institution; but the devil was the originator of it, and it originated in hell, because it is the secret works of darkness, and should be reproved. Now our so-called ministers should be brought to light and by the grace of God I mean to clear my skirts of the blood of souls in this matter. I know that there are few that will have the spiritual courage to attack sin in the pulpit but by the help of the Lord I intend to be one of those few.

JOHN W. HOUGH.

[Letter continued next week.—ED.]

MASONIC INFATUATION.

ST. PAUL, Minn, June 24, '79.

DEAR BRO. KELLOGG:—In the *Voice of Masonry* for last April there is an article in regard to the State anti-secret meetings held at St. Charles, Minn., last winter, in which the writer says:

"For ministers of God's service to prostitute their position, or to denounce that which they possibly were unacquainted with, requires no comment except quoting St. Stephen: 'Lord, pardon them, for they know not what they do.' For a Past Master (?) to profess to work the degrees in public, or to inquire whether Masonic obligations are binding, he may live to learn when too late what remorse and compunction can do, and lay the flattering unction to his soul that as the combined efforts of church and state have hitherto failed to destroy, or even injure it, nothing that he can essay will accomplish that end."

It is not recorded in the Bible that Stephen said, "Lord, pardon them, for they know not what they do." But for him to attempt to condone our wickedness by such a sketch of charity is not a little nauseating. It is not at all likely that any "minister of God's service" will "prostitute his position" by ignorantly denouncing Masonry while such an exhaustive knowledge of that self-assumed plan of salvation is so accessible to all through its own standard publications. Of course the true status of a minister's position is what he is in the sight of God. It is the minister's duty to warn the sheep of his flock to beware of wolves, therefore he may tell his hearers what Freemasonry is.

Surely that institution stands confessedly black and awful that involves "remorse and compunction, *when too late!*" for one of its members to "inquire whether its obligations are binding." But, thanks to God, there is a way of escape from the frightful bonds of Freemasonry provided in the Gospel. It is found in Leviticus 5: 4, 5: "He shall confess that he hath sinned in that thing." And also 2 Cor. 6: 14–18; and Eph. 5: 11–13.

Then there is the writer's vain attempt to blind us to the fact of the Masonic kipnapping and murder of Capt. William Morgan for writing the degrees of Masonry, by quoting the words of a politician, who upon the recovery of Capt. Morgan's body said, for election purposes, "It is a good enough Morgan;" also his boast that the combined efforts of church and state failed to injure Masonry. But, thanks to God, their cunning devices have hitherto failed to obliterate the facts of history; that show that their kidnapping and assassinating Captain Morgan for writing the degrees of Masonry caused such a commotion that church and state almost destroyed Masonry. He tells us that he is an old Mason. But surely he must be a very ignorant one if he does not know that Masonry was almost destroyed by the combined efforts of church and state about fifty years ago. Why Freemasonry could fare no better than a band of pirates were it not that they had snared so many officers of state and church into their coils.

But there are old Masons so ignorant that they really think all the degrees of Masonry are a profound secret; they do not know that Miller was brutally murdered in a Masonic lodge for saying that the book entitled "Jachin and Boaz" contained a true revelation of their degrees. Nor do they know that a convention of eight thousand people was held at LeRoy, N. Y., while in that same convention there were one hundred and three ex-Masons who arose one by one and each testified to the truthfulness of the revelations of the degrees so for as he had taken them, and then authorized one of their number, Elder David Bernard, to publish all the degrees of Masonry to the world, and that this book, published by that authority and entitled "Light on Masonry," can be had at the office of the *Christian Cynosure* for seventy-five cents; and therefore they go on in ignorance giving their candidates for secrets what are no secrets at all because they are all published broadcast to the world. They have been told in the awful solemnity of the lodge-room that Masonry is good. They have seen some very polite and well-dressed men there and some who occupied very high positions, hence they think Masonry must be good and so they swallow their awful oaths and thus sell their bodies and souls to the devil without knowing it.

A few weeks ago at the close of a prayer-meeting while Pentecost was preaching in Minneapolis, a well known minister of the M. E. church joined in the conversation of a group of eight or ten persons and told us that he was a Royal Arch Mason, and that he did not regard their obligations as binding, and that he was free to tell us all about it. The company retired to an adjoining room and he there told us about it, corroborating all that was mentioned to him as revealed by Bernard and other distinguished seceders who have written the degrees. We were especially careful to have him corroborate the parts in regard to the concealment of crime, and the removal of the exception of murder and treason in the Royal Arch degree, to extricate a brother Royal Arch Mason from any difficulty, right or wrong, the penalties, the mock prayers, the preparation of the candidate, the signs, etc. He told us that he was lured in by a class-leader in his church, and that he recognized him by his voice playing the part of Jubelum in the enactment of the murder tragedy of the third degree; and also that he was taken in free because he was a minister. We all regretted that a large audience of the citizens were not present so that like the prophet Ezekiel they might have had an opportunity to have looked into the inner court and seen some of their preachers with "their backs toward the temple of the Lord, and their faces toward the east; and they worshiped the sun toward the east." Eze. 8:16. It seems to me that the time is near when the very stones will cry out if God's children hold their peace concerning the sin of Masonry in God's churches.

A few days ago, while talking with a 32d deg. Mason of this city, a man of the very highest moral standing in the city, and a member of the highest standing in the Presbyterian church, I called his attention to the Masonic obligation in the third degree, which requires the concealment of crime. He defended Masonry by saying that he was not obligated to "*receive*" criminal secrets from a brother Mason. But perhaps he was a little shaken in his defence, for when I called his attention to the Royal Arch degree, where the exception of murder and treason is removed, he defended the act of treason, and referred to the treason of Gen. Washington in taking up arms against England. Allowing this to pass, I asked him to justify the concealment of murder; and here he seemed to be nonplussed, but he still continued to plead the excellency and virtue of Freemasonry. In speaking of our conversation to a brother minister, he remarked that men differ in their axioms of morality. It may serve as a sort of explanation of this strange mental phenomenon of Masons, to imagine a cannibal conscientiously extolling the beauties of cannibalism; but nevertheless Freemasonry is the very insanity of wickedness, and if justice could be had in the courts of justice Masons would learn this fact on the scaffold before the judgment day, when Jesus Christ will judge them. Yours, truly,

WILLIAM FENTON.

HOW I WAS MADE AN ANTI-MASON.

WABASH, Ind., July 5, 1879.

ED. CYNOSURE:—After reading the page in the *Cynosure* of June 19th, copied from *Voice of Masonry*, I thought it might be of interest to your readers to know how I was made an Anti-mason. Four years ago the 2nd of June, an excursion train left our city to attend the burial of Hon. Solomon Bayless (a Knight of the Red Cross) of Fort Wayne. I availed myself of the opportunity of attending, thinking I might obtain some information respecting their character. We arrived at the city about 10 o'clock A. M. I think there were ten or twelve bands of music; such a rattle bang with bands I never heard, and they kept it up for nearly two hours. I asked a friend of mine if that was Masonry. He said, "O yes; that is the beauty of it. The music pays me for coming." By walking around I found, to my surprise, every saloon in the city in full operation with front doors wide open. By this time I began to regret very much that I had missed our Sabbath-school to attend what? A Masonic burial on the Lord's day. Seeing those saloons doing so much business, the question arose, Who is patronizing them? I was not there as a critic, but a learner; and am sorry to say, the majority of those who entered the (so-called) "respectable" saloons had their black crape tied about their arm and wearing their regalia. Nevertheless, Masons claim theirs to be a temperance institution. (Sickels's Monitor, p. 55.)

By the time they were ready to march to the place of burial, I became so disgusted at their display, I made my way to the depot to await the hour for departing. Late in the evening the trains left, and with them a plenty of bad whisky. I came home a confirmed Anti-mason and a confirmed temperance man.

Since then I have been reading Masonic authors, Anti-masonic books, etc. I expect to inform myself without having a "cable-tow" about my neck or being "murdered" by Jubelum and resurrected a Hiram Abiff. Yours in truth,

C. R. S.

FALLING FROM GRACE.

KISHWAUKEE, Ill., June 24, 1879.

RESPECTED EDITOR OF CYNOSURE:—I have heretofore given my hearty approval of your paper; have said that its pages gave me more satisfaction than any other I read. It

is true, in the meantime, a sentiment may have been advanced occasionally that I did not accord with; but such sentiment has not been advanced in an offensive manner, nor with an intention to make converts. Such have passed out of memory without difficulty. I cannot say as much of a paragraph of a sermon in the issue of June 19, page 4th, under the division, "This change is once for all." The most part of your readers are with me in believing most seriously that man is a moral agent—in a state of probation—and that Christianity does not in this world take him out of that state. God will keep the watchful, believing Christian from sin. But in this state of trial all are liable to sin from constitution and circumstances. See Heb. 12: 1: "Let us lay aside every weight and the sin that doth so easily beset us." Now, sin indulged tends to blind the mind and harden the heart. In this there is no exception. Now, when we hear men quote the Bible to prove that Christians who have repented and believed and built on the Rock, cannot, or, if you please, will not, again sin, we don't like it. See Matt. 24: 12: "And because iniquity shall abound the love of many shall wax cold"—"Leave their first love," "Let another take their crown." If even the pastor of Wheaton church doubts this let him read Rev. 2d and 3d chapters.

I can explain my views on this subject best by recalling some of the past. After the *Cynosure* had been published a year or so a Mr. H., a Freemason preacher said to me, "The paper is a proselyting affair. It is intended to bring other Christians into the Congregational church." "No," I replied, "it is a united effort of Christians to overturn Freemasonry, and in the paper there is no attempt at proselyting or injuring those of another name. All Christians who are joined in this enterprise, work in harmony with each other."

With the evidence before me now, can I retain this same confidence? Sir the great curse of the Christian church is to-day that she is full of backsliders. The voice of God to such is "Return unto me and I will return unto you saith the Lord." But says the preacher, "They never had any grace from which to fall." Or that nothing can separate between them and the love of God in Christ Jesus. For this see Is. 59: 2: "But your iniquities have separated between you and your God, and your sins have hid his face from you that he will not hear." I presume it is asking rather too high that persons who sincerely detest the paragraph in question yet must help to spread abroad its sentiments through society for its fatal injury. For shame! let not the man who writes or preaches such stuff ever say anything against any course of conduct, for if God deals with men without regard to their responsibility no wretched sinner is in danger. The benevolence of God will bring them all safe home.

The preacher is very unfortunate in his quotations: First, referring us for proof of his proposition to the sacredness of marriage which is for during life, or till death shall part. It is a saddening truth that many whom God hath joined are put asunder by fornication or adultery.

Again he must be hard driven to quote Heb. 6: 4-6, because in that case the fall was so low that they could never rise again, "Or to renew them again unto repentance seeing they crucify to themselves the Son of God afresh and put him to an open shame." This was no ordinary case of backsliding, but extraordinary.

From the recollection of years gone by I believe Burkitt comments on the passage thus: When any of the Hebrew converts to Christianity became remiss, the opposers of Christ and his people would persuade or hire them on public occasions to get upon a platform and blaspheme Christ; say he was an imposter, and that all they had professed of his faith was a lie. James the Less was killed with a club because he would not do it. This after all his great gifts of the Holy Spirit, and so contrary to their convictions, amounted to the unpardonable sin. They crucified Jesus afresh and put him to an open shame, from which they could never be renewed to repentance. How lordly does this sentence sound: "This continual furbishing up old professors of religion which is the constant winter work of so many churches, is largely time thrown away. This slight wash that is put on old metal will wear off before the summer comes in." *Answer:* Many so ill-treated know by joyful experience that they that wait on the Lord shall renew their strength. They shall mount up with wings as eagles, they shall run and not be weary, and walk and not faint. Isa. 40:31. With one slash of the pen my friend fancies he has cleared the churches of his footstool of what he disapproves, yet those who do not backslide, but hold fast and do not deny the faith grow stronger by these despised gatherings, and find themselves able to meet the conflicts of the world and the temptations of the devil. We would let those who entertain this bad divinity of the sermon referred to know that we are highly pleased to look back and see that when we were brought to repentance we dug deep to find the rock, Christ Jesus, and when we found him, we have built all our hopes for time and eternity upon him. Now in the way of his commandments, see Rom. 8:38,39, "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to seperate us from the love of God which is in Christ Jesus our Lord."

Some few thoughts by way of conclusion: First, I do not intend otherwise than by proper means to try to control the religious views or behavior of the pastor of the Wheaton church, to God he is amenable. Secondly, we do not intend to quail at the bulls of any man while we have the blessed privilege to search the Records of Life for ourselves, and ask God who giveth liberty to all (who ask in faith) and upbraideth none, even those who have not rubbed their backs against a college wall. Thirdly, I will not conceal my mortification at finding this wretched paragraph of a sermon in the much prized *Cynosure*. Why, my dear friends, it is more than fifty years behind the times. If its sentiments were received, what God has done for the religious world for more than a half century is at one fell swoop thrown in the shade. Fourthly, what can be done to remedy existing wrongs. It is certain the gross attempt to palm destructive error on the people in our paper will not soon be forgotten. But the deepest wounds when the injurer withdraws the injuries will most cordially be forgiven. Because God for Christ's sake has forgiven us.

But while the work of humiliation is going on, let the intimation be recalled that those that believe that there is a dangerous possibility of falling from grace, think they can be for God one day and for the devil the next and so on continually vibrating between heaven and hell. This false charge I have heard for the last fifty years, never heard Christians of any kind use the ideas or language.

Yours for Gospel truth,

GEO. SOVEREIGN.

[See editorial note.]

OUR MAIL.

Wm. A. Bartlett, El Paso, Ill., writes:

"I still have strong faith in the final accomplishment of the result for which the reform was inaugurated. Not, however, because it is making as rapid and successful strides, and bearing down almost all opposition, as most if not all of the friends of the reform may desire, but because of the sure footing, the slow and permanent foundations that are being laid in its progress, and the uncompromising spirit manifested by its converts, and by their shown determination under God not to lay aside their armor until their victory is won. All indicating to my mind that it is the working of a wonder-working God, who will in his own proper time say to the waves of secrecy, of lodgism, that have borne sway so long for evil; 'Thus far, and no further.'"

A. E. Alexander, M. D., Malona, Miss., writes:

"I have ever been an opponent of secret societies. There is but little notice of them taken here by outsiders. Some are opposed but nothing is said. If I could command the means sufficient I would make an effort to create a stir amongst them. I saw a newspaper statement of the number of lodges in Illinois not long since, which was great. I then came to conclude that you were not making much headway against them, did not know but you had died out. I am pleased to learn that you are yet living and at work. We are a bankrupt people here, nearly all in debt, and can't pay."

You see some encouraging statistics in regard to the decline of Masonry in the *Cynosure* of July 10.

Mrs. M. Tapley, Columbus, Miss., writes:

"A member of one lodge among which tracts have been distributed, says that so few meet there that 'there is no fun in it.' And I believe that many have been there for the last time. What the world needs is a true understanding of the real designs and influence of secret orders. I find many real good conscientious Christians who think they ought not to throw their influence against them because they know but little about them, and are not yet convinced that they are wrong. They will take quite a different stand when they learn the truth. I would very much like to hear something from my sisters in Christ upon this reform work and Southern missions. I want especially to know that they are becoming more and more interested in the evangelization of the colored people."

Ladies, please write your views for "Our Mail."

B. T. Johnson, Waupun, Wis., writes:

"I am anxious to see the new book 'Freemasonry Illustrated,' and read it. I like the *Cynosure* much. Yes, it grows better and better. I read every word of it."

C. R. Small, Wabash, Ind., sends for "Freemasonry Illustrated," and writes:

"I cannot afford to do without information on so important a subject of reform as the one advocated in the *Cynosure*."

Henry Ashley, Evansville, Ind., writes:

"So far as I know I am fighting this devil of Freemasonry alone here, but by the help of the Lord I intend to keep battling along. I feel sure that some of the young men have got their eyes open. I pray the good Lord to give his blessing on all the workers and the work, until the church of Christ at last shall be free from this curse."

H. F. Johnson, Pella, Ia., writes:

"I get your paper regularly. I think it is the best paper I ever read. When I was nineteen years old I made up my mind, that I would join the lodge when I became of lawful age; but I have changed my mind.

"May God bless your paper wherever it goes."

Jeremiah Chadwick, Smithport, Pa., writes:

"Some like to read the *Cynosure* who dare not take it. I can find no one to subscribe. Masonry and the M. E. Church have closed the mouths of churchmen and the world, that they dare not condemn popular sins, and secrecy in particular. The U. B. Church in this vicinity is reticent touching this reform. The preachers dare not read the rule on secrecy in the congregations. God bless the N. C. A. in her work of faith and labor of love. We cannot do without the *Cynosure*."

John Swickard, Hope, O., writes to Pres. Blanchard:

"I am as much opposed to secrecy as you are. If I knew how I would take the lead in rooting up the abomination of secret combinations. I am satisfied that secrecy is a curse to the nation, a curse to good morals, and a greater curse to all churches that tolerate it. Ever since Masonry murdered Wm. Morgan, I have been opposed to the abomination of that order. Shame on church members that belong to secrecy and then profess religion. 'Be not equally yoked together with unbelievers,' is the word of God. 'Come out from among them and be ye separate' I will soon be 73 years old and am quite feeble. I find some cold shoulders turned to me, but what of that; I have a good many friends, too. I wish I knew how to get a lecturer here. I would do my part. We can have a church in our town, Albany. I live sixteen miles southwest of Utica, Licking Co., O. Can you not send us a man to lecture? I will wait with patience. Yours to oppose all sin, intemperance and secrecy not excepted. I hope the Lord will help his people to labor on till the powers of darkness are driven from the earth. Go on, and may the good Lord bless your good cause."

Will Bro. Richey communicate with Mr. Swickard on this subject? If any readers of the above can aid in regard to lectures or furnish a lecturer, please send word to Mr. Swickard.

Darwin Brooks, Shrewsburg, Mass., writes:

"I am doing all I can in spreading your publications over the whole region around. I take two copies of the *Cynosure* and send them through the mails in all directions. Also several other of your publications."

The Christian Cynosure.

CHICAGO, THURSDAY, JULY 17, 1879.

The General Congregational Association of Illinois.

Rev. Edward Anderson of Quincy, Ill., read a paper on "The Church and the Lodge," before the State Congregational Association which met at Princeton, May 28th last. The article was a comparison or contrast of the church with the lodge, in which the inferences were so strongly in favor of the lodge that brethren humorously observed, "If these things are so we had better all join the lodge and let the church slide." A committee, of which Prof. Hyde of the Theological Seminary, Chicago, was chairman, made a complimentary report flattering to the writer, but dissenting from the doctrines of Anderson's paper, in which the *Advance* followed suit, and intimated that some time or other it would have something to say on the subject of secret societies. This is the third or fourth time General Howard has hinted that he held opinions on secretism which would sometime be given to the world. In a letter to Mr. Isaac Preston, rejecting a brief and mild apology and defense of myself against the abuse which the *Advance* has from time to time published against me, the General says squarely that when the Masonic question has become a national one the *Advance* will speak.

Well, this article "Church and Lodge" is printed almost entire in the *Voice of Masonry* the leading lodge organ in the United States, perhaps in the world, and its writer wears the "blushing honors" given him by Professor Hyde and the *Advance*, with just enough of dissent to make him popular with the lodge. I have no personal acquaintance with Rev. Mr. Anderson. I am told that he is the son of Dr. Rufus Anderson, long Secretary of the American Board; that he is reformed from intemperate habits into which he had fallen while a colonel and that now he is pastor of a leading Congregational church in Quincy; a Freemason, and an advocate of his order as in many respects a model for and superior to the churches, which he soundly berates in the *Voice of Masonry* thus. He says: "The various lodges and other orders of the country are full of men who pay for the privilege of admission to them, taking upon themselves a solemn and binding obligation and paying their dues regularly year after year." Mr. Anderson reproaches the churches with this fact thus: "Here you see that if men will not come into the church, there are places to which they will go, and in which they will work and give."

He then professes to show by figures that the secret orders in Quincy paid "in beneficences" last year $26,872.44, against $11,600.52 by all the churches, synagogues included: and then lest he should be suspected to prefer his lodge to his church he puts in this caveat: "I don't know that it is needful for me to argue questions of right and wrong in relation to secret societies, nor really does it matter. They exist," etc.

Mr. Anderson then gives at length what he supposes to be the reasons why men shun the church and go to the lodge, thus: "It is because brothers there are kind to his failings, and long-suffering to his weaknesses and quick to help him if he falls," etc.; and he adds: "It is a suggestive fact that on my lately going as a comparative stranger to Springfield, by way of exchange, I found a notification (not solicited by me) had been sent in advance to Masons, Odd-fellows, Knights of Pythias and Druids, with the request that attentions should be paid to me; and yet I am not a Druid, nor an affiliated Mason or an Odd-fellow."

But if we should quote the whole article it is of the same stuff, and our readers will note that this minister is not "an affiliated Mason!" What could Masons do for him more or he for them if he was? The lodge does not want his presence, but his influence to draw members and money from his church.

Now I remind the Congregational ministers of Illinois, who are not even unaffiliated Masons as yet; and I especially notify the Congregational members who take the *Advance* and support their Theological Seminary and their pastors, to give them instruction as to their duty between "The church and the lodge," that eighty Congregationalists signed a petition to the programme committee last year for an essay on the reform side of this question, and *their request was refused!* This year, with no petition but his own, this Freemason is permitted to read this ungodly attack on the church in contrast with the lodge, and he is complimented by Prof. Hyde and made a hero by *The Voice of Masonry.*"

What I wish to ask is, if this game goes on, how long will it be before every honest, God-fearing Congregational minister who cannot conscientiously join the lodge, will be excluded from all the principal Congregational churches in the State, as effectually as they now are from the churches at Quincy and Springfield? Pardon me, brethren, for this appeal to your selfishness. I ask you as one who has walked with you in love for many years, whether you do not see that unless God appears for you, the disintegration and destruction of your churches is inevitable, and only a question of time?

—Many of our Sunday schools in which a reform Gospel is taught, as by Christ, can make a useful disposition of their surplus funds in the Southern work by sending to Rev. E. Tapley of Columbus, Miss.

Garrison and Gates.

The *Western New Yorker* of Warsaw, N. Y., publishes a letter of William Lloyd Garrison to Mrs. Gates, widow of the late Hon. Seth M. Gates whose record in Christian reforms is among the noblest. Mr. Gates was very active in private and public life in opposing slavery, and stood with Stevens, Sumner and men of that stamp on the floor of Congress. Mr. Garrison's tribute is well deserved. Can any reader give us Garrison's position on the lodge question? His letter is as follows:

BOSTON, April 1, 1879.

MRS. S. M. GATES:

Dear Madam—I am much obliged to you for the printed biographical sketch of the life and philanthropic labors of Mr. Gates. It was a well-deserved tribute to his memory, and I read it with the deepest interest and the warmest admiration. Indeed he was made up of such grand elements, that to think of him, is at once to be reminded of the portraiture of Abdiel, drawn by Milton in his "Paradise Lost:"

"So spake the seraph Abdiel, faithful found
Among the faithless, faithful only he;
Among innumerable false, unmoved,
Unshaken, unseduced, unterrified,
His loyalty he kept, his love, his zeal;
Nor number, nor example with him wrought
To swerve from truth, or change his constant mind,
Though single. From midst them forth he pass'd
Long way through hostile scorn, which he sustained
Superior, nor of violence feared aught;
And, with retorted scorn, his back he turn'd
On those proud towers, to swift destruction doomed,"

Ecce Homo, drawn to the life! For such was Seth M. Gates, bold for the truth, uncompromising for the right, faithful to a sensitive and an enlightened conscience, devoid of all fear of the adversary and his machinations, strong in the conflict of freedom with oppression, serene and confident in the midst of fiery trials and deadly perils, untainted by selfish considerations, choosing to be popularly misunderstood and maligned rather than to be false to his conviction of duty to God, his fellow men and his country, patriotic in the purest sense of the term, and noble in his aims and aspirations. It matters little to what extent he may be honorably and gratefully remembered by posterity; as he did not have that "fear of man which bringeth a snare," so he was utterly regardless of human applause if it could be purchased only by debasing his manhood. He sought no other reward than was to be found in having acted well his part at a period of universal recreancy to the principles of freedom, justice and humanity, and in "giving the world assurance of a man."

I remain, Madam,
Very respectfully yours,
WM. LLOYD GARRISON.

—The *Wesleyan* last week gave some wonderful statistics of the lodge in the Empire State which we must find room to reproduce. The net loss of the Masonic lodges of that State last year was 3,128.

—Elder Browne bids highest for the State Convention of Wisconsin and secures it for Evansville, Sep. 2–4, next.

—A grand Masonic celebration of "St. John's day" was held in Eau Claire, Wis., last 24th June. Among the Masons present from Menomonie were R. J. Flint, editor of the Menomonie *News*, and one of the most persistent persecutors of Rev. W. W. Ames of the Menomonie Baptist church; also R. C. Bierce, the prosecuting attorney who took his case before the court in Menomonie last fall, but was under the necessity of withdrawing it.

—Common courtesy allows more severe criticisms from age. Such is Father Sovereign's privilege this week. All who are interested in the disputed points mentioned in his letter are requested to read again the objectionable sermon and they will agree with us that the criticisms are written with more haste than judgment. As we read it, the passage (which Father Sovereign incorrectly attributes to the pastor of the "Wheaton Congregational church") has but one sentence, in which Prof. Blanchard's use of the term "backslidden" is probably more general than he intended. Upon this the strictures of this letter seem to be based, rather than the whole passage. If we understand Father Sovereign's argument it leaves a soul vibrating between a state of spiritual life and spiritual death; and makes God, who certainly has before him in a moment the whole life of a sinner, past and future, when he forgives him, play fast and loose with immortal souls. We do not believe such views are entertained by him, but presume the letter was sent without waiting for revision.

—Bro. Day, Corresponding Secretary of the Michigan State Association, writes with some despondence about their State lecture fund. An appeal was made through the *Cynosure* and the *Wesleyan*. In response nine pledges, aggregating $50, have been received. Bro. Day thinks his plan a failure, and asks for suggestions. In the first place, speaking from experience, the call should have been followed up with one or more short appeals for several weeks. But advertising, however good, is not to be depended upon. Last fall an invitation was sent personally to nearly every friend in Illinois whose names could be had to aid their State work. Not enough, even then, was subscribed. The best plan is to see men and talk with them face to face. Next to this is a letter in your own hand; after that go to the press. It is more work by the old way, but more sure.

—The National Greenback Labor party of this city have begun to follow in the wake of the Communists. At a late meeting they made arrangements for a political demonstration on Sunday the 27th instant. They will soon reach the end of their political story.

Our New England Correspondence.

NORTHERN SUPPORT OF THE SOUTHERN EXODUS.

Gen. T. W. Conway, formerly the energetic superintendent of freedmen in Louisiana, and of schools under the Freedmen's Bureau, has just addressed a public meeting in this city upon the Southern exodus, and in exposition of his plan of raising the blockade of the Mississippi, by a chartered steamer with barges to receive the colored men at the points where they are assembled on the river. He very graphically described the situation on the banks of the Mississippi. The planters, supported by the press and public sentiment of the State, were denying the negroes the right of departure and travel; the steamboats as public carriers were afraid to take them, by reason of threats from the whites; the national government could or would do nothing; and it therefore became the duty of philanthropic citizens to see to it that the freedmen were not hindered from going and coming like other people on the public highways. The right to travel unmolested must be restored and preserved for them. He had come to Massachusetts in their behalf, as a matter of course, for here liberty and republicanism were cradled, and here the flying fugitives had been harbored of old. Here had the doctrine of the equality of all men the strongest hold upon the people; and whenever a cry for aid has been heard from the South, whether caused by an overflow, by the yellow fever, or by an effort to get away from bondage and injustice, it has met a cordial and generous response from Massachusetts.

He then rehearsed the story of the exodus, and said that he knew from personal observation that the steamboats refused to transport the colored people, who line the river banks, because they were threatened with the loss of business and even with violence. He had this not only from the refugees, but from passengers, from boat officers and from the owners themselves. Gen. Conway further read from the *Enquirer* that the negroes are not allowed to go from one parish to another without a pass, as was the custom in the days of slavery, and asked what would be the result if an attempt was made to enforce such a rule here on the men who work in the shops and factories. And yet the men who are thus treated are as free as any here in Massachusetts, under the law. The method adopted of arresting negroes for trumped up debt was also described, and the speaker stated that he had been shown a petition by twenty-five of the most prominent merchants of St. Louis asking that if no other means could be devised to stop the exodus that the fare be raised so high that the people cannot afford to pay it, and thus keep them at home. They are ready to work, and at the headquarters in St. Louis we have applications for 5,000 from Indiana, 2,100 from Illinois, 1,200 from Pennsylvania, and he had received assurance that Illinois alone would gladly welcome 20,000 to its farms. The plan proposed to get them North is to send a boat which will bring them, and this is what strikes terror to the people of the South. Of the $10,000 wanted, he said one gentlemen in Pittsburg has pledged $5,000, another in Boston $1,000, and the success of the efforts to raise subscriptions have been such that he is to start Friday morning for Cincinnati to perfect arrangements for a boat to proceed down the river and test the question whether the Mississippi is a great national highway, or the property of the white people of the Southern States, to see if slavery is ended in fact, or only on paper. The problem about to be solved, he said, is one which is worthy of the largest attention, of our most earnest prayers, and hearty co-operation.

A brief address on the general aspect of the question was made by Edward Earle Allen, followed by resolutions offered by Rev. Henry T. Cheever, which were adopted by the meeting.

A similar meeting was held last week in Tremont Temple, Boston, at which Wendell Phillips made a very forcible address, and also Rev. H. M. Turner, LL.D., of Georgia. The latter had seen many men cut down in the South, and he himself, (a colored man) had run before the bloody Ku-Klux as a fox before hunters. These men who are now flying from the South are not paupers. But the trouble is that the negroes, from dire experience, have lost faith in the power of the nation to protect them where they are and where they were born. Hence they fly to Kansas. In Georgia, he said, land-owners have pledged themselves not to sell a rood of land to a negro, except for church-building. The speaker referred to the old negro idea that they were to have each forty acres and a mule, and said the negro was right, and the nation ought to have given them to the men whom it made free with only the air they breathed and their hands they could call their own. He told the entire North it might try to ignore the negroes, but it could never do it. God has the destiny of the negroes in his hand. Every time the North tries to push them out they will come back till it wants them for another war. The Southerners are plotting rebellion again and we shall want the negroes to help put them down. The South will certainly try again for its independence and the curse of another rebellion will fall from God upon the North, if we leave the negroes to be trampled upon and their guaranteed rights to be ruthlessly run over.

General Conway's personal record is a marked one. He was the youthful pastor of a Baptist church on Staten Island, when Sumpter was fired upon—he at once offered himself as chaplain to a New York regiment; was afterward made Superintendent of Freedmen by General Banks in Louisiana, and in that capacity and as chaplain he solemnized the marriage of 3,000 colored men at once in Brashear, Louisiana, several of whom he has lately met among the refugees from that State. Under the Freedmen's Bureau he was given the military rank of Brigadier General. He afterward was wounded and very narrowly escaped fatal poisoning at the hands of the bloody Ku-klux in New Orleans, while exercising the office of Superintendent of Schools. He has since returned to the ministry in New Jersey. But the burden seems to have been laid upon him to undertake the raising of the Mississippi blockade as a service of humanity in the interest of the freedmen. Let him be effectively backed by Northern sympathy and substance, and he will be shortly found to have achieved the best work of his eventful life hitherto.

H. T. C.

Worcester, July 3, 1879.

Wisconsin State Convention.

The necessary correspondence and preliminary arrangements having been completed, the next annual meeting of the Wisconsin Anti-secrecy Association has been fixed at Evansville, Rock county, on the Chicago and St. Paul line of the Northwestern railroad, September 2-4, 1879.

Wisconsin friends: When you read this notice don't begin to enumerate the difficulties in the way of your getting there, or dwell too long on the unfavorableness of the time, etc., but say, "God willing, I will be there."

No call was ever more imperative and no duty ever more clearly defined in the providence of God. Think for a moment of the situation, of what you have seen with your own eyes and known of your own knowledge. Ancient paganism modernized and set up in the churches and pulpits of your own State. Truly a "wonderful and a horrible thing is committed in the land," when the ministers of Christ's flock "mingle the cup of the Lord and the cup of devils" and then press it to the lips of your neighbors and your children and would fain compel you to drink the poisoned draft or expel you from the household of faith. Yea, more, these "wolves in sheep's clothing" would deny you the right to protest against such indignity offered to your Savior.

Who among you has not seen "justice turned away backward" by a hidden hand in the courts, "and judgment fallen in the streets at the feet of the image of the Masonic beast." If these and similar things that you have witnessed yourself do not move you, nothing that I can present will incite you to action. Do not let this opportunity to meet and interchange views on a matter of such vital importance pass unimproved. You owe it to yourselves; you owe it to your children; you owe it to your schools, your public and private interests; you owe it to your State, to the nation, and to the church, to dedicate the time set apart for this annual gathering to the cause of justice and the right. Will you recognize and meet the obligation? I trust you will, and that this gathering will surpass all previously held in your State, and that the cause will receive a new impetus and be carried forward a long way on the path to ultimate and complete triumph.

J. P. Stoddard,
Sec'y N. C. A.

Chicago, June 11, 1879.

OBITUARY.

Mrs. L. J. Gleason, wife of Joseph Gleason, died at her home in Wheaton, Ill., on Friday, July 11. Mrs. Gleason has for some two years or more been an invalid, and at times her near death has been expected. During the past year she has partially recovered, so as to be able to attend the church at the College, of which she was a member, and when in health an active and zealous supporter. Of late her health had much improved. She attended divine worship and the communion service on the Sabbath before her death, and remarked to a friend who has occasionally sent his carriage to assist her to church, that she was now feeling so strong as hardly to need his kind services any longer. The next day a sudden attack prostrated her, and in so few days she passed peacefully into the glorious presence of her Lord, to whom her life on earth had been given. Mrs. Gleason was a member of the Ladies' Advisory Committee of the College ever since the opening of the ladies' hall in the new building. Both in the home which her cultivated taste had embellished and in the social circle of which she was an honored and loved member, children and friends "arise up and call her blessed."

—On the morning of the same day, Mrs. Elizabeth Grove, wife of Jacob Grove of Wheaton, also a member of the College church, passed to her rest with God. Mrs Grove was born, and married, and numbered herself among the people of God in England. Since removing to this country she has been known as a quiet, Christian woman whose graces were most observed in the order and contentment of her home. She was a sufferer for a number of years and was prevented thus from often attending the house of God, yet her love for that place and its people was no less strong. Her death was occasioned by her disease apparently fastening upon the brain, and though delayed for several weeks, was not unexpected. She was much of this time unconscious of all external circumstances, and could give no last token of affection to the husband and friends who attended her, but her blameless Christian life preserves to them the memory of the just.

Home Circle.

Hope on, Hope Ever.

Hope on, hope ever! though to-day be dark,
The sweet sunburst may smile on thee to-morrow;
Tho' thou art lonely, there's an eye will mark
Thy loneliness, and guerdon all thy sorrow!
Tho' thou must toil 'mong cold and sordid men,
With none to echo back thy thought or love thee,
Cheer up, poor heart! thou dost not beat in vain,
For God is over all, and heaven above thee—
Hope on, hope ever.

The iron may enter in and pierce thy soul,
But cannot kill the fire within thee burning;
The tears of misery, thy bitter dole,
Can never quench thy true heart's seraph yearning
For better things; nor crush thy ardor's trust,
That error from the mind shall be uprooted,
That truths shall dawn as flowers spring from the dust,
And Love be cherished where Hate was embruted.
Hope on, hope ever.

I know 'tis hard to bear the sneer and taunt,—
With the heart's honest pride at midnight wrestle;
To feel the killing canker-worm of want,
While rich rogues in their stolen luxury nestle;
For I have felt it. Yet from earth's cold Real
My soul looks out on coming things, and cheerful
The warm sunrise floods all the land Ideal,
And still it whispers to the worn and tearful
Hope on, hope ever.

Hope on, hope ever! after darkest night,
Comes, full of loving life, the laughing morning;
Hope on, hope ever! Spring-tide flush with light,
Aye crowns old Winter with her rich adorning.
Hope on, hope ever! yet the time shall come,
When man to man shall be a friend and brother;
And this old world shall be a happy home,
And all earth's family love one another.
Hope on, hope ever!

GERALD MASSEY.

The Family Circle.

CO OPERATION AND SIMPLIFICATION.

What happiness it was, on a chilly October evening, to find myself before the blazing fire, in that sitting-room which like a faithful friend always remained the same, and to refresh my soul with the thought that beneath Aunt Judith's broad, motherly wing there was shelter and rest for me, and behind the crisp, curt manner, a wealth of tenderness for her motherless niece!

"Well, Aunt Judith," I said when preliminaries were over, "I suppose you know what I've come for. I want a little of the strong meat from your table, to live upon during the winter. I've had nothing but 'milk for the babes' since I was here before."

"What! With your father and his prodigious library in the house? O child!"

"I know I ought to be ashamed of myself," I returned penitently, "but I never have any time at home. How you ever manage to find time for all your reading and study is more than I can imagine."

"I don't find it, I provide it," replied Aunt Judith, with a glimmer of fun in her keen eyes.

"Provide time," I cried.

"Why yes, my child. Mrs. Diaz gives a very simple rule for providing time in her 'Papers Found in a Schoolmaster's Trunk.' You've read that little book, of course,"

"I think I have," I said hesitatingly; "but I haven't the most remote remembrance of any rule for providing time."

"Her rule consists of one word—simplification! That's easy to remember, and not very difficult to practice. Simplification in dress, sewing, housework and cooking, will give you time for reading, thinking, and for going about doing good, as our Savior did."

"Yes; but how can one practice it? You say it is easy. Please tell me how you do it, for instance. You dress nicely—I'm always proud to show you to my friends in town; your house is a pattern of order, your sewing always 'done up,' and your table fit for a king."

"Well, child, I'm all alone and can have my way, that's one thing; but, depend upon it, other people could simplyfy it if they thought so. Don't you know what Foster says in his 'Essays on Decision of Character?' 'When a firm, decisive spirit is recognized, it is curious to see how the space clears around a man and leaves him room and freedom.' Be sensible, independent, and decided, and people soon learn to say, 'O, it's her way!' and you are left to do exactly as you like. You say I dress nicely. I intend to. I don't mean to have my friends ashamed of me when I visit them; but I never spend, on an average, more than one hundred dollars a year on dress, and never buy more than one new dress besides my calicoes each year. Oh, of course you open your eyes! But a little management is all that is necessary. Buy a good material and plenty of it, and it will last a long time. A good black silk, for instance, is never out of fashion and always suitable. I buy an ample pattern, and it lasts me ten or twelve years, with occasional alterations and renewals by my dressmaker. Divide price by time, and how much does it cost each year?

"A good shawl—lace, Paisley, or even India—does not cost any more in the end than the innumerable wraps which vary in fashion each year, and take trimming, dressmaker's bills and time for selecting. I buy a good shawl once in ten or twenty years—a lace for summer, a Paisley for spring and fall, and have lately invested in a fur cloak for winter. These are not expensive for the time they last, and cost nothing for alteration. Our Savior gives us one simple rule in regard to dress. He says, 'Consider the lilies.' Now how does God dress the lily? He gives her one dress that lasts her all her life, and never goes out of fashion; the fabric is always beautiful, and is made up with exquisite taste skill, neatness and simplicity. To follow Christ's rule, then, I consider that our garments, should be few, tasteful, simple, neat, and if possible of materials durable and beautiful, and thus likely to remain in fashion.

"In regard to sewing, my one new dress I send to the dressmaker each year, who makes it according to the prevailing style, but never goes to extremes, and never puts on much trimming. It's the trimming that costs; and my dressmaker knows that I will never pay for having yards and yards of material cut up and made into ruffling and fluting. I do not object to one simple ruffle or fold, of course, but if more trimming is needed, I prefer to buy silk, velvet, fringe or lace, something that can be put on easily and will do to use again. The rest of my sewing I do in March and November, hire some needy seamstress to help me, if I cannot get through with it myself, and so have it 'done up' for the rest of the year.

"In regard to housework—I will have neatness and order; but to do this, it is not necessary, even with my limited income, that I should break my back, or give up all my time for reading and thinking. We need strength of body, not only for physical, but for mental and spiritual growth; therefore I consider it a religious duty not to overtax my body if can help it. There are plenty of poor women, needing help, who can wash, iron, scrub and sweep for me, while I reserve the right of cooking and keeping my house in order.

"In regard to cooking—substitute fruit for cake and pastry, and you simplify cooking and promote health. Milk, cream, eggs, wheat, oatmeal, bread, fruit, meat, and a few vegetables, constitute the chief articles of my diet. I believe that a good variety of wholesome food should be provided, and that it should be carefully and even daintily cooked; but I think that a great deal of time is wasted in unnecessary and unwholesome cooking."

"Oh dear," I sighed, "if I only had your firm, decisive spirit, I might hope to accomplish something; but I'm afraid I'm neither sensible, independent, nor decided."

"Of course you aren't," was the truthful rejoinder; "but sitting down and sighing over it won't help matters. You can make yourself so, if you choose. Have an aim in life! Have something worth living for, and make everything bend to it. You have a special taste for painting. If God has bestowed this gift upon you, you ought to cultivate it, even though it be a small one. It would be better for you to paint, and earn money to hire more of your sewing done. Thus you can cultivate this gift and help some needy seamstress at the same time. Remember, God has given you Elizabeth Winthrop to trim, prune and cultivate, just as I give my gardener a tree. Make some plan for simplification, which shall give you time to cultivate her growth and character—but hark! there's the baby crying!"

Did my ears deceive me? "The baby!" I repeated in much bewilderment—but she was gone!

In a few moments I heard her coming back, and was ready to pounce a question upon her the moment she opened the door.

"Do tell me what it means," I cried, "that there is a baby in this house!"

Aunt Judith calmly seated herself, folded her hands with composure, and, apparently without the slightest compunction, opened the broadside of another theory upon me.

"Well, child," she said, "I haven't reached my second childhood, and I haven't married a widower with nine children—so don't be alarmed, there will be no restriction of your liberties, nor mine either, which is more to the point! That baby simply means *Co operatiue Housekeeping*."

I gazed at my revered aunt in much bewilderment. "Co-operative housekeeping?" I repeated.

"Certainly. I'm enough in advance of the age to think that the thing can be done on a small scale, if not on a large one; and, if Mrs. Livermore's prophecy is true, 'the coming woman' will see more of it than we see. She (Mrs. Livermore) delivered a very sensible lecture here last winter, in which she spoke of those mothers who were obliged to neglect their children, and who found no time for reading, or culture of any kind, because of their housework. Then she mentioned some of the ways in which women's work might be lightened, without infringing at all upon the sacredness of home. Her idea was co-operation of some kind. I remember particularly the remark, that one stove could cook a dinner for ten as well as for five. She is an agitator, and of course her thought was in advance of the age; but it made quite an impression upon the thinking people of our village, of whom, you know, there are several. People have time to think and room to grow in a little village like this. In fact, statistics show that all our great men emanate from the country towns, not the cities."

Here she stopped a moment to take breath, and then proceeded:

"Well, that lecture made its due impression upon your cousin Grace, among others. Grace, you know, is blessed with beauty, brains, a husband and a baby; but her strength is not equal to her energy, and her income is limited. They paid an exorbitant rent for their house, but thought they could not afford to keep a girl; so Grace shouldered the baby and the housework, and was doing her utmost to ruin her health, when Mrs. Livermore appeared upon the scene, and presto! there was a change.

"Grace came to me a few days after the lecture with tears in her eyes:

"'Now, aunt Judith,' she said, 'please tell me what I ought to do. I do want to be a good wife and mother; but 'chill penury' sadly represses my 'noble rage.' How can I be a pattern mother, if I am oblig-

ed to neglect my baby for housework, and am so tired and nervous besides that I often have neither judgment nor patience? What sort of a companion am I to my husband, if the moment he sits down to read to me in the evening, I fall asleep from sheer exhaustion? Mrs. Livermore's suggestions about cooperation made a great impression upon me, and James and I are agreed in thinking that if we can devise any reasonable plan for cooperation or simplification, we will adopt it in the name of the baby and of culture.

"James came to me, too, that very evening, thoroughly stirred up on the subject. He is a sensible man and a devoted husband. 'Aunt Judith,' he said, 'I've been puzzling over the problem that Mrs. Livermore gave us to solve the other evening: 'How can the coming woman be relieved of some portion of her housework, and so find more time to give to the highest welfare of herself and her children?' Something ought to be done to relieve this fearful pressure on woman—the present way of living so evidently runs across God's ordination for her physical, moral, intellectual and spiritual well-being. She staggers and groans under burdens which she has no right, because no power, to carry. Something might be done by simpler lives, and ought, for these reasons, as well as to put an end to this shameful dishonesty born of extravagance, which is spreading desolation everywhere.'

(Concluded next week.)

Childrens' Corner.

How Tim Became a Farmer.

"Shine your boots? Five cents a shine. Shine your boots?

Tim had tried his best to get work, but no one wanted his boots cleaned. He wondered why it was. When mother was alive, how often had Tim begged her to let him set up as a boot-black! "They make lots of money," he would say. But she shook her head and said, "Keep on at school as long as you can; you're too young yet. As long as I'm spared I don't want you to try it."

But the poor hard-working woman had overtaxed her strength, taken a fever and died. Then Tim, left alone in the world, with nothing but a couple of much mended suit of clothes and five dollars, resolved to set up as a boot-black. For a whole week he had tried it. Some days he got two or three customers, but now for two days not one person had let him shine his boots. His five dollars were almost gone; what should he do? Tim was almost desperate, and in his desire for a job asked a lady that was passing if he could shine her boots. Perhaps she had little boys of her own, and made it a rule never to pass a poor boy without a kind word, for their sakes. At any rate, she stopped and said, "Not here, my boy; but if you will walk a ways with me, I'll let you clean them, for they are very muddy. Perhaps, though, you will lose some work by leaving your place?"

"No, indeed; I've not had a chance to-day."

"That's bad," said his new friend, "if you need the money very much, as I suppose you do. But you look so neat and nice, I think you have a good mother."

Tim tried to answer, but his throat swelled, and tears filled his eyes.

"There! there! Don't fret, dear; here's the house. Wait in the area, and the cook will let you in." Soon a pleasant-faced woman opened the lower door and told Tim to sit down by the kitchen fire. The kitchen was full of the odor of soup, and you know how that will make you hungry even long before dinner time. Tim, who had had no soup since his mother had last cooked his dinner, snuffed the air, and remembered sadly how good his mother's soup used to taste.

"Mary," called a voice that already sounded familiar, "give the boy a bowl of soup. I can't come down at once, but here are the shoes; he can clean them after he has eaten. Put plenty of bread in his soup, Mary.

"Shure, I was just longing to do it," muttered the girl, hastening to fill the bowl for Tim. "Here!" she said, "draw up to the table and eat."

Tim was too hungry to remember his mother's instructions as to washing his hands, but he did not forget to bow his head, saying the grace he had said at every meal since he first began to speak: "I thank thee, dear Lord, for this nice food; and help us to be thy good children, for Christ's sake."

Mary stood still in astonishment. "That's the first grace in this kitchen," she said to herself, "but I'm bound it shan't be the last. I've been a forgetful creature."

The soup finished, Tim polished the shoes; such nice buttoned boots he had never handled before. Just as he was giving the last touch to them, he heard some one come in, and saw the lady who had brought him standing talking with Mary.

"Thank you; they are very nicely done. But if you get only one customer a day, you'll not get on well. Who takes care of you, my boy? Try to tell me all about yourself. What is your name?"

"My name's Tim Titus, ma'am. Nobody takes care of me—nobody but God. Mother said he'd never forget me. Mother—mother died—last"—

But he could not tell of that. The lady's hand was on his shoulder, and she was drying his tears with her own handkerchief. "I've tried boot-blacking, but I don't believe I can get enough to do. O ma'am"—and the boy again broke down. He was so neat and clean that Mrs. Denny drew him close to her, soothing him as every mother knows how to soothe and comfort. But her heart was troubled for him. Truth to tell, she had no money to spare, and could do but little. She had only lately moved to the city, and had few friends there. What could she do to help him?

Suddenly, Mary, who had been looking on, full of sympathy, and remembering their country life and the plenty there, said, "Send him to the country."

Mrs. Denny's face brightened. "Why, that's a good idea, Mary! I do believe Mr. Ackerman would be glad of just such a boy. Would you drive cows and learn to milk and help about the house, Tim?"

"Indeed I would, ma'am, and take my brushes and black their boots for them."

"Once a week is all they black 'em," said Mary, with a laugh. So it was arranged that Tim should come back in the morning, and Mrs. Denny would give him a note to the farmer. She offered to pay his way, but Tim said he had two dollars left, and could buy his own ticket. Mrs. Denny was pleased with his honesty, and felt sure that such a boy would succeed.

The next day Tim was off for the country. All his treasures were easily packed in his mother's old bag. Mrs. Denny advised him to leave that at the depot when he reached Farrington, and walk out to the farm without it, as, if the farmer kept him, he could easily get it. Tim found the farm, and hearing voices at the back door walked round that way, and asked for Mr. Ackerman.

"He's in the barn," said a pleasant-looking girl. "What do you want?"

"I've a note for him."

"Well, go right over." Tim delivered his note. The farmer read it, and then, without saying a word, went on with his work. Tim felt rather discouraged, but seeing a pair of boots in one corner set to work and polished them. This took some time, for they had never been polished before, I fancy. Then Tim put up his brushes and slung his box on his back; he had better go back or try something else. The farmer was just going up to the loft, but as Tim slung his box he said, "Come here, my boy. You can work; I see that. Are you willing to work for a home?"

"Yes, indeed, sir."

"Got any clothes?"

"Two suits, sir."

"Any money?"

"One dollar and fifty cents."

"How much time do you expect to have to fool around?"

"Can't tell till I try to do the work."

The farmer was pleased with the bright, truthful face, and said, "You'll do. Go in the house and tell 'em to set you to work—chop wood, draw water, do anything till milking time."

So that was how Tim's boot-blacking ended. He lives on the farm still, but he is taller than I am. Mrs. Denny comes out to see her old friends sometimes, and is always as glad to see him as any of the rest; and, next to God, Tim loves the lady who let him shine her boots.—*S. S. Visitor.*

Nations without Fire.

According to Pliny, fire was a long time unknown to the ancient Egyptians; and when Thales, the celebrated astronomer, showed it to them, they were absolutely in rapture. The Persians, Phœnicians, Greeks, and several other nations acknowledge that their ancestors were without the use of fire, and the Chinese confess the same of their progenitors. Plutarch and other ancient writers speak of nations who at the time they wrote, knew not the use of fire or had just learned it. Facts of the same kind are also attested by several modern nations. The inhabitants of the Marian Islands, which were discovered in 1551, had no idea of fire. Never was astonishment greater than theirs when they saw it on the desert Magellan in one of their islands. At first they believed it was some kind of animal that fixed to and fed on wood. The inhabitants of the Phillipine and Canary Islands were formerly equally ignorant. Africa presents, even in our day, tribes in this deplorable state.—Ex

Home and Farm.

Miss Matilda Lees Dods' School of Cookery.—No. V.

How to Cook Eggs for Breakfast.

For every egg take two tablespoonsful of bread crumbs, one ounce of butter and a little pepper and salt.

Put upon a flat plate of any kind half of the bread crumbs to be used, add half of the butter in small pieces over the bread crumbs; break over this the eggs, sprinkle over the top of the eggs the remainder of the bread crumbs, a little more pepper and salt, and put the remainder of the butter in small pieces over the top. Put into the oven to bake five minutes.

Apple Fritters.

Three or four large apples.

Three ounces of flour.

A little salt. One gill of tepid water.

One ounce of sugar.

The white of one egg.

One ounce of butter.

Pare and core the apples (with an apple corer) and cut in round slices one-half of an inch thick. Put in a bowl three ounces of flour; pour into the center of it an ounce of melted butter; add the gill of tepid water and mix well together. Now whip to a stiff froth the white of one egg, after putting into it a pinch of salt. Throw the white of the egg in beside the batter, mix lightly, throw in the apples; then with a fork put them one by one quickly into the hot lard; let them remain there three minutes each. When done throw for a minute on to white print paper to remove any adhering grease. Pile then on a plate and sprinkle over the sugar.

Stock-making.

Four or five pounds of the middle cut of the shin of the beef. Cut the meat into very small pieces, pour over cold water one pint to each pound of beef and one pint over. Allow it to come quickly to a boil; skim carefully. Throw in a spoonful of white and black pepper corns, a small piece of turnip, a large carrot, a small onion, a good piece of celery, a small tablespoonful of salt. Simmer for four or five hours as slowly as possible. This will keep in hot weather four or five days.

To Cook Oysters.

Twenty-five large oysters.

Three ounces of butter.

One and one-half ounces of flour.

One gill of cream.

A little pepper and salt.

A little grated nutmeg.

A grain of cayenne pepper.

Boil the oysters five minutes, strain them and cut them in rough pieces. Melt in a saucepan butter, add flour and cream. Boil two minutes. Then add a little pepper and salt and a little grated nutmeg and cayenne pepper. Delicious cold. Excellent for filling Dresden patties.

(A little onion chopped very fine is sometimes added.)

The Best Layers.

A correspondent of the *Country Gentleman* writes: After repeated experiments during the past twenty-five years in hatching chickens, I am fully convinced that fowls hatched in the month of July make better layers than those hatched at any other season of the year. Early hatched chicks commence laying in September, and continue until cold January weather, when they discontinue until spring. On the other hand, when hatched in July or August, they begin laying in February, and continue until October. I find July chickens will average fifty to seventy-five more eggs yearly than those hatched in March. My method, therefore, is to hatch one hundred chicks in August for my own use.

The light Brahmas have always been my most profitable and favorite fowl; but with great reluctance I am obliged, after three years' trial, to place the Partridge Cochins at the head of the list. As layers they excel any Asiatic breed I have ever known, and as market fowls they have no equal. They are very hardy, mature early, and make short-legged, yellow-fleshed, heavy-breasted fowls.

A boy seven years of age was seen to fall from a bulkhead into the Hudson river, June 2. After considerable delay a youth named Thos. Berry came to the rescue, and the spot where the boy sank was pointed out to him. By a plucky dive and a long swim under water he succeeded in recovering the boy, who had been in the water eight minutes and was apparently lifeless. A successful effort was made to resuscitate him, signs of returning consciousness appearing at the end of twenty minutes. The officers of the patrol of the water front pronounced this the most remarkable case of resuscitation after long submergence that had come within their knowledge, and it was put upon record as such. The happy issue should encourage hope and persistent effort in all similar cases. —*Scientific American.*

The Wadesboro (N. C.) *Herald* says that while two small children, living on Col. Henry W. Ledbetter's plantation, were out in the woods recently, they found what they supposed to be partridge eggs, and carried them home, cooked, and eat them. Soon after eating the eggs they were prostrated upon their beds with sickness, and died immediately. It seems that the eggs they had eaten were snake eggs.

If you are well, let yourself alone. One of the greatest errors of the age is, we medicate the body too much, the mind too little. More persons are destroyed by eating too much than by drinking too much. Gluttony kills more than drunkenness in civilized society. The best gymnasium is a woodyard, a clearing or a cornfield. A hearty laugh is known the world over, to be a health promoter; it elevates the spirits, enlivens the circulation, and is marvelously contagious in a good sense. Bodily activity and bodily health are inseperable. If the bowels are loose, lie down in bed, remain there and eat nothing until you are well. The three best medicines in the world are warmth, abstinence and repose.—*Dr. Hall.*

Religious Intelligence.

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational church, Hamilton, Miss., August 25th, 1878.

Pleasant Ridge Congregational church, Sanford Co., Ala., September, 1878.

New Hope Methodist church, Lowndes Co., Miss., October, 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

First Congregational Church, Leland, Mich.

Sugar Grove church, Green county, Pa., D. B. Turney, pastor, March 17, 1879.

Military Chapel, Methodist Episcopal, Lowndes Co., Miss., March 23, 1879, Thos. Brownlee, pastor.

Hopewell Missionary Baptist church, Lowndes county, Miss., April 6, 1879.

Cedar Grove, Missionary Baptist, Lowndes Co., Miss., May 25, 1879. Wm. Alexander, minister.

—President Blanchard preached on the religious necessities of our common schools in the College chapel at Wheaton on Sabbath evening. The discourse was suggested by the Normal Institute now in session in the College, which is attended by some hundred of the teachers of Northern Illinois. A course of valuable lectures on science and literature is provided in connection with the Institute by the five instructors. A special lecture on Literature and the Fine Arts was given by Rev. J. B. Walker, D.D., on Monday evening, and another will be given by A. H. Hiatt, M. D., of the College faculty, on Monday evening next.

—The Sabbath School of the College church, Wheaton, voted on Sabbath to send $12 00 from their collections now in the treasury to Rev. E. Tapley of Columbus, Miss., to assist him in his work among the freedmen churches.

REFORMED PRESBYTERIAN.

—In the Synod of the Covenanter church, which met in New York during the early part of June, the following resolutions, offered by Rev. J. S. T. Milligan of Kansas, were adopted:

Resolved, 1. That this Synod reiterates its testimony against the sin of secretism, as involving one of the most dangerous forms of idolatry on the one hand, and the securing if not encouraging of the grossest crimes on the other; false in principle and pernicious in influence, undermining society in every form of its organization, and in conflict with every divine obligation and inconsistent with the confidence that should underlie every natural and gracious relation.

2. That we pledge our influence and effort in every way consistent with our distinctive principles to the overthrow of this giant power for evil, and to aid the National Association in this important work.

3. That we direct our ministers and members to more active effort and to more hearty co-operation with the friends of anti-secrecy.

Also in the synodical sermon preached by Rev. C. D. Trumbull of Morning Sun, Iowa, occurs the following eloquent paragraph:

"While this spirit of skepticism is seeking to undermine and sap the foundations of the church, another evil spirit, no less malignant, is working secretly for the subversion of peace and order in the political world. It bears different names in different parts of the earth, and may in some things pursue different methods, but it is the same spirit. It assumes the name of Nihilism in Russia, of Socialism in Prussia, of Communism in France. Happy had it been for America if this evil spirit had never crossed the sea, but alas! the gaunt spectre may even now be seen stalking through the land. What mean those nightly drills in private halls in almost every city of every State? What mean these Sabbath parades of armed men? They mean that thousands in this land have imbibed the principles of Communism, and are only waiting a favorable opportunity to reduce them to practice. The riots of two years ago tell us plainly what they mean. We see this same spirit in the secret leagues and armed bands of the South, which control the ballot and secure the spoils. We see it in the thousands of lodges meeting in upper halls in every part of the land, their members bound by horrid oaths to advance their selfish ends, regardless of the public good.

"Such are the leading spirits which must needs be exorcised. Skepticism and secretism are captains of the host. If these can be cast out, the lesser spirits will soon go howling back to their dismal abodes."

—Prof. J. R. W. Sloane writes to our *Banner* describing the location selected at Beaver Falls for the literary institution of the denomination, over which Dr. H. H. George presides. The site is about a mile from the center of the town, on the west side of Beaver river. There is not a liquor saloon in the place, and railroad facilities are excellent. The country is healthy, and building material abundant. It is hoped that the change from Northwood, O., will be of great benefit to the institution.

FREE METHODIST.

—Bro. J. W. Hough of Winfield, Iowa, sends a long letter which will be presented next week, telling how the F. M. church of that place has been forbidden the further use of the public school building for their public worship. A Friend Quaker takes up their defense against the school board with great ability.

—The church lately established in Oberlin, O., holds its first quarterly meeting in Carpenter hall July 18 to 20th.

—The new church in Sycamore, Ill., has been dedicated to God. The organization was begun about five years ago and is yet financially weak, but with the assistance of business men in Sycamore who contributed nearly one-half the means, the expense of building and lot has been nearly all subscribed.

—The camp-meeting at Chili, N. Y., raised $72 for the mission at Lawrence, Texas.

CHURCH OF GOD.

—A member of this body writing from Maine in sympathy to Elder Lowman, editor of the *Herald of Gospel Freedom* of Rome City, Ind., says: "I think the Catholic Inquisition has got loose on you if you were dismembered for speaking agajnst secret societies, or any other abominable evil. It is not so here, thank God." If Elder Lowman will publish the post-office of his Maine brother there will be a rush for that corner of the continent where the lodge has not entered with proscription and persecution.

—An aged brother, John Dennis, of Madison, Me., writes to the same paper that there are ten preachers of the Church of God in that State, that he knows of no member of that church in the State connected with Freemasonry, but many are strongly opposed to the order. Bro. Hin- must get acquainted with these brethren.

—The Northern Indiana Eldership of this church which was formed from "dismembered" churches and preachers on account of their opposition to the lodge is continually being strengthened in the Lord. A large proportion of the preachers are earnest advocates of the higher Christian life.

MENNONITE.

—The first General Conference of the United Mennonites was held in Blair, province of Ontario, Canada, June 4th to 6th last. Elder Daniel Brenneman was re-elected to conduct the *Gospel Banner* at Goshen, Ind., in English and German, the English edition to be issued twice a month at the close of the present volume. It was decided that the printing establishment should be the property of the denomination. A new discipline was adopted and is being printed for general circulation. The principles of the United Mennonites include non-resistance in war; non-swearing of oaths; anti-secrecy; anti-rum and tobacco; adult baptism; open communion and feet washing.

CONGREGATIONAL.

—Prof. R. T. Morgan of the College and Summer School, Wheaton, preaches next Lord's day to the church in Lisle, Ill., Bro. O. S. Grinnell the regular supply, having gone to Michigan on a two weeks' visit to the church with which he labored two or three years ago.

—A council called by the church at Bloomingdale, Ill., to settle questions of difference regarding the sale of their church building, was mainly composed of members of the Elgin Association, and Dea. Dustin of Sycamore, a Knight Templar, presided.

—Rev. J. L. Fonda, a hard-working young home missionary on the frontier at Morris, Minn., has begun the building of a new stone church.

—Rev. George Thompson of Leland, Mich., attended the late Grand Traverse conference, preached one of the sermons, and led in the discussion of the subject, "Sunday and the Iron Foundries."

GERMAN BAPTIST (BRETHREN).

—Bro. H. R. Holsinger of the *Progressive Christian* was called to account for some statements in his paper by the standing committee of the "Dunker" church at the late annual meeting. He says he was once in a lodge, but after the initiation he left the order in disgust. He made some suggestions to the Brethren, arising from his experience, in an article entitled, "Is the standing committee a secret organizatian?"—thus:

"Perhaps it may not occur to every one, in what particulars the meetings of Standing Committee are like lodge meetings, hence we will present a few of the most prominent similarities.

1. It has a room to itself.
2. It has a door-keeper.
3. It holds its sessions with closed doors.
4. The representatives of the press are excluded.
5. It admits into its sessions only those of a certain degree, the third degree in the ministry. In this particular it reminds one of the degree of Royal Arch Masonry.
6. It has secrets of its own, which its members dare not reveal; at least so they tell us when we ask for reasons for certain of its doings.

Now in these six particulars the workings of our Standing Committees, are very similar to those of secret societies. And in view of this fact, and other facts set forth in the above, we call upon the more intelligent brethren who have been on the Standing Committee to answer the question contained in the head of this article."

UNITED PRESBYTERIAN.

—Rev. W. P. McNary of Bloomington, Ind., having been appointed home missionary to Indianapolis, his church decidedly object. At a meeting of the congregation held on the 1st inst. to consider the resignation, the feeling against acceptance was earnestly expressed by the adoption of the following resolution:

Resolved, That we do not accept the resignation of our pastor, Rev. W. P. McNary, and that a committee be appointed to present Mr. McNary some of the reasons why we think it to be his duty to remain with us, and that we enter our most earnest and solemn protest to Presbytery that it do not dissolve the happy union between this people and its pastor.

UNITED BRETHREN IN CHRIST.

—Rev. David Ross, an aged minister of the U. B. church, dropped dead at Westfield, Ill., on the 3d inst., it is supposed from heart disease.

—The wife and daughter of Rev. N. E. Gardner of Coleta, Ill., narrowly escaped drowning during a late visit to Missouri. While crossing a stream in a wagon the "reach" broke and they were left in the box in a helplsss condition. They were rescued by a gentleman who providentially came to their assistance on horseback. The stream had swollen beyond the expectation of the driver.

—The controversy aroused by the circular of Rev. W. J. Shuey of Dayton is ably maintained in the *Telescope* by Rev. Halleck Floyd of Indiana, who is replying in detail to the three articles of the former. Bro. Hott of the *Telescope* has also a candid editorial drawn out by the discussion, which is being conducted in good spirit, and will do much toward strengthening the church in its advanced position.

GENERAL.

—It is said that devil-worship has been revived amongst the colored people who had been left to their own preachers, and that when discovered a child was about to be sacrificed.

—Prof. Francis L. Patton of the Chicago Presbyterian Theological Seminary, has declined his call to London.

—There are 300,000 colored Methodists in this country and they claim the privilege of electing one of their number bishop at the next General Conference.

—Dr. Robert Moffat, than whom no one is better informed on whatever concerns that part of the world says that "Mission work all over South Africa has been thrown back fifty years by the present war with the Zulus."

—The business men of Oberlin, Ohio, have a way of encouraging the prayer meeting most commendable and worthy of imitation everywhere. Most of them have regularly closed their places of business on Thursday evening for several years, for the purpose of enabling themselves and their clerks to attend the prayer meetings, held in the different churches on that evening.

—A dispatch to the St. Petersburg *Daily News* reports that dissenters from the Orthodox church, hitherto unrecognized by the state, are to have entire liberty of worship. This affects 12,000,000 Russian subjects. These dissenters are the sect known as "Old Believers." Other dissenters will remain under existing disabilities.

—Oscar Krauser was four years ago a convict in the Ohio penitentiary. He was convicted through the efforts of a baggage-master at Columbus, but he is now a missionary in Chili, South America, and is reported intensely enthusiastic in his work.

—During the summer months, the evangelists Pentecost and Stebbins will hold Gospel meetings every Sunday evening in the New Haven opera house. The churches in Salem are preparing for a series of similar meetings to be held in October.

—Notices were read in some of the Newark (N. J.) churches on a late Sabbath, requesting the congregation to read carefully the published lists of applicants for barroom licenses, and if they found the names of any persons known to them as keeping disorderly houses or violating the Sunday law, or as not bearing a good moral character, to appear before the Board of Excise and file their protests.

—Three elevated railway schemes are being agitated in Chicago. The following from the *Christian Union* shows what effect these roads may have on Sabbath worship: "Our worship last Sunday afternoon in Trinity church was rudely disturbed by the din of the Metropolitan railway trains, which rumbled by at brief intervals during the entire service, and several times took pains, as it seemed, to blow off steam directly under the great chancel window. This was the beginning of Sunday trains, and a prophecy of what Trinity and the other churches and the residents along the route are to look for in the future. It is seemingly indicative of a total abandonment of the old Sabbath idea, and evinces little concern on the part of the churches for a day of rest that they are found tacitly bargaining with the railroad company not to protest so long as trains are not run till after 12 o'clock noon."

—The fifty-fifth annual report of the American Sunday-School Union for the year ending May, 1879, shows the receipts during that time to have been $91,139.19. Of this amount $54,985.49 came from collections, and $25,689.43 from legacies. The expenditures were $69,772.58, leaving in the hands of the Treasurer a balance of $21,366.61. The work of the year may be briefly summarized, so far as it can be represented by figures. There have been 1,087 schools organized, containing 4,915 teachers and 39,769 scholars, while aid has been given to 2,718 schools already in existence; 5,521 addresses have been delivered, 2,137 Bibles and 6,668 Testaments have been distributed, and 14,140 families visited.

News of the Week.

—The Hon. William Allen, ex-Governor of Ohio, died suddenly at his home near Chillicothe, Ohio, last Friday morning. His illness was of very brief duration. He was in Chillicothe on Wednesday apparently in most excellent health and spirits. His first mention of illness was on Thursday morning, but he did not regard his condition as of sufficient consequence to receive attention until the afternoon. At 1:30 next morning he arose, suddenly staggered into a chair and died without a word. Governor Bishop has issued a proclamation eulogistic of the late ex-Governor, reciting his public services, and directing that the flags of the Capitol be displayed at half-mast, and closing the State offices on the day of the funeral.

—The New Orleans *Times* calls attention to three cases in which policemen have shot at negroes, and asks that the officers be indicted for shooting with intent to kill.

—At the mines at Bodie, Cal., last Thursday, occurred a terrible explosion of the powder magazine near the old Standard mine. The Incline works were blown to atoms, and everything near them leveled to the ground. The Summit works, a short distance off, were shattered to pieces, and many men killed. As far as heard from there are eight known to be dead, and over forty wounded, with the prospect that many of them will die from injuries. It is impossible to get particulars; everybody is excited, women and children crying and searching for the remains of loved ones. Probably many were blown into the air and their remains scattered broadcast. There were five tons of giant powder in the magazine which exploded. The shock was felt twenty miles away.

—The colored convention of Houston, Texas, last week adopted an address to the colored people of that State in which the negroes are urged to favorably consider schemes for emigrating to a State where the rights of every citizen are recognized, accorded and respected; are advised to practice the strictest economy and save their earnings, so that if it becomes absolutely necessary to migrate they may do so with expediency, and advised the appointment of commissioners in each county to look after the welfare of the colored people seeking new homes.

—St. Louis and many inland towns were suffering severely from heat last week and a number of fatal cases of sunstroke were recorded.

—A fatal case of yellow fever at Memphis last week caused a great scare, and the Southern cities are generally forming a quarantine against everything and everybody from that locality. Many have fled from the city.

—The largest number of Mormons which has arrived this year was landed at Castle Garden, New York, last week, from the steamer Wyoming. There were 607 adults who came in the steerage and 76 in the second cabin. Of this number 381 came from Scandinavia, 80 from Switzerland and Germany, and the others from England and Scotland. They were started for Utah on the 9th. Among the number was a young man 25 years old who gave his name as Brigham Young. He said he was no relative to the late head of the church at Salt Lake City. Most of them were farmers.

—Judge Ray of Memphis, died Sunday night at 9 o'clock, of yellow fever, and was buried almost immediately afterward in Elmwood Cemetery, under the auspices of the Masons. His son lies in a critical condition.

—Ten whites and five colored persons died from sunstroke Saturday in Charleston, S. C.

—Captain James C. Luce, who died last week, was commander of the steamship Arctic, lost with nearly all the passengers, Sept. 27, 1854. He is reported to have said that he never went to sleep afterward without a vision of the terrible catastrophe before his mind.

—China is getting into trouble with Russia. Advices from Orenburg dated the 28th of June confirm the report of preparations making by the Chinese to march on Kuldja. The ill treatment of Russian merchants on the frontier continues.

—A dispatch to the London *Times* from Calcutta, dated the 13th, reports that the King of Burmah has massacred twelve more persons.

—A fire at Irkutsk, Siberia, on the 4th, burned 400 houses. The officials of Tula have received letters threatening the burning of that town.

—The person who supplied the pistol to Alexander Solovieff, with which he attempted to assassinate the Emperor of Russia on the 14th of April, is a physician from Wiemar, Germany, who is also proved to have procured the poison with which Solovieff attempted suicide after his failure to kill the Czar, and to have owned the horse by means of which the assailants of Gen. Mesentsoff attempted to escape. A telegram from St. Petersburg authoritatively states that he has been sentenced to be hanged very shortly.

—Reports of the commercial agencies are encouraging. The failures during the first half of this year are 148 less in number and $28,000,000 less in amount than those of the corresponding period a year ago.

—M. DeLesseps stated at the last meeting of the Geographical society in Paris, that he does not think the total of the expense of the construction of the Darien Canal will exceed 250,000,000 francs. The difficulties of the work were not so formidable as those which had been overcome in the construction of the Suez canal, as a railway already existed along the course of the proposed Panama canal, with a large town at each extremity. DeLesseps states that the caution money, 2,000,000 francs, required by Venzuela, anent the Panama Isthmus canal, has already been paid.

—A Paris dispatch states that a decree has been published pardoning or reducing the punishment of 1,369 persons. The government has submitted a bill to the Senate to amnesty sailor and soldier deserters who have not been tried and sentenced. This applies to exiled communists who belonged to the army. It is estimated that the measure will affect 30,000 persons.

—Thousands of persons have been engaged several weeks on the works designed to cause the Oxus river in western Asia, to return to its ancient bed, so as to establish easy water communication between the Caspian Sea and regions bordering on Afghanistan.

Sabbath School.

LESSON XXX.—JULY 27.—VICTORY OVER DEATH.

SCRIPTURE.—1 Cor. 15:50 58.

COMMIT TO MEMORY VS. 54-57.

50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inher-
51 it incorruption. | Behold, I shew yon a mystery: We shall not all sleep, but
52 we shall all be changed, | In a moment, in the twinkling of an eye, at the last trump: for the trnmpet shall sound, and the dead shall be raised incorrup-
53 tible, and we shall be changed. | For this corruptible must be pnt on incorruption, and this mortal mnst put on immortality.
54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up
55 in victory. | O death, where is thy sting? O grave, where is thy victory? |
56 The sting of death is sin; and the
57 strength of sin is the law. | But thanks be to God, which giveth us the victory
58 throngh our Lord Jesus Christ. | Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord.

GOLDEN TEXT.—Jesus said nnto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live.—John 11:25.

[From Scholar's Handbook.]

CENTRAL TRUTH.—Saints share Christ's victory over death.

DAILY HOME READINGS.

M.—John 3:3-5. Begun of Grace.
T.—1 Thess. 4:13-18. Finished in the Resurrection.
W.—2 Tim. 4:6-8. Ours in Anticipation.
T.—Heb. 2:14-16. Gained for us by Christ.
F.—2 Pet. 3:11-15. An Incentive to Personal Pnrity.
S.—Rom. 14: 10-13. An Incentive to Charity.
S.—1 Cor. 3:11-15. An Incentive to Good Works.

INTRODUCTION.

The Apostle lays the foundation for his proofs of the resurrection, in the historical fact that Christ rose from the dead. He then passed from the fact of the resurrection, to the manner of it, which he illnstrates by analogies from nature—as the seed sown, and the various kinds of bodies. He then asserts the existence, and declares some of the characteristics, of the spiritual body. The lesson shows the final victory over death.

ILLUSTRATIONS.

"Death." Death is the liberator of him whom freedom cannot release, the physician of him whom medicine cannot cnre, and the comforter of him whom time can not console.—Colton.

Death is the dropping of the flower that the fruit may swell.—Beecher.

Oh! brother Payne, the long looked for day is come at last, in which I shall see that glory in another manner than I have ever yet done, or been capable of doing.—Owen.

"Heavenly Inhabitants." What a heaven full of princely creatures the Eternal Father will have, when all the redeemed shall be presented to him in the brightness of his Son's glory!....A whole heaven full of glorious-bodied creatnres, each one emitting a splendor like the glorious body of the Lord, "Now are we the sons of God, and it doth not yet appear what we shall be."—Hamilton.

[From International Lesson Quarterly.]

DAILY HOME READINGS.

M.—John 11: 1-30. The need of resurrection.
T.—John 11: 31-53. The promise of resnrrection.
W.—John 20: 1-31. The fact of resurrection.
T.—Acts 2: 22-36. The Gospel of resurrection.
F.—1 Cor. 15: 1-34. The resurrection of Jesns.
S.—1 Cor. 15: 35-59. The resurrection of saints.
S.—Rev. 20: 1-15. The second resurrection.

SUGGESTIONS.

Resurrection is the central doctrine or truth of the Scriptures. It is the keystone of the arch of faith, and the ground of assurance. This wanting, there is no certainty or ground of hope; this proved there should be no question or doubt. There are evidences for those who desire to believe.

1. It is the necessity of man. Nothing else will fully meet and explain the enigma of life and death.

2. It is the desire of man. Nothing less will fully satisfy our cravings.

3. It is the promise of the Scriptures. The frequent references of the Old Testament were so strong that the Pharisees, the most numerous and powerful sect of the Jews, including the leading teachers and members of the Sanhedrim, were founded upon this doctrine (Acts 23: 6-8).

4. It was the positive and constant teaching of the Lord Jesus Christ (see John 5: 24; 6: 39, 40; 11: 25, etc.)

5. The instances of resurrection recorded in the Bible are direct, and must be believed if the rest of the book is believed (see 1 Kings 17: 19-24; 2 Kings 4: 32-35; Mark 5: 39-43; Luke 7: 12-15; John 11: 43, 44, etc).

6. The resurrection of Jesus Christ from the dead, if proved, establishes the truth of the doctrine, and as to this we may say—

(a) He foretold his own death in the very manner in which it occurred, with all the details of the shame and suffering and he also foretold the time of his own resurrection, and appointed a meeting with his disciples, resting all his promises upon the truth of this word (see Mat. 26, 27, etc).

(b) His death and burial were in exact and wonderful harmony with his words, and his resurrection is clearly established by the eleven appearances of Jesus that have been recorded.

(c). The church of Christ is built upon this doctrine, and its permanency and power is in itself a convincing proof.

It seems that false teachers had come to the church at Corinth and denied the resurrection. In answer to them, the Holy Spirit through Paul sent this chapter to demonstrate the truth. It is divided into three parts, as follows:

1. Whether there is any resurrection of the dead. This is answered by the historical fact of Jesus' resurrection (verses 1-34).

2. What will be the manner of the resurrection, or the nature of the bodies that will be raised up? This is declared and proven possible by the analogy of nature (verses 35-51).

3. What will become of those who are alive when the Lord returns? This is a matter of revelation. (Verses 51-54).

From this it appears that our futnre bodies may not be of the same nature as those we now have, yet we shall have a body, and it may be a material body, and identical with the one we now have, and that our personality will remain (verses 42-50). All will not sleep (die), but some will remain alive until the Lord returns, and then be changed (verses 23, 51, 52; 1 Thess. 4: 13-18.) There will be two resurrections. First, all those who "sleep in Christ." This will take place at his coming for his saints. Second, all the dead, those who do not sleep in Christ. This will occur after the thousand years are finished, when the final judgment occnrs (Rev. 20: 11-15).

Who have left this world without tasting death? (Gen. 5: 24; 2 Kings 2: 11.) Remember the "we" of this lesson and of 1 Thess. 4: 14-17, refers only to believers. The mystery of life and death will be explained when Jesus comes. How did Jesns win the victory? Who can say he conquered for me? What results should follow our belief in him? (verse 58.)

[From Evangelical Repository]

NOTES.

After speaking of "spiritual gifts," the greatest of which is charity, the apostle, in the chapter from which the lesson is taken, discusses the resurrection of the dead, which some teachers in Corinth had denied. After proving the fact of the resurrection (1 Cor. 15: 1-34), he teaches its nature, and shows with what kind of bodies the dead are to rise. The great objection to the doctrine, in the minds of those to whom he was writing, seems to have rested on the assumption that our future bodies are to be of the same nature with those we now have. Paul says this is a foolish assumption. Our future bodies may be material and identical with our present bodies and yet organized in a very different way. Matter admits of indefinite varieties in organization. As there is an immense diversity of matter in the vegetable productions of the earth, in the flesh of different orders of animals and in the sun, moon and stars, so there may be and the Scriptures tell us there must be, a great difference between our present and our future bodies (1 Cor. 15: 35-49. At this point in his argument the apostle makes an assertion, describes a change, celebrates a victory and enforces a lesson.

LESSONS.

1. Our bodies, as well as our souls, are to have a part in Christ's redemption.

2. The revelations of the Gospel satisfy our longings for immortality.

3. We will know and recognize each other in heaven.

4. We must be greatly changed before we are fitted for glory.

5. The doctrine of the resurrection should go far towards dellvering us from the fear of death, and in giving comfort when onr Christian friends die.

6. This doctrine should lead us to thankfulness, steadfastness and diligence.

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	No. 3		89½
	Rejected		73
	Winter		1 03
	Corn—No. 2		37
	Rejected		35½
	Oats—No. 2		33½
	Rye—No. 2		52
	Bran per ton		8 00
	Flour—Winter	3 25	6 50
	Spring	2 00	4 50
	Hay—Timothy	10 00	11 50
	Prairie	7 50	9 00
	Mess Beef	8 50	9 00½
	Tallow	5	6
	Lard per cwt		5 87½
	Mess pork, per brl		8 90
	Butter medium to best	7	15
	Cheese	2	9
	Beans	65	1 85
	Eggs	8	9
	Potatoes per bbl	1 50	2 50
	Seeds—Timothy	1 40	1 60
	Clover		3 75
	Flax	1 25	1 40
	Broom corn	2½	6½
	Hides green to dry flint	8	14
	Lumber—Clear	27 00	34 00
	Common	10 00	12 00
	Shingles	1 00	2 40
	WOOL—Washed	28	37
	Unwashed	16	27
	LIVESTOCK Cattle Choice	4 55	5 20
	Good	4 25	4 50
	Medium	3 65	4 25
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	Sheep	2 50	4 50

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Wheat—Spring	81	1 15
Winter	1 13	1 21
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Topics of the Time.

The Sabbath question is taking an interesting prominence among the Jewish congregations of the country. Rabbi Koehler of Chicago, who is soon to remove to New York to take charge of the synagogue Beth El is understood to favor innovations upon the traditions of the elders in respect to services upon the first instead of the seventh day of the week. At the sixth council of the Union of American Hebrew Congregations held in New York a fortnight since, a resolution was adopted declaring that the means of obtaining a stricter observance of the seventh day Sabbath were beyond their reach; and a motion to define the Sabbath as the seventh day of the week was lost. This giving way of the formalities of centuries in favor of Christianity is a movement which must fill every Christian heart with the hope that not only may Christ's day, but his person and sacrifice may also be accepted by the descendants of those who slew him.

The reports of Monday morning from Memphis leave no doubt respecting the fatal presence of the yellow fever. On Sunday ten new cases were reported and there were five deaths. Quarantine is established against that city in every direction, while its inhabitants are fleeing by thousands, and its merchants removing their goods. The type of fever this year is not so malignant and yields more readily to treatment than last year. The fact also that most who remain will be those who have had the disease, will tend to shorten the course of the epidemic; and it is hoped that the vigorous measures that will be everywhere adopted, together with the general good health experienced in other cities of the South, will prevent any such disastrous results as last year. A few, however, among them Congressman Young, apprehend a general spread of the fever even to points farther north than were visited last year. He estimates the deaths last season from the epidemic at fifty thousand.

The tendencies of the French nation toward Protestant Christianity as told in our excellent English letter on the next page, are exciting deep interest throughout Christendom. There are yet many difficulties beside the papal power. The governmental system of France is entirely secular, a step in advance of the atheism of the republic superseded by the first Napoleon. The French system is brought out clearly in the pending struggle over the Jesuits, which is the great question at issue in Jules Ferry's educational bill. That bill passed the Delegates by a vote of 352 to 159; but an amendment prohibiting all religious orders from teaching was lost by a vote of 381 to 78. The popular branch of the French legislature thus records its hostility to the Jesuit order. In the Senate the anti-Jesuit clause is the only point of serious disagreement, and this is so strong that the government may have to postpone the discussion for several months. The reasons urged in support of the measure are that education is an affair of the state, whose sanction must be withheld from schools which openly aim at the overthrow of the Republic of France, teaching the supreme authority of the church in all matters political or ecclesiastical. The text-books of the priests have been found to contain such statements as that "the Inquisition never condemned any one to death; that feudalism was a beneficent institution, unjustly destroyed; and that in Protestant England bigamy is frequent, the wife is a slave to her husband, and children are commonly poisoned or sold"—and similar stupendous falsehoods may be found every week in the Romish papers of our own country.

This anti-Jesuit war in France resembles in its general principles that of Bismarck a few years ago against the same dark secret order. A correspondent of a London paper reports a conversation with a prominent French Republican, who gives in terse language the object of the educational bill: "Are you not stirring up a dangerous agitation in France with your anti-clerical bill on education?" "We cannot help it," was the reply. "Suppose 70,000 English youth belonging to the first families in the United Kingdom, and in training for the army, the navy, the civil service, or the bar, were in the hands of instructors who have the 'Priest in Absolution' for their breviary; would you not be of the opinion that by some means or another it would be indispensable to root up the evil? This is the case with us. 70,000 of our boys are in State schools, and an equal number in schools controlled by Jesuits. What is to be done except by shutting up the latter, if we do not wish to be ruled by sneaks within fifteen years?"

While these measures are agitating France, the German Chancellor has been maturing a policy over which the papal journals are in transports of triumphant delight, and viewed in whatever light it seems disastrous to the cause of peace and true religion. The immense armament of Germany, like Saul's armor on David, was weighing down the government and depleting its treasury. To maintain its expense Bismarck concluded to give up his free trade policy and adopt a tariff. To accomplish this political revolution he found the votes of the Ultramontanes in the German parliament were needed, and these were purchased by a truce over the celebrated Falk laws, by which the Jesuits were banished and a partial restoration of Romish power. Dr Falk has resigned his position in the ministry, held since 1872, and Bismarck expects to raise from the operation of his tariff laws some thirty million dollars a year. Dr. Falk was severe, and in enforcing civil marriage undoubtedly unreasonable; yet the failings of his system were not beyond remedy and were not to be compared with the crime of war. Nor were they so dangerous to Germany or hostile to Protestantism as a peace with Leo XIII. for which they have been exchanged.

We are glad to see that attention is being called to a notorious evil in a way that promises a reform. The reports of all public libraries year after year tell us that the works of fiction are more used than any other class of literature and almost entirely by boys and girls. Thus the benefactions of the wealthy and philanthropic are used to furnish a mental pabulum for young minds too often for their great injury. Mr. Charles Francis Adams, Jr., in a paper on "Fiction in Libraries," read lately before the American Library Association, though approving a moderate use of fiction for relaxation, says further: "A single doubt on the subject which more and more addresses itself to my mind is, whether furnishing any form of amusement or relaxation of this sort—for education it is not—is a proper function of the government. All of us trustees do it, but I am more and more inclined to doubt whether the purchase of general reading of trashy and ephemeral literature, especially works of fiction, is not an unjustifiable expenditure of public money."

Dr. Schlieman in his excavations on the plain of Troy, has unearthed several articles that are recognized by the Chinese minister at Berlin as undoubtedly of Chinese origin. On one of the vases is a Chinese inscription, and gauze and linen found with the vase are believed to be of Chinese manufacture. These discoveries prove, according to the embassador's theory, that there was traffic with western Asia by the Chinese twelve hundred years before Christ, if the very inhabitants themselves of those districts were not Chinese. Other discoveries have been made in Assyria of even greater interest to the Bible student. Mr. Russam of the Assyrian expedition has discovered at Nineveh remains of palaces built by Esar-haddon and Seunacherib. At Babylon, in a mound hitherto untouched, he discovered a palace of Nebuchadnezzar's, with rich enameled columns, beams of Indian wood, and every indication of having been a most splendid edifice. His excavation in the mound of Birs Nimroud, the site of the supposed Tower of Babel, prove to his satisfaction that the destruction of this great edifice was due, not to lightning or hostile attack, but to a volcanic eruption.

Is France Becoming a Protestant Nation?

BY REV. JOHN BOYES.

During the last two years the question at the head of this article has often been asked in spite of the known sentiments of Blanqui and other revolutionists who desire to see France altogether unchristianized. France, long downtrodden by the heel of the priesthood, is shaking off her stupor, and asserting her right to think and act in harmony with the progressive ideas of the age. Progress and Protestantism are really convertible terms. People who have been accustomed to regard France as the home of papacy and atheism—two strange extremes—are astonished to find the work of evangelization going so rapidly forward. In the large halls and theaters of Paris and of most of the provincial towns, evangelistic services are being held with mavellous success. For years perfect freedom has been enjoyed in Italy by all sections of the Christian church, and Protestantism is making its power felt most beneficially throughout that land. France has loitered behind, but seems now to be making earnest efforts to redeem her character and regain her liberty. The Paris Exhibition gave a favorable opportunity for a wide spread proclamation of evangelical truth; and the consolidation of the Republic has removed many of the obstacles to the spread of the Gospel which previously existed.

Perhaps as one reason for the rapid spread of Protestantism, we may mention that during the last few years scores of thousands of Bibles have been circulated, and one result of this liberal sowing of divine truth is that Christian churches have been formed in several localities; just as in Belgium it is known that not fewer than twenty Protestant churches have grown up of late years solely as the result of Bible circulation. In Paris Mr. McAll has established twenty-three stations for the preaching of the Gospel; while in the same city Miss de Broën, by means of her medical mission and domiciliary visitation is accomplishing a great work among the poorest and most degraded of the population. The interest which is taken in evangelistic work is surprising. A similar work is also in progress in Lyons, Marseilles and other important centers of population; while even throughout the country villages, the Gospel seems to be awakening the masses of the people to a new life.

The priests are naturally indignant, but the government is offering no opposition to the work. The representatives of the Reformed or Protestant faith in France are men of intellectual as well as spiritual strength; men of ability, of scholarship and of deep religious life, who are prepared to maintain their position in the present crisis. Mr. McAll is a true hero, and is manfully fighting the battle for Christ and his kingdom against the prestige of philosophy, and what is still worse, the priestism that for so long a time has crushed out the life of France.

M. Reveillaud says: "It is to day as it was in the times of the apostles, among the heathen population, and as it was in the sixteenth century in France itself, when the Gospel made so much progress that it seemed as if the entire country was to be conquered for the truth and the Gospel, if the massacres of St. Bartholomew had not come to stop the work which then had so magnificent a beginning. To-day we are in an age of reform. The opportunity to preach the Gospel, to announce the good news, has never before been so great, in our country. It is certain that religious liberty exists in France, if not completely in law, at least in custom. There are none of the obstacles on the part of the government which it was feared might exist. All the members of the present administration are favorably disposed to religious liberty."

We find there is a large *bourgeois* population which, while it does not rally around the cause of Protestantism, is enlightened and liberal, and is in a kind of quiescent sympathy therewith. M. Lorriaux says: "Throughout the whole of France the preacher of the Gospel may now go—in large and populous towns, in the poorest and most miserable parts of Paris, and in the smallest villages of the country, and he will everywhere find a listening audience and a favorable reception—sympathy, respect, and a vague, longing desire to know and possess the truth." Dr. Pressense, speaking of the evangelists that are missioning the towns and villages of the country, says: "They testify to the existence among the people of something more than a mere hostility to Catholicism, namely, to a sense of deep and real religious need. Wherever the good news is carried, eager crowds gather to receive it. A great responsibility thus rests upon our evangelical Protestantism. It realizes this, and is fully resolved to multiply its efforts for the extension of the Gospel mission. A committee has just been formed in Paris to arrange a series of conferences to be held in places of public resort, theatres, guildhalls, even in dancing saloons, where no other place offers. We are determined all to enroll ourselves as volunteers in this great crusade."

Other distinguished Frenchmen give similar testimony. While the reformed church as a whole have as yet no confession of faith and no disciplinary power, they are united in one body, and have the assurance of the President of the Republic that their rights shall be respected and their freedom secured.

We give these facts in order to indicate an answer to the question, "Is France becoming a Protestant nation?" Our reply is, "Yes."

Shrewsbury, Eng., June 26, '79.

Have Boys Inherent Rights that Men are Bound to Respect?

BY ENOCH HONEYWELL.

Yes. All conscientious men, and women too, who dare to think for themselves, know that they have just such rights. They know, too, that if we withhold these rights, we violate both natural and Gospel law, and thus stain our souls with guilt. Satan's agents have legions of traps and pitfalls now set, covered and baited in upper garrets to catch our innocent and unsuspecting young men. Millions of us know just what and where these pits and traps are, and yet most of us wilfully and wickedly refuse to show our youth their danger.

The excuse is, as some have said to me, "I don't want my barn burnt." Others don't want their business crippled or their names slandered. Thus our unenlightened young men are trapped, tongue-tied, and bound to clannish masters for life by reason of our wicked refusal to do them the justice that nature and nature's God commands us to do. I ask and urge every good man of the nation to show and explain to our grown boys the sly traps now set and baited for them in a thousand garrets. St. Paul, and also the late Wm. Lloyd Garrison, were both bold ice-breakers and leading reformers. Public opinion condemned both. They were stoned, jailed, scourged, fined, and slandered by wicked men, and even by such false churches as, in Garrison's day, riveted the chains on the poor slave by their fellowship and communion with slavery, that "sum of all villianies." Now the deeds of these world-wide reformers are—and rightfully—extolled to the skies, and their pure souls are doubtless in heaven. They faced the tiger in his den. And shall we cower before a sly clan when the freedom of our sons is at stake? They chose—as all consistent Christians now choose—to work on God's side in every reform, though a worldly church, together with big men and big multitudes were against them; Every man of culture knows, or can know, just what the penaltied orders are. They are open to the world, and published to all who will read them; and the truth of these publications is affirmed by a thousand honest ex-Masons, and some adhering ones. I entreat you then to tell—so far as you can reach them—the 5,000,000 young men of the nation just what oaths, death-penalties, and money swindling they will be victims of if they go into the secret, sword-guarded garrets to learn the pretended mysteries.

A very intelligent man in Hoopeston, Ill., has left the Masonic lodge and he says—what thousands already know—that every oath, penalty, &c., is out to the world and truthfully depicted. Will you, or any other honest man or woman, allow another young man to be lured into such garrets, and there be robbed of his money and his liberty, and be tongue-tied for life through your neglect? Ten words from you may save him from that bondage. I now entreat you, as you cherish your own self-respect and the rights of our youth, to carefully read this appeal, study your own heartfelt love for justice, and then act promptly, and may heaven bless all those who dare set their candle *on* the bushel—not under it.

You may say there are good Masons in the lodge: we grant it. So, too, there were good slaves and gentlemanly masters; yet slavery was the abhorent curse of the earth, and it doubtless dragged millions into future perdition. The *inherent vice* in an institution breeds the criminal. I once saw a man going to market with a gang of slaves, and heard him boast that he had just worn out three handfuls of withed whips on the back of one of his women! "And," said he, "I made the blood and mutton fly nicely." That Satanic brute acted under the shield of American law. He and the law were hail fellows, well met. Now that institution is shot through the heart, and the man that to-day would make "the blood and mutton fly" from a woman's back would be blasted by the anathemas of all Christendom. Morgan and others were also murdered by an institution chartered by the laws of our nation. Can laws make it right for me to mangle the back of an innocent woman, or to cut the throat and tear out the tongue of an innocent boy, merely because he tells how I have treated him? Will you let your sons be dragged, unwarned, into a system reeking with blood and murder, merely because a few good men have not yet left it? You know, or can know, that thousands of still better men have left it, and condemned it. If I should become a volunteer member in a band of thieves or murderers, and swear to do as they do, I then become a sharer in their crimes. Is it not so? The law would hold me as a *particeps criminis* in all the crimes of that den. So, too, the blood of a murdered Morgan virtually stains the skirts of every future member of the institution that authorized Mr. Vallance to push Morgan out of a boat, with a stone tied to his body, into the Niagara river on the night of September 19th, 1826.

The fact is already proven in Altay, N. Y., that not a single honest young man will join such a lodge after knowing just what is done inside of it. Is not human nature here the same as there? When you spread the light before your honest

boys, their own honor and self-respect will save them, even in Alabama as well as in Altay.

Don't wait for the preachers; if they should dare to preach against popular sins in high places, such as slavery was, and Masonry is, they would be shut out of the pulpit. The laity are the leaders. The Rev. Wm. Fenton says: "While a student at the theological seminary, the other students would say to me: 'We know that you are right in regard to your views on Freemasonry, but we must not speak against it, because there are some Masons in all the Baptist churches and we cannot get places to preach if we speak against Masonry.'" Now, my friends, how much longer will you permit a sly enemy to rule your pulpits, tie your tongues, and entrap your free sons?

A Page of Anti-Masonic History.

Some twenty years ago Jonas Brown, an aged veteran now living at East Swanton, Vt., republished in pamphlet form the report of a committee of the Vermont Legislature made in 1833, in which the lodge oaths and penalties were very fully exposed. To the various attacks made on him by Masons Mr. Brown at length replied in a St. Albans paper; and, as the editor would not print it as a communication, he was obliged to insert it as an advertisement of which the following is a copy, set from the original:

[Advertisement.]

TO THE PUBLIC.

Since there are false reports in circulation respecting a donation made to me by the Masonic lodge of St. Albans, when I was a member of that society, I feel called upon to give the facts in the case, and my views respecting the institution, its nature and bearing upon society, social, civil and religious.

Early in the year 1823, I was solicited to join the Masons, the institution being represented as a good and benevolent one, and called the handmaid of religion. Being young and poor and somewhat thoughtful upon the subject of religion, I was ready to follow the appearance of good, hoping to find both sympathy and aid in both temporal and spiritual things. I sent in my petition and was received. But alas; to my hurt. Instead of a good institution, I found a bad one; instead of benevolence, consummate selfishness; instead of a handmaid of religion, a wolf in sheep's clothing. I was disgusted with my first introduction to this ancient institution, handed down to posterity by the wise man Solomon. I was told that this was but the first step, that as I advanced I should understand more of its work and principles, which I confess was the truth, and about the only truth I ever found connected with the history of this beast, to whom is delegated the power of the dragon, that old spirit called the devil and Satan. And why should I, an ignorant young man, question this institution of the wise man, patronized by kings and emperors, presidents, senators, generals, ministers and laymen. And further, did I wish to speak and declare the nature of the beast, my tongue was tied by the strongest obligations, and my mouth sealed by the most horrid oaths, while before me glittered the two-edged sword of vengeance thirsting for my heart's blood. So trusting to future revelations I suffered myself again to be hoodwinked and led another step into the mysteries and fooleries of Masonry.

In the fall of 1825 I met with an accident which disabled me for many months. In the spring following, I think it was, I was told that if I would come to the lodge they would raise me to the sublime and honorable degree of Master Mason, and render me some assistance. With an eager eye toward the higher degrees, and the heaven-born principles to be revealed, I suffered myself to be raised. They voted me $25 to assist me in my poverty, which after deducting my fee and money paid in, left me $10. In the fall of this year the hidden things of darkness were brought to light by Morgan's revelation. Soon after this, having no fellowship with the works of darkness, I renounced the whole system, and in the spring following was expelled for unmasonic conduct.

This expulsion, as I suppose, was based upon the first principles of Masonry, that of denying what we know to be true. Though I did not reveal anything, yet I could not positively declare Morgan's revelation false, when I knew it to be true, so far as I was acquainted with the principles and oaths of Masonry. And now I would say that I believe the obligations of Masonry to be unrighteous, opposed to the laws of God and man, very dangerous to society, and consequently not binding upon any man. Its ceremonies are foolish, vain and blasphemous beneath the dignity of men. Now if I have violated the obligations of Masonry, I feel that I have obeyed my Savior. In coming "out from among them" I will have nothing to do with "the unfruitful works of darkness" except to "reprove them."

I am now an old man, and must soon stand before my judge, but have no fear of violated oaths upon this subject. I would exhort all who are in bondage to Masonry to come out from among them, and touch not the unclean things; and I hereby give my dying warning to the young: Receive not the mark of the beast—keep clear from Masonry—seek light—love the truth—fear God and keep his commandments.

JONAS BROWN.

Sheldon, May 1, 1860.

[From the Christian Statesman.]

Cheese Factories and the Christian Sabbath.

A REPORT FROM THE FIRST CONGREGATIONAL CHURCH, OBERLIN, O.

Some months ago the above subject was brought to the attention of the First Church of Oberlin. Statements were made to the effect that the common practice in the management of cheese factories in northern Ohio was to utterly ignore the Lord's Day. It being reported that some of her own members were implicated in the business, the church felt called upon to give the subject a more thorough investigation. Accordingly a committee was appointed, who, after visiting eleven factories in the vicinity, made an elaborate report, from which we here present the following condensed statement.

Taking the factories visited in numerical order, we give the number of patrons, the number of church members, and the number who withhold patronage on the Sabbath day.

Factories.	Patrons.	Church Members.	Observers of Sabbath.
1	9	3	3
2	44	1	0
3	13	5	0
4	37	4	0
5	15	7	0
6	18	4	1
7	25	13	3
8	34	6	2
9	18	5	4
10	63	8	2
11	35	8	4
11	311	63	19

Thus it appears (1) that all the factories visited run on the Sabbath as on other days. (2) That nearly one-fifth of the patrons are church members. (3) That a little less than one-third of these withhold their patronage on the Sabbath. These facts were obtained mainly from the manufacturers themselves, who in almost every case treated the committee courteously, granting them free access to their books, answering questions freely, and in some cases expressing a desire that such a change might be made as would allow them to observe the Lord's day like other men. The impression was made by some of those gentlemen, that in falling into the habit they had simply yielded to the pressure of worldly interests, against their better convictions; and they had the more readily done so because they had found so many professing Christians willing to do the same. In one factory the proprietor stated that he thought "by another year a change might be made, but that owing to existing arrangements it could not be effected this year." "The tone of his conversation," say the committee, "was such as to leave the impression that he would gladly welcome the reform. Some of the employes also expressed the wish that a reform might be accomplished even before another Sabbath." The wife of one proprietor wished that "there was a law against cheese factories running on Sunday." Another proprietor states that he has been in the business eight years, and that during eight months of each year he did not pretend to enter a Christian church; that the matter of keeping the Sabbath did not enter into the business at all, and that "when the whole thing was simmered down it was only a question of dollars and cents." Other features of the business in several places makes its disregard of the Sabbath especially glaring. Thus, one of the largest manufactories visited, running from four o'clock in the morning till ten o'clock at night, Sababths not excepted, is located within sound of the Christian worship of the little church of that place. And so for eight months of the year, though within stone's throw of the church, these men have practically no Sabbath. Another case worthy of special mention, is that of a factory "supported by fifteen patrons, seven of whom are church members," and all alike make no difference between the Sabbath and other days in conducting their business. Two of these church members run each a milk wagon on the Sabbath for the supply of factories, and one of these is the superintendent of the Sabbath-school of the place. Thus the spectacle is presented of a man teaching the children by word to reverence God's holy day, while by example he is teaching them to act in open violation of it. And what is still more heart-sickening, the school where the lesson of obedience to God's law is taught and the factory where the lesson of disobedience is taught, are only about the width of a street apart."

We regret to say it was found that five or six of the members of this church were among the forty-four professing Christians who did not withhold their patronage on the Sabbath day. Some of these, our own brethren, acted from reasons of personal convenience, some from reason of supposed profit, but all, doubtless, without having realized the inconsistency of their position, or the influence of the organized system of Sabbath desecration which they were helping to support.

Upon becoming possessed of these facts, the church promptly and unanimously took the ground that it must purge itself of all complicity in this evil. And we rejoice to say that this was not at all a difficult task. We talked with, in a Christian way, the members engaged in the business, *all* freely, and we believe heartily, gave it up. And as a church, we wish to put it on record now, that we cannot and will not countenance such a practice in any of our members.

Some of the reasons why we feel constrained not only to take this position as a church, but also to make these facts public are the following:

1. We regard the maintenance of the Lord's day divinely set apart as it is for *religious* purposes, as fundamental to the success of the Gospel. It is therefore of the very first importance that Christian churches plant themselves, once for all, in a right position in this matter. The struggle is to be a long one, and if the children of God will not hold sacred that day, it cannot be maintained at all. Furthermore, it is impossible to fulfill the true mission of a Christian church in the world, if *even a few* of its members be allowed to be implicated in any recognized wrong.

2. We regard this evil not only as an organized departure from the Christian view of the Sabbath, but also a violation of the laws of the State. It cannot be defended on the ground of "works of necessity and mercy" which the State laws except; and if defended on the ground of convenience to individuals the same plea may be urged with regard to several other branches of business. There is no more reason for a cheese factory being open on the Sabbath than for a meat market or a grocery store. The sanction, therefore, of a Christian church, should not be given, even by its silence, to the mere plea of convenience.

3. We regard the evil here considered as only one phase of a general and growing tendency all over the land, to subordinate the Christian Sabbath to secular and selfish uses—a tendency against which we think it the sacred duty of every church of Christ to brace itself.

4 A reform in this matter is a perfectly feasible thing, if Christian men and women will do their duty. In some parts of the State cheese factories are managed by Christian men who will not and do not open them on the Sabbath day; and the testimony of such men is, that the business conducted on the Sabbath-keeping principle is profitable; and that no one is a loser by such arrangements. This is a demonstration of the fact that good men can prosper in that business, whether as

patrons or proprietors, as in other honorable callings, without compromising their principles; and that the present common habit is a piece of Sabbath desecration that is wholly gratuitous. The facts brought to light in this vicinity indicate that the blame rests most heavily upon the patrons rather than the manufacturers, and that the responsibility ultimately falls upon professing Christians. It belongs to them to take their stand on Christian ground, and inaugurate a Christian reform.

Relying upon these among other facts and reasons, and regretting our failure in the past we now take a new departure, and implore our sister churches of all denominations in northern Ohio, to join us in the work. The great attack of both theoretical and practical infidelity to-day is upon the Christian Sabbath. The churches must repel that attack. Let their aim be, first to purify themselves by Christian discipline, and then counteract and eradicate this needless and guilty custom from among us as a people. Surely at such a consummation all good men will thank God and take courage.

—Messrs. H. Osterberg, of New York, and Julien Barvis of Paris, representing capitalists, headed by Gen. Lloyd Aspinwall, of New York, have been for some time investigating the merits of a ship canal across the Florida peninsula. The site selected is from the mouth of the Swanee river, just north of Cedar Keys, on the Gulf side, in a nearly direct line to a point between Jacksonville and St. Augustine. The other will be used for some distance, though requiring improvement and a jetty system on the bar, which will reduce the distance to be canaled to about 100 miles. The country to be traversed is favorable for the work, being soft clay or calcareous matter, easily excavated by ordinary dredges.

Reform News.

Reformers of Wisconsin, Attention!

The annual meeting of the Wisconsin State Christian Association, opposed to secret societies, will (D. V.) be held at Evansville, Rock Co., on the 2d, 3d and 4th of September next, to commence at 3 P. M. on Tuesday with a prayer and conference meeting. It is expected that Eld. Rathbun will be present to work the degrees of Masonry. Rev. J. P. Stoddard, the National Agent and Lecturer, will also be present, with Rev. J. F. Browne, the State Lecturer of Illinois, and other able speakers.

Let all who love a pure Christianity, a republican government, impartial justice in our courts, an unshackled press, an unmuzzled pulpit, as opposed to the false and Christless worships of the lodges, the destructive influence of secret societies in church and state, come in person to this meeting, or cause to be represented there, their county and town associations, their churches, or other ecclesiastical bodies, that good square work may be done, which shall tell for God and humanity, and against all forms of oath-bound secret organizations.

As Wisconsin leads the van in the State meetings for 1879, our brethren of the other States are looking to us for a key-note. Let us, by our general attendance, our united faith and active work give them one that shall send a glad thrill of cheer and courage all along the line.

According to a report from J. H. Drummond, "Most Puissant Grand Commander," in the *Voice of Masonry* for July, we learn that "The suspensions within the last two years aggregate the enormous amount of *one hundred and fifty thousand!*" This same writer, who confesses that "the total membership has fallen off again," and this too in spite of their boasted additions in consequence of our opposition!

Let us see to it, God helping us, that the next ten years shows a reduction quadrupling that of the last decade. Scattered light will do it.

By order of Ex. Committee,
J. L. Barlow, *Sec. pro tem.*

From New England.

Portland, Me., July 16, '79.

Dear Bro. K:—New Durham, N. H., has the oldest Free Will Baptist church ever organized. Here in 1780 the denomination commenced; and here, July 4th, I spoke to a full and attentive audience in the F. W. Baptist house of worship. I was most kindly entertained by the pastor and also by Eld. Edgerly, who has been a stanch Anti-mason ever since he entertained Bro. Stoddard. The Adventists had a meeting appointed for the same hour, but changed the time so as to be present at mine.

From here I went back to Center Strafford, preached for Bro. Kimball; went to Portland, Maine, thence to Sebago Lake, and thence by steamer to Harrison, where I met a most kind reception from Bro. and sister Jackson who are battling for reform against powerful and malign influences. I lectured at South Harrison, Bolster's Mills and at Harrison. The people were in the midst of their haying season and it was difficult to awaken a deep interest, except in the minds of those already interested. Our meeting at Harrison was disturbed by rowdyism for which the ministers and churches, rather than the rowdies are manifestly responsible. From the hills back of the town there is a fine view of the White Mountains. The house on the top of Mt. Washington can be distinctly seen, also several fields of snow; one in a mountain gorge that must be quite large in extent.

Sebago Lake, Long Pond, and Sorego River which connects them, constitute a most interesting feature in this part of Maine. The lake is about twelve miles long, and from four to eight wide. As our steamer reached its upper end it seemed impossible to guess where we were to go. But a little deep, crooked river, scarcely wide enough for two boats to pass, gave us access to Naples Bay and Long Pond, which are about a mile wide and nearly fourteen long, deep, clear and beautiful, and at their upper end shut in with high hills.

At this writing I am in the office of the *Christian Mirror*, Portland. I have called on Rev. C. S. Perkins, pastor of the Free Baptist church, who is fully in sympathy with our reform, but says that Portland is a pre-eminently Masonic city. I go from here to Boston, to spend some time in Massachusetts.

Yours in Christ,
H. H. Hinman.

From West Virginia.

Cameron, W. Va., July 8, '79.

Editors Christian Cynosure:—Having received an invitation from our friend and fellow soldier in the army of reform, Mr. Joseph H. Wilson, Turkey Run, Marshall county, West Va., eighteen miles distant, to pay him a visit and give secretism an airing, for the benefit of his community, Mr. Turney and I went out to his place on Saturday, the 21st of June last.

Mr. Turney lectured Saturday evening at a school-house in the neighborhood, and preached Sabbath morning at the Sand Hill M. E. church, and at 4 P. M. at Stuhl's Run church; which last having been sold for debt is now in private hands. The turn out on each occasion was reasonably good, though the houses were not filled. Order good. The secret society men, and there are many of them in the country, did not turn out extensively; though I was told that several Odd-fellows attended Saturday night, expecting only to see the tyled citadel of Hiram Abiff bombarded, but were much annoyed by a few shells, directed at their own camp. Sunday morning at Sand Hill church on Mr. Turney's making the grand hailing sign, an old gentleman sprang to his feet and "tortled." He had probably seen the like of that before.

After the Sunday evening discourse was over, one man remarked to me that he belonged to no secret society, but he hardly thought that kind of preaching suitable for Sunday. Just so: if we should wait for the fox to say it is a good time to be dug out we should wait long for his hide. The M. E. local preacher of the last place of preaching expressed himself as not in sympathy with the lodge; but he, prudent man, had no stomach for the fight, and so let it alone.

Brother Wilson told us of two robberies in open daylight lately committed by lodge men in his vicinity, who were identified and apprehended, and the clearest proof of guilt offered, but the Masonic justice refused even to commit them for a court trial. One case was the robbery of a young man of two hundred dollars by two of his neighbors, who, though wearing masks, were recognized. With the greatest effrontery the criminals appeared at the justice's, wearing the very clothes and riding the horses they had at the place of the robbery on the highway. But the Masonic 'Squire couldn't see it, and set them at liberty. Can nothing teach free men to cease voting for Masons and Odd-fellows for esquires and constables?

On our way to Mr. Wilson's, for the greater part of the way we followed the winding course of Wheeling creek, whose gloomy and precipitous bluffs made our way seem lonesome, but in the language of Ossian, "Like the memory of joys that are past, pleasant and mournful to the soul." But on leaving the creek and rising to the lands that lie just beyond the creek hills, we are permitted to look upon fine and well cultivated farms; and one of the finest of them is that of our esteemed friend, Mr. Joseph H. Wilson, himself.

The manners of the people is a singular blending of the unsophisticated traits of a new country, where all are good fellows well met, and the caste-marked and prejudiced but orderly characteristics of an old society.

Jonathan W. Moss.

A Macedonian Call.

Trenton, Mo., July 11, 1879.

Editor Cynosure:—While I may be infringing on your space I would like to say a few words in reference to secretism in this place.

It is a great stronghold for nearly all kinds of orders, and their influence can be seen in every department of business; and while we have a few earnest workers of both sexes, we all feel that our efforts are only feeble at best.

Could we only get the ice broken once by some means we think great good could be done. Why cannot we manage in some way to procure a good man to come and work Masonry for us and try to get the ball moving?

"Come over into Macedonia and help us."

Yours in Christ,
Melvin Bingham.

Correspondence.

Making a Start.

The readers of the *Cynosure* may be interested to know that I am getting somewhat established in my new home and my new field of labor. I have organized two Sabbath schools in our happy valley, and one Congregational church. The church is weak as yet, but there is good hope of growth. Thus far by a favoring Providence we are free from the popular evils of secretism

and tobacco. We must now build, which will be hard on us, as we are few and poor; but we hope to be able to put up a church on a cheap plan in a few weeks.

On the Fourth of July I held a Sabbath-school picnic in a beautiful grove. We met under the shade of a large spreading walnut tree. The exercises were mostly by the Sabbath-school children. We had a very pleasant, and I hope a profitable time, and all went home well pleased. But the most noticeable thing about the occasion was that it was the first picnic ever held in this section of country. On the Fourth of July a year ago there was but one family within twenty miles of there; this year we had about a hundred people present. Thus far this beautiful valley has fully met my most sanguine expectations.

P. S. Feemster.

Crooked Creek, Kansas.

A Friend's Protest.

As noticed in our religious news last week the Free Methodist church of Winona, Iowa, which has been worshiping in the school-house of that place, lately received a notice that they might be soon locked out. The school board was reinforced against religion last spring by the election of a Freemason who is also a Quaker. The order of Friends in Winona is badly corrupted by the lodge, being the shelter for Masons, Odd-fellows, grangers and others. The notice of the directors is printed herewith and a reply by Nathan Thomas, a Friend, who is true to the principles of his society:

Winona, 5th Month, 11, 1879.

Friend Carl:—The school board has had under consideration for some time the manner in which many of your meetings at this school house have been conducted; and believing as they do that all religious organizations should be conducted in a spirit of religious charity, and so soon as that principle is departed from the seeds of discord and want of harmony is at once sown in the community, as has been the case in this vicinity since these meetings have been held here. The quiet order of the Society of Friends (near by) have been abused and vilified, and many uncharitable remarks have been indulged in, calculated to stir up feelings not commendable. Now it is the opinion of the board, and that opinion is widespread, that when the evil growing out of those meetings are fraught with evil instead of good, they should be discontinued. We would further say, that should those wielding an influence in your meetings, and who seem to be the parties complained of by their uncharitable remarks, conclude to quietly pursue the even tenor of their way, leaving others in the full enjoyment of their inalienable rights, we have no disposition to withhold the use of the house; but unless we have some assurance of that change our decision is unalterable, *for we fully believe that more evil than good has so far been the result of those meetings.*

Most respectfully,

Theo. Russell,
B. F. Fenton,
John R. Cooper.

[Mr. Cooper scratched out the last lines, in italic, before he signed it.]

Reply.

Fifth Month, 20, 1879.

To Benjamin Fenton, Theodore Russell and John R. Cooper:

Having seen a paper with your names to it, and directed to the pastor of the Free Methodist church, predicting to him as to the government of his meetings held in our school house; complaining against the moral bearing of said meetings; threatening to withdraw your privilege for the use of the house [I wish to reply.]

Now I have attended a good number of those meetings and have not seen or heard anything but civil and Christian behavior on the part of those who compose those Methodist meetings, in short I thought other professors here might learn from their serious deportment and exemplary manner; neither did I observe anything on their part but consistency with their discipline and order as a religious society recognized by and having a right to the common protection of our laws. But I have seen a considerable amount of disorderly and uncivil behavior, not of their society, in and about the meeting. I have heard friend Carl (the Free Methodist minister) reprove and try to restrain the same.

First, let us consider what the privilege of religious denominations are. Do not each have a common right to hold forth their conscientious opinions in their own way, so they keep the peace, doing unto others as they would have others do unto them; with free liberty to reason and discuss any or all moral or religious tenets of faith and practice, held by their neighboring associations; also to pass their judgment thereon amongst themselves, and not to be interfered with by others without their consent, thus leaving truth and reason at liberty to assail and defend any or all doctrines and practices, depending upon the wisdom and candor of the people to judge and choose for themselves? This is one of the God-given liberties of our American Constitution and State laws, for which our forefathers suffered and prevailed when they burst the united shackles of king and priestcraft, allowing free toleration of parties in religion, requiring all to keep the peace; otherwise the tongue, the pen and the press are free. Well, we expect more from the law of God than from the law of men; at least the former should exceed the latter. The religious body which does not keep its members civil and orderly toward others, is unworthy a name in the Christian family, not having done its first work.

Now as officers of law and active members of religious society, why should you lock your civil and religious neighbors out of their own house—or at least a house in which they have equal rights with yourselves—when no breach of the peace can be claimed? Why not come out honorably and defend your assailed institutions, according to true republican principles, by proving that you have the power of truth and conviction on your side (instead of flying to the secular power which cannot decide in religious controversy) thus you would show men that you were in the right, and your religion would be the victor, and so gain converts. Do not deceive yourselves; this stale and weak argument of force, of locks, bolts, prisons and fines have had their reign, and unless the lodge prevails, and we are going back again to the weak and beggarly elements, must not be used in truth's battles; for none who are made wise (which means free in Christ) will, or can use them; for they have no convincing power in religion, they can only make hypocrites.

Still further permit me to speak to you as members and officers in a religious association called Friends, one of you holding the highest post in the gift of the society. Who would have ever thought that the children of Fox, Penn and Barclay with their suffering coadjutors and reformers would have so fallen. Go follow them to their meeting-houses and places of worship; from thence to the magistrates, guarded by soldiers; thence to prison and the loss of all earthly inheritance, to banishment from home, cruel whippings, death on the gallows, listen to their soul-stirring appeals for mercy and justice, with liberty to worship God as the light in their conscience led them, unmolested so long as they kept the peace; mark their forgiving spirit, and hear them pray for their persecutors.

Let me say again, who would have thought their great-grandchildren would have so turned the tables as to find it necessary to use locks and civil authority to defend their religion against a civil, a religious, and a praying people. If there is not a birth of persecution here, then I am not acquainted with its species. Well, strange as it may seem, yet 't is true. Do not then blame those whom you deem your enemies, if they should show forth that you have lost the sword of the Spirit, and in your distress for a crumbling, Christless church, are gathering up the carnal power to defend it with. Heaven will bear witness to the *line.* When the final Judge is set, and the book of life is opened there will be found prayers ascended from the Free Methodist altar on your behalf. I was there one evening when a member of your church so outraged the Christian and the gentleman as to abuse some who took part in the religious exercises of the meeting, reviling and personating by name, when the man so assailed, instead of retaliating kneeled and prayed for all. I am aware that the skeptic who never prays will call this hypocrisy. But who art thou who judgest another man's servant. Sure the sword of the spirit is turning against you; be wise and surrender; submit to it or it will cut you off from God forever. Do not think to hide behind some tree or fig-leaf covering. You cannot stop the Word of the Lord; it will find you out. You may try to stop the mouths of those whom you hate for no other cause than that they have told you the truth, having themselves forsaken the sins in which you live, and are now reproving you. These are wielding the sword of the Lord which he has given them, and are therewith slaying you. Don't think you can lock it out of your meeting houses and school-houses, nor by putting the black coat on its bearer, by slandering them in the churches, in the groceries, at the base-ball clubs, and the social parties. O do not deceive yourselves by using Satan's armor! Lay it aside. You cannot conquer in this way. But be assured it is the Lord's work ye are opposing; so you cannot put it down. Or if he should permit you seemingly to triumph for a while, to more and more purify his servants, be it known to you we will not bow down to your idols and images, nor worship them, to wit: Universalism, Freemasonry, Odd-fellowship, with their kindred secretisms; but we hope through the Lord's help to be able to live sober, honest, and upright lives, let our enemies say what they may of us.

Some of you may say, you are not in those things; but you fellowship them and do their work, so you will be judged with them, which is just, for you turn your sword against the innocent. It has been for years that sin could not be rebuked in your church without a rebellion, running out of the house and much disorder if sin was touched, yet all this went unrebuked on your part; these are still fellowshiped and caressed whilst honest supporters of truth's testimonies have been driven away, also many tender ones. My heart aches whilst I write. Those rebellious youths who behaved basely towards the ancient and honorable, these are called the lambs by the will-be leaders, and the tender lambs are scattered (as to the church), but he who regards the sparrows will, if they are faithful, gather them home to his bosom.

Well, I thought I was done with you when I left, but as Paul's prayer for Israel, after the flesh, was that they might be saved, so is mine that all those nominal Friends may yet be gathered, and none be lost. There are none of God's children who say, I don't want to go to heaven if those whom I hate go there. There will be none requesting to have this one put in some other mansion. Nay, all this feeling must be burned up on this side of the first resurrection, else they must come under the power of the second death.

Your well-wishing friend,

Nathan Thomas.

How Shall the U. B. Church have Rest?

ELWIN, Ill.

EDITOR CYNOSURE: — There appeared some months ago a tract from the pen of Rev. W. J. Shuey of Dayton, Ohio, in which he suggests a substitute for our present law on secrecy, and other features of our church polity, which he seems to think, if adopted, would prove to be a perfect solution of the above inquiry.

All that the so-called modificationists ask is, (1) The admission of the minor orders, while they themselves would exclude the major, such as Freemasonry, Odd-fellowship, the Mollie Maguires, and similar orders. Yet they professedly regard all secret combinations as objectionable, and contrary to the spirit and simplicity of the Gospel. It is believed that the church of Jesus Christ is the Gospel church. How then can those to whom the preservation of the purity of the church is committed, admit that which they believe to be contrary to the spirit of the Gospel? But then the author of the proposed substitute may say that he is opposed to the admission of any, but would make the greater prohibitory and the lesser advisory. But why make fish of one and fowl of another, when all are contrary to the spirit and simplicity, and we may with equal propriety say, the *letter* of the Gospel?

It is true that Bro. Shuey does recommend an advisory rule respecting the *non-oath-bound* secret societies, "if there be any." I would suggest that we look after the observance of the rules of that character that we already have. We have an advisory rule on extravagance in dress, but it is difficult to discriminate between United Brethren and members of churches that have no such rule, or persons outside of all the churches, respecting dress. We also have a rule advising our people to receive cheerfully the preachers sent them by their respective conferences. Is it always observed? If not, is the rule enforced? If so, by what authority?

My observation is that an advisory rule, or law, is equivalent to no law at all. And it is unreasonable to suppose that preachers or members who will defiantly disregard a a prohibitory law would observe an advisory rule respecting the same thing. Therefore I contend that to enact an advisory law respecting secret societies of any class or grade is to virtually throw wide the door of the church to the reception of all the orders included under such law. And this may be the reason for so much clamor for an advisory rule.

The proposed substitute recommends pro rata representation and lay delegation in the General Conference, and also that two-thirds of the votes cast shall authorize a change in the constitution of the church. Now these principles sum up all that is involved in the present spirited agitation, and an overwhelming majority in this church are called upon to surrender the whole for the sake of "peace."

And these latter principles though supported as distinct issues, are unquestionably identified with the main issue (the secrecy question) for they were not introduced in the present contest, until after the advocates of modification were hopelessly defeated on the secrecy question, as a single-handed issue. If not a direct, there is an indirect corroboration of these principles. Between the time of the election of delegates to, and the sitting of the General Conference of 1873, there was undoubtedly an understanding between modification delegates, that they would not agitate the secrecy question direct, unless it should be forced upon them; but that they would strike for pro-rata representation, lay-delegation and the two-third vote for change of constitution. Those points once gained, the secrecy question would be a light task. It is a fact that a proposition of the above character was made through correspondence between delegates of the modification type, and if necessary the names of the parties can be given. It is unnecessary that I attempt to show up the relation of these principles to the secrecy question; but it is enough to know that nearly all of the old and populous conferences of of the East, are in favor of modification.

It is a fact that none of these issues, though they are professedly supported for the satisfaction and benefit of the laity of the church, were, either directly or indirectly, introduced by them; but by a restless, discontented ministry, unsolicited by the laity; and it is equally true, that nine-tenths of the secrecy and sympathy for it, that now exists in this church, is traceable to the recreant conduct of many of our preachers, both in their conversation and administration.

But let the source of its existence be what it may the thing is upon us, and it is for this church to say whether she will rise higher in point of moral purity, power and influence, or sink down into the depths of infamy and corruption, and make herself a stench in the nostrils of right-thinking men the world over.

I may at some future time make some suggestions on the proper way out of this dilemma.

W. W. KNIPPLE.

The United Brethren Rule and the Good Templars.

AMBOY, Ill.

EDITOR CHRISTIAN CYNOSURE:— In your issue of July 3d is an article in defense of the law of the U. B. church on secrecy by J. S. Yaukey. By your permission I will add a few words in the same direction. All secret societies (so far as I know) place the ground for hope of future happiness on the fidelity with which the obligation of the fraternity is kept.

Let us take an illustration from the Good Templar's ritual. After the obligation is taken, an officer of the lodge says to the candidate (I quote from memory): "The Geod Templar's vow is recorded in heaven; as you hope for happiness in this world or the world to come, keep your vow." The purport of this language is, that the order of Good Templars have an official recognition in heaven. Their recorder is an officer before the throne, making up the records for the great judgment, when the dead shall be judged out of those things which are written in the books ("The vow is recorded in heaven"). This is blasphemous, and the balance of the sentence is substantially another Gospel, thus, "As you hope for happiness in this world and the world to come; keep your vow." That is, if the Good Templar keeps his vow, he may hope for heaven, and that independent of all the provisions of the Gospel, and if he does not keep his vow he need not hope for happiness in any other way, not even by repentance toward God and faith in Christ. This certainly is another Gospel, and Paul says, "But though we, or an angel from heaven, preach any other gospel * * let him be accursed." (Gal. 1: 8).

Here are two reasons. each amply sufficient to justify the United Brethren rule on secrecy, or for closing the door of any church, that believes in salvation only through Jesus Christ, against all members of secret societies.

HIEL LEWIS.

Review of "A Notice of Eld. J. Franklin Browne."

[The Warren (Ill.) *Sentinel* having printed a long personal attack on our Illinois lecturer, the following reply was written and sent to the editor, who had promised to print a rejoinder. Notwithstanding, this reply was ungenerously refused.]

The editor of Warren (Ill.) *Sentinel* in the issue of May 8, says in his "Notice of Eld. J. Franklin Browne," tha the "is one of the Anti-masonic lecturers . . . who have created more or less unpleasantness in different parts of the State," that he is one of those who "fatten most upon the enmity and ill-feeling they can create in neighborhoods where the charitable order of Freemasonry exists," that he belongs to a "small minority of men . . . . who in their published works assert their belief, in effect, that all societies and organizations, other than their own, are wrong and unnecessary," and who "not only oppose the Masonic order, but missionary, temperance and all other organizations of kindred nature," besides making many other false statements.

It is true that Anti-masonic lecturers "have created more or less unpleasantness in different parts of the State" *for the secret orders*, and they have done it in Warren. Evidently they have accomplished this for Mr. Gann, the editor of the *Sentinel*, who cannot bear to see the poor Masonic goat exposed to the scorn and detestation of a cruel public without feeling "more or less unpleasantness." All systems of veiled iniquity resent inquiry, and so Masonry, one of the chiefest of the "works of darkness" cherishes a great deal of "enmity and ill-feeling" towards those who expose and reprove it as the Apostle Paul admonishes Christians to do.

Mr. Gann charges Eld. Browne with belonging to a "small minority of men." It would be well to remember that Christ says, "Strait is the gate and narrow is the way that leadeth unto life, and few there be that find it." True reformers are ready to be of the few. This minority, however, consists of the membership of the United Brethren, German Baptists, Wesleyans, Free Methodists, United Presbyterians, Reformed Presbyterians and other denominations that stand with God squarely against the lodge, besides the thousands of other Christ and citizens who oppose secret societies, although not connected with organizations that do so, as is the case with many in Warren.

Mr. Gann says that Anti-masons "in their published works assert their belief, in effect, that all societies other than their own are wrong and unnecessary, and that is all that is needed for man's welfare." What Mr. Gann refers to by his first "that" is not easily told. Whether he means some one of the great denominations opposing the lodge, or the National Christian Association, or some one of the fourteen State Associations, we leave others to decide. But in the above quotation Mr. Gann shows a foolish disregard of truth. If he would read the Anti-masonic "published works" from which he professes to get his information, he might learn that Anti-masons are actively engaged in the promotion of temperance and Christian missions, and in favor of every work that advances truth and righteousness.

But Mr. Gann's most weighty argument is his attempt to draw salt tears from the readers of the *Sentinel* by inventing a picture representing a terrible Anti-mason savagely proclaiming to a poor Masonic preacher, "If you will not denounce your charitable brotherhood, your wife shall go hungry and barefoot from my door, and when your children cry for bread will I give them a stone, and you with your classical education will I see totter famished and in want," etc. Another moving appeal like that of Mr. Gann's may be found in Acts 19: 25-27 where Demetrius says to his fellow-craftsmen: "Sirs, ye know that by this craft we have our wealth. Moreover ye see and hear, that not alone at Ephesus, but

almost throughout all Asia, this Paul hath persuaded and turned away much people saying that they be no gods which are made with hands: so that not only this our craft is in danger to be set at naught, but also that the temple of the great goddess Diana should be despised," etc. Mr. Gann sees that the Masonic craft "is in danger to be set at naught," that Masons are in danger of losing their control of our courts of law, our legislative bodies, and our churches, and he fears the coming of the time when a man's real worth and not his Masonic standing will decide his fitness for public office. "Our craft," thinks Mr. Gann, "is in danger to be set at naught," and so he tries to bolster it up by arguing that 'twould be murderous for Christians to refuse to support Masonic preachers. Why don't Mr. Gann denounce as murderous our missionaries who are doing all they can to get men to withdraw their support from preachers who hold up any other religion than that of Christ? Why don't he tell us of the "spirit of murder" that must fill the hearts of those Christian ministers who are doing their utmost to take away the employment of Roman Catholic priests, and thus compel those gentlemen "with their classical education" to "totter famished," etc.? If Mr. Gann's argument is true, then what a hardened wretch the Apostle Paul must have been to deliberately set about breaking up the business of Demetrius and his fellow-craftsmen, so taking from them their livelihood, and "in effect charging his hearers to starve women and children," simply because the heads of their families made shrines for Diana!

Mr. Gann says he "has never known Masons to advise the punishment of any class of people for mere opinions' sake, no matter what their profession." The profession of the "Latter Day Saints" is that polygamy is right, and accordingly they practice it. Shall we adopt Mr. Gann's reasoning, and say that it will never do to abolish polygamy in Utah, for we might thereby starve women and children, simply because the head of the family was a Mormon? According to Mr. Gann's talk, what a blood-thirsty wretch the Prophet Elijah must have been, who slaughtered on Mt. Carmel 850 priests, who were "by education and life-long experience fitted only for the ministry" of the sun-god, turning out their widows and orphans to shift for themselves. Masonry, which according to high Masonic authority is derived from sun-worship, would never have advised that those 850 priests should lose their lives simply because they taught men to worship the god of the sun. But God has decided differently (see Deut. 18:20 and Zech. 13:2, 3,) and Elijah did as God commanded in ridding the land of those false teachers, who were desroying the people. Paul did right in exposing the priests of Diana, even though he thereby ruined the business of Demetrius and his fellow-craftsmen. Our missionaries do right in getting men not to support false teachers, even though these teachers may thereby lose their living. What, then, is the duty of Christians in regard to supporting preachers who belong to the Masonic or any other anti-Christian institution? The Lord says, (2 John 9,) "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God." If it be true that, speaking politically, a man who abides not in the doctrine of the Constitution of the U. S. is not a true and loyal American citizen, then what further proof of a man's disloyalty would be needed than to show that he holds to communism, for instance, or to any political doctrine not sanctioned by the Constitution? Now it is very clear that Masonry "abideth not in the doctrine of Christ," since it teaches other doctrines and another plan of salvation, and rejects Christ, and hence, as surely as the Bible is true, Masonry "hath not God," and Masonic preachers by upholding Masonry "abide not in the doctrine of Christ," and show themselves disloyal to him. The duty of Christians toward such preachers is plainly told in 2 John 10:11, where God says, "If there come any unto you and bring not this doctrine, [the pure doctrine of Christ] receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds." If Masonic ministers get in want and need charity, then it becomes the duty of Christians to relieve their distress, just as they should relieve Mormon preachers in distress; not in either case because they are preachers, but because they are fellow-men in need, and we should "do good unto all men." But Christians cannot countenance or support the preaching of Masonic ministers, nor "bid them God speed," because "he that biddeth them God speed is partaker of their evil deeds." "Wherefore come out from among them, and be ye separate, *saith the Lord*." (2 Cor. 6: 17.) Let us "obey God rather than man."

J. F. BROWNE.

OUR MAIL.

T. W. Copeland, Philadelphia, Penn., writes:

"I generally circulate the *Cynosure* among the oath-bound fraternity. They all testify to the murderous character of Freemasonry by saying the man who would expose the order could not live after so doing."

D. C. Jordan, DeSoto, Iowa, writes:

"Put me down as a worker in this reform during the war, or during my lifetime. Yours for more light and no compromise."

John Willdee, Selma, Ala., writes:

"My people need more morality, and the welfare of the race demands the destruction of whatever opposes its attainment. Notwithstanding the high claims of Masonry and Odd-fellowship to morality, daily experience proves them to be but lying pretenders. 'By their fruits ye shall know them.' I regret much that the pastor of the A. M. E. church is connected with the Odd-fellows, for he certainly seems to be a very good man. His connection with the order leads the people to think the institution harmless. You will do me a favor if you will inform me how the colored people got knowledge enough to set this order up among themselves, and whether it is the same among both colored and white. I think that if it can be made clear to the colored people that these secret institutions are a false religion, and it only squanders money to unite with them, they will be saved from a voluntary servitude."

The colored Masonic lodges got their charter originally from England, as no Grand Lodge in this country would recognize them as brethren. We believe the Odd-fellow lodges among the colored men are authorized from the same source, but have no positive information.

Thos. McLaury, Deposit, N. Y., writes:

"I wish to do all I can to advance the cause of reform."

Elder Joel H. Austin, Burlington, Iowa, orders a second copy of the *Cynosure* and writes:

"I find it almost impossible to get along with one copy, as I generally want to keep one for reference, and I want one to distribute. I frequently find those who have never seen the paper, and don't know as there is such an organization as one opposed to secret societies. I even find those who are opposed to secretism, and who think themselves almost alone, and some who think that Masonry is a terrible institution, and wonder that men dare unite to oppose it. I am made to feel that many feel it to be the terror of the land, and that it operates so stealthily that it is dangerous to oppose it, and that we as a nation and a people are in danger if we let it alone. We must make ourselves better known. I feel that we, at least in DesMoines county, have been very unfortunate in our organization. We have but one man, the Hon. S. A. Flanders, that is an active worker. My sympathy amounts to pity for ministers who are strong Anti-masons when there is no foe to fight, and who may be so good and clean, that they are afraid of raising a dust if anything is said against the institution. Their own churches being free they have quiet at home and let us poor fellows fight the battle of the Lord without them. If this reform work is of God, then God calls men to go and cry aloud, and he calls on men to sustain the work."

Warren Taylor, Milnersville, Ohio, writes:

"I have just successfully worked the first degree before one hundred men, and am following it up with three special lectures on different phases of the subject. The dust flies and the muttering thunder is ominous. But truth is mighty."

Sabbath School.

LESSON XXXI.—AUG. 3.—THE MINISTRY OF RECONCILIATION.

SCRIPTURE.—2 Cor. 5: 14-21.

14 For the love of Christ constraineth
us; because we thus judge, that if one
15 died for all, then were all dead: | And
that he died for all, that they which
live should not henceforth live unto
themselves, but unto him which died
16 for them, and rose again. | Wherefore
henceforth know we no man after the
flesh: yea, though we have known
Christ after the flesh, yet now hence-
17 forth know we him no more. | There-
fore if any man be in Christ, he is a
new creature: old things are passed
away; behold, all things are become
18 new. | And all things are of God, who
hath reconciled us to himself by Jesus
Christ, and hath given to us the min-
19 istry of reconciliation; | To wit, that
God was in Christ, reconciling the
world unto himself, not imputing
their trespasses unto them; and hath
committed unto us the word of recon-
ciliation.
20 Now then we are ambassadors for
Christ, as though God did beseech you
by us: we pray you in Christ's stead,
21 be ye reconciled to God. | For he hath
made him to be sin for us, who knew
no sin; that we might be made the
righteousness of God in him.

GOLDEN TEXT.—"We pray you in Christ's stead, be ye reconciled to God.—2 Cor. 5: 20.

[From Scholar's Handbook.]

CENTRAL TRUTH.—Ministers are God's messengers of peace.

DAILY HOME READINGS.

M.—1 John 4: 16-19. Love impels to this Ministry.
T.—Jer. 23: 1-15. It is a Responsible Ministry.
W.—John 3: 16-18. A Ministry of God.
T.—Heb. 9: 24-28. Based on Finished Work of Christ.
F.—Rom 4: 4-8. A Ministry of Grace.
S.—Mat. 28: 18-20. Ambassadors of Christ.
S.—Isa. 53: 1-6. The Message.

[From International Lesson Quarterly.]

DAILY HOME READINGS.

M.—2 Cor. 1: 1-24. The God of all Comfort.
T.—2 Cor. 2: 1-17. The Savor of Death and Life.
W.—2 Cor. 3: 1-18. Our Sufficiency is of God.
T.—2 Cor. 4: 1-18. Things seen and Unseen.
F.—2 Cor. 5: 1: 21. Ambassadors for Christ.
S.—2 Cor. 6: 1-18. Temples of the Living God.
S.—2 Cor. 9: 1-15. Sowing and Reaping.

SUGGESTIONS.

"The First Epistle to the Corinthians was written from Ephesus in the spring of A. D. 57, during Paul's third missionary tour. Soon after writing it he left Ephesus, going into Macedonia, where, either during the summer or autumn of the same year, he wrote the second epistle. It is supposed that it was written from Thessalonica or Philippi, but from which it is not certainly known."

He left Asia (2 Cor. 1: 8) and came by Troas (chap. 2: 12), and from thence sailed into Macedonia. At Troas he expected to meet Titus (chap. 2: 13) with intelligence from the church at Corinth, but the meeting took place in Macedonia (chap. 7: 5, 6), where he learned the effect produced by his first epistle (chap. 7: 7-16.) The report was favorable and the well-disposed had been humbled by his reproof, but his enemies were the more embittered. He intended visiting the church and wrote this second letter to comfort the true saints and make plain his own authority, and if possible win over his enemies.

Our lesson chapter is closely connected with the one last studied. From the doctrine of the resurrection in 1 Cor. 15, we may almost be said to pass to the experience of it in 2 Cor. 5. The trials and sufferings of chap. 4, called "light afflictions," lead us to look "not at the things which are seen," but to "the things which are not seen," even the eternal realities. Then we move, as it were, out of the old house into the new. This tent, our earthly tabernacle, is taken down. We seem to feel the cords loosen, and the tent-pins remove, and, while the covering is being folded away, the heavenly house seems to descend and cover us, that we may not appear naked (uncovered). And lest we should think the Apostle wished for death he declared that he did not. He was not desiring that unclothing, but rather the clothing upon. He did not look for death, but for the coming of his Lord, that in a moment he might be changed; putting off the old and putting on the new "in the twinkling of an eye."

From this he draws the lesson of this ministry. Because "we"—Christians and none others, "we" of verses 1, 2, 3, 6, 9, 10, and all the twenty-six "we's" of this precious chapter; we, who know that we have a building of God; we must all stand before the judgment seat of Christ, (not to be judged as to the question of life or salvation, for that is settled), but as to our stewardship or service rendered for Christ, to receive our reward. Therefore "we labor;" therefore "we are ambassadors for Christ;" and therefore "we beseech you to be reconciled to God."

The Christian Cynosure.

CHICAGO, THURSDAY, JULY 24, 1879

A Curious and Interesting Question by a Lady.

"I have not read the "Image of the Beast," but have long held the opinion that Masonry is that image of popery. But what I want to know is, how the devil himself could make an image of a thing before that thing existed? for Baal was centuries before Roman Catholicism. How then is Masonry both Baal worship and the image of popery, which was centuries later? As well might an artist have drawn the picture of a man two hundred years before his great-grandfather was born. Please, *Cynosure*, answer and explain.

HANNAH D. CHAPMAN.
Sarpy Center, Sarpy Co., Neb.

ANSWER.

The real Baal is the devil, the god of all idolatrous worships (See Deut. 32: 17, and 1 Cor. 10: 20); and from the serpent of Eden to the red dragon of the Apocalypse, Satan appears under a variety of forms. Being a spirit, he adapts himself to his times, his victims, and his work; and he is thus Baal to Syrians, a "beast" to Papists, its image to Freemasons.

"Coming events cast their shadows before." The Jews were puzzled to know how Christ could be the son of Mary, born at Bethlehem in their day, and at the same time have lived in the time of Abraham: And they said to him, "Thou art not yet fifty years old, and hast thou seen Abraham?" (John 8: 57.) He replied to them that he was before Abraham. He appeared to Joshua as "Captain of the Lord's host," as before he had appeared to Adam and Eve as the Lord walking and talking like a man in the garden. And whenever the infinite and eternal God appears *more humano* (in human form) he is Christ. In the stupendous visions of David, Ezekiel and Isaiah, he assumes mightier and more terrific forms of manifestation. But his appearings are always worthy of himself, in all holiness, goodness, and truth.

The devil, on the contrary, is a Proteus, hiding his hateful presence as thieves put on disguises; but in all shapes they are thieves.

Baal is a Syriac word, older, perhaps, than the Hebrew, and means "God," or "Lord," in general, without Christ. The word means nearly the same as the French infidels meant by the word "Deity," a nature god, such as Cain worshipped, or "Grand Architect," or creative force, a thing of the imagination of men, whose worships and "weak hopes" make their gods, as their fears make their goblins and devils. The devil looks over the false shrines of worship and the imaginary deities of men, and presents himself to the worship of men whenever and wherever he finds a soul on its knees, or in the act of worship, whether the false object of his homage be a fancied "deity" or "Baal;" an imaginary "architect," a living monkey, or a mitred priest with his stole on in confessional, or on his throne as cardinal or pope. Under each and all these forms he is a thief, and steals the soul's homage from the infinite and eternal God, who is only accessible through Jesus Christ, the one only "way," or "Mediator," by which a sinner can get back to his God.

"Thus he supports his cruel throne,
By mischief and deceit,
And drags the sons of Adam down
To darkness and the pit."

I hope this sister's question is answered, and several more questions vital to the subject and to our salvation. The man or mind which pours out its worship to a false object is lost for eternity unless rescued and brought back. And this reform furnishes the only true solution of the problem of the human condition. There are two systems, and but two. Christ is head of the one, and Satan the head of the other. "The things which the Gentiles [nations not Christian] sacrifice they sacrifice to devils, not to God." And while the devil was worshipped as the Syriac sun-god, or Baal, the prophet looked down through after ages and saw a persecuting "beast," or living force, followed by the lamb-dragon beast, or popery, and then a shadowy "image of the beast," and the devil was and is the vital power in them all.

Self-Ignorance.

O wad some power the giftie gie us
To see ourseis as others see us,
It wad frae monie a blunder free us,
And foolish notion. —BURNS.

Rev. W. J. Shuey says of his three close printed columns in the *Religious Telescope* (July 16 inst.): "The reader may justly ask: What has all this to do with the question under discussion? Simply nothing."

I propose to use this singular confession of a minister of Christ, and his article to which his confession refers, to illustrate a singular and almost universal phenomenon attending the spread of truth and the removal of error and abuse among men. It is boldly to accuse an opponent of the things of which the assailant is himself guilty. This was published in Portugal as one of the secret rules (*"Secreta Monita"*) of the Jesuits; and whoever will take up a Romish paper, *Catholic Review* for instance, will see this rule boldly and constantly practiced. Take the following from Mr. Shuey's last:

"Demoralization seems to have seized Bro. Floyd. * * * He has suffered himself to fall into the Blanchard style of dealing in personal inuendoes rather than in dignified argument."

Now what is this but mere personal inuendoes" against Bro. Floyd and myself, of which Mr. Shuey seems utterly unconscious? Then a little on he drags out his brethren by the half dozen, and retails little picked up personalities such as these:

"When the first draft of that review of the tract came to the editor of the *Telescope* it was in the handwriting of W. O. Tobey, and bore the signatures of Dr. L. Davis, H. Floyd, W. Dillon and W. O. Tobey in the precise order in which they are here given."

With much more to the same effect. This publishing agent, honored and trusted by his brethren for fourteen years, leaves his counting-room and ledger, issues a private circular to some three hundred of his brethren, who, he thinks, may help break down the rule of his church against the "minor" secret lodges, and when this semi-clandestine circular is openly and fairly met and replied to by his brethren in the church organ, he learns from his Masonic foreman, or by other similar informants, and tells us who signed the article as originally uttered; gives their names, and (how important!) the order in which they were signed; and having filled three mortal columns with nothing but such "personalities," without, as he confesses, writing one word on "the question under discussion," charges "personality" on his brother Floyd as something so reprehensible and sinister that he must have caught the habit from myself! and this man talks of "dignified argument." Such for instance as this: "He (Bro. Floyd) appears to aim at little else than to cast sand into the eyes of the reader, and to smirch the name of his *competitor* [opponent] in this debate." And he fills up his three solid columns, printed at the expense of the subscribers, with like discourtesies and small disputations of irrevelant matters; which he has the candor to confess at the close, have nothing at all to do with "the question under discussion!" Let me not follow the example of his frailties, but entreat him as a brother to consider:

1. Whether the cool arrogance which he enjoys, while assailing his good brethren who are opposing the lodges, does not come from the same dark spirit which led Peter to "rebuke" Christ. (Mar. 8:32) Peter was evidently irritated because Christ was taking his cause where it would be unpopular and hard for his disciples to follow him.

2. To consider, in the second place, whether he is not making the heart of the righteous sad whom God hath not made sad. (Ezek. 13: 22.) When and where have you written anything so severe on the worst infidel Freemasons, as you are constantly writing against such men as Prof. Tobey, Dr. Davis, Bro. Floyd and others who seek to cast out false worships from the temple of God?

The last time I was in Cincinnati I went into the Masonic Temple to obtain a book of John D. Caldwell, a leading Freemason in Ohio. Perceiving that he took me for a Freemason, I told him I was not, but was opposed to the order. In our conversation which followed, this high official gentleman of the lodge remarked that Masons respected me for my sincerity; "For," said he, "you must be aware that we are disintegrating your churches!" This was both frank and true. The 400 Ohio lodges are "disintegrating" the churches. What are you doing or writing which excites their opposition or displeasure? Of all hollow things, his bravery is the most hollow who is bold to rebuke Christ's servants.

"Of all reformers with which earth is cursed
Those who reform reformers are the worst."

Epidemics.

Clean the streets. Dredge the river. Abolish the dram shops. Slaughter the dogs before they go mad. But don't forget that secret rings, *and especially Freemasonry*, are robbing more men of justice and screening more rascals from punishment by secret accomplices in the municipal administration of Chicago than all the victims of yellow fever a thousand times told. *Chicago is ruled by ring-masters.* Our Mayor has taken seven degrees, and has sworn to recognize and obey the distress sign of a brother Mason at the peril of his own life. Our Comptroller is an actual member of the Supreme Council of Scottish Rite Freemasons in the United States. Many of our city officials have taken a secret oath of mutual succor and aid in the lodge, which Rob. Morris says, "no law of the land can effect." This is the *epidemic* most to be dreaded. It is the "pestilence that walketh in darkness and wasteth at noonday;" which is sweeping through our city and over the whole land, infecting the hearts and perverting the administration of Democrats and Republicans alike. The lodge should be abated like any other public nuisance, and no man should be allowed to vote or hold an office who is bound, as every Freemason is, to prostrate his influence and use his authority in the defense or promotion of a brother of the order, "*whether he be right or wrong.*"

—Enoch Honeywell, whose natural force seems not to abate with years, has been spending the past winter with his son, in Hoopeston, Ill. He returned during the early days of the month to Altay, N. Y., where he is laboring with the zeal of youth, though nearly 90, in the reform so near his heart. His sister, aged 93, is failing in health, and looking heavenward with hope.

—The incessant labor connected with his duties in the Normal Institute at Wheaton, have prevented Prof. Blanchard from supplying our readers with a sermon for two or three weeks. As the work of writing out these discourses after their delivery has been on his part without any hope of present reward, we cannot of course complain, but shall patiently hope

that he will soon be able to resume the preparation of his sermons for the press. Meanwhile their place will be occasionally supplied by addresses appropriate for our columns and profitable to their readers.

—Rev. John Miller, the reform veteran of Wauseon, O., has just passed through a severe trial triumphantly. He has been compelled to defend himself in court against a blackmailing demand for $10,000—the first law-suit he ever had. The plaintiff was unable to find any witnesses outside her own family and the jury soon decided the case against her, though the opposing lawyers were Masons as were also several of the jury, and Father Miller's principles are pretty well known in Wauseon. But the case was so clearly an outrage that the popular voice was entirely against his calumniator, who found it convenient to leave the place soon after for some more congenial community.

—F. R. Hill of Oregon, an outspoken opponent of the lodge, has also been lately successful in a case in court where his opponent was a Freemason.

Lodge Notes.

—An Odd-fellow lodge has lately been organized at Oberlin.

—The lodge editor of the *Inter-ocean* lately advised a correspondent to join all the lodges he could, but if could not afford "so much mysticism *choose the one whose members are the most respectable and virtuous*" in the community. The lodge is so fond of comparing itself with the church, try it here. What conclusion would every one draw respecting the morality of the churches if the *Inter-ocean* should advise a friend to join "the most respectable and virtuous" church in town.

—At the 36th Grand Lodge meeting in Iowa, Mr. Parain was continued secretary; nine new lodges had been granted a dispensation and twice as many refused. The Iowa Masons are in a quarrel with the Grand Lodge of Scotland, which all the boasted brotherhood cannot smother—and all because the latter has granted charters in this country and got the money!

—Another secret insurance company has a "Grand Lodge" in Illinois. It is called "Independent Order of Mutual Aid," which may mean little or much, as you please. In any case it is a superfluity and a nuisance. If "mutual aid" means the ordinary assistance due to every human being comprehended in "Thou shalt love thy neighbor as thyself," then this attempt to enforce that command is a fraud. If it means such aid as Freemasonry affords it is still more a fraud, and one Masonic order is one too many.

Isaac Stearns.

This old Anti-masonic editor is dead. He died in Mansfield, Mass., his native town, on the 14th of June last, aged eighty-nine years and six months, lacking four days. Of his history we know but little personally, and therefore reprint from the Mansfield *News* the following sketch, which is evidently written by one who did not altogether sympathize with his reform views:

The subject of this sketch was descended from the Isaac Stearns who came to America in 1630 with Gov. Winthrop, and who was His Excellency's secretary. The Isaac just dead was the seventh of that Christian name and generation in this country. He had a literary turn and supplemented his common school education with reading and study, that years ago gave him the reputation of being the best scholar in Mansfield.

In early life he turned his attention to the development of the manufacturing interests of the town, which had been given an impetus throughout the country by the "embargo" and the subsequent war with England, and was an owner in what was called the "North Factory," and clerk of the company, which made cotton goods. The influx of foreign goods on the return of peace swept away many of these mills, among them this enterprise, leaving him seriously crippled financially. In 1818 he was married to Sarah Fillebrown, who survives him. They soon moved to Pawtucket and he engaged in the printing business, and finally became one of the editors and proprietors of the Providence *Free Press,* a violent Anti-masonic paper, which was continued after the Masonic excitement had subsided and until it financially swamped its proprietors.

In 1832, during the first cholera scare in this country, the family moved back to Mansfield.

Mr. Stearns was noted for his firmness and fearlessness in advocating what he considered right, and his pugnacious denunciation of what he believed wrong.

With him there was no middle ground, no degree in turpitude, no palliating circumstances; Calvinism with him went to seed when a boy.

He early espoused the anti slavery cause, and organized the "Mansfield Anti-Slavery Society." He procured C. C. Burleigh to lecture on the subject; which he did at East Mansfield, where there was disturbance by ringing of bells, etc. At the Center, in the old meeting house, Mr. Burleigh attempted to speak, but was effectually silenced by drums and horns; and, what is worthy of remark, the leaders of that riot afterward became the leaders in the Free Soil and Republican parties.

Soon after this Mr. Stearns published a book entitled "Right and Wrong in Mansfield," in which he printed the names of those openly in the mob—and those behind the scenes, including town officers and most prominent citizens. This created the most intense excitement and the author would probably have been lynched, but for the high esteem in which his wife was held, and regard for his children.

The anti-slavery cause becoming successful, Mr. Stearns returned to his early love, which, paradoxical as it may seem, was hatred for Masonry, and as his dotage came upon him nothing seemed to give him so much pleasure as to corner a "brother" and mercilessly criticize the fraternity. No one could be more provoking. On one occasion his thrusts were so exasperating, that a gentleman told him that if he was a younger man he would thrash him on the spot. "Ah," said the old man, "if I was younger you could not do it!"

He had an especial love for newspapers, and has left files of those he loved dating back many years. He kept a record of the weather for nearly fifty years. One year he represented the town in the legislature; but he was usually on the unpopular side.

He leaves a wife to whom he was indebted for preserving his home, and seven children, with a large number of grandchildren and great-grandchildren.

Two of his sons were in the war of 1861, one of them dying from disease incident to exposure. Of the two remaining sons one of them is a physician in Milwaukee, Wis., and the other a clergyman in Cleveland, Ohio. M.

OBITUARY.

Died, at the residence of his father, C. R. Hagerty, 112 West Morgan street, Chicago, at 10 o'clock A. M. July 15, of consumption, H. B. Hagerty, in the 23d year of his age. The funeral services at the house were attended by a large number of friends, several of whom accompanied his remains to their last resting place at Rose Hill cemetery, where with two others, a brother and sister, they await the call of the last trump. In the death of Bro. Hagerty our cause will miss the earnest efforts of a devoted friend, who, though a great sufferer, was always cheerful and never shrunk from any duty which his strength would enable him to perform. When it was determined to open a free reading room in the N. C. A. building he was selected as the first superintendent, and the success of that enterprise is in no small degree due to his exertions. He continued in his position until failing health compelled a change, when with the advice of friends he went to Colorado, hoping to find benefit in that climate. But failing to regain his strength he returned to spend a few days with his relatives and numerous friends, and then pass quietly to that sleep which He giveth to his beloved. The family and relatives have the sympathy of all the friends who knew him, and others who read this article will join in the prayer that this affliction may be sanctified to the good of us who wait a little longer to carry on the battle from which our brother soldier has been released.

Grafts.

—No men are working with such energy, and with such success in gathering the children of our large cities into their schools, as the Jesuits of Rome. It ought to be an example as well as a source of alarm to our church that Rome counts 150,000 colored children in her schools in the South; 10,000 young men in her seminaries. 200 young colored men were recently sent to Rome to be educated for the priesthood; while it seems to be a burden almost too heavy for us to bear, to support a single school at Selma. Neglect in the training of the young is the point where our church is in the greatest danger at the present time. Let us not forget that if the children are lost all is lost.—*M. A. Gault in Ref. Presbyterian.*

—An edict went out from Secretary Sherman to the Republican party of Ohio, that questions of intemperance, religion and morality were to be excluded from politics, and the Cincinnati *Gazette* says: "If the question of temperance anti-temperance; Bible or anti-Bilbe; religion or anti-religion are to be dragged into the political arena, the results cannot fail to be damaging if not disastrous." But the ghost will not be laid and it is one of the most hopeful signs of the times that so many Christians dare to obey their conscientious convictions. The polished infidel, Judge Taft, was defeated in the Republican State Convention because of his infidelity.—*The Trumpet.*

—It is a fact that no real alive and earnest, and heartily enlisted man in any good work deems those who are called to lead in that work a hobbyist. It is a fact that when men are at heart opposed to reform and cannot meet and successfully combat the spirit or answer the arguments with which that reform is conducted, that, having nothing to say, they raise the scare-crow, shout after its advocate, "He rides a hobby! he rides a hobby!" * * * The truth is, every man who has a ruling passion to do good and glorify God which is the chief end of man, will manifest that ruling passion in making the moral evils of his age the object of his stern, uncompromising opposition and those things that in his heart he has learned to prize above rubies, as moral principles, the subject of his constant prayers, efforts and benedictions. In so doing, with a burning zeal for the glory of God, and the good of men, he will manifest to this cold, calculating, yet unthinking world, an enthusiasm in many a good work, that by the enemies of the truth will be regarded as bordering on fanaticism. He will be called a hobbyist. The world does not want the Christian to be in earnest in opposing its evils. Any manifestation of this earnestness is sure to be met with the belittling sneer, "He rides hobbies."—*Sandy Lake News.*

Home Circle.

THE WORLD WOULD BE THE BETTER FOR IT.

If men cared less for wealth and fame,
And less for battlefields and glory;
If wri in human hearts a name
Seemed better than in song and story;
If men, instead of nursing pride,
Would learn to hate it and abhor it;
If more relied on Love to guide,
The world would be the better for it

If men dealt less in stocks and lands,
And more in bonds and deeds fraternal,
If love's work had more willing hands
To link this world to the supernal,
If men stored up Love's oil and wine,
And on bruised human hearts would pour it,
If 'yours' and 'mine' would once combine,
The world would be the better for it.

If more would act the play of Life,
And fewer spoil it in rehearsal;
If Bigotry would sheath its knife,
Till Good become more universal,
If custom, gray with ages grown,
Had fewer blind men to adore it;
If Talent shone for Truth alone,
The world would be the better for it.

If men were wise in little things—
Affecting less in all their dealings;
If hearts had fewer rusted strings
To isolate their kindly feelings;
If men, when Wrong beats down the Right,
Would strike together and restore it;
If right made might in every fight,
The world would be the better for it.

—Selected.

THE FAMILY CIRCLE.

CO-OPERATION AND SIMPLIFICATION.

(Concluded.)

"Very well said," I cried; "you talk like a man and a Christian. We women get up and moan and clank our chains occasionally, but we sit right down in them again, without the slightest effort to shake them off. Now if you can devise any solution to this terrible problem that can be carried out, the whole civilized world will be your debtor."

"I should be only too thankful to pioneer 'the whole civilized world' into this 'Land of Beulah,' he replied smiling, "but I am afraid that numerous experiments, and perhaps failures, must be the price of any thoroughly practical plan. I have been thinking of one plan, which works very well in Washington, and it seems to me might be attempted in smaller places. You remember my friend Dr. Strauss. He married and commenced practice in Washington, about a year ago. Last winter I had the pleasure of passing a day with him and his lovely wife. They had pleasant apartments in an agreeable location, and had their meals sent into them. Mrs. Strauss washed her pretty china herself at the breakfast table, while her husband and I chatted over the morning papers. Soon after breakfast we took a carriage and spent most of the day driving about to various places of interest, Mrs. Strauss accompanying us. We returned at four to find a delicious dinner smoking on the table five minutes after our arrival."

'Well,' I said, 'this is a most delightful arrangement. Pray are there many other families in Washington equally fortunate?'

"Oh, yes, indeed! The colored woman who provides our meals provides also for other families— from five to twenty, as the case may be. There are several other women also, who earn their living in the same way."

'How about the expense?'

'Well, the expense is moderate, very,' replied my host. 'It is a sort of co-operative affair, you perceive. If this woman provides for ten or twenty familes, purchasing supplies by the quantity, she is able to give each family a good variety, and to do the cooking, for only a trifle more than we could furnish and cook the same ourselves.'

'We thought at first we could not afford it,' said Mrs. Strauss, with charming frankness; 'so we took our apartments, and I cooked the meals myself by a gas stove; but I soon found that it cost only a little more to have my meals sent in; and I can earn the difference by embroidering neckties and fine laces, for which occupation I have a great fancy. Fanny (our colored woman) is really a better cook than I am, so our home is just as pleasant, and my husband thinks I have more time to devote to him, and am more agreeable because less tired.'

"I have been wishing ever since," continued James, "that there could be some such arrangement for Grace. Do you think we could inaugurate such a plan in this little town?"

"Well, I don't know, James. We might, possibly, if we could find a thrifty cook, and four or five sensible couples. But the wheat and the tares are always growing together in this world. If the wife has sensible ideas the husband may be a mule, who will neither be driven or led; or, on the other hand, the husband may be sensible, and the wife a goose. There aren't many who think as nearly alike as you and Grace; but I really think that more men than women could be found who would consent to such an arrangement. There are some men who are too selfish, exacting or penurious, to think of the comfort of their wives; but there are more women who put housekeeping first, and the culture of themselves and their children second. Now in home-life, I think it's very true that "man wants little here below," and that "little" is often a good meal and cheerful company. Let him come home to an orderly house, a cheery wife, well-trained children, and a good dinner, and he goes back to his business in a very short time, perfectly satisfied. He neither knows nor cares how often the windows are washed, and the paint cleaned. If the dinner is to his liking, it makes no difference who cooked it, and if his shirts and collars are washed and ironed to perfection, no matter who did it! Many a man would thankfully pay for having his cooking and scrubbing done, if he could come to an agreeable and sweet-tempered wife, instead of an overworked and peevish 'bundle of nerves.'

"Other women put common sense on the altar of fashion, and sacrifice it, with a great deal of mummery about the claims of society, and the necessities of their families. When sewing machines were invented we said: 'Now women can rest!' But no! Instead of finishing her child's dress with a broad hem around the bottom, Dora Viola must have fifteen ruffles, or forty-six tucks. The dear little girl, tired of play, and needing rest in mother's lap and a 'tory' is pushed away because the tucking or trimming for its little dress is incomplete. Oh, how sadly do such wives and mothers as these forget that 'the life is more than meat, and the body than raiment!'

'Yes,' said James, 'and if such women have company to tea, they think they must provide as if we had never eaten before, or could never eat again. And the principal variety is of cake and sweetmeats, which take so much time and labor that I often groan, as I sit down at a well-filled table to think how much of her time and strength my hostess has given to the concoction of dainties, which only set the stomach in a ferment. Now Grace is very sensible in these respects. She gives me simple but well-cooked food, with a great deal of fruit, and is wise about her housekeeping; but with the care of the baby, her strength is taxed too much even to do this."

"I know it is, James, and something ought to be done for her. Let us think it over, and see if we can't contrive some plan.

"After he went away I thought it over. First I tried to think of a first-class cook who would undertake to supply meals. Failing in this, another idea occurred to me. I said to myself,—here am I, alone in a great square house, with two large rooms each side of the front door, and a hall between, which is certainly wide enough to keep two families apart. I believe, also, that I know how to mind my own business. I am growing old and rheumatic, and feel the need of some help, and I don't see why Grace and I shouldn't divide the house, try co-operative housekeeping, and have a girl to help us both.

"Grace and James now pay a large rent, and hire their washing and ironing done. I could afford to give them part of this house at a moderate rent, the girl could do their washing and ironing, and I would share the expense of her wages and the fire; so, really, it would cost them no more to live, and Grace could have her work done for her.

"I proposed this plan to Grace and James, and after some deliberation they concluded to try the experiment for one year, at least. I have had the house altered a little (as I will show you by and by), so that both their dining room and mine open now into the kitchen, and there we have installed a domestic. There is a separate pantry for each, as we prefer to keep our supplies separate.

"We thought it best for the girl to have only one mistress, and that is Grace; while I act the part of eccentric boarder. My washing, ironing and sweeping are done for me, but I prefer to take my meals in my own dining-room. If I like the meals that are cooked, I take my portion and pay for it; if I choose to provide something else (and being an old maid, with crochets, I often do) I cook it myself by the same fire, but take care not to interfere with the arrangements of Miss Ann, who presides in the kitchen. She, however, is like Barkis, exceedingly 'willin,' and as I pride myself upon being too sensible to fret over little things, we work together nicely.

"In this arrangement there is only one man, and everything can bend to him. I don't know how it would work if there were two. Grace and I also think alike in most things, and are inclined to be reasonable. There, child, that's our plan for co-operative housekeeping," concluded my beloved aunt, briskly. "Now what do you think of it?"

"I think it's an excellent plan for you and Grace; but, perhaps you are not aware that you are exceptionally sensible and reasonable women."

"Well, well, I don't know about that; but I think some families ought to set an example—to start in the matter.

"Then James and I have succeeded in establishing a famous kitchen. You remember Adaline, who used to work for me so long ago, when my family was larger; well, she married a thrifty carpenter, and as they had no children they accumulated quite a respectable sum. Her husband died in the spring, and she came to me shortly after, saying that she was lonely, and wished to invest her money in a business of some kind which should take up her attention; 'but,' said she, 'I don't know what I'm fit for, unless it's cooking; that seems to be my forte.'

'Why, Adaline,' I exclaimed, you are the very woman I have been longing to find. According to my theories a first-class cook and a thrifty business woman, like you, is just what is needed to reform society. I wonder I hadn't thought of you before; for your bread, cake, pastry and doughnuts are always in demand at all our festivals. Now Liverpool is not such a very small town. We have three thousand inhabitants, and there are plenty of housekeepers that work too hard, I know. Let me go about among them and see if there are not quite a number who would like to have you make bread for them. Your bread is nicer than any Vienna bread I ever tasted. Have a room in your house fitted up for a first-class kitchen, and cook meals also through the hot weather. I don't doubt that

you would make money, and you could manage such a business capitally.'

"She accepted my advice gladly, and began by making bread for a few families. They liked it so much that they recommended it to others; and now she has a good custom. People often engage her to make cake for company, and she supplies several families regularly with their meals. I urged her not to make a restaurant of her establishment; but to encourage home life by providing meals, only to be sent to people at their homes. Several ladies, and not a few gentlemen, have spoken to me of the establishment in the highest praise. One lady told me only yesterday that it was a great comfort to her to know that when she felt ill in the morning, all that she need do for dinner was to set the table, and a delicious meal could be placed upon it at just the hour she wished.

"If experiments must be tried before we can attain any practical results, 'in the name of advanced thought,' as Joseph Cook would say, do let them be tried, even though they prove failures! I would be thankful to know that there were co-operative stores all over the country; but far more would I rejoice to know that there were co-operative kitchens, laundries and dress-making establisments, so that women should have no further excuse for neglecting the higher interests of their families for the lower. The question is, For what are we put into this world? Is it to cover our bodies with knife-plaiting, ruffling, and tucking, and our tables with rich and unwholsome food? Is it to put all our energy into clear starching, fine ironing and incessant sweeping and dusting? Or is it to grow physically, mentally and spiritually?

"How those women who are entrusted with the charge of sweet little children can think it is of more importance that the house should be immaculately clean, and the child's dress ruffled, tucked and fluted, than it is that the child should have the companionship, instruction, sympathy and affection of the mother, is more than I can understand!

"And those wives who work upon their houses until every particle of dust and dirt has disappeared, and every grace of sweetness and vivacity is scrubbed out of themselves likewise, let them remember that they are constantly sacrificing the higher to the lower, and their husbands will soon find it out, and prefer more agreeable society. I believe, firmly, that woman's widest sphere of usefulness is in the home, and that she should make it the dearest and most delightful spot on earth; but to do this, she must have some plan for co-operation or simplification, which shall keep her body vigorous, her mind bright, and her soul turned toward the Son of Righteousness. Thus she may have judgment, patience, sympathy, vivacity, tact, and make her home a little heaven below."—*Sunday Afternoon.*

Childrens' Corner.

Carving a Name.

The children had been playing in the woods all the afternoon. They had been a band of gypsies for a while, when they made a fire and roasted some potatoes. Then they concluded to be Indians; they built a wigwam and shot a great quantity of imaginary game with their bows and arrows. After that they became civilized children once more, and played hide-and-seek among the bushes until they were tired enough to sit down and rest.

It never took Joe long to rest; and by and by he wandered away from the others, and finding a great smooth tree began to carve his name upon it as high as he could conveniently reach. It was slow cutting, and before he had finished it the others came to look at his work.

"Oh, cut my name too!" said Lily. "Won't you, Joe?"

"I haven't done my own yet."

"Well, you needn't cut it all; only make your first name, and then put 'Lily' under it," she coaxed.

"But, you see, I want my whole name, and real deep, too, so it will last for years and years," answered Joe.

"Never mind, Lily; I'll cut yours," said Fred, good-naturedly; and selecting another tree, he drew his knife from his pocket and began to carve the letters, while the little girl watched him.

"There! I've put mine where it will stay for one while," said Joe when he had completed his work.

"Fred has put his where it will stay too," said Aunt Lucy, who had been quietly looking on.

"Fred? I don't see where he has carved his name at all," answered Joe.

"Once upon a time—" began Aunt Lucy, leaning back against a tree.

"A story! a story!" laughed the children, gathering around her.

"Once upon a time," she repeated smilingly, "there was a very ambitious man. He knew that he must sometime die, but he did not want to be forgotten, so he determined to put his name where it would always last. Perhaps he began by carving it on a tree first; but the owner of the forest felled the tree, and his name was gone. Then he built a monument and graved his name on the top of it; but the lightning is drawn to high points, and his monument was shattered in a single night. Then he said, 'I will find the very highest and most solid mountain in all the world, and I will cut my name on its topmost rock, and then it will last.' So he traveled over oceans and plains, through towns and villages, to find the mountain. He passed tired people by the way, who asked him to help them; but he was too anxious about carving his name, and he would not stop. At last he found the highest mountain, and after long and toilsome climbing he cut his name on its top. Then an earthquake shook the mountain and tumbled great rocks from its summit to the valley below, and his name was swept away.

"Tired, disappointed and growing old, he said, 'It is of no use! Nothing on earth will last, and I will not try any more. I will be as happy as I can, and make others happy too, and think no more about my name.' So he began to help the poor, to feed the hungry and do deeds of kindness wherever he could, and people began to love him. One day a little girl said to him, 'I shall love you always for helping us so much; I'm sure I shall never forget you if I live a thousand years.'

"'But you will not live so long,' he answered, with a smile at the child who looked up to him so lovingly.

"'Yes, I shall—a great deal longer,' she said. 'Souls do not die, and I'm sure I'll remember in heaven, and I will remember you.'

"Then the man knew that he had now done what he had been trying to do for so long—put his name where it would not be forgotten; written it on something that could not be destroyed."

The children were silent, and after a minute Aunt Lucy added, thoughtfully, "But any one who had been living such a life of unselfish service to others—a true, good life—would have ceased to be anxious about his name by that time, because he would have learned to know the Lord, who says to all that serve him, 'The righteous shall be held in everlasting remembrance.'"
—*S. S. Visitor.*

The Temperance Catechism.

"Now, children," said Mr. Knox to his class, "come close around me; I want to teach you a lesson."

So he taught them this lesson:

What is temperance?

It is the moderate use of such things as are good for food or for drink.

What more does it require?

Entire abstinence from such things as tend to our injury.

Are intoxicating liquors good for food or drink?

No, for 2,000 medical men have testified that they neither nourish the body, nor remove thirst, but are really injurious to persons in health.

What do we call the poison in intoxicating liquors?

Alcohol.

What liquors contain alcohol?

Distilled liquors, such as rum, gin, brandy and whisky; brewed liquors, such as porter, ale and beer; fermented liquors, such as wine and cider.

Is it wise and safe for us to use such drinks?

It is better to leave them untouched, for they are all injurious, and many thousands of precious souls are ruined by them every year in our country.

"And now," said he, "I will tell you a story.

"Once, in Africa, a boa-constrictor, which is an enormous serpent, captured a monkey; and as he coiled around and crushed the poor animal, its shrieks of pain were heard by its companions, and they all came near to see what was the matter and what they could do. Presently they all scampered off, then a noise was heard, and the monkeys were seen pushing at a rock that overhung the serpent. By and by they succeeded in starting it, and down it came, crushing the boa-constrictor beneath it.

"Now a single monkey could not have moved the rock, but the wise little creatures knew if all pushed together they would be able to move it, and thus destroy their common enemy.

"We too have a common enemy, very powerful, very dangerous. It is strong drink. One alone can not do much toward destroying it. But if we will all work together it can be done. And God will help us. He will make us strong; he will add his strength to ours, and by and by the great rock will move, and fall, and crush out the dreadful foe of intemperance.—*Christian Worker.*

A noble saying is told of a great man in the British House of Commons. This man had, by his own study and persevering industry, won his way to that high position. On one occasion, when an important debate was going on, he made a very able speech, which made a great impression on the house. A proud scion of the aristocracy was opposed to him, and very much offended that he had gained so much influence, and in trying to answer him he was mean enough to taunt him with his humble origin. Turning to him, he said, "I remember, sir, when you blacked my father's boots." "Well, sir," interrupted the other, "did I not do it well?" This was a noble response. He was of a very humble origin, but he was not ashamed of it. He learned to do everything, and to do it well, and this made him a great man.

How we are to Serve God.—1. "Serve the Lord with all thine heart." Deut. x. 12.

2. "Serve him without fear." Luke i. 74.

3. "Serve the Lord with gladness." Ps. l. 2.

4. "Serve with a willing mind." 1 Chron. xxviii. 9.

5. "Serve with a pure conscience." 2 Tim. i. 3.

6. "Serve God acceptably with reverence." Heb. xii. 28.

7. "Serving the Lord with all humility." Acts xx. 19.

An Historic Dog.

Among the ruins of Pompeii and Herculaneum the skeleton of a dog was found stretched over that of a child. It was conjectured on their discovery, that this dog, from his position, was attempting to save the child when the eruption of Vesuvius was fatal to the city. The opinion was confirmed by a collar which was found of curious workmanship; its inscription stated that the dog was named Delta, and he belonged to a man called Servinus, whose life he had saved on three occasions: first, by dragging him out of the sea when nearly drowned; then, by driving off four robbers who attacked him unawares; and lastly, by destroying a she wolf, whose cubs he had taken, in a grove sacred to Diana, near Herculaneum. Delta afterwards attached himself particularly to the only son of Servitus, and would take no food but what he received from the child's hand.

A farmer at Glenburn, Maine, purchased some supplies at Bangor, among which was a pint of whisky. To avoid breakage he placed the bottle in a box of rice, but found on reaching home that the bottle was broken and the rice saturated. He threw the rice behind his barn, and a big turkey soon paid his respects to it. In due time the turkey became dead drunk, and was found in that condition by the farmer, who thought that disease or poison had killed him. The bird was still warm and death evidently recent. The farmer would not eat him himself, but plucked him for market and left him on the table. The next morning he found the gobbler shivering naked on the roost, and looking on him with reproachful eyes.

Love crowns the heart, as flowers the brow.

Religious Intelligence.

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational church, Hamilton, Miss., August 25th, 1878.

Pleasant Ridge Congregational church, Sanford Co., Ala., September, 1878.

New Hope Methodist church, Lowndes Co., Miss., October, 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

First Congregational Church, Leland, Mich.

Sugar Grove church, Green county, Pa., D. B. Turney, pastor, March 17, 1879.

Military Chapel, Methodist Episcopal, Lowndes Co., Miss., March 23, 1879, Thos. Brownlee, pastor.

Hopewell Missionary Baptist church, Lowndes county, Miss., April 6, 1879.

Cedar Grove, Missionary Baptist, Lowndes Co., Miss., May 25, 1879. Wm. Alexander, minister.

THE FREEDMEN CHURCHES.

COLUMBUS, Miss.

EDITOR CYNOSURE:—I wish to say those who have prayed for the blessing of God upon the work among the freedmen of Columbus and vicinity, that their prayers have been heard. The work of God has been revived in their churches in Columbus, and quite a number have been hopefully converted. We have here a very efficient worker, Mrs. Merrill of Maine, who has done good distributing tracts, and who teaches Sabbath-school every Sabbath. She is doing much toward stirring up the people on the great necessity and importance of the work among the colored people. She and sister Hale conduct a weekly mother's meeting for the women. The ministers and Christians of Columbus have never before showed so much interest in this work. There is a very interesting school held near Caledonia at 4 o'clock every Sabbath afternoon, under the superintendence of Jas. Brownlee and S. B. Witherspoon. It is a very encouraging fact that the older Christians seem to be much concerned for the spiritual welfare of the young. The scholars are memorizing many Scripture verses.

The presence of the Spirit of God has been lately more manifest than usual at Pleasant Ridge church. There were eleven enquirers last Sabbath. I was with the Caledonia church last Sabbath and heard two very interesting discourses by colored ministers, Witherspoon and Brown, on the first verses of the lessons of the day; "Therefore being justified," etc. Their impassioned exhortations to disregard the frowns and scoffs of men and enjoy that glorious peace with God were truly delightful. One told how some would say that they could not do such and such duties; that men would trample upon them if they did. They would walk right over them. He showed how wrong it is to shrink from duty for present honor, and that we should be willing to wait, for our honor would come, and that now it is our duty to stand firm through all; looking forward to, and rejoicing in the hope of the glory of God.

Dear brethren and sisters in Christ, if any of you are shrinking from duty, or are discouraged and worn out by the persecutions and trials on your way, I wish you could have seen the joy that lit up the countenances of these men who so well know the meaning of poverty, persecution and contempt, as they looked forward rejoicing in hope of the glory of God. There will be honor enough in the world to come. Jesus says, 'Them that honor me will my Father honor."

I sent some tracts to an educated and very pious colored minister in one of our large Southern cities and urged upon him the duty of enlightening his race upon the danger of a second bondage to secret orders. He replied: "Concerning secret orders, I have only to say that one can scarcely meet any man here who does not belong to some one or other of these orders. They think it a great thing here, and having never learned what these orders meant, I had no idea that they were so exceeding sinful. I belong to none of them. I long for the communion of saints, and am a companion of them that fear God. If the terrible things stated in your tracts are true, then 'O my soul come not thou into their secret, unto their assembly, mine honor, be not thou united, for in their anger they slew a man.' "

I pressed this duty of saving the colored race from secret orders upon another prominent colored minister. His reply was: "Why, it would raise a war over my head right away." He had heard a celebrated clergyman in the North preach against secretism, and was convinced, but was not ready for the war. A devoted Christian lady recently admonished me kindly to stop circulating Anti-masonic tracts, and turn my whole attention to the other work. Her admonition fell like music on my ear, it was so kindly spoken, but I have found no one else to take my place, and feel that it is a work that should be done. I thanked her for her advice, and told her that if she would convince me that it was wrong I would stop immediately. If any one could prevail upon the editors of the papers for the colored people to advise their people against secret orders, it would keep many out of the lodge.

I still ask an interest in the prayers of Christians for the work here, and especially for Pleasant Ridge church and the Caledonia Sabbath-school, that they may enjoy a great outpouring of the Spirit of God.

MRS. ELI TAPLEY.

—Bro. J. P. Stoddard officiated at the funeral services at the residence of Mr. C. R. Hagerty last Wednesday afternoon. On Sabbath morning he preached in the College chapel at Wheaton at the request of Prof. C. A. Blanchard.

—Bro. A. Osgood of Lostant, Ill., writes that his hall in that place is devoted to Christian reform. Prof. E. D. Bailey of Wheaton, preaches in it every other Sabbath at 3 P. M. to the largest congregation in the place. On a table in the hall, free to all readers, is the *Cynosure* with tracts and other publications, proclaiming the truth as it is in Christ against the systems of pagan error.

CONGREGATIONAL.

—The First church at Oberlin, O., is fitting up a box of clothing for Rev. Mr. Emerson, a home missionary of Knox county, Nebraska. The necessitous condition of his family was presented by Mrs. Rev. Geo. Clark at the missionary meeting of the church, and the work of supply immediately begun.

—From the letter of Prof. Paul S. Feemster on another page it appears that he is at work in earnest for the establishment of Christianity in his new settlement as well as to secure a farm. Prof. Feemster's address is Pearlette, Meade Co., Kansas.

—Rev. George Huntington of Oak Park, near this city, has resigned after a nine years' pastorate, to accept the offer of the chair of Logic and Rhetoric in Carlton College, Northfield, Minn. His health is much impaired in constant labor with the Oak Park church with whom his relations have been of a very cordial character. Bro. Huntington in the last meeting of the Illinois Congregational ministers at Princeton, objected to the reading of Mr. Anderson's "Church and Lodge" paper, as leading to discussion, of which he had heard enough. We hope the new professor will enter Carlton College with a different temper. Secret societies are now prohibited there, but will soon enough find their way in if no opposition is made to them.

MENNONITE.

—S. S. Haury left Halstead, Kan., March 10, to go as missionary to Alaska.

—Of the twenty-five Russian Mennonite villages in Manatoba an exchange says: "They are growing rich rapidly and prove the very best of citizens, settling all their disputes among themselves, and having in their colonies neither constable nor lockup.

UNITED PRESBYTERIAN.

—Rev. S. Collins for many years Superintendent of the U. P. Publishing House at Pittsburg, has retired. He will until October be in Xenia, Ohio. He says in a kind of farewell note to the churches: "It is now more than eleven years since my connection with the Board began. They have been years of care, of toil and unremitting attention. No "vacation" has ever been asked or offered. The interests of the Board have ever been paramount. Nothing of a worldly kind was allowed to interfere with these. The results have not been all that I could wish, or that some have expected, yet they have been beyond anything expected or contemplated at the beginning of this period.

"For the friendship and co-operation shown I would here return thanks. For my own shortcomings —including those for which I have been held rosponsible, whether mine or others—I ask forbearance. For the Board and all its interests and proper work, I ask the intelligent and hearty co-operation of all United Presbyterians. Let it have your favor. Do not burden it with debts to supply your libraries, and then attack it with jealousy and murderous criticisms, while crippling it with your dues unpaid from year to year. It has broken monopolies and cheapened your libraries. It furnishes a convenient medium for obtaining all needed books at a reduced rate. It has given you months, and some of you have taken years, of credit, for thousands of dollars, which you could not have had elsewhere. Then be kind, be *just* to your Board of Publication. It is doing your work. Help it; pray for it; commend it to others; pray for the right man to take charge of it; and pray for him when in charge of it. Let him know that he has something more than your criticism, your fault-finding—that you appreciate his efforts and his virtues, while recognizing his faults and imperfections."

—The *Christian Instructor* is especially severe on the publishers of Sabbath-school singing books; but there is much truth mingled with the severity. Read this:

"But the full demonstration of the spirit of Demetrius is to be found in those who, like him, are engaged in making shrines for use in the church. Whatever system of religion offers the most employment to artificers, will have the largest and most devoted number of hangers on; men who can make a living out of the church, or probably grow wealthy in manufacturing and bartering her merchandise. We see this exemplified in the department of Sabbath-school and musical literature. Men have grown rich in the publication of hymn-books; it has become a distinct branch of business. Thousands are engaged in manufacturing these shrines for —well, say worship, for charity sake. Let one raise his voice in a plea for a single and divine hymnal, and instantly the cry is raised, "Great is Diana of the Ephesians!" There is no copyright of the psalm-book."

—The same paper thinks the appointment of an elder from each church unsupplied with a pastor on the committee of supplies by the Mansfield, O., presbytery, looks like a step toward Congregationalism. Would it not sound better to drop the "ism" and say good sense?

BAPTIST.

—When the Second Baptist church at St. Louis was burned, the Hebrew Congregation Shaare Emieh placed their temple at the disposal of the Baptist society, who occupied it for many months. Having built a new church, on a recent Sunday the Christian congregation invited the Jewish congregation to worship with them. An immense crowd filled the church and thronged the street. After an organ voluntary, the reading of a psalm and the singing of a hymn, prayer was offered by Rabbi Sonnenscheim. The Baptist pastor made an address, at the conclusion of which he presented the Rabbi with a beautiful silver service. The Rabbi, in an eloquent reply, drew a graphic picture of the coming brotherhood of nations and

of creeds, seeking the same God, and regarding each other as his children. Some parts and omissions in the service have aroused some of the St. Louis ministers to question the proceeding, and Dr. Boyd, the Baptist pastor finds some difficulty in clearing up the matter.

—The *Baptist Weekly* says that less than one half the Baptist churches of New York and New Jersey give anything for the support of the home and foreign missionary societies of the denomination.

UNITED BRETHREN IN CHRIST.

—A new denominational bookstore has been started in Harrisburg, Pa. Arrangements have been made to supply the church literature to the trade on the same terms as from Dayton. The *Itinerant* urges that the "ministers and people rally to the support of this worthy enterprise, and make it the headquarters of the eastern portion of the church."

—The *Pacific Telescope* prints a portrait of Rev. Daniel Shuck, the first bishop sent by the U. B. General Conference to the Pacific coast and who has more recently spent several years there.

—The same paper is giving part of its space to a discussion of Oddfellowship by two members of the church, one of whom renounced the order honestly when he was admitted, but the other yet defends the order, holding his membership in abeyance while he is known as one of the United Brethren.

MASONIC RELIGIONS.

—Max Mueller says: "Though 110,000,000 of human souls profess Brahminism, I do not shrink from saying that their religion is dying or dead."

—In France there are fifty unauthorized Roman orders which possess a total of 398 houses and 7,414 members. The most numerous order is that of the Jesuits, who have sixty houses and 1,497 members. The Capuchins have thirty-one houses and the Franciscans twenty-six.

—The *American Messenger* says: We have strange news from India that Colonel Olcott, who went with others from New York last December to further relations between the Theosophical Society and the Arya Samaj, has been offered by wealthy natives in Bombay a tabernacle in which he might conduct a revival of Buddhism. If this offer is accepted it will be a sad sight—an American citizen preaching heathenism in one of the great cities of India!

—Rev. Dr. Dean of Bangkok, Siam, writes to the Baptist Missionary Magazine of a heathen idol in human form in a temple there, 177 feet long, covered with gold from his crown to his toes, each of which is three feet long. There are hundreds of other temples in that city alone with their mammoth costly images and daily service. Heathen idolatry costs money, which is freely given.

—It was recently said that no new heathen temples were now building in Northwestern India, but a Presbyterian missionary writes home that the people are "still mad on their idols: almost every house has them; new temples are constantly being built in honor of these idols, and the religious bathing-places and assembly grounds are crowded." The Presbyterian converts in a province having a population of 7,000,000, number 300.

The American Book Exchange, beside the convenient and beautiful edition of Chambers "Encyclopedia of English Literature," publish several other works of standard merit. Among them is an "*Encyclopedia of Universal Knowledge*" in 20 volumes, 18,000 pages, all for $10.00, and said to be equal in all respects to any encyclopedia heretofore sold for several times that amount. *Smith's Bible Dictionary*, one of the best and most popular books of its kind, and Cruden's *Concordance*, unabridged, they sell at the remarkable price of $1.00. Sabbath-school teachers should avail themselves of this last offer. *Rollin's Ancient History* at $2.25, and *Josephus' complete works* at $2.00, are works just issued in large, fine type, strongly bound; also *Robinson Crusoe* for 55 cts. and *Bunyan's Pilgrim's Progress* for 50 cts., in beautiful type and elegant binding. These books will be sent for the prices above, postage added, on application to the American Book Exchange, 55 Beekman St., New York.

A FEAT IN ENGINEERING.—Owing to the immense weight that they sustain, the iron shoes in which rest two of the spans of the railroad bridge at Easton, Pa., lately sunk about an inch, throwing the bridge out of grade. As it was certain that the depression would continue, from the fact that the inside masonry of the pier is less solid than the outside, an iron casting, weighing 7,000 pounds was recently successfully placed under the spans, in order to elevate them. The spans weigh 180 tons each. Hydraulic jacks were used. The spans were raised, the masonry redressed, the castings placed in position, and the spans lowered without the stoppage of a single train.

MARKET REPORTS.

CHICAGO, July 21, 1879.

GRAIN—Wheat—No. 2		91½
No. 3		88
Rejected		73
Winter	97	1 01
Corn—No. 2		85¾
Rejected		34¾
Oats—No. 2	28	31½
Rye—No. 2		52
Bran per ton		7 75
Flour—Winter	4 25	6 00
Spring	2 50	4 50
Hay—Timothy	8 50	12 00
Prairie	6 50	9 00
Mess Beef	8 50	9 00½
Tallow	5	6
Lard per cwt		5 87½
Mess pork, per brl		8 90
Butter medium to best	8	15
Cheese	1½	6
Beans	65	1 85
Eggs	8	8½
Potatoes per bbl	1 50	2 00
Seeds—Timothy	1 40	1 60
Clover		3 75
Flax	1 25	1 40
Broom corn	2	6½
Hides green to dry flint	8	14
Lumber—Clear	25 00	30 00
Common	8 00	10 00
Shingles	75	3 15
WOOL—Washed	30	40
Unwashed	18	27
LIVESTOCK Cattle Choice	4 55	5 20
Good	4 50	4 45
Medium	3 75	4 10
Common	1 75	3 50
Hogs	2 50	3 85
Sheep	2 50	4 75

New York Market.

Flour	$3 75	8 00
Wheat—Spring	81	1 05
Winter	1 07	1 15
Corn	43¾	44½
Oats	37½	41
Rye		68
Lard		6 00
Mess pork		9 00
Butter	6	16
Cheese	6	6¼
Eggs	10	12
Wool	9	45

Renewals.

The date at which subscriptions expire, is with each subscriber's name on the address label.

Please send renewals before this date occurs. Notice if the date is changed to correspond soon; if not, or if the paper fails to come, write without delay.

News of the Week.

—Many cases of sun-stroke were recorded early last week throughout the country. The thermometer was at 95 deg. in the shade in this city, while in New York, Milwaukee, and several other points an extreme temperature of 102 deg. was marked.

—Among the wheat transactions last week in New York was the sale of a lot of 1,000,000 bushels of No. 2 Chicago and Milwaukee spot wheat, to arrive soon. It will be taken to the United Kingdom. This is one of the largest lots ever exported, and the sale involves $1,120,000. It caused considerable discussion on the Produce Exchange, because this is the second time within ten days that such an amount has been sent abroad.

—A bad state of affairs is said to exist in the Northern or Bradford oil district of Pennsylvania; the tankage is already exhausted; not less than 7,000 barrels of crude petroleum are daily going to waste for want of storage; the production is so greatly in excess of the consumption that there is no call for the product. The Standard Oil company has commenced buying at 5 cents per barrel below the prices current in the Oil Exchange. The outlook for the oil country generally is thus gloomy.

—Lately a singular disease appeared among the girls employed in a tobacco factory in Jersey City. One of the girls, aged 19, began to complain of a terrible pain in her side. She fell to the floor unconscious, and after being taken home was seized with violent convulsions. Thirty of her companions were also taken sick. The physicians are giving the case their attention.

—The brig Shasta, bound to Chester, Pa., arrived in great distress twelve miles below Philadelphia, last week. Of nine men on board seven were down with yellow fever. Four deaths have occurred, the captain being among the number.

—Advices received from Cape Town, Africa, to July 1, by way of Madeira, announce that an envoy from Cetewayo reached Fort Napoleon on the 26th of June, bearing peace proposals and five tusks of ivory as a present. He wished to stop the advance of the second division, but was informed that peace proposals must be made to Lord Chelmsford, and that the advance would only be postponed on condition that former demands were acceded to.

—Energetic measures have been taken for suppressing opium in the province of Hupeh, China. The smoking dens have been closed, the opium shops abolished, and poppies rooted up throughout the farm districts. The provincial authorities pay the growers a small gratuity for every plant destroyed.

—Galt's *News Letter*, published at Kingston, Jamaica, in its issue of July 3, says: "We learn by the steamer Jamaican, that arrived here yesterday from Port Au Prince, that in consequence of a dispute in the House of Representatives, the brother of the President was shot by another member who took offense at language that had been used. M. Canal, though wounded in the arm, returned the fire and shot his opponent. There was then general firing in the house, and the populace and police outside fired into the building. The President of the Senate with others were shot down, and when the Jamaican left for this port the government troops were raking the streets with mitrailleuse."

The same paper in its issue of July 8, says: "By the arrival of the steamer Etna, from Port Au Prince, on Sunday, we learn that a serious fire occurred at that place Monday, the 30th ult. The fire originated from the discharge of shells in the town. Several blocks of buildings were burned, a number of lives lost, and many persons wounded, the inhabitants having taken refuge in the hills. A widespread revolution was considered imminent."

When the Etna left Port Au Prince the custom house was closed and all business suspended, and the place was still burning.

—A Roumanian dispatch announces that the Ministers have tendered their resignations, and the Chamber of Deputies immediately assembled for consultation. Previous dispatches stated the Ministers could not secure a majority in favor of the emancipation of the Jews which the powers urgently demand as a condition to their recognizing the independence of Roumania. It is believed if the Jews are not emancipated, Austria, Russia and Turkey, who have already recognized the independence of Roumania by appointing representatives at Bucharest, will recall them. It is feared any further attempt to coerce Roumania might be the commencement of renewed complications in Eastern affairs.

—A circular has been addressed to the bishops throughout the Catholic world, calling on them to promote a monster clerical pilgrimage to Rome for the next feast of the Epiphany.

—The Bonapartists of France have secured a new figurehead. Prince Jerome, who has all along been an avowed Republican, accepts the doubtful honor. A Paris dispatch says that a meeting of the party of appeal to the people (Bonapartist) Saturday adopted a resolution declaring that by the death of the Prince Imperial, Prince Jerome Bonaparte became the head of the Bonaparte family. It also decided to adhere to the plebiscitary principle. Another Paris special states that Prince Jerome Napoleon expressed great satisfaction when the resolution adopted by the meeting of Bonapartists was communicated to him.

—A correspondent at Berlin repeats the report there, that in consequence of the dubious future of parliamentary life in Germany, several liberals, including Von Benningsen, are preparing to retire to private life. The key of Bismarck's present policy toward the Vatican will be found in a recent speech, in which he said it was praiseworthy, under certain circumstances, to fight a quarrel out to the bitter end, but when ways and means presented themselves of toning down the asperbity of the conflict without affecting the principle at stake, he would not deem himself justified in neglecting such a proffered opportunity. In consequence of the retirement of Dr. Falk from the Ministry of Ecclesiastical Affairs, the ecclesiastical laws have been enforced with more leniency, and this may ultimately have the effect of procuring the recognition of the ecclesiastical laws by the Vatican.

Home and Farm.

Look at your Tongue.

A man can never be well or happy if his stomach is out of order; and dyspepsia, like hysteria, imitates the symptoms of innumerable disorders. But how, the reader may ask, can I tell whether the illness from which I think I am suffering be real or imaginary? At any rate, I should answer, look to your stomach first, and, pray, just take a glance at your tongue. If ever I was so far left to myself as to meditate some rash act, I should, before going into the matter, have a look at my tongue. If it was not perfectly clear and moist, I should not consider myself perfectly healthy, nor perfectly sane, and would postpone my proceedings, in the hope that my worldly prospects would get brighter. What does a physician discover by looking at the tongue? Many things. The tongue sympathizes with every trifling ailment of body or mind, and more especially with the state of the stomach. That thin, whitish layer all over the surface most likely indicates indigestion. A patchy tongue shows that the stomach is very much out of order indeed. A yellow tongue points to biliousness. A creamy, shivering, thick, indented tongue tells of previous excesses; and I do not like my friends to wear such tongues, for I sincerely believe that real comfort cannot be secured in this world by any one who does not keep his feet warm, his head cool, and his tongue clean.—*The Family Doctor.*

The largest cultivated wheat farm on the globe is said to be the Grondin farm, not far from the town of Fargo, Dakota. It embraces some 40,000 acres, both government and railway land, and lies close to the Red river. Divided into four parts, it has dwellings, granaries, machine shops, elevators, stables for 200 horses, and room for storing 1,000,000 bushels of grain. Besides the wheat farm, there is a stock farm of 20,000 acres. In seeding time, 70 to 80 men are employed, and during harvest 250 to 300 men. Seeding begins about April 9th and continues through the month, and is done very systematically, the machines following one another around the field, some four rods apart. Cutting begins about August 8th, and ends the fore part of September, succeeded by the threshing, with eight steam threshers.

Do not Burn a Horse's Hoof.—The *Mirror and Farmer* says: Never have a red-hot shoe put on the foot of a horse to burn it level. If you can find a blacksmith that is mechanic enough to level the foot without red-hot iron, employ him. The burning process deadens the hoof and tends to contract it. If you do not believe it, try a red-hot poker on your nail, and see if it does not prevent the growth.

Paralysis in Pigs.—Pigs are frequently subject to a partial paralysis of the nerves of the lumbar region, by which motion of the hind-quarters is rendered difficult or impossible. It sometimes results from inflammation of the covering membrane of the spinal cord, caused by exposure to cold. The remedy is to rub turpentine or mustard paste upon the loins, and to give a teaspoonful of saltpetre in the food once a day. Dry pens and protection from rains in the hot season are the best preventatives.

Cure for Colic in Animals.

A correspondent of the *Massachusetts Ploughman* gives the following cure for colic in horses, which is convenient at all times and easily applied. He says he has never known it to fail: Spread a teacupful, or more, of fine salt on the back of the animal over the kidneys and loins, and keep it saturated with warm water for twenty or thirty minutes, or longer if necessary. If the attack is severe, drench with salt water. I have a valuable bull, weighing nineteen or twenty hundred, which had a severe attack of colic a year ago last summer. I applied salt to his back as above, and it being difficult to drench, we put a wooden bit in his mouth, keeping it open about two inches, and spread salt upon his tongue, which, together with the salt upon his back, relieved him at once, and within a very short time equilibrium appeared fully restored. I have for several years past successfully applied this treatment to other animals in my herd.

A Long Procession.

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Subscriptions Received during Week ending July 19, 1879, from I R B Arnold, R S Ball, M Betzner, Jos Bell, John Blain, L B Collins, J A Conant, J Carrington, H H Carter, J D Fowler, J Gambles, F K Hill, S Harper, J T Michael, S W. Patterson, Mrs S A Proctor, W W Paul, D P Rathbun, P Sjoblom, T R Shiner, W Wilson, S White, L I Wicker.

The *Congregationalist* says that the closing scene on commencement night at Harvard College was a disgrace to all concerned. Many of the graduates, as well as some of the other students, were drunk, and the drinking on the campus was open and unconcealed.

Dr. Julius F. LeMoyne, of Washington, Pa., has again made a generous gift to Washington and Jefferson College. By a donation of $20,000 he has provided for a Professorship of Applied Mathematics, Civil Engineering, etc., in that institution. In addition to this, Dr. LeMoyne has given $1,000 for the equipment of this chair and the chair of Agriculture in the same College.

The *Christian Union* says: "The evil of trades-unions receives a new illustration in the strike which has just been initiated at Fall River. The whole original body of strikers is said to be not more than 800 in number, and it endeavors to arrest the industry of 15,000 working men and working women, at a loss to them of not less than $100,000 a week. The originators of the strike are recent English immigrants. The most prominent of them has been described as a weaver who can obtain employment in none of the mills on account of his bad reputation, and who has been twice arrested for keeping his own child at work in contravention of law. The indications all are that the strike can only succeed in producing temporary derangement and distress, and must still further weaken the power of that despotic *imperium in imperio*—the trades union."

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The object of this Association is: "To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary.

Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

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History of the National Christian Association.

Its origin, objects, what it has done and aims to do, and the best means to accomplish the end sought; The Articles of Incorporation, Constitution and By-laws of the Association, Conditions of the Carpenter Donation with engraving of building to be donated by Mr. Carpenter; table, showing the number of pastors and communicants in churches that exclude members of Secret societies; tabular view of local, county, State and National Conventions, and list of organizations Auxiliary to the National Christian Association. Brief opinions of eminent men on secret societies, and testimonies of religious bodies against them. This book will be found invaluable by all who wish to know the character of this reform and how they may do the most to further its objects. It should be in the hands of every Anti-mason.

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Notices.

THE STATE MEETINGS.

WISCONSIN, September 2 to 4, at Evansville, Rock county.
IOWA, Sept. 16 to 18, place not fixed.
KANSAS, Sept. 23 to 25, either at Winchester or Topeka.
NEBRASKA, Sept. 30 to Oct. 2.———
ILLINOIS, Oct. 14 to 16, Westfield, Clark county.
INDIANA, Oct. 21 to 23, Albion, Noble county.

NOTICE.

The Niagara County Association opposed to secret societies, will hold its semi-annual meeting in the Wesleyan church, on the Hess road, in the town of Newfane, Niagara county, New York, on Tuesday, August 19, 1879. Public lectures will commence at 1:30 o'clock and 7:30 o'clock P. M. The Rev. Edward Mathews of Michigan, will lecture. All the members of the association and those who desire to be such are expected to be present on that occasion, and all others, far and near, are cordially invited to attend.

REV. J. T. KIGGINS, vice-president of the Kansas State Association, expects to make a journey eastward during the months of October and November and will respond to invitations to lecture at a few points in Michigan, Ohio, Pennsylvania and New York. Friends will please address him at Industry, Clay county, Kansas.

WISCONSIN STATE CONVENTION.

The sixth anniversary of the Wisconsin State Christian Association, opposed to secret societies, will be held at Evansville, Rock county, September 2d, 3d and 4th, 1879.

To Wisconsin readers:—Are you a friend to this reform? If so you cannot well afford to be absent from this meeting. You are needed to aid in planning, and starting the work of the year. Will you have a State Lecturer? If so, who? and how shall he be supported? Get your church or society to send delegates. If you cannot attend or get your church to send a delegate, direct a letter to the convention. Let the friends know in some way what you want and that you are a live anti-secret church or individual. Take a collection, send a contribution, or do something to help on the cause. Secretary Stoddard will deliver the opening address. Elders Barlow, Browne and Rathbun will be present, with others always able in council and eloquent in speech. Two or more degrees of Blue Lodge Masonry will be worked. This will be a favorable opportunity to subscribe for the Christian Cynosure and to obtain tracts and anti-secrecy publications on special terms. Don't fail to come yourself, but if you can't come yourself be sure "to send a hand."

Topics of the Time.

One of the most remarkable cases of suicide took place in the southern part of this city on the 21st instant. About two years ago an old and well-to-do citizen applied for a divorce from his second wife, an amiable and excellent lady whose life with her husband had become intolerable because of the insane ambition of two daughters, then some forty years old. The old lady soon died, overcome by her trials, and the daughters with a younger sister, feeble in mind and body, left their father's house and lived alone on the proceeds of property given them by him, amounting to some $2,300 a year. The older sisters had been highly educated and spent years in Europe, and their great ambition was to marry men of wealth, to make a "great match." Years passed with disappointment embittering each, until their mania took the shape of greed, and they left a home their contentions had already destroyed. They had difficulty in managing their property, and the fear of losing it rendered them insane on the subject, until, sending the younger sister up stairs while they made way with life, the two elder both hung themselves in their own parlor. Few sadder cases have been recorded than this of the curse of gold.

The yellow fever continues to result fatally in about ten cases daily in Memphis, while here and there all over the country the seeds of the disease carried from that city result fatally. Memphis is nearly depopulated. Only a few thousand whites remain and the ten or twelve thousand blacks and all the poor who have not means to flee are being quartered in camps at a distance from the city. The government has furnished a large number of tents and rations, and local treasuries have supplied all other demands for the present. The Howard Association needs no help from abroad yet, though physicians and nurses have freely offered themselves. The outlook, after a week's experience, promises to be less disastrous than last year. The disease can have comparatively few victims in Memphis, and vigorous measures may prevent its appearance at other points. But news may come any day which will dispel hope.

In the face of the wonderful temperance movements of the last four years the Internal Revenue Bureau reports a large increase in the consumption of beer. About *eleven million* barrels are used annually, or, it is estimated about eight gallons to every man, woman and child in the United States. The sales of whisky show that its use only keeps pace with the population, while the proportion of beer drunk increases much faster. On the contrary, the figures presented to the national brewers' association at St. Louis last month, showed that for the year ending June 30, 1878, in sixteen States and territories, the sales of malt liquors decreased 69,780 barrels, of which falling off Pennsylvania alone furnished 20,840. In Maine during the same time there were but seven barrels used, against 7,031 the year before; which proves that prohibitory laws can be enforced. But if, in the twenty-eight States not mentioned in this list, the increase of the consumption of beer has so largely increased this, terrible evil must be attacked from some new point of vantage. Miss Willard's great effort in Illinois to secure a temperance ballot for women, failed before the legislature by only one vote. It is reported that at Plymouth, Mass., lately, women were allowed to vote on the qestion of beer-selling and the vile stuff went down under a two-thirds majority. But neither can this means, or pledges, or ribbon clubs effect a permanent reform. We believe this work must be done by the churches of the living God in a more direct capacity than by such means, and his providence will ere long call upon them to undertake it.

The projects for great canals are so numerous as to remind us of the railroad-building mania of ten years ago. De Lesseps wants to blow up the mountains of Panama; Gen. Fremont would turn the Gulf of California upon the deserts of New Mexico; and the French had a plan for pouring the waters of the Mediterranean upon the sands of Sahara, which they have abandoned for a railroad project of two thousand miles long. While these schemes are fermenting, the Russians are actually re-opening an old channel for the river Oxus to return into the Caspian Sea. An examination of the map of Asia will show how the waters of this river now flowing into the Sea of Aral may by the change open up navigation into the interior of Asia, and the Russian engineers are even speculating whether the depth of the Caspian may not be changed so as to overflow into the Caucasian valleys and make a canal from the Black Sea practicable. The Oxus it is said anciently turned into the Caspian; but a great dam, built in the year 600, turned it aside into a reedy marsh which became in time the Sea of Aral. This dam was broken through in 1224, and as late as 1720 a Dutch geographer spoke of the river as having two branches, one running into each sea. The commercial advantages of this change have made Russia venture so far toward Afghanistan; and this gave a pretext to England's greedy war on that country.

We turn with delight from the dark pictures of German life—her warlike energy, her Sabbaths violated, her stupifying beer gardens, her infidelity and communism, to read from an address of the old Emperor; and if that could effect anything, we could wish these sentiments as widely disseminated and practiced as they are honestly spoken. Alas, the habits of the German people show little respect for the religious convictions of their venerable ruler when he says: "If there is anything capable of acting as a stay to us in the life and turmoil of the present time, it is the support alone to be found in Jesus Christ. Let not yourselves, therefore, be misled, gentlemen, by the tendencies prevailing in the world, especially in our days, and do not join the great multitude who either entirely leave the Bible out of account, as the only source of truth, or falsely interpret it in their own sense. You all know, gentlemen, that I, of full and free conviction, belong to the positive (not positivist) union founded by my deceased father. The ground and rock to which I and all of us must cling is the unadulterated faith as taught us by the Bible."

Masonic Reasons and Characteristics.

BY PROF. W. O. TOBEY.

Ascension day of last year was observed by the Freemasons of Dayton, O., with very "impressive" services in the Grace M. E. church. On that occasion Rev. T. H. Pearne, D.D., formerly pastor of that congregation, delivered the set oration which was published in the *Daily Journal*. He is a distinguished Knight Templar and a very influential man in his church as well as in his lodge. He has since that occasion been appointed by the bishop, presiding elder of the Dayton district in the place of Rev. Dr. Stephenson, who lately fell in a deplorable way and was deposed by his brethren.

There are some points in the oration delivered by Sir Knight Pearne which even at this late day, in view of his church promotion, deserve attention from those who do not believe that perfection is to be found in the dark ways of Masonry. He said:

In the United States, there are six hundred and two thousand Master Masons; one hundred and thirty-five thousand Royal Arch Masons, and forty-nine thousand Knights Templar. These last are to the whole population, as one to nine hundred. These large bodies of Master Masons, Capitular Masons and Templar Masons, are such, not of choice, but for what they deem good reasons. Whether non-Masons would deem those reasons good or not, it is too clear for doubt that Masons so regard them, or they would not be Masons. These different bodies bear relations to each other, somewhat as the base, superstructure and the apex of the pyramid. "All are but parts of one stupendous whole."

These Sir Knights have steadily advanced from the northeast corner of the Masonic Temple, where as Entered Apprentices they stood, just and regularly made Masons, up to the higher apartments of Masonic truth and attainment, where they now stand, High Priests, Kings, Scribes, champions and defenders of truth. The Masons present will understand and appreciate what I am about to say; non-Masons will receive it upon my word, viz: That these Sir Knights and all Sir Knights are, of necessity, among the very best and highest of Masons; not because of lineage, nor of blood, nor of wealth, nor of any externals, nor of any worldly distinction, but because of intrinsic worth; because they possess high moral qualities, principles and character, indeed, because they have a true nobility of nature.

Theirs is the nobility of truth seeking, truth loving, truth defending, truth discriminating. This is so from the very nature of the case, both as to Masonry and as to themselves. In the beginning Masonry selects from the common mass of men the best for building up the goodly Masonic fabric. She shapes, molds, squares, dresses, polishes and improves these materials until the rough, uncouth stone, as it was in quarry, becomes the perfect ashler, fitted for that place in Masonry where it can best promote the strength and beauty of the structure.

In Masonry advancement bears exact relation to merit and proficiency, so that selecting, at first, the best materials and advancing them only as they display proficiency, Knights Templar are, and they should be, the very best specimens of men and Masons. Knights Templar combine two most important characteristics: the possession of knowledge and the right exercise of power; the possession of knowledge and the due rendering of service to God and man; knowledge and beneficence; knowledge in its proper use and legitimate developments.

There was much more of the same kind of fulsome glorying in Masonic craft. But there are a few assertions in the quotation which show the arbitrary, proud and dangerous character of the dark system. The "good reasons" which actuate Masons in being such are not given. It matters not whether others deem them good reasons or not, the Mason justifies himself in his course, which is "not of choice." The question is, whether the people at large have not a right to know whether Masonic reasons are "good" or not. If Masons are not such of choice, why are they Masons? If their object is "charity," they ought to choose their profession of it, certainly. If they have any other good end in view, they ought to have choice in pursuing it. And whatever their motives and objects in being Masons are, they ought to let the public know whether these reasons are good or not.

That charity is not the main object of Masonry has been so often shown that I need not show it now. But it is worthy of remark that the so-called charity of all secret societies is not only *not* charity, but is one of the most unmerciful business transactions known among men. If a member has paid his dues into the treasury of the lodge for many years, and at last finds himself unable to continue the payments, he is most unmercifully cut off and deprived of the benefits of the money which he thought he was laying up against evil days. Justice, to say nothing of mercy, would require that the man who has become unable to pay should have some benefits of his investment. The sacreligious language of Dr. Pearne in calling Knights Templars "high priests," is unpardonable. Calling them "champions and defenders of the truth" is simple bombast. This reverend Knight has the assurance to say that "non-Masons" will accept it upon his word, that "all Sir Knights are, of necessity, among the very best and highest of Masons." It matters little to non-Masons about the claims of Masons among themselves, especially when these men cannot assign a reason for their membership. But it is amazing that Dr. Pearne will ask non-Masons to receive anything upon his word after as much as telling them that they are not capable of judging of Masonic motives and reasons, or have no right to judge of them.

The selection of "the fittest" among men for the Masonic fabric is a process that "non-Masons" do not see going on. It is a fact that some very good men are not Masons and some very mean, abominable men are even Sir Knights. The remarkable knowledge of Masons is not a thing which is of common observation. There are some remarkably ignorant men among Knights Templar. But we have yet to notice the most important utterance of our orator, that Sir Knights have the "right exercise of power." What is this power? Is it that which is symbolized by the sword? If so, it is a matter of interest to non-Masons to know how and when that power is to be exercised by the 49,000 Sir Knights of this country. It cannot be in defense of Christianity as Masons pretend. For whatever might be the enemy which should come against Christianity, whether Turk, Jew, Mormon or infidel, there would be brother Masons in its ranks, and Christian Knights could not wield the sword against them. Whether Dr. Pearne and other Masonic orators talk for talk's sake is not certain. But they say some alarming, else very silly things.

The Duty of Christians in Reference to War.

BY REV. H. H. HINMAN.

That all war is wrong, contrary to the example and teachings of Christ, and never conducted in harmony with the principles of the Gospel, is abundantly obvious. It is equally plain that it causes the most oppressive and grinding taxation, and tends terribly to pervert and corrupt public morals.

No one attempts any justification of its spirit and practice, except that of necessity. It is held that governments must protect themselves, and that we ought to aid them in that protection. The end being right, the necessary means for the accomplishment of that end is held are also right, and hence Christians may lawfully engage in war. This is the argument for war, and the *only* one. It contains three false assumptions. First, that it is ever necessary for a government to disobey the law of Christ, or that it can profitably do so. Secondly, that a good end justifies the use of wrong means. Thirdly, that loyalty to the government is above loyalty to Christ. The divine protection and watchcare is abundantly promised to all nations that adhere to divine law and trust in Him. The nation that will not serve him shall *perish*. No end, however, desirable, justifies a departure from Christian principle; for to seek the kingdom of God and his righteousness is the first and highest consideration. Loyalty to to the government is always subordinate to loyalty to Christ, for he is King of kings and Lord of lords.

It is the plain duty of the individual Christian to wholly abstain from war and to oppose its spirit and practice. It is a blessed thought that we are not responsible for results, and that they may be safely left to Him who has all power in heaven and in earth. Strict conformity to Christian principles will *always* result in what is best for us, and best for the world. Having determined what the law of Christ demands, we need take no further thought in the matter. If I am asked what would have been the result if in our war of the Revolution, or in the late war of the Rebellion, all Christians had abstained from war and protested against it, I say I do not know. No one knows; but we do know that God has promised that all things shall work together for good to them that love God, and hence the highest possible good would have been the result.

Evidences of a Pure Heart.

BY MRS. H. E. HAYDEN.

"Who shall ascend into the hill of the Lord! and who shall stand in his holy place? He that hath clean hands and a pure heart." Ps. 24: 3-4. "Blessed are the pure in heart; for they shall see God. Mat. 5:8.

Many think that joy is the best test of purity, and if God does not bless them with a large proportion of the joys of salvation, they doubt the purity of their hearts; although God has given them the direct witness that the work is accomplished. It is true that those whose hearts have been purified by the all-cleansing blood of Jesus, generally do have frequent seasons of ecstatic joy; but not always. The heart may be pure, and yet seasons of heavenly joy few and far between. Some seek the blessing of purity and believe they have it so long as the joy lasts; and when that subsides they doubt. To such sister Palmer says, "you trust more in your feelings than in the faithfulness of God." If God has given me the blessing of purity, I do not lose it unless I knowingly disobey. Let sanctified souls remember this.

But what are the best tests? How may I know that my heart is pure? Let us answer a few questions. First, is that hateful, that earthly plant pride. cut up root and branch and exterminated from my heart? And has God planted that precious, that heavenly plant humility in its place? Do I feel that the humility of Christ covers me like a garment? Have I a positive dislike for the foolish fashions, the ostentation and display of the world? Do I loathe them? Does it grieve me to see God's money spent foolishly for gay and costly array, and costly furniture, etc.? Do I no longer feel the uprising of that anger that rests in the bosom of fools? The Bible speaks of two kinds of anger. There is a wicked anger and a holy anger: there is a sinful anger, and there is

a righteous anger. Holy anger, or indignation against against sin and evil, is mixed with love, pity and compassion. Sinful anger is mixed with hatred and revenge. Anger, in itself considered, is always the same in its nature. Its character is determined by the ingredients with which it is mixed. Am I angry with an individual because of his terrible wickedness? And do I at the same time love him, and will I do him all the good in my power? Then the anger that I feel is righteous anger; such as God feels when he is "angry with the wicked every day." St Paul says, "Be ye angry and sin not; let not the sun go down upon your wrath." When the sanctified man feels anger against evil and wrong rising up in the soul, he should check it very soon, lest through temptation it might change in its nature and become that "anger that rests in the bosom of fools." If we are not very careful we will not only hate the action, but hate the actor too. This holy indignation controlled and kept within certain bounds, will rouse God's children to greater activity in tearing down the strongholds of Satan.

But let us continue to search our hearts and question ourselves. Is the last lingering desire for riches, honor, fame, or reputation taken away? Do I delight to walk in the valley of humility with Jesus? Is my will subdued? Can I say, Father, "thy will be done," though it lead me through the bitterest persecution and into the fiery furnace? Have I no doubts or fears with regard to my acceptance with God? Do I feel that nearness to God that Satan cannot tempt me on this point? Do I love God with an intensity that I cannot describe? Can I say that every thing I do is done for his glory? Have I a teachable spirit? Or do I wrap myself up in my dignity, and conduct myself as though I already knew about all there was to be learned? If I can answer the above questions in the affirmative, I have no reason to doubt but that God has, by the still small voice or the whirlwind, purified and cleansed my heart.

And now, dear brethren and sisters of all the churches, you whom God has raised up to be especial teachers of holiness, please suffer a word of admonition from your unworthy sister. When we speak of the word anger in connection with entire sanctification, let us make the distinction between sinful anger and righteous anger, and thus save those who have just stepped upon the highway of holiness much trouble and anxiety, and also save them from stumbling and falling in the the way. When we make the broad assertion that the sanctified soul never feels the uprising of anger, we state what is not strictly true.

Cawker City, Kansas.

It is right to despise fools; it is wrong not to fear them.

"*Figures don't Lie.*"

The sensation produced by the paper on "The Church and the Lodge," read before the late Illinois Congregational State Association, would not have been so overcoming had the figures furnished been examined a little. Women form a part of the Christian church by no means to be ignored in passing upon its benevolent work. But that *was done*, and the following figures were given to show the superiority of the gifts of the secret orders to those of the Protestant churches of Quincy, where Mr. Anderson lives. He gives as the number of men enrolled in all those orders there, 4,952. In all the Protestant churches, 1,813 men. The amount paid out by the former he puts down as $26,872.44, or an average of $5.42⅛ to each man. The sum contributed by the church members he gives as $11,610.52, or on an average of $6.40⅘ to each member! He does thus involuntary homage to the church of Christ as compared with man-made secret orders. The German churches he specifies as especially benevolent! Does he not know that these churches are set as a flint against secret societies, while his own and other Protestant churches in Quincy divide their benefactions between the church and those secret orders? We blush to think of a body of venerable ministers and laymen listening to and applauding such a production. Well may we inquire whither we are drifting?

Congregationalist.

Garrison.

In the *North American Review* for August Wendel Phillips contributes a paper on Wm. Lloyd Garrison, which is so able a vindication of the principles of reform and the character of reformers, that we venture to present the whole in two numbers of the *Cynosure*.—Ed.

Mr. Garrison began, inspired, and largely controlled the movement which put an end to negro slavery in the United States. This fixes his place in history.

There had been, before the Revolution, tracts printed and individual protests made against the system. The Quakers and Covenanters never ceased their testimonies; and the Methodists spoke brave words—not much heeded, as they were only words, and often spoken by men who continued slaveholders. The conventions which formed the State Constitutions, and those which adopted them, discussed it. That which framed the United States Constitution gave it a very exhaustive examination. Before and during the war of 1812 it again attracted public attention; and, in 1819, the time of the Missouri Compromise, the antagonisms of the two sections, slave and free, nearly broke the Union.

But no man or church proposed, much less set on foot, any plan or movement for its abolition. Each and all seemed confounded and disheartened at the complexity of the problem and the vast work. There was the most entire ignorance and apathy on the slave question. If men knew of the existence of slavery, it was only as a part of picturesque Virginia life. No one preached, no one talked, no one wrote about it. No whisper of it stirred the surface of the political sea. The church heard of it occasionally, when some colonization agent asked funds to send blacks to Africa. Old school books tainted with antislavery selections had passed out of use, and new ones were compiled to suit the times. If any dissent from the prevailing faith appeared, every one set himself to crush it. The pulpit preached at it, the press denounced it, mobs tore down houses, threw presses into the fire and the stream, and shot editors; religious conventions tried to smother it, parties arrayed themselves against it. The great leaders Webster, Benton, and Clay, in solemn and set phrase, pledged themselves to keep silent respecting it. For Garrison's first antislavery lecture in Boston, in 1830, no church could be had; the only building that could be procured was a hall used by the followers of Abner Kneeland, who called themselves infidels. Equally honorable to both sides, infidels and young abolitionists, was his frank declaration, without protest from that generous roof, that "no power but Christianity could destroy slavery."

Mr. Garrison first organized a movement specially and solely devoted to the abolition of slavery. He first announced a plan—immediate and unconditional emancipation on the soil—the only proposition which would ever have attracted public attention and supported an agitation capable of effecting a settlement of the question. He searched out the means which could help to that result, combined and marshaled them to efficient action, and finally accomplished his purpose.

His life was given to this work, Declaring that his reliance was wholly on moral means—the agitation and discussion of the right of slavery—he tested everything by reference to this self-evident principle: a man's right to himself. By this he tried church and State, sects and parties, and individual leaders; every man, or organization, which doubted, or denied, or opposed, this self-evident principle he denounced as intellectually blind or morally rotten.

The exact amount of sin each one was guilty of in God's sight depended on his birth, training, and light. This he did not undertake to settle. But any general or continued denial of self-evident truth he counted as a moral delinquency.

The Constitution, whose cement was as an agreement to keep millions in chains, he denounced as a "covenant with death and an agreement with hell." The party which, under our Declaration of Independence, held power by silence and complicity with such oppression, he rated as hypocrites; as laying down for others a rule against which they would themselves indignantly rebel. The church, which sanctioned the denial of marriage, education, and the Bible to these victims, and their sale on the auction-block, he pronounced no church of Christ, but a synagogue of Satan.

This merciless and incessant criticism, in private and public, by speech and the press—using each event that occurred as a text for his exhortation—was his only means of agitation, Though church and State, college and exchange, two thousand million dollars of slave property, commerce based on cotton, fashion, wealth, and literature, great leaders and strong parties, were arrayed against him, he appealed only to the conscience and the moral sense; never, in the darkest hour, doubting their omnipotence.

Though the battle-axe did finally break the chain, it was *conscience*, stirred by his appeal and enlightened by his teaching, that provoked the conflict between two civilizations, fought the battles, and enabled the State to abolish slavery.

Never on the antislavery platform was there any criticism of Whig or Democrat, *as such*, but only as each supported slavery. No fault was ever found with Baptist or Methodist, or any sect, except as and when it gave sanction to slavery. Only pro slavery parties and sects met with any rebuke. Hence, in the first fervor which answered Garrison's appeal, everything sincere in the church rallied to his side. After ten or twelve years this changed, and, unable to endure his criticism, the church organizations either wholly withdrew from the movement, or formed societies exclusively of their own members. But the church showed no real interest in the subject; the clergymen who remained true to their first pledges were flung from their pulpits, and, more or less formally, disowned by their denominations; and church-members who made themselves prominent were often excommunicated.

Some have claimed more, and some less, as the share such church societies had in producing the final result. One thing is evident: but for Mr. Garrison's ten or twelve previous years of agitation, the church would never have wakened to her duty. And even after 1840 it was mostly because shamed by his exposure of her delinquency, roused by his appeals, and awed by his example, that she persevered in her testimony.

About the same time (1840), some of the floating elements and margins of political organizations attempted distinct political action, and this half-abortive effort finally culminated, in 1848, in the Free-Soil party, and at last in the Republican party, in 1854, which made no war on slavery itself (except that in the District of Columbia and the territories), but confined itself to resisting any *extension* of the system. This political party, no doubt, largely aided in creating the public sentiment which enabled the government to abolish slavery during the war; and there can nowhere be found an earlier or more generous appreciation, or more flowing eulogy, of these men and their labors than in the columns of Mr. Garrison's journal, *The Liberator*.

But Mr. Garrison always kept his movements distinct from this political agitation, and his movements had very great advantages over it. The moment party lines were drawn, the meetings and conventions of each were attended mostly, if not only, by its own members. The mass of mind reached by their speakers was just that which did not need influence or change of opinion. Political agitation is an educational force to only a limited extent. Hampered by the compromises of the Constitution, obliged to conciliate opponents, to keep appeals and arguments within such limits as would secure immediate results — votes — the Republicans could only assail the outworks and abuses of the institution, and even those with bated breath. Such fettered assault effects little when the

aim and need are to change entirely public opinion.

Said Governor Chase, of Ohio—afterward our Chief Justice—to the graduating class of Dartmouth, just before the war, "Gentlemen, I will give you a life-long motto: No slavery anywhere." Enthusiastic applause instantly drowned his voice. "Not yet gentlemen," he continued. "Wait a moment. I've not finished. No slavery any where outside the slave States!" No applause followed the completed sentence.

When logic stops thus half-way, it makes few converts, and chills all enthusiasm. But this was as far as, under the Constitution, and in the ranks of the Republican party, the speaker could go. Stevens, Wade, Giddings, Lovejoy, Andrew, and Sumner overpassed such limits. But the party held itself responsible for no such rash utterances.

The Garrisonian, on the contrary, gathered all classes, and both sides into his meetings. He broke up the fallow ground, appealed fearlessly to first principles—right and wrong—tore parchment contracts to pieces, followed out his self-evident truth to all logical results, kindled enthusiasm and roused the keenest opposition, so that the land rocked with an agitation that went down to primeval depths. As Seward said to me in New York, "Yes, you make opinion, and we use it."

But the fact which needs to be emphasized, and proves the exact relation between Mr. Garrison and these parties, is this: no matter how much or how little influence is claimed for honest men in the pulpit and earnest men in the parties, there is no dispute that each and all of them were waked to action by Garrison's summons, and achieved whatever they did achieve by following in the path—immediate abolition—he had opened, and using the method—agitation—he had proposed. A keen observer says, "Garrison made Lincoln possible."

The antislavery movement converted these men; it gave them a constituency; it gave them an opportunity to speak, and it gave them a public to listen. The antislavery agitation gave them their votes, got them their offices, furnished them their facts, and gave them their audiences. If their friends claim that they cherished all these principles in their own breasts before Mr. Garrison appeared, then if the antislavery movement did not furnish them their ideas, it surely gave the courage to utter them. The relation between him and all antislavery statesmen and divines is very much that which George Stephenson, the inventor of locomotives, bears to the engineers on our railway trains. In Wade, Stevens, Sumner, Seward, Jay, Tappan, Beecher, May, Lovejoy, and Bacon, Mr. Garrison created an antislavery purpose and then gave them an efficient method which no one ever dreamed of before. Yes, and, considering the fore-front place he held in the constant manufacture of opinion on every phase of the question as it presented itself, it may be truly said that he not only set them in motion, but he also, to a great extent, kept them in motion. Further, in many a critical moment his was the bold, wise, and single-eyed counsel which saved the cause from compromise and shipwreck.

To-day scornful priests say Garrison did nothing. He was only a stumbling-block in the way. His bitterness only hindered the movement, and his criticism of the church put off success for twenty years. When free speech cost something, and claims for justice angered the nation almost to slaying the speaker, then timid church and party hid themselves from all responsibility for the agitation, and left Garrisonianism to keep the movement alive. The work done—the tempest over—fair-weather sailors stalk forth to doubt if there were, after all, any storm, or even any rough sea, but what the pilot raised.

Each one of these followers, the moment his blows began to tell, was charged with the same intolerance of judgment and bitterness of speech that Garrison was so universally accused of. Neither Sumner's rhetoric, nor the extreme caution with which Channing handled the argument, was any shield for them against the accusation. In truth, it was not the manner nor the language that stung the sinner: it was the bare fact that his sin had found him out.

Men who were and are unwilling to give up all for principle, and who seek to buy the name of reformer at half-price, still harp on Garrison's mood and language. But history shows no such work ever done unless by an earnestness which seemed to half-hearted men bitter and intolerant. Fox, Luther, Isaiah, and even the Divine Master, could not escape such criticism. "There is a prudent wisdom," says Goethe, "and there is a wisdom which never reminds you of prudence." A truth Swift saw earlier when he said:

> "The stupid cant, 'He went too far,' despise,
> And learn that to be bold is to be wise."

History will show that neither the fierce Saxon of Fox, nor Isaiah's hallowed lips, nor Luther's lurid denunciation, ever outran the truth, or did anything but good. Show us one efficient reformer who has escaped this charge, before you blame Garrison for what seems an inherent element of human nature and a necessity in human affairs. Our history shows that he was none too bitter, not a whit too earnest, and in judging his fellow-citizens he only half appreciated their moral dullness.

How slowly and reluctantly they answered his appeal! All the heed they paid him for a quarter of a century was mobs and hatred. What niggard support they gave him at the very last! And even in the death-grapple, when, the flag bowing low in peril, selfishness broke the chain, we turned the negro out, after centuries of wrong, ignorant, penniless, naked, without a roof, surrounded by the wealth he had created, and yet left with the ownership only of his bare body! The shock Garrison is alleged to have given this people—all necessary to stun us, drunk with prejudice, into sobriety—has never yet lifted us to a thoroughly just and honorable mood. Look even to-day at the timid selfishness with which northern trade and party let the Mississippi be blockaded, the national arm defied, and ten thousand houseless victims, deluded into believing that law could protect them, subjected to piteous agony.

You sometimes hear even now some narrow and superficial talker styling Garrison as a man "of one idea." Men with their eyes open see that, as Carlyle says, "every road leads to the end of the world." So every great moral question must hold all others within it. No sooner was this question of mere chattel slavery afoot than it opened the way to all others. Toleration of opinion, the limits of authority, the relation of the citizen to the law and to government, the place of the Bible, the sphere of woman, race, layman, and priests, State rights and nationality—all were stirred and became involved. Mr. Garrison shrank from the discussion of none of them. On all he showed the same serene intrepidity, independence, and sagacity, and the same true conservatism, as in his original crusade. Alive to all, ready for each one as it crossed his path, his agitation contributed more than any one force in our time to the strenuous, practical, and fearless discussions of these issues. Whether an abolitionist should be heard in any town; whether his subject should be allowed in the lyceum; whether he himself should be countenanced, even if speaking on a popular theme—these questions taught toleration to common men who never read Locke. New England took at last the freedom of speech which Luther and Calvin had argued for, but which neither they nor most of their followers had dared to use.

"WHAT IS IT?"

Barnum excited curiosity and drew crowds to see his woolly horse. Masonry knows how to excite curiosity and draw in its dupes to see *its* woolly horse! "What is it?" No matter if Morgan the martyr, and Bernard and Colver and Greene and many others who have been Masons and withdrawn from the fraternity have told of the woolly animal, yet the crowd go in heedless of warning until they find the Masonic web has fettered their freedom and their wings are henceforth useless, and the fly becomes fit food for the central spider.

But "what is it?" The landmarks are the Masonic creed, and its twenty-fifth says, "*That the landmarks of Masonry can never be changed.*" After that let the laws of the Medes and Persians and "infallible" popes be set aside, and let all the world know that "The landmarks (or creed) of Masonry can never be changed." Every Master Mason must swallow them whole. Now let us see what its third landmark says:

"The legend of the third degree." Yes, that's all. But what is that legend? Aye, there's the rub. Turn to Mackey's Ritualist, page 109, and read: "By its legend and all its ritual it is implied that we have been redeemed from the death of sin and the sepulcher of pollution!"

The Mason is "redeemed!" for that is implied by the legend and ritual of the third degree of Masonry! Redeemed from the death of sin! Redeemed from the sepulcher of pollution!

After that what need of Christ as the Redeemer? None whatever, if the statement be true. But if not true, then it is as gross and dangerous a falsehood as can be imagined by any Christian, or invented by any anti-Christ. How strange the delusion which binds to silence so many ministers and members of churches into apparent approval of the foul statement.

But Christian, if you have been "snared" there is good news for you. Your Lord's commands are to abandon such works of darkness. Their obligations are an offence to him. Come out and be separate and he will richly bless you.

HOMO.

AROUND THE HORIZON.

—There are sixty thousand ministers in the United States, one-third of whom are out of business. There are 180,000 saloons in the United States, and all their proprietors are busy. To sustain the former costs say $30,000,000. To the latter are paid out yearly, $700,000,000, or twenty-three times as much as is annually paid to the ministers. Is this a good showing for a professed Christian nation? Don't it look as though we are in need of missionaries?—*The Trumpet.*

—The consumption of tobacco is, in the aggregate, at present something fearful to contemplate. The quantity consumed annually in Great Britain is estimated at 20,000,000 pounds; in France 44,000,000 pounds; in Austria 81,000,00 pounds; in Russia 25,000,000 pounds. It is said that one firm in this city paid for a single month a revenue tax to the Government on its tobacco sales of $123,000 and that its average monthly internal revenue tobacco tax is over $100,000. It is also said that the shipments of snuff by this house to one town in North Carolina amount to 100 barrels a month, or 1,200 barrels a year; and that is but a tithe of the snuff sold by one firm. The tax upon consumers, pecuniarily, for all this tobacco is enormous; the tax upon physical health is yet more serious; and as a stimulant to drinking and drunkenness it has become a national and well-nigh world-wide scourge, from the wasteful and destructive effects of which all good men and women should labor and pray earnestly for speedy deliverance.—*Nat. Tem, Advocate.*

—It is stated that the war with the Zulus will throw the missionaray cause amongst them back ten years. The hatred engendered among them by it towards Christians will not be easily removed. Generations will pass before it will be entirely effaced. When will the nations learn war no more is a problem among God's people yet as it was in the early age of the church. Civilization, science, and intellectual advancement will never efface the terrible evil without the powerful influence of the undefiled religion of Christ. The destruction of life and property, added to the sorrows and broken hearts and homes consequent to it, cry for peace, and Christians still live in hope.—*Gospel Preacher.*

—The *Telescope* notices two sad deaths at Dayton. One was of Mr. Rouser, a reformed drinker, and late foreman of the job office in the U.

B. Publishing House. He returned to his drinking habits and was drowned lately in the Miami river.

"The other case of sad death was that of a lawyer of this city, who some days ago left his family and home, and eluded all attempts at finding him. He was searched for in neighboring towns and was sought in distant places; but nothing could be learned of his whereabouts. At last he was found in the last agonies of suicidal death at a hotel in Madison, Wis. He left on the stand of his room a letter addressed to the Worshipful Master of the Masonic lodge of that city, stating that he was in good standing in a Dayton lodge, and asking that the Master of the latter be informed, and intrusted with the remains. In due time the deceased was brought back to this city and disposed of in due Masonic form. The causes of his sad course are not definitely known, except that he had a little business trouble, and had a taint of insanity in his blood. It is a question as to how much he was nerved for the rash deed by the false notions of future immortality held by the fraternity of which he was a member. He died in that faith, and do doubt expected to enter the Grand Lodge above."

—The liberty of the age is manifesting itself in attitudes and performances that argue no moral stimulus to society, nor religious power to the church. In the face of precedent, necessity and duty, the world to-day carries a high head of independence, alike regardless of the prayers of men and the commands of God. The Sabbath, once so tenaciously held to holy purposes, is rapidly losing its sacred associations. and in being utilized as a day for anything and everything, is failing to exert those peculiar and salutary influences that make pure morality and holy experience. As a direct result, domestic, sanitary, and spiritual prosperity is waning, and ere long, saint nor sinner will have a day of rest for either soul or body. Upon a recent Sabbath, following the dedicatory services of the new Roman Catholic Cathedral, in this city, 200 prelates, priests, and laymen, sat down to "eat, drink and be merry." Feasting superseded worship, uproarious laughter took the place of prayer, the clatter of conviviality was substituted for hymns of praise, and numerous toasts, in silence and with cheers, were drunk to the virtues of the living and the memories of the dead. This in a Christi an land, on the Christian Sabbath, in honor of a vaunted Christian temple, by men who boast superior Christian attainments, and who affirm apostolic succession. The offence to propriety and religious institutions is all the more grievous, since it comes from those who profess themselves the lovers of Christ and his church. The time has evidently come when pulpit, press and individual remonstrance should speak out clearly and emphatically in defence of the sacredness of Jehovah's Sabbath.—*Baptist Weekly.*

Reform News.

Springville Lodge, No. 139, Opens.

Clarence, Iowa.

On the evenings of July 1st and 2d Springville Lodge No. 139 was opened by Sam'l Starry on the first and second degrees for labor, at Springville, Iowa. Bro. Starry has recently demitted from Springville Lodge No. 139 A. F. and A. M., and by the expositions he has given has proven himself a bright Mason. The craft were quite non-plussed to see one of their own number ruthlessly expose their gods to the gaze of the vulgar and profane. A large audience witnessed the expositions, who knowing Bro. Starry, by his previous residence among them, to be a man of truth and respectability, received them as they are—Masonry; one member of the craft admitting they were true. Elder D. P. Rathbun was present. He considered the "work" excellent, and thinks Bro. Starry will without a doubt prove a success in the field.

A. W. Hall.

—Bro. I. R. B. Arnold has returned to Sycamore after an extended lecturing trip and will rest till September. He visited Wheaton last Friday evening to assist Prof. Fischer in illustrating with the calcium light a lecture on the Fixed Stars before the Normal Institute.

Correspondence.

From a Brave Woman.

Morrison, Ill., July 18, '79.

Editor Cynosure:—I am still a reader of your excellent paper, and always interested in the "Our Mail" department. I write now for the benefit of Mrs. M. Tapley. I think with her that what the world needs is more light and a true understanding of the nature and designs of secret orders. How true it is that many good Christian people stand aloof from the reform movement, because they don't know what is best to do, some are ignorant on the question and don't want to be enlightened, lest they know and utter their sentiments and thus bring trouble upon themselves. Want of moral courage is one great hindrance to success in this great work. I have been an earnest Christian fifty-two years, but never knew anything of the evils of secretism until about ten years ago, when Professor Finney's wonderful book was put into my hands. That opened my eyes. Then I read Bernard's Light on Masonry, and Richardson; then Morgan's expose; then the *Cynosure* and Ronayne's expose; then the Master's Carpet, all of which I have circulated widely, for I owe my strong Anti-masonic principles to their teachings.

I adhere to these principles because I am fully convinced that secretism conflicts with the best interests of this mighty nation, and is blight and mildew in the churches, a hindrance to the onward march of Christ's kingdom in the world, a system of iniquity, which must be overthrown before the ushering in of the millennial glory.

My husband and I have suffered much for our strict adherence to reform principles, and are minus thousands of dollars in consequence. We stand where we do to-day for Christ's sake, and count it all joy to suffer for him, having the full assurance that by and by we shall reign with him.

I have witnessed for once the iniatory process into the first and third sublime degree, by Elder Rathbun, and was more disgusted than words can express. How ministers and Christian men can allow themselves to go through such tomfoolery, silly nonsense and blasphemous rites and ceremonies, and still follow their calling I cannot understand. God, for this, will certainly bring them into judgment and recompense accordingly. I leave them with him.

I have for many years felt a deep interest in the African race, have pitied them in slavery and rejoiced in their emancipation; but oh how scattered and peeled they yet are! I am more and more anxious for their complete deliverance from cruel tyranny, their evangelization and redemption to Christ. I want them to enjoy their equal, God given-privileges with the whites. For they are as precious in his sight.

Yours for victory,

Ann Paley.

Masonic Funerals and Mobs.

Derby, Conn.

Editor Cynosure:—I would like to give you a little of my experience. The devil has had a revival in this place for the last few months in the shape of masked balls from the parlor to the Odd-fellows, Freemasons, etc.; and to cap the climax one by a certain notorious rumseller, composed of characters from two notorious dens, one on the east and one on the west side of the Housatonic river. And what have the churches been doing all the winter past to counteract these influences? Nothing out of the ordinary way. How could they when so many of the members have been engaged in Odd-fellow and Masonic masked balls? Whither are we drifting, when such Christless institutions are controlling the church and its ministers? The minister I am sitting under has taken the higher degrees in Masonry and has preached a sermon for the order on mysteries—"mysteries all around it." I think I understood it if Masons did not. I have talked plainly to him and given him *Cynosures* and appropriate tracts to read.

Three or four weeks ago a notoriously wicked rumseller died, after sending his victims to the river and under the cars to die a drunkard's death. He died by his own hand in delirium tremens. He was a brother Mason. It was decided that the brotherhood out turn in procession to bury him. In the forenoon of that day I posted a notice on the sign post asking all the brethren of the white-apron fraternity to meet at the lodge room to attend the funeral "per order." Soon after another notice was appended:

"Notice.—The seducers of virtue are requested to meet at any time at the residence of Isaac J. Gilbert.

P. S. The traducers of the dead are also invited per order."

In the afternoon I went to the funeral and was standing on the sidewalk when one of the fraternity accosted me, saying I had no business there, and to clear out. I told him I supposed I was at liberty to be there, and I remained till the procession formed and then followed on to the grave and heard the mock ceremony, but did not hear the words "transported to the Grand Lodge above," as formerly. And it is no wonder! They have heard enough of sending drunkards and rumsellers to the Grand Lodge above and passing resolutions, "Whereas it hath pleased," etc. I told them I thought I had been the means of leaving off that wicked blasphemy. The procession numbered thirty all told. There were five or six that would be called respectable, including the lodge master.

The seducers of virtue did meet at my house that night in the order of a mob, and at 12 o'clock threw a volley of stones through my windows breaking out eight large panes of glass and scattering it over the carpet. The concussion aroused all in the house and the near neighbors.

Our paper here sided with the mob and the whole community blamed me for putting up the notice and attending the funeral. I told them I was ready to stand by the notice, and it was my practice to attend funerals, and never heard any objections before Masons told me I had no business there. The fact was the Masons were so ashamed of the brotherhood they did not want to expose them.

I have stood in this community alone a number of times, and sometimes when they were ready to mob me; but future events have demonstrated every time I was right. When the cloud was heavy on me I fully believe that through the providence of God a Baptist minister from Meriden, Connecticut, came to our church on Sunday morning and preached a sermon such as we have seldom heard before; text, "But let a man examine himself." He spoke of Luther and the leaders in reforms, and then such a scathing he gave the rumsellers as but few could give. It was such a vindication of my course that but a few in the church did not feel it. I told the minister after church that I be-

lieved the Lord had sent him here as it was just what we needed. I told the people after I went out of the church that I never was more fully vindicated and God helping me I never would fear to do my duty again.

In the evening at prayer meeting I spoke of the wickedness of Masonry and that not long since in that desk the religion of Christ had been compared to Freemasonry; that I believed a curse rested on the church for such doctrine and because members of the church were affiliating with the wickedest men in the land and saying, "Alas, my brother." Is that coming out from the world?

If our Methodist bishops and so large a number of our Methodist ministers unite with the order to become decoy ducks for wicked men to swear by and call them good Masons, and also so many of our members, Masonry will overrun the church. Many of them say now, It is better than the church. What a terrible responsibility ministers will have in a coming day. Masons have no arguments but mum and mob. ISAAC J. GILBERT.

AN EXPERIENCE WITH LODGES AND CHURCHES.

WINONA, Iowa.

When I came to this State I brought with me a letter from the M. E. church in Virginia to use in connecting myself with any church I made choice of. I concluded to join the M. E. church at Asbury chapel about two and a half miles north and west of me. But, learning that there was disunion among their members on the subject of Freemasonry, concluded not to join them then, but staid out of all churches. I had a name to live but was dead spiritually. At that time I was a Freemason, and had been a Good Templar; afterwards I joined the Odd-fellows, and this was my crowning act in secretism. At this time I was regarded by the majority of the different professing Christians, especially by Bro. Coulter, a member of Asbury, as a "bully good fellow," as he styled it.

About three years ago I was deeply convicted of my lost and undone condition. God showed me that I must give up my idols, the lodge, whisky and tobacco, and to come out from the world and be separate before ever I could be newly born. At this time I was in the mercantile business, and I knew if I obeyed God that loss was inevitable in my business. But finally, after many severe and trying seasons I concluded to take up the cross. The moment I made the sacrifice and covenanted with God to devote the remainder of my life to his service I received the witness of my acceptance, and realized that I was now a child of God. I was absent from home at the time and on returning I made known what the Lord had done for me, coming out in a Methodist class meeting and bearing a testimony for the grace I had received, and against secretism as detrimental to progress in the divine light.

Since that time I have had many severe and trying seasons with the enemy, many of them my former friends and brethren in the lodge. But God's grace has sustained me. Praise his holy name! And now to show you how professors will do, to show you what the spirit of Masonry will do against all those who renounce its evils, I will mention the case of this brother Coulter, a member of Asbury chapel and a Mason.

When I was a Mason, a Good Templar and an Odd-fellow; when I had a name to live and was dead, then he said I was a "bully good fellow." After I became redeemed from the world and all its evils, and bore a testimony against all those evils, and for this grace of God in the soul, then this so-called brother and professor of religion tried to slander my character by circulating the report that the letter I brought with me from Virginia was a forged letter to join the M. E. church. He thought I had no means to justify myself, as he knew the letter I had brought out here years ago was out of my possession. But the minister who had received me into the church in Virginia and baptized me, sent me a certificate of my standing in the M. E. church at the time of which I was class-leader. Taking the letter and certificate up to the Chapel, I confronted this professor of religion and Mason and handed it to one of their members to read in his hearing. He skulked out of the house and returned to his home, where I hope the good Lord will bring him to repentance and help him to see what a miserable creature he is without salvation.

If ever there was a time when God calls men and women to stand by his truth it is now, and we ought to keep ourselves pure from the sins of this age. I do not think we ought to support any so-called minister of the Gospel who will not bear a testimony against those hidden things. I do not think we ought to patronize any county paper whose editor is bound by their cut-throat oaths; and I do not think we ought to support any man for any public office who is bound by those hellish oaths. The final battle with this evil (as it was with slavery) will be at the ballot box. Then, friends of reform, let us be united in this great work! The wicked are united to a man—why are not we? We must be if we would conquer. Then let us covenant with God that we will not encourage any paper which is edited by a secret order man; that we will not support any so-called minister who has crawled into those secret lodges (for a new birth); that we will not support any man who runs for any office who belongs to those secret clans. But that we will use a part of our time, money and talent to show to the world what secretism is doing towards destroying this government and sapping the spiritual life out of the different religious organizations and separating men from their families, while they are dishonoring God in their midnight assemblies.

I remain yours in Jesus,

JOHN W. HOUGH.

OUR MAIL.

Brother Gilbert of Derby, Connecticut, writes:

"There is no paper I read with more interest than the Cynosure. It cannot help but do good."

E. B. Cunningham of Mulberry Grove, Bond county, Illinois, writes:

"I have tried hard for three or four months past to get subscribers for your paper, but have made a signal failure. I have circulated tracts and books for some time. There seems to be a little light now in the East. I have talked to ministers who have left the lodge, but not one word can I get out of them in public. I spoke to one of the brethren who profess holiness; he told me we must just let the Lord put down the lodge. We need light on Masonry here more than anything else. If you can send us a good lecturer cheap, please send him on. I know of only two who will pay anything. No part of the State of Illinois needs work more than this."

Friend Cunningham must try to attend the State convention at Westfield, Clark county, next October and get a speaker to go home with him. Perhaps Rev. D. S. Faris of Sparta, Illinois, can help in Bond county.

A. G. Hull of Granville, Iowa, writes that the expositions at New Sharon, which he attended with the greatest interest, first brought him into the work. He says:

"I soon thereafter had an opportunity, and did subscribe for the Cynosure. I liked it splendid at first and think it improves rapidly. I expect to be a life subscriber and will do what I can to extend the circulation. Mr. Gough of Pella, Iowa, a renouncing Mason, was present at the exposition at New Sharon and helped to work the degrees. After the three degrees were worked Mr. Gough stated publicly that the degrees were given as he received them in the lodge, and referred any or all who doubted his veracity to write to any one at Agency City, Iowa, where he lived thirty years. He is a man of noble appearance. You will please send supplements and blanks for subscriptions and I will do what I can for you and the cause."

Dr. H. Alford of Goshen, Indiana, a veteran of eighty years, writes:

"Elder Brenneman, editor of the Gospel Banner, gives me your paper. I am doing all I can for the cause; the best men in Goshen I persuade to read your valuable paper. I know many substantial men for our cause heart and hand. When Freemasonry, the cross the ark and anchor leave the Baptist church I will go in and not before. If you have any tracts to circulate, or any use for me 'here am I.' Elder Bartholomew who lived five or six miles out on a farm and preached was a Freemason. He turned against it and was hooted out of the place, I am told. He is a man of talent and might be of help to you. I will try to get some subscribers for you and will try and be one of them. Elder Brenneman is sound and a good man, but he has to be careful; he does all he dare do. The serpent is coiled always ready to strike its fatal blow. Can't you send some wise man down to reconoitre and see how the land lays? The Hawkses, the Hesses, and many more are on the Lord's side for you."

Wm. B. Poplin, Somonauk, Ill., writes:

"I live in a hard place. It is hard to tell what we will come to, as we have lodges all around, though not many lodgemen in the churches. We have seven churches here. None of the ministers will say anything against the lodge. If they are spoken to about it they answer that they do not want to meddle with other people's business."

Sabbath School.

LESSON XXXII.—August 10, 1879.—THE FRUIT OF THE SPIRIT.

SCRIPTURE.—Gal. 5: 22-26; 6: 1-9.

22 But the fruit of the Spirit is love,
joy, peace, long-suffering, gentleness,
23 goodness, faith, | Meekness, temperance: against such there is no law. |
24 And they that are Christ's have crucified the flesh with the affections and
25 lusts. | If we live in the Spirit, let us
26 also walk in the Spirit. | Let us not be desirous of vain-glory, provoking one another, envying one another.

CHAPTER VI. 1 Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thy-
2 self lest thou also be tempted. | Bear ye one another's burdens, and so fulfil the law of Christ. | For if a man
3 think himself to be something when he is nothing, he deceiveth himself. |
4 But let every man prove his own work, and then he shall have rejoicing in himself alone, and not in another. |
5 For every man shall bear his own burden.
6 Let him that is taught in the word communicate unto him that teacheth
7 in all good things. | Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. |
8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the
9 Spirit reap life everlasting. | And let us not be weary in well doing: for in due season we shall reap, if we faint not.

GOLDEN TEXT.—"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."—Gal. 6: 7.

[From Scholar's Hand-book.]

INTRODUCTORY.

The Apostle has shown that the old life in the flesh is opposed to the new life in the Spirit. The flesh had proved its depravity by a long catalogue of sins, which shut out from the kingdom of God. On the other hand, the Spirit develops all Christian graces.

What do you learn from this lesson as to—

1. The way to lead a truly faithful life?
2. The Christian's duty to the weak and erring?
3. The commonness and the danger of spiritual pride?
4. The duty to support ministers of the Gospel?
5. The enduring influence of all actions?

[From S. S. Scholar's Quarterly.]

HOME READINGS.

John 14: 16, 17; 16: 7-15. The Spirit Promised.
Heb. 10: 15-25. The Spirit Come.
Rom. 8: 1-17. The Work of the Spirit.
John 15: 5-19. Love.
Heb. 11: 1 16. Faith.
1 Cor. 9: 24-27; Prov. 23: 29-35. Temperance.
Job 4: 6-9. Sowing and Reaping.

[From S. S. Times Quarterly.]

Gal. 5: 22-26; 6: 1-9. The Believer's Character.
Eph. 5: 1-10. The Fruit of the Spirit.
Prov. 11: 23 31. The Fruit of the Righteous.
Rom. 8: 1-14. Led by the Spirit.
Psalms. 126: 1-6. The Sower Bringing Sheaves.
2 Pet. 1: 1-11. Partakers of the Divine Nature.
1 Pet. 1: 13 25. Holy as God is Holy.

PROMPTINGS TO FURTHER STUDY.

What fruit is better than fine gold?

What was to be brought upon a people as the fruit of their thoughts?

Which of the ten commandments shows that both good and evil produce lasting fruit?

Where are they planted who shall bring forth fruit in old age?

What righteous servant of God suffered

because his spirit was provoked by impatient men?

When were two apostles so provoked at one another that they could no longer work together in harmony?

[From International Quarterly.]

HOME READINGS.

Gal. 1: 1-24. No other Gospel.
Gal. 2: 1-21. Crucified with Christ.
Gal. 3: 1-29. Law and Grace.
Gal. 4: 1-31. Bondage and Freedom.
Gal. 5: 1-26. The Gospel Liberty.
Gal. 6: 1-18. The Gospel Service.
John 15: 1-27. Fruitfulness in Christ.

SUGGESTIONS.

Galatia was a province of Asia Minor. "It derived its name from the Gallic tribes, who, about 280 B. C., made an irruption into Macedonia and Thrace. It became a Roman province B. C. 25. It was the Gaul of the East, and the epistle might be called the letter to the Gauls, as the Greek historians speak of the inhabitants of ancient France as 'Galations.'" The Galatian churches were founded by the Apostle during his second missionary journey, A. D. 51. when he was detained among them by sickness (chapter 4: 13). He visited them again during his third missionary tour, but not a name of a person or a place remains to us. All we know is gleaned from the epistle itself.

THE LETTER TO THE GALATIANS. The difficulties among the Galatian churches were occasioned by Judaizing teachers, who followed the Apostle, and declared that circumcision was necessary, that one must become a Jew in order to become a Christian (chapters 5: 2; 6: 12). They spoke deridingly of the Apostle, and made light of his authority (chapter 1: 1, 11). By means of this false teaching some were led astray, and the growing evil led Paul, through the Holy Spirit, to write and send this letter to correct the evil.

It has been called "the Gospel banner of freedom," and Luther is said to have bestowed more time and care on the exposition of this book than any other of the New Testament; and to this epistle, and that to the Romans, are traced the ideas and energies of the Reformation.

In this letter we have law and grace contrasted, and we are taught that "the promises" were before "the law," and Christ came after to fulfil the promise. He redeemed us from the curse of the law, not by setting the law aside, but by fulfilling it. "He was made a curse for us." Our freedom, therefore, is, that we are dead, dead to the law because Christ our substitute died for us. Then it may be asked, why was the law? It is a looking-glass, in which we may see our uncleanness and go to the fountain and wash. The law was our schoolmaster until Christ came; now we (who believe in him, we who have died to sin and law) are going to school to Christ, and are learning from him.

But if that is true, then we certainly should live a different life from our former one. If we have died to sin we ought not to live any longer therein (Rom. 6: 1-12), and if we have a new life and are learning from Christ, we should bring forth the fruits of the Spirit. This is the lesson of chapters 4, 5. If we are not slaves of sin (under bondage) we cannot be compelled to serve sin, and if we do so, it must be because we consent to it; and if we are heirs of God, if we are Christ's freemen, if we have the Spirit of Christ dwelling in us, how reasonable that God should demand that we put off the old clothes and fashions of sin, that we forsake the works of the flesh, and that we put on the heavenly apparel, and wear the white robe so that it can be seen and walk in the Spirit and bring forth his fruits. Therefore, the contrast is also between "the flesh and the spirit," the old and the new.

OUR NEW ENGLAND CORRESPONDENCE.

THE WORCESTER INSTITUTE OF INDUSTRIAL SCIENCE.

The senior editor of the *Cynosure* will perhaps remember that some fourteen years ago, when the late Hon. Ichabod Washburn was contemplating the liberal endowment of the Technical Institute in this city, with a Machine Shop and a fund for its support, the proposed letter of gift (since published) was submitted to him for consideration and suggestion. In it was a clause requiring that the Superintendent of the shop should be a man of Christian character, loyal to the Lord Jesus Christ. And this was the prefatory language of the sealed instrument of conveyance, whereby Mr. Washburn's estate was holden for the completion of his benevolence should he be removed by death before its consummation:

"I have long been satisfied that a course of instruction might be adopted in the education of apprentices to mechanical employments, whereby moral and intellectual training might be united with the processes by which the arts of mechanism, as well as skill in the use and adaptation of tools and machinery are taught, so as to elevate our mechanics in the scale of intelligence, and add to their personal independence and happiness, while it renders them better and more useful citizens, and so more like our Divine Master, whose youth combined the conversations of the learned with the duties of a mechanic's son; and whose ideas and teachings now underlie the civilization of the world. It has seemed to me that the establishment of an Industrial Institute, such as it is proposed to found in Worcester, offers a favorable opportunity for attempting to accomplish this purpose."

The ninth class in this admirable institution (as yet the only one of its kind in the country) has just graduated with honor, the number being twenty-two. The Annual Address was by Prof. R. W. Raymond of Brooklyn, with addresses on the part of the Trustees by Charles H. Morgan, Esq.; C. O. Thompson, Principal, and Hon. Stephen Salisbury, President of the Board of Trustees. The thoughts and sentiments expressed therein deserve emphasizing as being of exceptional value and interest. The address of Prof. Raymond was very naturally on "Specialization," or the work of the Institute in building the superstructure of a special education.

His closing remarks were as follows: "The graduates of this school have a specially honorable two-fold duty. You represent, gentlemen, the result of an experiment in technical training, upon which many eyes are directed. Thus far it gives the fairest promise. It may prove to be the long-sought solution of a part of the educational problem of our times. These beautiful and convenient buildings, this ample apparatus of instruction, this corps of faithful and wise teachers, bear witness that nothing has been neglected which money and thought and skill could supply to insure success. This applauding audience surrounds you with a potent inspiration. It now remains with you to demonstrate that the system under which you have been trained has not weakened either hand or head, in the attempt to educate both, but has rendered you, as I believe it has done, competent to handle a tool with the one and a principle with the other; nay, more, that in you the skillful hand is more skillful because of the guiding judgment and the reason more sure and swift because of the practiced experience.

But, beyond this, you have to demonstrate that your technical training has not made of you monstrosities of one-sided development; that thorough knowledge of your profession is not incompatible with broad culture, intelligent and sympathetic interest in all human affairs, and high ideals of character. Man plus machinery—that is the product of the evolution of the centuries! Man greater than machinery, including it, controlling it, creating it, and learning by the use of it to be the more truly and nobly man—to lift himself in loftier stature of individual growth, to link himself in closer fellowship with the human brotherhood, to march with no lagging step in the great procession to successive heights of victory, yonder and yonder—and *yonder!*"

The address on the part of the trustees wisely counselled the graduates that by good care and proper exercise they establish and maintain good health; and also that they have the courage to be called "one-sided" in the main pursuit, saying as one of old, "This one thing I do." They were charged not to scatter but to concentrate all their forces in a narrow groove. Emerson tells us difficulties exist to be surmounted, and the great heart will no more complain of obstructions than the powder within the iron walls of a gun which hinders the shot from scattering and gives it irresistible force in one direction. Economy was counselled as the sure road to success. Economy as defined by one of America's most successful teachers, the art of providing well at the least expense. Economize in the use of all the forces and materials with which you have to do. One pound of good coal when best harnessed to its work by the science and skill of the modern engineer can perform more work than the strongest young man before me can execute in five hours. But it has more work still in it when we learn better how to economize. A few years ago with wooden steamships and old-fashioned machinery it took twenty-two tons of coal to carry eight tons of cargo across the Atlantic, but economy has reversed the figures by producing better steamships and machinery, and today eight tons of coal will transport twenty-two tons of cargo. If "Technical Education" means "a training to bring forth," "to produce," let the future find that you have added a mechanism or devised a process that shall give the world cheaper bread or clothing, cheaper shelter, or cheaper locomotion, or in some way you have mitigated the burdens of industry. Then you, too, may honestly claim to be following the mechanic and peerless man of Nazareth, whom the conceited Pharisee of cultured Jerusalem held in contempt.

The Principal of the institution, C. O. Thompson, in discharging his last official duty to the graduating class, urged them in view of what the history of business men the last ten years has recorded in letters of fire, to exercise a wise and salutary self-watchfulness and fear. It is always time for a man to stop and think when he ceases to discern the inaccessible heights of possible knowledge and good, and finds himself growing satisfied with any present attainment; when he finds himself siding with noisy and boastful people; whenever, for one instant, he forgets George Herbert's mighty words:

Man is no star, but a quick coal of mortal fire;
Who blows it not, nor doth control a faint desire,
Lets his own ashes choke his soul.
Life is a business, not good cheer,
Ever in wars.

Young gentlemen, I have urged this reverential fear as a prime virtue, because presumption is the great sin of these times, and for this I know no other cure. But, filled with this fear, you have nothing to be afraid of.

A familiar incident in the campaigns of Napoleon perfectly illustrates my meaning. Observing a young captain of infantry turn suddenly pale when an attack was ordered, "There," said the emperor, "is a brave man. He comprehends his peril and does not flinch."

Lieut. Gov. Long, on the part of the State of Massachusetts, being gracefully introduced by President Salisbury, congratulated the graduates that they were among the first to secure here an equipment for practical and business life better than a college diploma. He reminded them that the commonwealth, like England before the battle of Trafalgar, expected every man of them to do his duty.

The number of graduates of this institution to the present time is 186, most of whom now hold remunerative situations as civil engineers, chemists, teachers, superintendents and engineers of manufacturing establishments. It is the opinion of the managers of the Institute, and of all who have watched its operation hitherto, that the connection of academic culture and the practical application of science is advantageous to both, in a school where these objects are started together and carried on with harmony and equal prominence. The academy inspires its intelligence into the work of the shop; and the shop, with eyes open to the improvement of productive industries, prevents the monastic dreams and shortness of vision that sometimes paralyze the profound learning of a college.

H. F. C.

Worcester, July 15, 1879.

The Christian Cynosure.

CHICAGO, THURSDAY, JULY 31, 1879

The Shuey Discussion Closed.

The last *Telescope* gives what Rev. Mr. Shuey intimates is to be his last reply to Rev. Mr. Floyd. In closing he is somewhat bitter on myself; thinks I have "crowded my editorials with misrepresentations bordering on personal abuse." Yet that I "came down and treated him like a brother," etc.

Now I wish to say that I have never intentionally treated Mr. Shuey otherwise than as a brother; but as a brother whose eye, not being "single," and who vainly endeavoring to reconcile moral opposites, to satisfy and appease the god of the secret orders in this country by letting the "minor" orders into the Brethren church, was endangering the reform, the church of the United Brethren, and the whole cause of Christ. His plan of making peace between his church and Freemasonry by taking the "minor" orders into fellowship, is as utterly irrational as the hope of pacifying the mother bear by taking in her cubs and excluding herself.

If Mr. Shuey has not informed himself, by a careful examination of their origin, that Good Templarism and the grange are cubs of Masonry, he has been led into the issue of his semi-clandestine circular and the discussion following with Bro. Floyd and others, in an ignorance of his theme wholly unworthy a gentleman of his intelligence. Andrew Johnson, who was kept sober long enough to be raised to the 21st degree in Masonry, furnished Kelly, Grosh and others the money to start the grange; which was first contrived to soothe, satisfy, unite and amuse the ex-slaveholders to whom Johnson went over after he became President by Booth's assassination of Lincoln. Good Templarism was born previously of the same parentage, viz., Masonry and Odd-fellowship. The very terms "lodge," and "Templarism" have come to us from popery and the Crusades, through French Masonry, as any one may learn in fifteen minutes reading by the index of Rebold's history of Freemasonry in Europe, a book which Mr. Shuey could easily obtain in Cincinnati, where I got mine, and if he has come forward, from his publishing agent's desk, to change and alter the practice of his church by taking into it secret orders of whose history and nature he is substantially ignorant; if he is, as I have always regarded him, a brother in Christ, he may live to bless the brethren who have resisted him *in limine* in his dreadful undertaking. The very sensible editorial by Prof. Tobey in last week's *Telescope* on the difference between secrecy and secret orders, shows the inadequacy and poverty of Mr. Shuey's ground proposition, viz., that secrecy in a society should not necessarily exclude the members of that society from the church. The thing which the church is doing is not to filter out secrecy but to get rid of a secret *brotherhood* and *order*, whose members are packed in layers of degrees, each upper layer being pledged or sworn to secrecy from all below, and from their uninitiated brethren and sisters in the church. And for Mr. Shuey to treat his church as if it was a mere secrecy filter is wholly unworthy of him.

Equally futile is his main doctrine that "the church must proportion punishment to crime;" for neither is his church a punishing machine. If a thief should be penitent he is not to be expelled; but if a brother should sit all day making up faces at his minister he would have to quit it or be expelled the church, though making faces is a childish offence. So joining little secret societies must stop. They not only contemn the example of Christ, who belonged to none, but they wear rags taken from the diseased carcass of the lodge, which is contagion.

Some time ago I wrote these words, which I find quoted in Bro. Shuey's last article: "I have been accustomed to consider Christ as the only lawgiver, and the Bible, the only law of the church, and to regard all church power as ministerial and declarative."

These words are cited by Mr. Shuey to justify himself in disparaging his church's law against secrecy, which law his brethren are striving to nullify, and he is seeking to change. But the doctrine that "All church power is declarative," and that no church can legislate but only declare Christ's laws against offences, this doctrine surely affords no cover or justification of Mr. Shuey's attempt to weaken his church law for the purpose of letting in the "minor" secret orders. I agree with brethren Floyd, Tobey, Davis and others that these distracting man-made "brotherhoods" are excluded by the word of God; and only differ, (if I do differ) with them in that I would have the law declarative instead of authoritative in its form merely. Brother Shuey goes for church-legislation in general, but attacks the single law against secrecy and quotes me as his cover! While, if I was in the Brethren church I would not pluck a hair from the head of that law, nor consent to alter it at the instance of Bro. Shuey and the church of which he is a trustee. That First U. B. church in Dayton, whatever its pastor may write, I do certainly know, bore hard on the now sainted Bishop Edwards on account of his reform sentiments.

Here let us hope this painful matter may end by the withdrawal of Bro. Shuey's attempt to procure legislation in behalf of grangers' and Good Templars' lodges. The United Brethren fathers stood against "Freemasonry in every sense of the word," which certainly excludes grangers' and Good Templars' lodges; their constitution in degrees; their secrecy and brotherhoods beside Christ's; their secret passwords, grips and signs. For "Masonry" means the principles of Masonry and the rites of Masonry wherever found.

A New and Interesting Book.

Rufus Blanchard, Esq., known to the public for many years by his learned maps, has just issued a book entitled "Discoveries and Conquests of the Northwest." It is a pleasant story, agreeably told. The retail price is but fifty cents, and no parent who has a family of children in danger of being beguiled by the weak and trashy novels of the day, should fail to supply them with Mr. Blanchard's book. It has the charm of romance, with the solid merit of truth.

One hundred years before England sent Braddock to take Fort Du Quesne, French Jesuits had planned a string of forts through the heart of North America, from the mouth of the St. Lawrence to the mouth of the Mississippi, and this book gives a concise story of the execution of that plan, whose object was no less than to subject the conscience of this mighty continent to the Pope of Rome; yielding civilization to a system which has cursed the soil wherever it has set down its foot.

This mighty scheme to Mexicanize this continent was defeated by the providence of God, and the agency of English-American ideas and men. Quebec, Montreal, Ticonderoga, Crown Point, Detroit, Sandusky, Machilimacinac, St. Joseph, Green Bay, Kaskaskia, Vincennes, Miami, St. Louis, and so down to New Orleans—these were but part of the strongholds which the Jesuit priests, Marquette, Joliet, La Salle, Tonty, Hennepin and a host of others, had built and filled with French muskets, while they converted many and astonished all the natives by prayers said in Latin, and masses said by priests, in honor of "the Conception" and other feasts, who did not know the meaning of the word "mass."

To see this mighty cordon of intellectual darkness and despotism give way and the forts change masters, so that France has now not a foot of jurisdiction from Quebec to New Orleans, is what one gets by reading this book, and surely those who live along the line where these stupendous changes occurred, will read it.

—Elder Rathbun was last week opening the lodge to the public in Fayette, Iowa. All will be glad to read in Bro. Hall's letter of the success of a new worker.

President Hayes and the Cynosure.

Hon. Z. Eastman of Maywood, Illinois, whose connection with the anti-slavery reform of twenty years ago is well known, is visiting some of the men and women whose labors and courage and high faith have won for them enduring names among the reformers of mankind. He has visited Lucretia Mott, the noble Quakeress, and others at the East, among them Hon. Austin Burchard of Fayetteville, Vt., of whom in a long letter to the *Inter-ocean* of this city he writes thus:

At the time of the Anti-masonic political excitement he was in the prime of active life, and became a pronounced politician. Previously he had been a Republican of the John Quincy Adams school. When that venerable statesman (as did William H. Seward and William Wirt,) uttered pronounced views against secret societies as antagonistic to our republican institutions, it was gratifying to him, as an active political citizen. He was heartily engaged in this theory of political reform, as many other citizens were, some years later, as anti-slavery men, and, like them, met with ridicule and denunciation. The antis are a class of reformers that do not at first meet with popular favor. He was among the young and active politicians that carried the State on the Anti-masonic ticket electing the Governor and all the State officers, and the Legislature, which they held for some years. As a reform they saw their work completed in the State, as anti-slavery men saw theirs completed in the nation under Lincoln's proclamation, for Masonry was broken up, the lodges surrendering their charters, yielded to State law against extra-judicial oaths, which, for the time being, killed the institution in the State. But it revived again with its revival in the nation, the intriguing Democratic party aiding in the restoration for its own advancement, as it now seeks for ascendency by favoring the restoration of Southern rule. During this period popularity rested upon him as a public man who had succeeded in carrying the cause. He was elected a member of the State Council, a department of the government of great importance, being the cabinet of the executive. To this office he was re-elected as long as the Anti-masons held power. On the restoration of the Whig party he was again elected to the same office. After the adoption of a new constitution, and the old council board abolished, he was elected to the State Senate. He was an early anti-slavery man, a conscience Whig, co-operating with William Slade, Jacob Collamer, and Hiland Hall, and was with the Republican party as soon as it was organized in the State, and at once became the dominant party. But at this time Mr. Birchard had retired from business and active political life through old age. He never gave up his anti-secret society principles, but became a supporter of our neighbor, President Blanchard, in his modern warfare in this cause, and a subscriber to the *Cynosure* till, as he supposed, it opposed the election of President Hayes, who was never a member of any secret society, a thorough temperance man, and an

abolitionist: such a man as ought to have been acceptable to a cynosure of the most brilliant order.

Mr. Eastman has our thanks for calling attention to the grand record of Mr. Burchard. In Vermont, he is best known as Uncle Austin Burchard, his reform principles, maintained with singular integrity through a long public life, are not unappreciated. His co-operation with the present movement against the lodge was welcomed and held in deserved estimation before the election of 1876 and we are not without hope that it may soon again be given.

The *Cynosure* has had scarcely a word of blame for Mr. Hayes' political course, much as that has been condemned by the party press. It has held that the President was honest in his purposes toward the South, and had his overtures been met in an honorable spirit there would exist a different temper in that region. The temperance principles of Mrs. Hayes have honored the nation before the world in their practical results in Washington. On the 10th of August, 1876, we published from a correspondent that Mr. Hayes claimed to Bro. Rownd of Summerfield, O., that he had been made an Odd-fellow while young but had left them. His campaign life, however, published him as an Odd-fellow, and from Cincinnati we learned that he claimed when there to take a lively interest in the order. More lately, Mr. Hayes, with his wife, attended an Odd-fellow celebration held in a Methodist church of Washington City, *on the Lord's day*, April 27, 1879, and the fact was published all over the country "for the good of order."

From these facts Mr. Burchard must know that, if his honored nephew is not a member of any secret society now, yet he has been, and has never publicly disowned his connection; and, moreover, he gives one lodge the encouragement of his presence at a Sabbath desecration in its honor. Mr. Burchard, we are sure, will also object to these things; and we sincerely hope he will use his influence with the President so effectually that our respected chief magistrate may become truly a *free man* in every sense, which he can not be while he pays his respects to a secret lodge, and courts its favor upon his administration.

A Neglected Work.

Elder Findley of Mansfield, Ohio, writes very sensibly to the *Christian Instructor* urging for a more faithful instruction of the children in the home and Sabbath-school. In his view the tendency of the United Presbyterian church is toward liberalism, "a willingness to give up our distinctive character as a church, and avoid the reproach of unpopularity, to which a faithful adherence to our principles exposes us." The same letter commends the Covenanters for their correct appreciation of this matter and the careful training of their children in the principles of that church. As a single evidence of the propriety of this admonition we have yet to learn of a Covenanter who belonged to or defended a secret order, while a U. P. professor wrote us awhile since that he feared his church was honey-combed with secret societies. We cannot expect the children to grow up and escape the enchantments of the lodge if parents are silent on the subject and they hear nothing from the pulpit or in the Sabbath school which shall inform their quick and expanding minds of the fatal forces of evil, silently but powerfully working to destroy the sole foundation for true religious faith or their freedom as citizens. The *Cynosure* has not remembered the children as they deserve, and we must reform in this respect. We shall endeavor to give a Sabbath school lesson once every quarter which will enable faithful teachers to make plain the dangers of idolatry as practiced by the lodges and impress the much-needed lessons of the Word of God upon this subject. The first one will be given for the last Sabbath in September. We shall make an effort also to have the principles of our reform illustrated in the children's department of the *Cynosure* in an attractive manner suited to the intelligence of our young readers. Our little folks must be patient with us in this matter, however, and give time for the preparation of such articles as are worthy the readers and the great truths we maintain.

Seceder's List.—(Continued.)

Cyrus Fanning (R. A.), Murrayville, Ill.

Rev. John Carlton (3), Smyrna, Iowa.

John Vaupell, Holland, Mich.
Jonas Brown, E. Swanton, Vt.
C. W. Zorn, Plymouth, Ind.
Peter Van Sickles, Lena, Ill.
Mr. Mitchell, Savanna, Ill.
Thos. K. Doty, Cleveland, Ohio.
Rev. Lester Monroe, Olive, Mich.
Rev. Mr. Baucher, Barrington, N. H.

Rev. B. W. Coe, Ft. Atkinson, Iowa.

Our last report was made three months ago when the list had reached 252. The eleven names given above make a total reported of 263. This is a list which every sincere and godly man and woman wishes to see enlarged until we should be able to fill a column each week. Let there be more work with prayer to this end. Pray also for those brethren whose names are published to all the world as willing to "stand up for Jesus," that their faith and courage fail not, but their number may be increased a thousand fold.

—The tract committee of the National Christian Association have just prepared tract No. 6, especially for distribution among the colored people of the South. It was prepared by Bro. Eli Tapley of Columbus, Miss., in very simple terms so as to be easily understood by thousands who have had little or no opportunity for instruction.

—Another good work is just begun for the freedmen. A brother recognizing the urgency of informing their preachers on the principles of our reform has started a fund for the gratuitous circulation of the *Cynosure* among them. From the information received from the South many colored men it seems are being wheedled into the lodges of various names. There should be a strong counteracting influence, instructing them in regard to the nature and tendencies of secret orders. Additions to this fund are requested from all who are interested in the elevation of the ex-slave, and his delivery from a bondage as dark and degrading as that from which God has once delivered him.

—Bro. H. H. Hinman, after a short stay in Maine returned to Massachusetts on the 17th inst. and not finding the friends in readiness to take hold of the lecture work at present returned home on Tuesday last. He reports the cause in Vermont in a much more hopeful condition than he had been led to expect—more hopeful, indeed, than in any other of the New England States.

—A Methodist Episcopal minister, who has taken the three degrees of Masonry but now abhors it, was awhile since, talking with a member of the same church who was a Mason and supposed the minister faithful to the wicked oaths of the lodge. He was asked what he thought of the order. The adhering Mason was astounded to hear the reply: "I hate it. It is a humbug. Dedicated to the holy Saints John!—dedicated to the devil! Brother, you and I have been made fools of;" and other words of like purport. Rallying, the Methodist *brother* and Mason said, with dark and significant emphasis, "*Wherever you go as a minister I will see that this thing follows you.*"

—The Romish church has a Masonic proselyting organization, with a false name, whatever may be its character. Thus we read that during the early part of July the "Supreme Lodge of the Catholic Knights of America" held their annual session at Indianapolis. A Romish priest welcomed them and their "*Supreme* President" replied, and their "*Supreme* Secretary" reported an increase of 1,975 during the past year. Leo XIII. would do wisely to recognize their *supreme* nonsense long enough to put it under the ban. Let him by virtue of that infallibility which must discern the incongruity, put a end to the race of *supreme* presidents and secretaries, in the name of everything reasonable. There is no doubt, however, that men who can submit to use such a nomenclature are only fit for the tools of priests.

The Exodus.

Washington dispatches inform us of some interesting facts respecting this remarkable movement which promises to become national in importance. Last week ex-Congressmen Haralson was in that city advising with prominent Republicans on this matter. He believes the northward movement of the colored people will begin in the fall with an earnestness and wholesale sweep not now dreamed of. He says that not less than 15,000 will leave his district alone, this fall, to say nothing of other parts of the State. The same rate from the other districts will take 100,000 from Alabama alone. Mr. Haralson describes himself as not much of an exodus man; that is, he believes it is a remedy which should be used with great caution. He says, however, that his people are infatuated with the idea of going North this fall, and no earthly power can prevent them, no matter if they have to walk and beg bread, they are going, he says. It is as useless to argue with them about it as to debate with the east wind. The black man who speaks against it is called a traitor to his race, and loses influence. If they will go, Haralson does not believe they should go to Kansas, being enough there already for a timberless country. He favors southern Illinois, Indiana and Ohio, where they can scatter out and get work from the whites. To-day he had a long talk with General Raum, Commissioner of Internal Revenue, who lives in southern Illinois, upon this subject. General Raum thinks four or five hundred families could get work and make a living in three or four counties of southern Illinois and be welcomed by farmers, especially about potato-digging time. Haralson said that if the men could make from $8 to $12 monthly they could live on it, even though the females could not get work. General Raum thinks four or five hundred families could find work in southern Illinois and several thousand families throughout the State. He advised Haralson to go out and look over the ground himself. Haralson says there are now two committees from his district in Kansas looking for a place for 1,000 or 2,000 families to settle this fall, but he thinks they should scatter out into Illinois, Indiana, Ohio, and even Wisconsin, where there is timber, rather than go to Kansas; if they can secure good treatment in Alabama he thinks it much better that they stay there. He is more disposed to discourage than to encourage the exodus.

Home Circle.

Waiting.

Learn to wait—life's hard lesson,
Conned, perchance, through blinding tears,
While the heart throbs sadly echo
To the tread of passing years.

Learn to wait—hope's slow fruition;
Faint not, though the way seems long;
There is joy in each condition,
Hearts though suffering may grow strong.

Constant sunshine, howe'er welcome,
Ne'er would ripen fruit or flower;
Giant oaks owe half their greatness
To the scathing tempest's power.

Thus the soul untouched by sorrow,
Aims not at a higher state;
Joy seeks not a brighter morrow—
Only sad hearts learn to wait.

Human strength and human greatness
Spring not from life's sunny side;
Heroes must be more than driftwood,
Floating down a waveless tide.

—Selected.

Sunday in New Orleans.

Sunday in New Orleans! There is none, except you shut yourself in your own closet or in church. A few weeks ago I spent a Sabbath there and was startled soon after breakfast with a cannon report in LaFayette Park. Everybody was soon in the street and presently a military band came along, followed by a cannon, an artillery company and a great crowd of people of all colors and tongues. The artillery company was off for a pic-nic. Soon after a fire company headed by a band, paraded the streets on its way to pic-nic No. 2. In a short time a colored band leading a great crowd of colored people passed the hotel. That was pic-nic No. 3. Toward noon the steam and horse cars began to fill up with the thousands going to the great horse race of the "New Louisiana Jockey Club"—the "grand event" of "the spring meeting," and the several railroads to Lake Pontchertrain had crowded trains of perspiring citizens, seeking coolness and amusement in the beer gardens on the banks of the lake.

One brass band after another came and went, and finally a crowd was drawn off to witness a contest between a base ball nine from Houston, Texas, and a New Orleans nine.

As the shadows began to lengthen, the notes from another band were borne upon the air summoning the people to the Academy of Music to hear the plays "Oxygen" and "H. M. S. Pinafore."

This disregard of the Sabbath in New Orleans is, in part, an inheritance from the old French settlers, and, in part, due to the rapidly increasing German element.

There is, of course, another picture of New Orleans on Sunday, but it is very unobtrusive and invisible to the traveler, unless sought for. There are many excellent churches doing good work, but what a field for missionaries!

In conversation with a railway conductor upon the growing carelessness in our country upon the Sabbath question, he said he thought it was largely due to the running of railway trains. Their passage accustoms people to the violation of the Sabbath, and they soon not only think lightly of it, but easily find an excuse for making Sunday journeys; that I would be surprised to know what good men would ride all day Sunday when away from home. Railway employes felt the evil. He wanted to go to church with his family, but got only one Sunday in five. He thought it wrong, and that the road would make more money by lying still one day in seven. The business would all be done just as well. The government was in part responsible in requiring mail trains to run; but for that everything could stop except trains with perishable freight. He had always noticed, he said, that Sunday-keeping roads were the most profitable, and believed "Providence had something to do with it; no use in man trying to get ahead of Providence."—*Oberlin Gazette.*

Japan.

Nagasaki was our last peep at Japan, and we wandered through the streets reluctant to bid them good bye. Two men with a huge drum-like tamborine beat a long tattoo, and when they stopped, a third man called out in a loud voice the name of the play at the theater, and invited the people to come. A blind man passed along blowing a shrill plaintive note upon a reed, and thus clearing the way. Some wrestlers stopped—men overflowing with fat and muscle in curious combination, and representing the most popular amusement of the country, for even the throne was once wrestled for; and, indeed, in the matter of games, foot-ball is as aristocratic and as popular as the legend running that an emperor scored well at it 1200 years ago, while foot-ball days were always announced in the government gazette.

We had not seen any tubbing of this much-bathing people in the open street, nor that promiscuous washing of their person which appears in travllers' tales. Both have no doubt occurred, but they are exceptional, and may have been as little a mark of the nation as the baths at Lukerbad characterize the Swiss. Though we have seen anois, they had not performed their favorite dance, which consists in imitating the noise of a chain passing over a pulley, the regular motions, the feet representing the motions of a man who turns the wheel of a crane and the time kept by clapping the hand. We had missed the light-hearted courtesy of Japanese towns, where no man seems ever rude to his neighbor, where common porters will salute one another with an air of perfect breeding, and where a cabman helps his weaker fellow up a stiff bit of a hill, and is repaid by a charming thank you. But shop-keepers were as busy with their small wares; the children toddled about as happily, sisters carrying brothers as big as themselves, and every one of them with a shaven head on which the hair grew in four black tufts, the forehead, the crown, and above each ear; their fathers laughed with them as they flew dragon flies like kites, tying a thread round the body of the unfortunate insect so as to let it up or down; the women walked about painted and powdered like their own dolls; peasants came in from the country thatched from head to foot in a mantle of straw against some passing shower; broad umbrellas (each stamped with the owner's name) lay on the streets to dry, and the sun streamed through their oiled paper of every shade of brown; and paper wares were vended of every kind, parasols and overcoats and carriage aprons, fans and twine and paper (and not canvas) paintings, and pocket handkerchiefs, of which as a lady uses one she throws it away, and anxious people chewed paper prayers as well in their mouths and spat them at their god.

Then we lingered about Desima, the little scrap of artificial island or "made land," covered to the water's edge with Dutch warehouses and native churches, the tiny foothold which the Dutch maintained with such magnificent patience, and surely the strangest of all trading factories or sea prisons. It was impossible not to think of what Japan had been till thirty years ago. Then it was absolutely shut off from the world, now it is represented at every European capital; then it was a capital crime for a Japanese to leave his country, now he studies in a dozen foreign colleges; then it was death to a foreigner to be seen on the public road, now he takes his seat beside a Japanese in a railway train; then their only ships were junks, pierced by a hole in the stern that was to warn them against pushing out to sea—junks that occupied months in a journey between two of their ports, now they own steamers that trade along the coast as the steamers trade along the Clyde; they have a line to China, and as we sailed up the Red Sea we met a Japanese gunboat steaming down, and there was not a foreigner on board; then the sea was their bulwark, now it is their pathway; the taxes were then collected in kind, and now in money; then Buddhist temples made the bravest show, now hundreds of them have been suppressed, their revenues diverted to the State, and their bells sold for old bronze; then there was a perfect feudal tyranny, now there is a limited monarch, a responsible cabinet, and the code Napoleon; then the Emperor was absolutely invisible, now the people are not even compelled to kneel as he passes; then there was a bitterness of caste, now even the out-caste Etas have received citizenship; then the edicts against Christianity were posted up at the street corners, now there are over a hundred missionaries, and Christian men are in the employment of the State.—*Good Words.*

A Just Decision.

A supreme court at Boston has lately settled a question of good manners, a subject on which that court, as now constituted, is supposed to speak with peculiar authority. A hotel clerk sued his employers, who had discharged him before the expiration of the term for which he was engaged, giving as a reason that he had injured their business by undue familiarity with the guests of the house in addressing them by their Christian names or by their surnames only, without the customary titular prefix. This was not denied, and the court said: "To address a person by his Christian name, unless the parties have been intimately connected, socially and otherwise, is uncalled-for familiarity, and therefore insulting to the party addressed. To address a party by his surname only shows a want of respect, and would imply that the party so addressed was beneath the party addressing; therefore it is discourteous, and would be considered insulting. To speak of employers by their surnames only shows a great want of respect on the part of the employe toward the employer. While it may be customary for a person to address his junior clerks or under servants by their Christian or surnames, to address others so shows a want of respect, and the party so addressed would naturally evade contact in the future with any one who had previously so addressed him. Politeness," added the court, "costs nothing; but the want of it cost the plaintiff the loss of his situation."—*Exchange.*

In an autobiographic speech not long since, Mr. Spurgeon gave some interesting facts about his life. Among others, he said he well remembered a little old woman, poorly dressed, coming into the vestry some years ago at a time of great straits, which not a soul in the world knew, not even a deacon of the church; and she said to him in the most strange way: "Thus saith the Lord, behold I have commanded a widow woman there to sustain thee." She put down £50 on the table, vanished, and I have never seen her since. He never knew her name even, and never should, perhaps, until the day of judgment. He supposed she would be in heaven now; it was some years ago, and she was very old then. Things had happened so, and his impression was that they would occur again.

Harm is done by everything which tends to vulgarize religion. Religion is the highest and most solemn concern of man. Anything like an adequate conception of God will inspire a religious assembly and popular preacher with profound awe. Everything that savors of levity or flippancy, in connection with this subject, ought to excite the deepest repugnance.

PETROLEUM PRODUCT.—Recent statistics show that there are now 10,882 wells producing oil in the State of Pennsylvania, and they pour out about 50,000 barrels of oil daily. The product this spring has been twenty-five per cent. greater than last year and about three times as great as the yield three years ago. One thousand eight hundred and eleven new wells were opened during the past year, and there appears to be no danger of exhaustion of the supply. This vast product adds immensely to the country's industries, and the tranportation of it affords large revenues to the carriers.

At the recent Yale College commencement, Yung Wing of Macao, China, who graduated with honor in the class of 1854, was present and made a speech at the alumni meeting. He was the first native Chinaman graduated in an American college, and, after serving the Chinese government at home for some years following his graduation, came back to New England as Chinese Commissioner, having in charge the education of a considerable number of Chinese youth, who were put to school in the various academies. Three of them are now at Williston Seminary, at East Hampton, Mass. One, Chun Lung, of Hien Shang, graduated in the Yale class of 1879; and Tun Yen Liang, of Kwang Tong, is a member of the present sophomore class. At the commencement exercises of the Sheffield Scientific School at Yale, Kakiehi Mitsukuri, of Tokio, Japan, made one of the nine theses that were presented on that occasion, and Jeme Tien Yow, of Canton, China, received one of the prizes for excellence of the studies of freshman year. Nawokichi Matsui, of Tokio, and Owyang Keng, of Canton, are also members of the same school.—*Inter-ocean.*

The modern sentimentalism about Nature is a mark of disease—one more symptom of the general liver complaint. It is well enough for a mood, or a vacation, but not for a habit of life.—*Lowell.*

Every good and holy desire, though it may lack the form, hath, in itself, the substance and force of a prayer with God, for he regards as prayer the moanings and sighings of the heart.—*Hooker.*

We must not think to trust God, and then live as we list. It is not trusting, but tempting him, if we do not make conscience of our duty to him. Nor must we think to do good, and then trust to ourselves, and to our own righteousness and strength. We must trust in the Lord and do good.—*Matthew Henry.*

We should act with as much energy as if we expected everything for ourselves; and we should pray with as much earnestness as if we expected everything from God.

Childrens' Corner.

I Will Trust.

Jesus I will trust thee!
When across my soul
Like a fearful tempest
Doubts and fears shall roll.
When the tempter cometh,
Surely he will flee
When I tell him, Jesus,
I am trusting thee!

Jesus I will trust thee!
There is none beside;
In thy arms of mercy
I will ever hide.
And for my acceptance,
This my only plea—
Jesus died for sinners
Jesus died for me!

Jesus, I will trust thee!
Trust thee even now,
Trust thee when the death-dew
Gathers on my brow.
Trust thee in the sunshine,
Trust thee in the shade,
With thy precious shelter
I am not afraid!

Jesus, I will trust thee
For I cannot doubt,
"Him that cometh," surely
I will not cast out—
Thou, O Christ, hast promised
So I come to thee,
Bringing that sweet promise
As my only plea!

—Selected.

The News Room at Northford.

BY MRS. ANNIE A. PRESTON.

"What have you there, Walter?"

"A book Jack Amidon lent me, papa;" and the lad, with his brown, curly head resting in his hands, and his elbows with a book between them, on the center-table, went on with his reading.

"You seem very much interested. I should like to look at that book a moment, my son," said Mr. Bennet, presently, looking up again from his newspaper.

The youth, with just a shade of impatience gathering on his fair, wide brow, rather reluctantly passed the highly-illuminated covered pamphlet over to his father.

"I can take it only for one hour this evening, papa," he said anxiously after a few minutes, in which Mr. Bennet had slowly turned over the rough and badly printed leaves of the letter press, and looked critically at the execrable woodcuts. "Jack wants me to read the beginning of the continued story," went on Walter, after another moment's silence; "he said after I once began it I should lay awake nights wondering how it was coming out. It's awfully exciting, I know. Mr. Hyde the news agent lent the book to Jack, and he says if he can get a dozen subscribers he will send for them every month; and Jack says that everybody that has read the story has put his name down. We take the books at ten cents apiece each month, you know."

Walter was getting quite impatient by this time, and kept tapping his feet on the carpet and drumming on the table with his fingers until his pleasant, sweet-faced little mother begged him to be quiet.

"Ha! there is Jack now," cried Walter, peevishly, as the bell tinkled at the side door entrance, "and I have only read one of the two chapters."

"Come in, Jack, come right in," said Mr. Bennet pleasantly, going to the door and ushering in a bright-faced, well-dressed boy. "I am glad to see you, Jack. We are going to have some popcorn by and by. You must help Walter about it; boys always have a lively time popping corn, because the corn has such a lively time, I suppose. I have just been looking over this book," the gentleman said, resuming his seat at the table, "and I must admit that I am myself a good deal excited over the adventures of 'The Haunted Huntsman of the Mighty Missouri; or, the Bold Boy Avenger of the Southwest." The next time I go West I think I should like to follow the Missouri River up into Washington Territory! It must have a nice time of it getting across the Rocky Mountains!"

Walter looked in a puzzled way at his father, but said quickly, "I never knew before that the Missouri went away up through there so far." Jack laughed, and observed, "I noticed that blunder, sir, and thought it might mislead some boy. Of course the story is all made up, but it's very exciting, and the last part of the last chapter in this first book fairly makes your hair stand on end."

"There is some exciting grammar, too," said Mr. Bennet. "I was getting very much wrought up as you rang, trying to hunt up the antecedents of several pronouns. Have you been long in the habit of indulging in this kind of literature, Jack?"

"No, sir," said Jack, honestly, with an abashed air that made Mr. Bennet quite sorry that he had asked the question. "We have always had a nice magazine or two, and my mother used to have a religious paper with some very nice stories for boys and girls, so that we became very fond of reading. But this year my father said the times were so hard we must economize in some things, so he didn't renew any of our subscriptions. Sometimes he buys an evening daily for himself, and mother says we read it all to rags. My sister and I have a weekly allowance for paper, ink, and pencils, and such things, and we save all we can of it and put it together to buy reading matter. But there is never enough for the magazine we used to take, and we never see it at the news office, and mother says she never can find at the news stands in the city any weekly boys' and girls' paper that she likes. But Mr. Hyde told us about these cheap books and the boys' papers he keeps on hand where you get more reading for your money—long continued Indian stories, and stories about life in London and New York. My sisters believe them every word, but I don't, though I like to read them; and we boys lend our books and papers to each other, so I have read a good many, sir."

"How do you find so much time for reading when you are in school?"

"Well, sir, a number of us have left off our grammar and United States history this term. Mr. Hyde says they are branches one acquires by general reading better than by study. He reads a good deal, and is always pleasant and willing to tell us what are the most exciting and amusing stories."

Mr. Bennet rolled up the thin book that he held in his hand, and putting it in his pocket, said, with a comical air that made all his listeners laugh heartily, "I should like to borrow this book for an hour, Jack. I don't think it will make the least difference with you, Walter, for the space of an hour at least, whether or not that highly imaginative Haunted Horseman, astride that high-headed horse, overtakes that bewilderingly beautiful Indian maiden who is so marvellously overcoming time and space through the enchanted valley on the back of her milk-white reindeer—in Missouri. Now, my boys," he continued seriously, "there is no reading so good as history for a youthful mind craving deeds of heroism and self-sacrifice. My library is at your service. After you have finished the lives of Washington and his Generals, the history of the Revolutionary War and the War of the Rebellion—if you want something to make your 'hair stand on end' until you are quite sated with horrible scenes, you can take up my Mediæval History yonder. After you are through with that, come to me and I will set you upon a new track."

Mr. Bennet now turned to his desk, took a sheet of legal cap paper, and writing a few lines, folded it and put that in his pocket also. Then rising, he said "Go for the corn and popper, Walter, and see to it that you and John have a heaping panful of popped corn by the time I get back; and sis, she must look out for a dish of those rosy Northern Spies;" and putting on his overcoat and hat the gentleman went down to the street.

[Concluded next week.]

A Pretty Story.

A pretty story is told of two little Westfield children who went alone on a recent Sunday to church. They took a seat near the front, and after the minister had got well into the sermon, the smallest child whispered to his sister that he would like to go home. People who sat beside them heard the little girl tell him that he must not go without asking the minister's permission; so hand in hand they left their seat, and standing before the clergyman, the little chap lisped out his petition. The minister was naturally surprised, but without interrupting his discourse, nodded his assent. That did not satisfy the children, and again the little boy asked permission to go and was answered by another nod. Then the little girl, fearing that the minister had not understood her brother said, "Please sir, may brother and I go home?" The minister stopped and verbally granted the request, and with a sweet "thank you, sir," and a courtesy, the children went down the aisle together. The minister happened to be one from out of town, and he was, after the service, quite anxious to know if that pretty custom was a common one in Westfield. —*Banner of Holiness.*

To Boys.

A common school education, with common sense, is better than a college education without it.

One good, honest trade well mastered, is worth a dozen beggarly "professions."

"Honesty is the best policy"—'tis better to be poor than to be rich on the profits of whisky, etc. Respect your elders and yourselves.

As you expect to be men some day, you cannot too soon learn to protect the weak and helpless

To wear patched clothes is no disgrace, but to wear a "black eye" is.

God is no respecter of sex, and when he gave the seventh commandment he meant it for you as well as your sisters.

"God helps those who help themselves."

Religious Intelligence.

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational church, Hamilton, Miss., August 25th, 1878.

Pleasant Ridge Congregational church, Sanford Co., Ala., September, 1878.

New Hope Methodist church, Lowndes Co., Miss., October, 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

First Congregational Church, Leland, Mich.

Sugar Grove church, Green county, Pa., D. B. Turney, pastor, March 17, 1879.

Military Chapel, Methodist Episcopal, Lowndes Co., Miss., March 23, 1879, Thos. Brownlee, pastor.

Hopewell Missionary Baptist church, Lowndes county, Miss., April 6, 1879.

Cedar Grove, Missionary Baptist, Lowndes Co., Miss., May 25, 1879. Wm. Alexander, minister.

Simon's Chapel, Methodist Episcopal, Lowndes Co., Miss., Jesse Murrah, pastor, July 13, 1879.

Old Tebo Baptist church, near Leesville, Henry Co., Mo., W. M. Love, pastor, July 19, 1879.

THE ASSOCIATED CHURCHES.

BRO. J. BLANCHARD:—The Simon Chapel church wishes to join the Associated Churches of Christ. Number of members 43. Bro. Jesse Murrah is our preacher in charge; Bro. Paul Curtis, Steward; Philip Ball, class leader; assistant steward, Jackson Eddins; Assistant class leader, Bro. Geo. Horton; George McGee, Sexton.

Ass't Sec., JACKSON EDDINS.
July 13, 1879.

EDITOR CYNOSURE:—At the last regular meeting of Old Tebo Baptist church, W. M. Love pastor, and moderator, the following was unanimously adopted:

Whereas, we have seen the evil effects of organized secretism upon Christ's cause, and

Whereas, we wish again in as public a manner as possible to bear testimony against this sin and encourage others in so doing. Be it

Resolved, That we ask to be enrolled as one of the Associated Churches of Christ, in opposition to secret societies and all other sins condemned by God in his Word.

On motion the clerk was directed to forward account of the action of the church to *Cynosure* for publication. JOHN V. BAKER, Cl'k.

FROM THE SOUTH.

COLUMBUS, Miss., July 14, 1879.

EDITOR CYNOSURE:—Yesterday I went to a Methodist church in Lowndes county, called Simon's Chapel. As they were already opposed to all secret orders, in a short explanation of only a few minutes I set before them the object of the Associated Churches of Christ. I remarked before the vote was taken that the preachers ought always go before in any good thing. The "Circuit Rider," the Rev. J. Murrah, immediately rose and said, "Brethren, I am opposed to secret orders," and the church followed with a vote to unite with the Associated Churches. Bro. Murrah is a good man and is laboring earnestly for the salvation of his race. He said in his sermon that the yellow fever and drought were sent on account of secret sins.

I spent some time lately riding round, partly in Mississippi and partly in Alabama, distributing tracts and talking with the people upon the subject of organized secretism. I am much encouraged by the fact that the number of those willing to be known as opposed to secret orders is rapidly increasing. The strongest opposers are those who have been members. There are, however, no more public renunciations. A good many say they will never be seen inside of a lodge again. A Master Mason said to me solemnly, "I believe that Masonry is an abominable thing that God hates." ELI TAPLEY.

WESLEYAN.

—Rev. D. S. Kinney assisted at the dedication of a new church at Hague, New York, on the western shore of Lake George, July 13th. The building was all paid for and a surplus applied to the parsonage debt of $375, which was all raised. Several united with the church on the occasion.

—Editor Stratton of the *American Wesleyan* will assist at the dedication of a new church in Tomkins, Michigan, on the first Sabbath in August. This church is under the pastoral charge of H. A. Day, corresponding secretary of the Michigan State Association.

—Rev. J. A. Richards, of Fort Scott, Kansas, has been in very low health. On attending his quarterly meeting during the early part of this month he was so ill that he had to be carried home.

—Bro. C. F. Hawley's family at Wheaton, has been greatly afflicted but all are now recovered and he hopes to visit Missouri again soon in response to the call from the eight appointments opened by him during May.

—Rev. A. F. Dempsey has removed to Brandon, Vt., where he has been cordially welcomed by the church.

—Rev. G. M. Hardy, who felt called of God to visit the brethren in North Carolina, has been greatly blessed in his work. A State convention, prefatory to an annual conference was opened July 4th and continued over the following Sabbath with great interest. The sacramental season in the afternoon was a time of great spiritual power. Bro. Hardy writes to the *Wesleyan:* "When the Southerners become excited religiously, they rise right up and begin the process of hand-shaking with an astonishing display of friendship. At the sacramental board there were men who had been in the Union and Confederate armies and they acknowledged together the death and suffering of our only Savior and Redeemer. It was worth many hundred miles of travel to be in such a meeting. In the evening God was with us and the meeting has continued until last evening. Some have been revived, and the influence of the convention which was organized on our national birthday will never die. Since I came into this State two new churches have been added to this work."

FREE METHODIST.

—Brethren Baker and Arnold of the *Free Methodist* visited Wheaton on the 16th to officiate at the wedding of Mr. A. Hadley and Mrs. A. W. Smith. Bro. Hadley was one of the first Wesleyans on the ground in Wheaton and helped organize a class before the College was founded. That class grew into the First Church of Christ, yet worshipping in the College, though the present Wesleyan church in Wheaton separated from it some seventeen years ago. Mrs. Smith was the widow of Rev. Milton Smith a pioneer Wesleyan and reformer for abolition and anti-lodge principles.

—A petition is sent from Texas for the formation of a new conference on the 28th of August in connection with the State Holiness camp meeting.

—Bro. Matthews reports a grove meeting attended with a blessing on many souls at Hudson, Michigan, during the early part of July. Beside several Free Methodist brethren, Elders Martin and Cheeney of the Wesleyans assisted in the preaching. The Holy Spirit came down, all were of one heart, and forgot that they were called by different denominational names.

—The July camp-meetings seem to have been seasons of joy to many souls this year. In this particular direction of religious effort the Free Methodist brethren are probably in advance of all others. The appointments from June 4th to September 10th number fifty-four.

UNITED BRETHREN IN CHRIST.

—A new church was dedicated July 6th at Smithfied, Va. Two are to be ready for the worship of God in August, one in Hanover, Pa., the other at Mill Grove, O.

—Rev. W. J. Pruner has entered upon his work as agent for the Biblical Seminary, Dayton.

—At the Walla Walla camp-meeting, Washington Territory, nineteen were received into church fellowship.

—Rev. John Fohl of Chambersburg, Pa., who was with others crowded out of the East Pennsylvania Conference last spring on account of his reform principles, writes that "by the grace of God we stand and shall stand unmoved, and we are all the time gaining friends." Let us thank God for his grace to brethren Fohl, Bishop and others in the Chambersburg church. "When a man's ways please the Lord, he maketh even his enemies to be at peace with him."

LUTHERAN.

—The body of T. C. Kidd, the Dayton merchant who committed suicide at Madison, Wis., having being taken in charge by the Masons for burial, arrangements were made with some of the trustees to hold services in the First Lutheran church; but Rev. Dr. Stelling, the pastor, learning that they were to be of Masonic character refused to take any part in them, thus refusing to dishonor his Master Christ, by sharing in the pagan rites of the lodge. Rev. Dr. Whiting, for a similar refusal while pastor of the Congregational church at Janesville, Wis., nine years ago, raised such a storm that he was under the necessity of leaving the church. In few communities where this question has been discussed could the lodge have such power to-day.

CONGREGATIONAL.

—Prof. E. D. Bailey who ministers to the Tonica church, preached on Sabbath evening in the College chapel at Wheaton.

—During a recent severe storm at Red Cloud, Nebraska, lightning struck the barn of Rev. Geo. Bent killing his horse. The barn being but four rods from the house, all the inmates received quite a shock and were thankful that the blow was no more disastrous.

—The Plymouth church of this city has lately paid off a debt of $60,000 quietly and thoroughly. The subscription was made and the money all in hand before the public had notice of the fact.

—The members of the late Bloomingdale, Ill., council, presided over by a Knight Templar, are in a controversy over the result which does little honor to the churches of Christ in that locality. The members of the council were members of Elgin Association or sympathizers with them in their Masonic attack on the church and College at Wheaton. They are now charged in the local papers with holding a pretended mutual council which was really ex-parte, and with doing injustice to the leading members of the Bloomingdale church; and the members of the body are themselves in a bicker about the "*tone*" of its report. If men who have covenanted with the Lord forsake his plainest commands, he will leave them to their own folly. Would that their prayer might be like David's, "Create in me a clean heart, O God," that then sinners might be converted to the truth.

GENERAL.

—Very excellent results have attended the open-air meetings held here on the lake front Sunday evenings. The attendance has increased each Sabbath, and the interest shown has been very encouraging to the members of the Young Men's Christian Association, who have conducted the services. B. F. Jacobs spoke last Sunday evening at a meeting held near the foot of Van Buren Street.

—The first missionaries ever sent among the Dakota Indians were sent out forty-four years ago, and were Presbyterians. Ten Presbyterian churches have been the outcome of the work.

—The Free St. George's church in Edinburgh, Scotland, gave last year for the support of the weaker churches of its name throughout that country the sum of $15,276; the largest gift of its kind, it is said, made by any one church in the world.

—John Ruskin says: "It has become a point of politeness not inquire too deeply into our neighbor's religious opinions. What is in reality cowardice and faithlessness we call charity, and consider it the part of benevolence sometimes to forgive men's evil practice for the sake of their accurate faith, and sometimes to forgive their confessed heresy for the sake of their admirable practice."

—Twelve large donations to missionary societies have been made within a few months, aggregating $3,000,000 and upward. Miss Lapsley of Indiana, left $300,000 to the Presbyterian Board, and Deacon Otis of Connecticut. $973,000 to the American Board. Gifts of $100,000 each from India and Africa are included in the list.

News of the Week.

—The Lincoln Park Commissioners of this city have inaugurated a series of week-day concerts, to be given on Saturday afternoons. These concerts will be given entirely by subscription, and a number of wealthy men are taking hold of the matter in order to counteract the Sunday afternoon concerts started by a prominent Democratic politician.

—Last Thursday the President and Secretary McCrary had a long consultation as to the threatened Indian war in the Northwest, and what steps had best be taken to prevent it. From what information they had they agreed that war is not necessary, and that all reasonable precautions should be taken to prevent it. Special and positive instructions have been sent by the War Department to prevent General Miles from bringing on an Indian war, and telling him that the only purpose in sending him into the field was to protect navigation on the Missouri River.

—Illinois has more money-order post-offices than any other State. She leads the list with 443. Next comes New York.

—Cincinnati boasts of selling $350,000 worth of liquor in a week.

—General Walker, Superintendent of the Census, expresses the opinion that the coming enunciation of population will show an increase of 10,000,000 since the last decade, or a total of 48,000,000.

—A bed of coal of fine quality and 116 feet thick has been discovered in Pierce county, Washington Territory, on Carbon river, and close to the line of the projected line of the Northern Pacific road. The quantity that can be mined from this bed without pumping, is 26,900,000 tons, enough to supply the Pacific coast for nearly fifty years. It can be delivered in San Francisco for $4.50 per ton.

—Charles Sumner's grave is to be marked by a handsome sarcophagus of white Concord granite, bought with the funds left over after paying all expenses connected with the statue of Sumner made by Ball and erected in the Public Garden in Boston.

—The settlement of accounts at every postoffice in the United States to the end of the first quarter has been made. It appears that the receipts for the quarter reached the enormous sum of $7,940,000, being the largest quarter's receipts in the history of the government.

—The propeller Portage, of the Union Steamboat Company, brought the largest load of freight ever shipped from Buffalo to this city. It consists of over 1,750 tons of general merchandise, the combined loads of eighteen canal boats. At a rough estimate it would require 175 freight cars to carry this enormous load, which would make up a train little short of a mile in length.

—Minnesota will produce 45,000,000 bushels of wheat the present year. Statistics indicate the yield will, with favorable weather for harvesting, reach a couple of millions more than this estimate. Two million eight hundred thousand acres is a good-sized wheat field for one State.

—There are two World's Fair committees in New York city. One headed by Judge Hilton, is opposed to fixing any date for the World's Fair in New York until the site is selected and character of buildings determined; and the other, headed by Thurlow Weed, in favor of holding the fair in 1883. This committee was originally organized April 9, 1879, and consisted of three hundred leading citizens. To these were afterward added the names of two hundred and fifty delegates of the United States Board of Trade convention.

—A dispatch from Bismarck, D. T., says that Joseph Lambert, a woodman, and family, living six miles above Wolf Point Agency, on the Missouri, was attacked by the Indians on the 20th instant. Lambert, wife and four children were killed and scalped. Two other children were seriously wounded, and cannot recover, and one little girl carried into captivity.

—A severe storm visited the lower oil country of western Pennsylvania last Saturday. The oil towns of Petrolia and Karns suffered terribly. Twenty-five houses in the former place were swept away and destroyed, and the line of railroad between Parker and Karns City was submerged, bridges washed out, culverts destroyed, and the road ruined in many places. The people of that section in many instances barely escaped with their lives. The rainfall up the Monongahela valley and along the line of the Baltimore and Ohio railroad was the heaviest known for years. Houses, fences, outbuildings, lumber, and other property was swept away, and many of the coal mines flooded, the miners in some of them narrowly escaping drowning.

—A gravel train on the Chicago and Northwestern railroad backed over a cow near Waukegan, Ill. The train was thrown from the track wrecking it badly. Four men were killed and seven injured.

—It is announced that in consequence of domestic bereavements, Mr. Welsh, Minister of the United States, has resigned, and will sail for home about Aug. 20.

—The committee of the French Assembly has unanimously approved Deputy Froust's proposal for the demolition of the ruins of the Tuilleries in Paris.

—The Russian Minister of the Interior reports 3,501 fires during June, causing damage to the amount of over 12,000,000 roubles; 508 of fires were incendiary.

Further particulars of the fire at Nijni Novgorod, on the 19th of the present month, state that while the fire was raging, fourteen explosions occurred in the bazar, killing and injuring forty persons.

The theater in the Kremlin, at Moscow, was burned by the Nihilists.

—A Berlin correspondent says: "The Caucasus having become the military basis for Central Asia, Russia has determined to expel the mountaineers, in order to prevent their rising, and to transport them to Saghalien. Most of them will probably die on the road."

—A Berlin correspondent telegraphs it is positively announced Monsignor Masella, the Papal envoy, has arrived at Kissingen. A Rome correspondent says it is reported that a settlement of the difference between the Vatican and Germany is near at hand, and before the end of the month Bismarck and Masella will agree on a concordat.

—The London *Times*, which ridicules De Lessep's prospectus of the canal, publishes an interview with him by a lady, and reports him as saying: "To remove the Culebra Mountain, we shall first dig wells to the depth of forty to fifty feet, and from these points chambers will connect the whole top of the Culebra. Then, trains of powder being prepared, the whole top will be blown up at once. To carry away the debris, steam cars will be run on a circular tramway. The canal will be forty-seven miles long and thirty feet deep, with the same width of channel as Suez, with eight basins for anchoring passing steamers, built alternately on either side of the canal. Thus fifty vessels in a day, if necessary, could pass and draw water, as in the open sea."

—The Zulu war is thought to be at an end. Lord Chelmsford lately repulsed the natives with great loss to them. The question whether Cetywayo will surrender or not is of little importance, as in the event of his proving stubborn the British can place his brother Oham, who surrendered some time ago, in possession of the lower and far more fertile part of Zululand, and, by assuring Oham some little support at the commencement of his reign, establish a complete bulwark between Cetywayo and the British colonies. The continuation of the war would be an arduous and fruitless task, as beyond Ulundi the country is a wilderness where the difficulties of transportation would exceed anything yet experienced.

Home and Farm.

Advantage of Small Farms.

It is one of the most foolish things a farmer can do to try to cultivate more land than he can profitably. It is a source of delight to gather fine crops, and in no way can it be done to more advantage than to limit ourselves to a small number of acres, and to repay the land well with a good supply of fertilizing matter after the exhausting season of cultivation is over. As an illustration of this, a gentleman was telling us that he has a garden of about three acres from which he has gathered his farm produce for the winter—realizing a handsome profit for his labor. He said he planted about one-eighth of an acre of corn, the cut-worms destroying some portions of it, which he afterward went over and put in beans where the corn was destroyed, and realized a good yield of corn and four bushels of nice shelled beans. From less than half an acre he dug one hundred and twenty-five bushels of fine table potatoes—proving that a "little farm well tilled" is of more profit than more acres half cared for.—*Vermont Farmer.*

Table of Measurements.—Five yards wide by 968 yards long, 1 acre.

10 yards wide by 484 yards long, 1 acre.

20 yards wide by 242 yards long, 1 acre.

40 yards wide by 121 yards long, 1 acre.

70 yards wide by 69 yards long, 1 acre.

80 yards wide by 60 yards long, 1 acre.

60 feet wide by 726 feet long, 1 acre.

110 feet wide by 369 feet long, 1 acre.

120 feet wide by 363 feet long, 1 acre.

220 feet wide by 198 feet long, 1 acre.

240 feet wide by 181 feet long, 1 acre.

440 feet wide by 99 feet long, 1 acre.

A box 24x16 in., 22 in. deep, holds 1 barrel.

A box 16x16 in., 8 in. deep, holds 1 bushel.

A box 8½x8½ in., 8 in. deep, holds 1 peck.

A box 4x4 in., 4½ in. deep, holds ½ peck.

THE TURNIP.

The *Herald* says: Any soil adapted to Indian corn will produce good turnips. They are most successful, however, on new land or freshly-turned sand. As an early crop for market, sold bunched in the green state, the cultivation is the same as for the early beet. It is more particular about soil than the beet, and for an early crop succeeds best on light sandy or gravelly soils, highly enriched with manure. Previous to sowing turnip seed a suitable quantity of lime, soot, or tobacco dust should be procured, so as to be prepared for the attacks of insects. As the seed will sometimes sprout in forty-eight hours after it is sown, whole crops are frequently devoured before a single plant is seen above ground. A peck of these ingredients, mixed with an equal quantity of ashes or road dust, scattered over the ground morning and evening for a week after sowing, will secure an acre of ground. This must be spread in such a way that the wind can carry it over the whole plot. As the wind often changes cross the land in a different direction each day, as the wind may serve. Radishes, cabbages, and other vegetables subject to the attack of insects, would be saved from great loss if this course were pursued. Rutabagas may be sown from May to September, according to the section of country. In this locality the finest roots are obtained by sowing the first week in June. According to Henderson the white and yellow varieties should be sown from the middle of July to the middle of August. There is always plenty of land upon the farm that can be used for late varieties. Plow under wheat, rye or oat stubble, give a light top-dressing and it will be ready for turnip seed. A farmer cannot have too many roots for feeding stock in the spring, when the grass is just starting. Turnips whether for early or late crops, should always be sown in drills, about fourteen or eighteen inches apart. One pound of seed will be enough for an acre. To have turnips in perfection they should be hoed in about a month from sowing. Working between the rows with a light cultivator will be found beneficial. The yellow Aberdeen and Golden Ball are both good late varieties. The former is excellent for culinary purposes, is very solid, keeps well through the winter, and as it attains a great weight under favorable conditions, is much used for stock. The Golden Ball has smooth, solid roots, flesh of a rich orange yellow, very nutritive and sweet.

Antidote for Loss of Hair.—Strong sage tea and borax mixed. Wet the hair and scalp and brush thoroughly. Add alcohol sufficient to keep from souring.

What the Birds Do.

The swallow, swift, and nighthawk are guardians of the atmosphere. They check the increase of insects that otherwise would overload it. Woodpeckers, creepers, and chickadees are the guardians of the trunks of trees. Warblers and fly-catchers protect the foliage. Blackbirds, thrushes, crows, and larks protect the surface of the soil; snipe and woodcock, the soil under the surface. Each tribe has its respective duties to perform in the economy of nature; and it is an undoubted fact that, if the birds were all swept off from the earth, man could not live upon it, vegetation would wither and die, insects would become so numerous that no living thing could withstand their attacks. The wholesale destruction occasioned by grasshoppers, which have terribly devastated the West, is undoubtedly caused by the thinning out of the birds, such as grouse, prairie hens, etc., which feed upon them. The great and inestimable service done to the farmer, gardener, and florist by the birds is only becoming known by sad experience. Spare the birds and save your fruit; the little corn taken by them is more than compensated for by the vast quantities of noxious insects destroyed. The long persecuted crow has been found, by actual experience, to do far more good by the vast quantity of grubs and insects he devours, than the little harm he does in the few grains of corn he pulls up. He is one of the farmer's best friends.—*Selected.*

We call attention to the following means of purifying foul rooms and infected places. It is important to know this, and the means are very cheap. "One of the best methods of fumigating an infected room, as well as the most convenient," says Dr. Chandler, an eminent chemist in New York and its official one to the Board of Health in that city, "is to place some sulphur in an iron vessel and pour a little alcohol on it. The alcohol is set on fire, and before it is burned away the sulphur will be ignited. There will arise from the burning sulphur sulphurous acid gas, which, like other gases, will mix itself with all the air in the the house, without the aid of draught or currents. It will penetrate every crevice, and destroy the vitality of every disease germ which it comes in contact with. How it destroys their vitality is not known."—*Kentucky Live Stock Record.*

Eat Fruit.—The Spaniards have a proverb which says: "Fruit is golden in the morning, silver at noon, but lead at night." We agree with this in so far, that the greatest benefit from fruit is to be derived in the early morning, especially juicy fruit. Many people only eat fruit late in the day, and hence have not the idea of it that they would have if they had eaten it at a more proper time. They eat it as a dessert at dinner; this may be the most proper time to eat dried fruits, but it is not the right time to eat the juicy kinds. The Spanish people learned their proverb from eating very juicy fruits, like oranges. They should be eaten in the morning a little before or after breakfast. Early in the day they will prove to be the best possible medicine for the bilious.

Stock Pests.—Pests now run riot with stock. The bot-flies are perhaps the worst. Wash their eggs from the legs of horses with warm water or scrape them off with a knife. Protect cattle from the bot-fly, which lays its eggs on the loins, by rubbing a little crude petroleum on the backs of the animals. Tar sheeps' noses to keep the sheep bot-fly from laying eggs in their nostrils. These means of preventing will add much to the comfort of the animals. By keeping stables clean and dark, the hateful black fly (Stomoxys caltricans), in general appearance so much like the house-fly, will be less annoying. To get rid of flies and bad smells in and about the stable, get a small bottle of carbolic acid at the drug store (it is very cheap), pour half a pint or less of it in a watering pot filled with water and sprinkle the stable floor well with it. All disinfectants are enemies to flies, red ants, roaches, etc.—*Farm and Fireside.*

Book Farming.—"New England has now over 230 farmers' clubs, with 72,000 active members, and library books to the number of 21,000." That is the way it is done in New England. Put all the New England States together and their combined territory will hardly be larger than the single State of New York, and not much larger than Pennsylvania.—*Lancaster (Penn.) Farmer.*

NATIONAL CHRISTIAN ASSOCIATION.

President of the National Convention.—Rev. Henry T. Cheever, Worcester, Mass.

Secretaries.—Prof. W. O. Tobey, Dayton, O., and H L. Kellogg, Chicago.

President of the Corporate Body.—Philo Carpenter, Chicago, Ill.

Vice President.—Samuel Plumb Streator, Ill.

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Rec. Sec'y.—Thos. Hodge, Chicago, Ill.

Cor. Sec. and General Agent.—J. P. Stoddard, 221 West Madison street, Chicago, Ill.

Treasurer.—Rev. E. Hildreth, 292 Randolph street, Chicago, Ill.

The object of this Association is: "To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform. All donations, (drafts or P O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary.

Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

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The following extracts from one of their published works, entitled, "Plain Talks on Practical Religion," will illustrate. In answer to the question, Are you not failing to keep the command, "Go forth and multiply?" they reply: "Certainly. This command, given to Adam and his followers, is not binding on Christ and his disciples. He who gave this command to Adam and Eve either changed the order of his government when he declared "Behold I make all things new," or it was not the same God! We incline to the latter opinion. The God of Adam is inferior to the God of the Christians."

Again, in answer to the question, Do Shakers worship Ann Lee? They say, "We do not; more, we do not worship Jesus! We love both for what they have done for the cause we have espoused. Ann Lee was an English woman; Jesus was a Hebrew man; merely as such we are positively ignorant of any Christian reason why we should honor either above the rest of their country folk. Jesus was a converted Jew; Ann Lee was a converted Gentile. Ann Lee was simply the elder sister in Christianity, as Jesus was the elder brother."

Again, Are the Shakers spiritualists? They answer, "We are the most radical spiritualists of the present day. Our spiritualism has permitted us to converse face to face with individuals once mortals, some of whom we well knew, and with others born before the flood. By our spiritualism we are confirmed infidels to the foolish bodily resurrection theory; to the untrue and disappointing atonement doctrine; to the monstrous Trinity scheme," etc.

Contrast this with the Oneida Community. They, holding to all the essentials of an orthodox faith and professing Christian perfection, practice the grossest sensualism and have become a stench in the nostrils of all pure minded people. So too of Mormonism, it embraces all the essential truths of orthodox Christianity, to which it adds the errors of Mormon religion. In like manner our orthodox churches, while insisting on soundness of doctrine allow their ministers and members to practice the abominations of Freemasonry, as hateful in the sight of all right-thinking people as any other form of heathenism, and resist all allusion to the subject as destructive of the public peace.

From these facts we deduce the following conclusions:

1st. External morality does not necessarily proceed from nor imply the existence of true religion, but may be the outgrowth of pure selfishness and be associated with doctrines and principles most dishonoring to God, and most destructive to human well being.

2d. That the most perfect orthodoxy does not necessarily imply purity of morals but may be a convenient cloak for the grossest wickedness or an Antimonian hoodwink to blind the soul against its own deformities.

3d. That the preaching of abstract morality and abstract orthodoxy will never destroy the works of the devil nor save men's souls. Nothing but a full, clear and complete Gospel, faithfully and practically applied to the actual sins of the people will ever make them holy and happy. Soundness in doctrine, though eminently desirable but adds to the guilt of those who live ungodly, and the preaching of a Gospel that ignores prevalent and popular sins is likely to be a savor of death unto death rather than of life unto life.

Wheaton, Ill.

Danger in Societies.

BY THOS. HODGE.

The character of any association is determined by its cause or origin, and its purpose or object. Thus we have associations for political purposes and others for moral and social purposes. We have also those which have the higher end of religion in view, but when they have religious truth to promulgate they are missionary in character and as a rule emanate from the church, either general or denominational.

The civil government and that of the church are separate and distinct. The words of Christ: "My kingdom is not of this world," "Put up thy sword," are forever a wall of division between the two. There is, however, a strong tendency in men to use Christianity, when it is popular, for the purposes of the civil government. To this end established churches have reigned in Europe, whether Roman Catholic or Episcopal, Lutheran or Presbyterian—and at times the one government was so blended with the other that it was difficult to say which was supreme. In fact it was sometimes the civil and sometimes the ecclesiastical power. The trouble arose from not seeing the line of separation between the civil, temporal government of man, and that of the spiritual kingdom of Christ, the unseen, but actual Ruler of the soul. There are, however, temporalities of the church which come under civil rule, on the same principle that the Apostle appealed to Cæsar.

Now the church of this dispensation has its beginning in the sole authority of Christ, and has rules for its government laid down in his teachings and in the apostolic letlers. No by-laws added by man can supercede or weaken the New Testament law. Yet just here have arisen most of the troubles to the church. Man's wisdom has so often attempted to improve on God's wisdom, that human expedients have been adopted instead of the Divine precepts, and these expedients of men have invoked the sword of the civil authorities to enforce them against the rights of conscience and of private judgment.

Yes, these are facts of history in Europe, and they ought to afford us lessons even for our own time and country. Our prophets of fifty years ago foretold trouble then unseen by the multitude who imagined our civil war to be an utter impossibility. Every generation has its duties and responsibilities. Can we shut our eyes to present evils, or lift the voice of warning, and thus avoid the greater evils impending in the future? Is there no body of cunning men who think they do God service by stretching out the civil arm to support their church? Is there no church which already seizes grants of State lands, rebate of taxes, and grants of money for itself? Undoubtedly there is one and more than one. See what wealth has already been given by New York State and city to the Roman Catholic church! It is *de facto* a state church there already, and alas, there are Protestant churches which are envious rather than indignant at the outrages again and again committed by the avarice of priestly power.

Not long ago even in this city the *Daily News* had an article of an approving character on state and church connexion. If a sound public sentiment had existed no such article could have appeared without producing great injury to its circulation.

Again, are we certain that our people who enjoy civil and religious liberty are awake to the distinction between the two? Is there no need for instruction on this subject? Must we wait to contest the point until union between church and state is so generally practiced by all parties through so-called societies that when the strongest churches pounce on the lion's share they shall be doing only what others would if they had the power?

As the Masonic power has nursed the principle of secretism in all manner of societies for plausible purposes, temperance, etc., until it has again appeared without rebuke as the leviathan among them, so it shall be with this principle of church and state connexion. It allies itself to our secular societies and prompts them to assume powers beyond their jurisdiction. It prompts to undertake the too much neglected duties of the church, and like Masonry itself to boast of doing such work better than the churches themselves. The degree of truth in the statement renders such secular instrumentalities but the more plausible and likely to succeed.

Success, however, in a wrong cause, or in the adoption of a wrong principle, is sure in the end to bring injury or disaster to the truth. Only the good seed in good soil will yield a good crop. Let our secular interests be guarded by our secular government and our Christian interests by the law of Christ as found in the New Testament.

Shall any man say that this is not enough for the interests of each? By going beyond this rule would not the papal principle of church supremacy and State subserviency, or the reverse, be admitted? Would not either be alike destructive to our present freedom and prepare us as they grow in power for the establishment here of the tyrannical system which has so long been the scourge of Europe?

Are our voters so universally intelligent and independent that the priests of Rome, the lodges of secretists and the rings of corruptionists which are so easily formed now-a-days, can all be disregarded as tending to the slightest injury of our system of freedom? No. Therefore let every patriot and every Christian be up and do his duty by rendering to Cæsar the things that are Cæsar's and to God the things that are God's.

From the American Wesleyan.

Growth and Gains of Freemasonry.

We quote from the dispatches to the daily press of this city, and from a report made by one of the staff of the New York daily *Tribune* of that city, in regard to certain financial reports made in the late convocation of the Grand Lodge of the State of New York:

At New York the Grand Lodge of Free and Accepted Masons opened with a large attendance. The Grand Secretary's report showed the receipts of the year to be $91,000; number initiated, 2,954; dismissions, 983; expulsions, 40; unaffiliated for non-payment of dues, 5,065; deaths, 1,040.—Syracuse Daily Journal, June 3d, 1879.

That is they have in all ways lost during the past year 6,088, and gained 2,954, making a balance of 3,128 more lost than gained. Of course "Masonry is growing all the

time," but it is growing small more rapidly than it is growing large.

Cost of Masonic Temple in New York, to May, 1876, $1,590,000. Decrease of debt to May, 1878, $55,000 The report shows a steady decrease in membership since 1876, and a corresponding decreasc in receipts.—Syracuse Daily Journal, June 5th, 1879.

This seems like a white elephant on their hands. Six per cent. interest upon the investment is $95,400 per annum. The debt has been decreased but $55,000 in two years or $28,000 in one year while the interest is $95,400 in one year. The necessity for lessening expenses is very apparent, and retrenchment in every possible manner. Hence—

The Grand Lodge recommends the abolition of the salary of Grand Lecturer, and a reduction in the allowance of clerk hire and other reductions. Also the abolition of the tax of three dollars for every member initiated, and the per capita tax of fifty cents when the debt has been reduced to $500,000. It also recommended a reduction of the membership of the Grand Lodge. The reports were referred and the committee reported against the proposed reduction of salaries.—The Syracuse Daily Journal, June 5th, 1879.

The reason why a reduction seems necessary is very discernable. First because the three dollar tax on the local lodges for every member initiated makes these lodges more indifferent in regard to the securement of members. And every inducement should be held out to increase the members of the local lodges. So the retrenchment party think. But the other party—the party to whom come the spoils of office including $5 per day, and expenses paid, will not consent that their salaries shall be reduced. The upper degrees in Masonry can not, and do not report back to the lower degrees what they do with the money, or what salaries they receive. While the members below who earn the money and are tickled with the gewgaws of the lodge are lead on to pay the bill which their despotic brethren incur. The reason we say despotic is because Albert G. Mackey, the renowned Masonic editor, author and lexicographer, says:

A Grand Lodge is invested with power and authority over all the craft within its jurisdiction. It is the supreme court of appeal in all Masonic cases, and to its decrees unlimited obedience must be paid by every lodge and every Mason situated within its control. The government of Grand Lodges is, therefore, completely despotic.—Makey's Lexicon of Freemasonry, page 185.

The report of the Grand Lodge meeting the secular press continues thus:

The amendments to the statutes that had been laid over since the last communication, were called up for final passage. Among them was an amendment for reducing the pay of representatives from five dollars to three dollars per day. The amendments and recommendations were voted down by a large majority.—Daily Tribune, June 5th, 1879, page 8.

So it transpires that the lower degrees are compelled to furnish those of the upper degrees with spending money, as well as expenses at the usual meetings of the Grand Lodge, at five dollars per day. This may all be very well, but it is something of a question how long the lower orders can be persuaded to hold out.

The Curse of Concealment.

A man has a right to transact his own business as secretly as he pleases, provided the business is honest, and concerns and interferes with no one else. But even then secrecy causes suspicion. A man whose shop is locked and whose windows are blinded, and who allows no one to see what he is doing, may be completing some rare invention, or *may* be making counterfeit money. People will suspect one thing or the other according to their estimate of the character of the man.

But while one may have legitimate secrets in his family, his business, or his trade, yet this is no justification for great secret combinations of men. What kind of a secret is that which a hundred thousand men know all about? It is not a family secret, nor a business secret, nor a secret of trade; then what is it? It might be something villainous kept secret for the good of the public which would be contaminated by its disclosure; or something profitable which is kept secret for the good of its possessors, lest others should partake of its benefits. In either case it is opposed to the purity, uprightness and frankness which becomes the true Christian. If secrets are good he wants to tell them to every one; if they are bad he does not want to know them at all.

There are some persons that are never content with equal rights and privileges. They are not great men. for a great man knows his power, and can take care of himself. But they are usually small men who wish to fill the places of great men; men of meagre talent who desire to attain positions to which their abilities do not entitle them. These men attain their ends by concealment, by secret plottings and workings, by a series of contrivings and wire-pullings which lift themselves up, pull others down, and enable them to help themselves and each other to about everything they wish for, whether in church or State, leaving to the honest and unsuspecting portion of the community who pay the expenses, only the scraps and fragments which remain, after the favored few have devoured the feast.

Against such machinations innocence, merit, or talent are no defence. At one time it was found that in a certain region one-tenth of the voting population eligible to office belonged to a certain secret fraternity; but it was found that this one-tenth held nine-tenths of the offices. Inside that circle were green pastures—outside, desert sands!

As such combinations can protect rascals, aud elevate incompetents to positions of trust and profit, so they can also displace, disgrace and almost ruin honest men and women. Their managers meet you with the blandness of friendship; but while you are opening your heart to them, they can talk with the wink of an eye, the twist of a finger, the swing of a hand, or the crook of an elbow; until you find yourself beset by rumors which no one starts, by lies which nobody tells: serpents hiss at you out of the darkness, and you find yourself hampered, hindered, cut off and crushed, and yet no one has done it, and no one knows how it was done!

There are corporations, and even religious societies, so managed that not a man outside of the little clique which controls them can tell what is done about the business, or what is done with the money which has been contributed. The business of such institutions is transacted in secret, and all the managers are under an obligation *expressed or implied*, to say nothing that can give outsiders an idea of what they are doing. Any one of them who will not be gagged soon finds that he is in an uncomfortable place, and is not likely to stay there a great while. The managers want to get rid of him, and he is about as anxious to get away from them.

This curse of concealment blasts and blights everything it influences. It keeps supple tricksters, and even thorough-paced rogues, in important positions, and keeps honest men out of them; and while a man supposes he is walking about as an equal among equals, all the while these combinations, by whisperings, misrepresentations and insinuations which cannot be met because no one will father them and state them openly, work to impair his influence, to fetter and hinder him, and to deprive him of the equal rights to which he is clearly entitled, and which he perhaps supposes he enjoys.

Private business may be kept private, but business done for God and humanity, sustained by Christian people, and managed by their servants, should be done so openly that it can bear the inspection of friend or foe. And any work that is carried on amid concealment, by men who destroy or mislay its records; lose its important papers, and cannot tell what they have done with its funds, ought to have its doors kicked in and its managers turned out by the honest men who sustain it, and then be put in charge of "men of honest report, full of faith and the Holy Ghost," who will so administer affairs that there will be no need of periodical endorsings, puffings and whitewashings to keep things presentable; and so that men contributing their hard earnings to the most sacred of causes, will not find afterwards their money has been misapplied by willful officials in defiance of the wishes of their masters or squandered by some general manager right under the very noses of eminent and pious overseers who were appointed to watch him and who slept in peace until the mischief was done.

The world reeks with rascality, which only lives and thrives under the cursed shadow of concealment. Perhaps we cannot cure this; but let the church purge herself from the stains that are on her raiment, and let there be such vigilance by men appointed to attend to her affairs, and such disgrace attached to those who abuse their trusts, that pious villainy will prove both unprofitable and disreputable, and then honesty and ability will take their proper place and incompetence and trickery will hide their diminished heads.—*The Armory.*

[From the North American Review.]

Garrison.

[Concluded.]

It was no flippant bigot, but Harriet Beecher Stowe, who, in 1852, asked Mr. Garrison, "Are you a Christian?" What more is needed to demonstrate how stone-blind were then the best American thought and religion; how absolutely they were shut up to insist on always calling "evil good and good evil," "putting darkness for light and light for darkness," and insolently refusing to *test* things by the Master's touchstone, "their fruits?"

If to-day our atmosphere is largely free from this cant and superstition, if at least ten thousand pulpits would now blush to ask such a question, how much of this breadth, clear sight, and toleration is due to antislavery tornadoes "scourging before them the lazy elements which but for them would have stagnated into pestilence?" Adams thanked God in Congress that, at last, "the yoke [on free speech] was broken." Garrison broke a heavier and more cruel yoke. Free speech and broad culture know not to-day the debt they owe him. Dr. Channing thanked the Garrisonians, "in the name of freedom and humanity," affirming that their intrepidity had saved free speech. "They have rendered to freedom a more essential service than any body of men among us.... The first systematic effort to strip the citizen of freedom of speech they have met with invincible resolution. From my heart I thank them. I am myself their debtor." It is hardly time yet to measure the depth, or estimate the importance to church and college, of that forty years' agitation. As an intellectual awakening and moral discipline it has only three parallels in history—the age of Vane and Cromwell, Luther's Reformation, and the establishment of Christianity.

Its milestone among the centuries is simply that it killed chattel slavery. The grave just closed covers him whose hand lifted us to that spasm of half-way justice and insufficient shelter. The black race blesses him that, at any rate, their limbs wear no chain. But he freed master as well as slave. He broke more yokes than those of the blacks—how many more, the next generation will judge better than we can. After forty years of empty decorum, his movement has made American life earnest. Religion ceases to be mere text and dogma, and red blood runs in our veins. He set in motion

forces which will not cease to act until far greater reforms than those he lived to see are accomplished. And, without specially intending it, he was such an iconoclast that only those names of our generation will live which served the slave, or led in the conspiracy against him.

It may sound strange to some, this claim for Mr. Garrison of a profound statesmanship. Men have heard him styled a mere fanatic so long that they are incompetent to judge him fairly. "The phrases men are accustomed," says Goethe, "to repeat incessantly, end by becoming convictions, and ossify the organs of intelligence."

The secret of this rare sagacity was that he put himself exactly in the negro's place. He did literally "remember them that are in bonds as bound with them." This oneness with the negro unlocked for him all the secrets of the slavery problem. The motive of most other antislavery leaders was an intellectual conviction. The root of Garrison's principle was in the heart; and as Madison says, "The heart, after all, is the best logician."

No sophism ever cheated the negro. He *felt*, and needed no argument. Garrison needed none. No ingenious theory, no plausible excuse, no subtile argument from necessity or convenience, ever perplexed him a moment. His heart detected the hollowness at once. The finest compliment ever paid him—because of its unconscious and delicate appreciation of this quality—was the first words Sir Fowell Buxton said to him. On his arrival in London, during his first visit to England, Garrison called and sent up his letters of introduction. Buxton came down to greet him. Stopping suddenly in his approach, he exclaimed, "Why! Mr. Garrison, I had supposed you were a negro!"

He had known Garrison only through the columns of the *Liberator;*" and all his experience with antislavery laborers had never shown him a white man able to identity himself so exactly and completely with the negro.

The lasting freshness and youth of his intellect were as marked as its early maturity. At twenty-three he startled statesmen and made the great classes and interests of society "crash and jostle against each other like mighty vessels in a storm." Afterward, in those long, weary years, when the most zealous were tired, and some lost hope—in cold district schoolhouses, thinly filled, and those few present persons of little account—all his fellow workers will remember the fresh, genuine, buoyant spirit in which he would come to the platform, kindling a whole audience as if that were his first appeal, the very baptism of his conscience in a new cause. That one heart held hope and youth enough for thousands.

That boy's moral courage, which, poised on his own single conviction of right, was all-sufficient against thirty millions of doubters, was of the same tough fibre with the serene resolve of threescore years and ten, which flung its rebuke on fifty millions of deluded men. This makes the greatness of our loss. No one can supply his place. In these hesitating and timid days the loss one man of decided opinions, and willing to express them, is very serious. And Mr. Garrison, though old in years, had lost no whit of his strength, while every hour added to his influence. With such clouds over us, what aid, what a shield that brave, clear, wise, and now trusted counsel would be to us! That "finished man" whose death Burke, in his parental agony, so vividly painted, is to us an infinitely greater loss, just recognized and valued as he had come to be.

Patient of labor, his was a life of constant hard work, misunderstood and misrepresented, at his own cost; for he never accepted pay for any service in the reform-field. And so much did this become habitual that, in after-years, when he was called to other platforms, he hesitated long before accepting, and often finally refused the usual fee.

As for fame, in those dreary years there was little probability that the clouds would break away while he lived, or of any fame that his ear would ever drink in. A lofty ambition of course he had: that which seeks to leave the world better than one finds it—a serene faith that no good effort is ever lost, and no great service ever fails finally to be acknowledged. But that which we usually call ambition—the desire for recognition, the claim for acknowledgment or reward — of that he had as little as any man I ever knew. He was unaffectedly indifferent to money and fame. Borne down by calumny, but conscious that he was rendering most important service to his time, and intent on his one object, there was none of Bacon's wistful and tender appeal to "the next age." Indeed, there was rather a grand carelessness whether "the next age" knew anything, or what it thought, of him or his work. Most of our public men take the precaution to strengthen and vindicate themselves with posterity by studied explanations of what they did, and careful collection of all they said. Garrison—"the best abused man of his day"—stooped to no vindication of his life, and left his words to be gathered up, or not, as neglect or loving reverence should choose.

Modest, and without a trace of self-assertion, he was still aware of his strength, as able men usually are. His boyish essays in journalism were so ripe and masterly that shrewd men supposed them written by Timothy Pickering and some of the oldest and keenest men in New England. He must have known that, if he would lay aside every weight and the solemn sense of duty that so heavily burdened him, few competitors could distance him in the race for worldly success. If he could have stooped to the easy conscience, ready time-serving, and lax honor and honesty of our great journalist, Mr. Garrison would readily have won as large success and commanding place as he did; for in personal magnetism, moral courage, eloquent speech, political shrewdness, common sense and ability to hold a great party together, Mr. Garrison far exceeded him, while in the ability for hard work they were equals. He must have seen the public recognition and wealth that awaited him if he would only quit his great work and come down to meet them.

The character of his eloquence was peculiar. Some have denied that he ever was eloquent. So Hallam doubted whether Luther was eloquent. But, as his own times felt the great German's eloquence in speech and print, Hallam's doubt three hundred years after, in another tongue, may safely be put one side. Multiply the amount of your influence into the character and mood of your hearers, and the result is the measure of your eloquence. Mr. Garrison spoke in every Northern State, and on the other side of the ocean. His audiences held every class, sometimes bare human nature in its rudest form, sometimes the highest culture and coldest conventionalism of the age. Their mood was quiet and deference, or uproar and mob. The subject was odious to most of them. Some hated him beyond expression, others feared him and shrunk from him as the worst of infidels, and others, still, hung on his lightest word. Yet each and all welcomed him always to the platform, and he held them with sovereign mastery. The hearer whose ear was once caught seldom escaped or wished to escape his hold.

He never trifled, made no account of sharp points or minute particulars, was seldom humorous, not often sarcastic, and cared little for studied phrases. Although to the surprise of most men, probably, there are more epigrammatic and pithy sayings in his speeches, "hits," as Brougham somewhat irreverently calls such bursts—*mots* which will pass into literature—than can be culled from the orations of Webster.

His tone was that of a grave and serious indictment; his whole soul freighted his words. Entirely forgetting himself, an intense earnestness melted every one into the hot current of his argument or appeal, and the influence, strong at the moment, haunted the hearer afterward, and was doubled the next day. He was master of a style of singular elevation and dignity. Windham said the younger Pitt "could speak a king's speech off-hand." So far as dignity of tone was concerned, Garrison could have done it. No American of our day could state a case, or indite a public document, with more wary circumspection, impressive seriousness, or grave dignity than he could. The "Declaration of Sentiments" by the convention which formed the American Antislavery Society, and that Society's statement of its reasons for repudiating the United States Constitution, have a breadth, dignity, and impressive tone such as are found in few, if any, of our state papers since the Revolution, when Dickinson, Jay, Hamilton and Adams won such emphatic praise from Lord Chatham.

In regard to classes of men his judgment was unerring, "as if a man had inquired at the oracle of God." Individuals, in general, he read with the sure instinct of a woman. When mistaken, it was often in thinking too well of them. But, like the sturdy old English moralist, indeed, like all men of a hearty and generous nature, there were some friends in whom he would acknowledge no fault, and some opponents in whom he could see no virtues.

He was no ascetic, but enjoyed life in all its forms and relations. He possessed his own soul. It was not possessed by antislavery, or any other reform idea. You could not be in his company an hour without feeling his ability, his original and decided character. But you might see him many times without having slavery, or any other wrong, thrust on your attention.

Like almost all men of large powers and conversant with great interests, his mood was genial and tender. A fearfully hard life had not embittered him in the least. Laughed at and lied about, hated, dragged through the streets with a halter, mobbed and imprisoned, he was neither soured nor vindictive. Serenely he put these things under his feet wifh quiet indifference, neither "bewailing his hardships nor exulting in his triumphs."

Though it was as true of him as it ever was of any one that he feared not the face of man, still he was born a gentleman; his tastes, manners, bearing and mood, were of the highest breeding and courtesy. He was at home in every circle, with a dignity that prevented undue familiarity, and made most men recognize his right to lead.

After Mr. Lewis Tappan and himself had been engaged an hour in earnest debate with a slaveholder who did not know them, the Southerner said to Garrison: "If all Northerners were as fair, courteous, and reasonable as yourself, we should not complain. It is madmen like Garrison that offend us."

Another fierce opponent, accidentally in Garrison's company an hour, after his departure asked a bystander the name of the man he had been disputing with, and, on learning it, sat down in tearful shame that he had so long and bitterly abused such a man.

I once saw him in a mixed company, when a clergyman had made a labored excuse for non-interest in the slave question and dissent from his views, lay his hand respectfully on the critic's arm, and his rebuke, "Sir, it is not light you need, but a heart," though apostolic in frankness, was so courteously spoken that the listeners of both sides assented, and the critic himself took no offense.

The time will come when men will name strength, courage, discretion, marvelous sagacity, inexhaustible patience, and a whole-souled devotion to justice and humanity, which never counted the cost, as his foremost qualities. Then the church, instead of jealously gathering her skirts about her when he is mentioned, will bind his name proudly on her brow, claiming him not only as hers, but as her ripest fruit in this generation—the best, almost the only evidence of her essential Christianity and value.

If a grand purpose—one of incalculable worth and so difficult as to be almost impossible; unselfish and tireless devotion to it; rare sagacity in discovering the means to effect it; commanding influence in compelling aid from reluctant sources; and complete success, wrung from universal and bitter opposition, without compromising principle, or stooping to accept dishonorable aid—if all this be any evidence of greatness, then surely Mr. Garrison was one of our greatest men. "He will ever be recognized," says one well versed in our times, "as the central and supreme figure in that group of giants which the civil war produced."

Of course he had faults. But I was honored to stand so near him for forty years that some I could not see, and others I have forgotten. As Bolingbroke said of one of Marlborough's defects, "He was so great a man that I forgot he had that weakness."

WENDELL PHILLIPS.

—A warm discussion has been for months carried on in the *Christian Instructor*, between two or three of the younger preachers of the United Presbyterian church with their elders, on the morality of young Irish Catholic females, the young men asserting that they excel their Protestant sisters in chastity. Their point they are not able to clearly establish, having much the same

trouble with their data as the geological theories of twenty years ago. A similar discussion was carried on some time ago in the London *Echo*, and drew out the following testimony from a physician: "During a winter's residence in French private families my professional position gave me greater facilities for noting the moral status of society than those possessed by any ordinary visitor; and the consequence has been a confirmation of my Spanish experience, namely, that priestly influence and immorality, preserved and fostered through confession, has so thoroughly undermined social morality that only a sweeping change in religion can save either of the nations mentioned from utter decay."

Reform News.

The Nebraska State Meeting.

I am informed by Rev. W. P. Caldwell that the next meeting of the Nebraska anti-secrecy association is to be held at Palo, York county. This is quite central to the population of this new State, and although a little off the railroad running from Lincoln to York, I have no doubt but conveyances will be furnished from the depot and free entertainment provived for all who attend. A hasty organization was effected at Pursel chapel, May 7, 1879, and the preliminary steps taken to set the work in motion. The following is a synopsis of the constitution adopted: Art. 1st. Gives the name, Anti-secret Christian Association of Nebraska; Art. 2d. The object of this Association shall be to enlighten the public mind respecting the evils set forth in the preamble of this constitution and to seek by all lawful means to remove secret orders from both church and state; Art. 3d. Names the officers; Art. 4th. Defines their duties; Art. 5th. Provides for an annual meeting; Art. 6th. Any person in sympathy with the objects of this Association may become a member by signing this constitution; Art. 7th. Provides for amendments when necessary. The officers elected were Rev. Simeon Austin of Fairmont, President; Rev. W. S. Spooner, Kearney, Corresponding Secretary; Rev. C. C. Kellogg, Junietta, Recording Secretary; and D. B. Hotchkiss, Syracuse, Treasurer.

This was a small but brave beginning, which if followed up will not be wanting in grand results. The time of holding the meeting was not the most favorable, the sickness of Bro. Spooner was a serious drawback, these, together with other unfortunate incidents, made an extra demand on our faith. The time named is more favorable (Sept. 30 to Oct. 2) and will, I trust, accommodate a larger number of friends and tend to make this fall gathering an eminent success. I have already sent a few tracts to each of the friends whose names I have been able to obtain, and shall come prepared to furnish anti-secret literature on special terms, particularly the *Christian Cynosure* to ministers who are living on small salaries and working for God.

There will never be a more favorable opportunity to strike a telling blow than the present. The cities of New England and the old world are sending of their multitudes to occupy your broad and fertile fields, and now while the foundations are being laid and the habits of society are forming, is the time for vigorous and united efforts. I trust, dear friends and fellow-workers, you will feel its importance and heartily respond by your prayers and your presence.

J. P. Stoddard, *Sec. N. C. A.*

Summary of Bro. Hinman's Work in New England.

Wheaton, Ill., July 5, 1879.

Dear Bro. K.—Having returned from New England I desire to give a brief review of my work there. I have lectured in all the New England States.

Whole number of days' service on the field,	209
Whole number of lectures and sermons...	107
Total receipts	$481 85
Total expenses, including railroad fare, meals, postage, etc	$162 48
Receipts less expenses	$269 37

I have not included in the expenses the cost of my first journey to New England last fall, nor of my return home last spring. The whole amount due me for services is $176.00, including $40 unpaid subscriptions and $136 for which no provision has been made.

I wish to make especial acknowledgments of help and contributions from J. A. Conant, Philip Bacon, D. J. Elsworth and others in Connecticut, and Elders Kimball and Jackson in New Hampshire and Maine.

There are many obstacles to our work in New England. There is gross ignorance, bitter prejudice, intense conservatism and supercilious contempt. But there is also a large proportion of fair-minded people who believe in freedom of speech and who are willing to "Prove all things and hold fast that which is good." Could a lecturer be assured of an adequate support it would be quite practicable to make a thorough canvass of New England. The expenses on the field would not be great. Each village has its town hall which generally can be obtained for the cost of lights and fuel, and traveling and other expenses would not be as great as in the West. There are but few places, especially in rural districts, where a respectful hearing could not be obtained. Hoping that some of the seed sown may yet bring forth fruit, I am yours in Christ.

H. H. Hinman.

A Working Visit.

Having resolved, some time in June last, to visit Grafton and Pruntytown, to see if the true standard of reform was still floating at either of those places, I made my wishes known to my friends of the Sugar Grove church and was promptly supplied with means to pay fare.

Accordingly on Monday, June 30th, we started, Mr. J. W. Moss kindly taking us into Cameron. The cars carried us to Fairmont, where we stopped off to visit the family of Hon. F. H. Pierpont, where we found the hospitality which was expected and appreciated on our part. The ex-Governor is an Anti-mason; but his son who has been off at Adrian College, Michigan, has gone into the *Delta tau Delta* fraternity, to the grief of his excellent parents. Governor P. gave me the history of a murder committed in Palatine, West Virginia, where the murderer resorted to the grand hailing sign of distress with success. The grand jury, most of whom were Freemasons, brought in no bill against the criminal, and so he was not even put on trial for killing in cold blood a fellow creature, merely because the one who was slain did not belong to the lodge. The Governor took great interest in the "Master's Carpet," of which I had a copy with me. He has a copy of "Richardson's Monitor of Freemasonry," from which he has obtained some insight into the lodge. I suggested to him the propriety of sending for a copy of "Freemasonry Illustrated," and hope that he may do so. A general circulation of such works will do great good in spreading light.

The next day, Tuesday, July 1st, we went on to Grafton and lodged with friend William Walker, who made us very welcome, although he lacks a great deal of being an Anti-mason. The young pastor of the M. P. Church, Rev. J. F. Cowan, called to see me and I gave him what light I could on the lodge question, and let him have the "Master's Carpet" to read. He is not a member of any lodge, but as silent as the grave concerning the sinfulness of lodgery. May God open the eyes of this dear brother to the great evil which curses so many communities and churches! He did not ask me to preach, knowing perhaps that some of the leading members were unwilling to hear me. He did, however, ask me, on Wednesday evening July 2d, to lead the prayer-meeting, which I did. As soon as I opened the Bible Mr. F. M. Durbin, the W. M. of one of the Masonic lodges, rose from his seat and left the prayer-meeting with an air of indignation, somewhat to my surprise. As he was going out, I could not help feeling great love and pity for him, as I recollected the language of the inspired penman in 1 John 3:15. His conduct was eminently Masonic; but I do not believe that our Saviour would have anybody act so. I made no remark on the transaction, but went on with the meeting as if nothing had happened. The next day I visited the printing offices and tried to get in a few Anti-masonic items, in which I succeeded, although both editors are secret society men.

On the evening of the 4th we paid a visit to our good friends brother and sister Bosley and were made to feel at home. Bro. John Bosley, as you know, reads the *Cynosure*, and both he and his wife are on the right side. They know some facts as to the shielding of criminals through the secret orders which might be profitably published to the world.

The next day, Saturday, July 5th, leaving my wife and baby in Grafton, I walked over to Pruntytown and stayed all night at the house of Rev. W. M. Betts, who next morning brought over my wife and child for me in his buggy. It being the regular day for preaching, Rev. J. J. Mason, D.D., the pastor, asked me to preach, as my old friends would no doubt be glad to hear me. So I went into the pulpit, and having paved the way for my sermon, by stating that Jesus on one occasion began a sermon which greatly pleased his hearers at the start but which made them mad enough to kill him at the close (Luke 4:22-29) I prayed and read the Ten Commandments for my text. I proceeded to hold up before the people present in the audience the fact that Freemasonry dishoners God, degrades man, tramples upon law, and revives the worst features of Baal worship in a modernized form. The influences of Freemasonry in getting John F. Clayton, the Grafton murderer, indicted for murder in the second degree, when everybody knows that he committed murder in the first degree, was also brought plainly before my hearers; as also the case of Benjamin Orton, who was said to have cut his own throat in the lodge to which he had been summoned for trial. I also made use of the facts concerning the Palatine murder case; and in addition, specified wherein the apron-wearing fraternity violates every one of the ten commandments, as well as sets aside the atonement of Christ. Some persons became angry at the truth; among others two ministers of my own conference, one of whom tried to stop me in the middle of the sermon, saying that such preaching was a desecration of the Sabbath; but I preached on, although some left the house too much excited to listen longer. I went on to identify Freemasonry "as the image of the beast," which the dragon-tongued beast persuaded "them that dwell on the earth" to make, showing that even the highest Freemasons confirm the charge that the order does shield criminals from punishment. Thus, Albert Pike, in a report to the Grand Lodge of Arkansas, 1854, p. 116, says:

"If a person appeals to us as a Mason in imminent peril, in such pressing need that we have no time to inquire into his worthiness, then, lest we might refuse to relieve and aid a worthy brother, we must not stop to inquire into anything."

A. G. Mackey in his Text Book of Masonic Jurisprudence, page 270, says:

"We are to give aid in imminent peril when Masonically called upon, not lest injustice may be done if we pause to inquire into the question of affiliation, but because the obligation to give this aid, which is reciprocal among all Masons, never has been and never can be cancelled."

If these testimonies do not prove that Freemasonry is an obstacle in the way of justice, through its admitted obligation to give aid to those who make its grand hailing sign of distress, listen to the words of Charles Ludlow of South Carolina, written a short time before he was visited by political enemies and assassinated in his own house:

"Our enemies are after our lives and we cannot help ourselves. I do not know who the next victim will be; but the laws afford us no redress, as our persecutors are nearly all Freemasons, and no member of that fraternity can be punished."

Then, in contrast with the abominable system of lodgery, I took up the pure religion of our Lord Jesus Christ and held him forth as our only Savior from sin. I urged my hearers to repent of their sins and accept the salvation which Christ gives, holding him up as the only great light. The pastor evidently felt the force of my remarks, as he was too much enraged to make the closing prayer of the occasion, although I gave him an opportunity. Of course, I appointed meeting for the evening. Bro. Mason, I have been told, says that he only invited me for form's sake, not supposing that I would accept the invitation to preach. The same man at a public speaking not long before had eulogized the Odd-fellows as having "an order which is more benevolent than the Christian religion."

My next congregation was larger than that of the morning, though my two ministerial brethren did not put in an appearance. Of course I contrasted the ceremonial salvation of the lodge with the gracious salvation which Christ bestows, showing that the limit of duty is to be found in the extent of God's requirement; that God alone can create a moral obligation, and that Masonic oaths are neither morally nor legally binding. The sermon was a long one, yet good attention was paid to all I had to say, and I trust that some soul went from the meeting to earnestly ask of Jesus, "Lord, what wilt thou have me to do?"

On the following Thursday evening after leading the prayer-meeting I gave a brief address on the threefold relation of the love of Christ, which closed my labors at Pruntytown, giving time for our return to fill my regular Sugar Grove appointments on the succeeding Sabbath, which was done. Arriving at Cameron we were met by our friend Samuel Houston, who furnished us with horses on which to ride out into the neighborhood where our preaching place is located. Yours in Christ, D. B. TURNEY.

Cameron, W. Va.

Correspondence.

WALKS AND TALKS.

About a 100 colored Odd-fellows displayed themselves in Chicago last Monday accompanied by a white band of music, and half a dozen white policemen heading them. There were also two open carriages containing, we suppose, the chief officers of the company. Altogether it was what would be called a very creditable display which would compare favorably with those of their white brethren. They seemed as proud as they could be of their baubles, they were well dressed, and they strutted quite suggestively of the peacock and its tail. But the benevolence of the performances was so evident in the happy faces, that even those infected by the *Cynosure* must have been convinced if their eyes had not been darkened by the sight.

Walking along afterwards I asked a colored gentleman if he had been in the procession.

"No, sah, I am a Freemason."

"Then you are not a free man," said I, and asked, "What made you join them?"

"O, because they are a good society; don't you think so?"

"No; for they teach a religion without Christ."

"O, no sah!" emphatically, "no sah; they do teach Christ. Yes sah."

"Are you a member of a church?"

"Yes; a Baptist."

"Well, I would judge you to be a devout, praying man. You know that in the lodge the prayers are not offered in the name of Christ."

"Yes, indeed; O yes, indeed they are."

"Well, some Jews are Masons, ain't they?"

"Yes, and they believe in Christ, only they don't think he's come yet, and we do."

"Then they are not believers in him."

"Yes; O yes they are."

"And Mohammedans are also Christians, by your way of talking."

"See here, sah, all good Masons must believe in the true God. And so a good Mason is always a good Christian. Yes, sah, a good Mason is always a good Christian!"

"He is not necessarily a Christian at all, my friend, any more than a good counterfeit of a greenback is a good greenback, for the better the counterfeit the worse it is. And you know the Testament tells us that Satan can appear as an angel of light, and his ministers appear like ministers of Christ. And it warns us against such dangerous teaching as you seem to have had."

"Where does the New Testament say any thing against Masonry? Where? No, sah."

"It tells us to 'have no fellowship with the unfruitful works of darkness,' and to tell every body the good news about Christ, but Masonry teaches concealment."

"No, no, sah; O no!"

"Have you ever read any of Webb's Monitor or Mackey's Ritualist?"

"No, sah."

"These books explain Masonry and you will see in them that it is not Christianity but anti-Christ."

"Well, here is a pamphlet you can read and I may see you some other time."

"I'll be glad to see you. I like to meet a man like you. I'll read this; but Masonry is better than churches, not half so bad as churches. Yah, yah."

"You are wrong there, friend."

"O no, sah; I know them both."

Our friend was evidently very proud of his Masonry and of having advanced to the Christian degrees where he supposed the Jews etc., might arrive. He will doubtless soon receive some needed lessons on the silent tongue and the listening ear, for a sincere, talking, Christian Mason is in great danger of rebuke from his Masonry. H.

THE SERMON DEFENDED.

THOMPSON, Conn., July 26, 1879.

DEAR CYNOSURE:—The more I read the better I like the *Cynosure*. In the issue of July 17, page 7, I find the statement, "I will not conceal my mortification at finding this wretched paragraph of a sermon in the much prized *Cynosure*." Please allow me a few words in reply. A true statement is made in a sermon by the pastor of Wheaton church: "This change is once for all." This is true, and the hope of every Christian, for if we are born of the Spirit we cannot be unborn. The writer refers to Isa. 59:2, which refers to man before he is born of the Spirit, or else the other reference is out of place, Rom. 8:38, 39.

Just here I would call Father Sovereign's attention to the reason that nothing can separate us from the love of God in Christ Jesus our Lord; it is found in Rom. 8: 29, 30: "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he called: and whom he called, them he also justified: and whom he justified, them he also glorified." Hence the 38th and 39th verses are true. "For the gifts and callings of God are without repentance," Rom. 11: 29. If he has given us to Christ he will not repent of it, and if he has called us by his Spirit to believe in Jesus he will not repent of it.

Only a few words on Heb. 6: 4-6 and I am done. To my mind it is clear that no one who is truly converted to Christ can fall away, is what the Apostle Paul means in this passage. If one should be lost after he has been once saved then Christ must be crucified again in order to save him again, and if Christ cannot keep all that he has saved, it puts him to an open shame, for he says, "I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand," John 10: 28.

I thank God for this, here I find encouragement to work, and if there are no more sermons in the *Cynosure*, still let the Wheaton pastor send forth more and more of such truth and he shall see of the fruit of his labors.

J. S. PERRY.

OUR MAIL.

John Ziegler, Dickerson county, Kan., writes:

"I have one objection to Bro. Blanchard's sermons and that is, They do not come often enough. I would like to have one a week to read to my family every Sabbath morning. We do not have much preaching in this neighborhood, it is too new. I prize the Cynosure higher than any other paper published. May God bless it and send it to every house in the land."

We are just now publishing a paper from the North American Review of Wendell Phillips on William Lloyd Garrison, which will take up the sermon space through August 7th. We intend, however, to publish a sermon every week if possible. Occasionally an address or unusually interesting report of conventions may crowd it out.

J. C. McFeeters, Parnassus, Pa., sends us a copy of the action of the Reformed Presbyterian church Synod on secret societies at their meeting of June 4, 1879. This was published in the Cynosure of July 17th. Those who have not seen it will be benefited by reading it.

John Fohl, Chambersburg, Pa., writes:

"I am a patron and attentive reader of your paper, which is constantly gaining influence and by the blessing of God is destined to bring down the demon of secrecy as Dagon fell before the ark. Only have faith in God and push the battle to the gate. I have been in the ministry (U. B. church) for near forty four years."

R. A. Stewart, Molino, Lincoln county, Tenn., writes:

"I am glad to know the light of truth is sweeping to destruction the works of darkness. We feel assured that God is on our side to help us to battle down Satan's stronghold, and 'that Light which is the light of men' will soon burst forth like noon-tide of the day, bringing to naught all opposition to the Redeemer's kingdom. Then, brethren, actuated by the fear of the Lord, (which is the beginning of wisdom), we soon shall have accomplished God's will concerning us in every department of life, and enter at last into that rest which remains for the children of God. As thousands are bound with Satanic chains, le us all arise as one man in behalf of our fellow men, who all their lifetime have been subject to bondage. Rejoice, ye prisoners, for 'The day of your redemption draweth nigh.'"

Josiah Shaw, Eau Claire, Wis., writes:

"All I need say in commendation of your paper is I have read it from its first number and expect to as long as I live. I have recently interviewed a Masonic friend and he readily admits that Masonry may tend more to evil than good and with pleasure receives the Cynosure, Morgan's abduction and Valance's confession. The Cynosure in the free library I think is doing a good work. It should be in every reading room."

C. W. Loney, Fennimore, Grant county, Wis., writes:

"I am still reading your paper; prize it very highly, and am in full sympathy with the cause that it advocates. I am here alone, as it were, surrounded on all sides by the different named secret societies from the 'old harlot Masonry,' down to the last of her offspring, the Mendotas. They all belong to the same family; grafted into the old crab apple stump, the tap-root or main root being Satan himself. When I reflect on it and think of some of the ministers of Christ, deacons, elders and even bishops, laying

away among the rubbish in a Mason lodge for fourteen days until the flesh cleaves from the bone when the lion's paw grip must be used to raise them up, that if the Lord from heaven should say to them while bundled up in the rubbish as he did to that old covetous farmer in days of yore, 'Thou fool, this night thy soul shall be required of thee,' in what state would he be to appear before his God. I expect to do what little I can to prevent the spread of these secret abominations."

B. T. Johnson, Waupun, Wis., writes:

"I have just finished reading the new book 'Freemasonry Illustrated.' Can it be that in Freemasonry professedly Christian men, ministers and all, go through with all I read there. Of course I believe it. I cannot find words to express my surprise and wonder. * * Go ahead. There is a better time coming. It will all be right by and by."

S. G. Barton, Laban, Mitchell county, Kan., writes:

"I am lecturing occasionally now on the subject of Freemasonry. Bro. Kiggins will lecture here soon. So the work goes on. Hope to send a club of subscribers to the Cynosure next week. One great need of this country, is active work on the part of the Anti-masons now in Kansas. One year's faithful effort would make things look different. For myself I go to Southwest Missouri in October next to labor and probably suffer, where I hope, God helping me, to aid in the Wesleyan mission work, (I belong to that church) and also to labor in the Anti-masonic agitation."

John Shuh, Columbia City, Ind., writes:

"I would pray that every heart of professed Christians was occupied by Jesus only. Then our churches would not be defiled by lodge secrecy, or drunkenness, or the use of tobacco; and I believe the unregenerate would be much easier converted to Christianity. The entanglement of the churches with the idolatrous ways of the world prevent many souls from being brought into the church and to their Saviour."

Mrs. Sarah A. Proctor, Rutland, LaSalle county, Ill., writes:

"I like your paper so well I cannot do without it."

S. W. Patterson, North Cedar, Kansas, writes:

"You have my hearty sympathy in the great and noble work in which you are engaged. Be not discouraged, you are on the Lord's side. Be faithful and the crown will be given you as yours for a reward. I feel thankful that our church has no members that belong to secret organizations. Yours in the faith that the day is near at hand when the armor of light will take the place of the deeds of darkness."

Isaac Preston, Lockport, Ill., writes:

"I have had a talk with two of my neighbors about putting the tract 'Freemasonry in the Family' in all the families in this town where either husband or wife are professors of religion; and in some others. They both will help. My view of the case is that if people can get a perfect knowledge of the true character and conduct of the lodge and of the system of Freemasonry, none will join the lodge but such as join from purely selfish and unworthy motives."

We hope many who have not already done so will distribute tracts.

R. S. Ball, Huron, O., writes:

"I am quite confident my interest in the cause is deepened and strengthened by reading the Cynosure. I am sure the anti-secret work is progressing. To us it may seem but slowly but its onward progress is firm and steady. I believe it to be God's work and it must therefore ultimately prevail. Indeed I do not know that I entertain a single doubt of the ultimate success of our cause. I believe the time will come (and I trust it is not far in the future) when it will be looked upon as unbecoming for any Christian gentleman or lady to be affiliated with any secret organization and as a positive sin to be connected with the order of Freemasonry. I believe to-day Freemasonry is the great hindrance to the progress of God's work in his church. Unconsciously so many worthy persons who have had but little or no opportunity to become informed of its pernicious effects, even some who are affiliated with the order, really know nothing of its true character. * * To strip the monster of its disguise and reveal its hideous deformity is the work of this reform,—a work second to none of the reforms of the present time. It centers in the Cynosure and its able and worthy coadjutors. Be faithful my brethren, and victory will surely crown the effort."

Sabbath School.

LESSON XXXIII.—August 17, 1879.—THE CHRISTIAN ARMOR.

SCRIPTURE.—Eph. 6: 10-20.

10 Finally my brethren, be strong in the Lord, and in the power of his
11 might. | Put on the whole armor of God, that ye may be able to stand
12 against the wiles of the devil. | For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual
13 wickedness in high places. | Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done
14 all, to stand. | Stand therefore, having your loins girt about with truth, and having on the breastplate of righteous-
15 ness; | And your feet shod with the preparation of the Gospel of peace; |
16 Above all, taking the shield of faith, wherewith ye shall be able to quench
17 all the fiery darts of the wicked. | And take the helmet of salvation, and the sword of the Spirit, which is the word
18 of God: | Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all
19 saints; | And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the
20 mystery of the Gospel, | For which I am an ambassador in bonds; that therein I may speak boldly, as I ought to speak.

GOLDEN TEXT.—"Put on the whole armor of God that ye may be able to stand against the wiles of the devil."—Eph. 6: 11.

[From Scholar's Hand-book.]

CENTRAL TRUTH.—God's armor against God's enemies.

HOME READINGS.

John 14: 6. Girdle—Truth.
Jer. 23: 6. Breastplate—Righteousness.
Eph. 2: 14. Sandals—Peace.
1 John 5: 4. Shield—Faith.
Psalm 27: 1. Helmet—Salvation.
Rev. 19: 13. Sword—The Word of God.
Rom. 13: 13, 14. Over all—The Lord Jesus Christ.

INTRODUCTORY.

Paul's description of the Christian's armor, which has been said to be "one of the most striking passages in the Sacred Volume," was probably written when he was a prisoner, chained to a soldier, and night and day in the midst of military scenes. The Roman soldier, with his armor, his weapons, his discipline, his service in maintaining the great Roman Empire, suggests the Christian soldier's equipment, and his duty in fighting against the foes of a kingdom grander than that of Rome—the kingdom of Jesus Christ.

TO THE SCHOLAR.

First get a clear idea of the ancient soldier, and the various parts of his armor. Mark how he was protected, and how he fought. Then follow out the analogy as applied to the good soldier of Jesus Christ. Remember that you are called to enlist and to fight on Christ's side. If you do so faithfully, you may hope for the final victory, and the everlasting crown.

What does this lesson teach concerning—

1. The nature, power and malignity of evil spirits?

2. The weapons of the Christian warfare?

3. Bible truth as a defense against temptation?

4. The need of earnest prayer for all classes, at all times?

[From S. S. Scholar's Quarterly.]

HOME READINGS.

Psalm 18: 30 35. Strong in the Lord.
2 Cor. 6: 1-10. The Armor of God.
Mat. 13: 24-30; 36-43. The Enemy.
1 John 5: 4 18. The Shield of Faith.
Heb. 4: 12-14; Rev. 19: 11-16. The Sword.
Luke 11: 1-13. Praying Always.
Mat. 10: 32-42. Speaking for Jesus.

TEXT NOTES.

11. "Put on the whole armor." Complete armor, offensive and defensive.—Barnes. "The wiles of the devil." The deceits of the devil, who never presents sin to us in its true light.

12. "Wrestle." Struggle. "Principalities and powers." Probably Satan and his servants.

13. "Wherefore take unto you the whole armor of God." Our enemies are unseen and superhuman. To overcome them we need superhuman strength, or the armor of God, with which we may attack them and defend ourselves.

14. "Breastplate." That part of the armor which covered and protected the breast and lungs.

[From S. S. Times Quarterly.]

HOME READINGS.

Eph. 6: 10 20. The Believer's Defense.
2 Cor. 11: 24-33. Paul's Enemies.
1 Pet. 5: 1-11. An Active Adversary.
2 Tim. 2: 1-13. A Good Soldier.
2 Tim. 4: 1-8. A Warrior's Retrospect.
Mat. 4: 1-11. Our Lord's First Conflict.
Rev. 19: 1-13. The Righteous Warrior.

PROMPTINGS TO FURTHER STUDY.

Upon what kind of men of strength was a woe pronounced?

In what passage did Christ liken his casting out devils to taking away one's armor?

Whose days are all evil?

When and to whom was the day of the Lord to be darkness?

What was pronounced against them who put far away the evil day; and in what did that putting far off consist?

How many pieces of the armor mentioned in this lesson are mentioned in the Old Testament?

What is the shield of greatest protection and importance that is mentioned in the Bible?

What shield was a patriarch's great reward?

When did an apostle's bonds cause the Gospel to be preached from unworthy motives?

Whose bonds required the approval of another person in order to stand?

[From the Evangelical Repository.]

THE SOLDIER'S ARMOR.

The imagery of these verses becomes doubly forcible if we remember that when Paul wrote the words he was chained to a soldier, and in the neighborhood of military sights and sounds.

1. The first piece of armor is the girdle (v. 14). This was an important part of the dress of the ancients, both in peace and in war. In peace it girded up their flowing robes, which would otherwise have impeded them in their motions; in war, it kept the rest of the armor in place, supported the sword, and covered some of the most vulnerable parts of the body. The girdle of the Christian soldier is truth; that is, a conviction of God's faithfulness or fidelity to his promises (Ps. 85: 10). It may also mean a conviction of the truth of the cause in which we are engaged, and of our sincerity in that cause. He who has an assured conviction that his cause is right, that he is sincere in that cause, and that God will fulfill his promises in his experience, is girded for the conflict.

2. The breastplate, or cuirass, or coat of mail (v. 14), was the piece of armor which covered the body, before and behind, from the neck to the thighs. It was generally made of metal rings or plates. The breastplate of the Christian is righteousness. Righteousness is both imputed and inwrought. In justification, God declares his people holy; in sanctification, he makes them holy: these two things are inseparable parts of "the righteousness of God." Probably, the latter is mainly referred to here. Holiness of life is as necessary to protect us from the assaults of Satan, as the coat of mail was to preserve the heart from the arrows of an enemy.

3. The sandals, or shoes (v. 15) of the Roman soldiers had soles thickly studded with nails or spikes, so as to give them a firm footing. The Christian soldier is to have his feet shod with the preparation of the Gospel of peace. The Gospel is the Gospel of peace, because its message, spirit, and result, are peace with God and with men. The preparation of the Gospel is that preparation and readiness for conflict which the Gospel gives. The principles of the Gospel will do for the Christian soldier what the iron-spiked sandals did for the Roman soldier—make him ready for the march and firm in step.

4. The shield (v. 16) of the ancient soldier was about four feet long, and two and a half feet broad. It was generally made of wood, leather or brass. It was held by the left arm and secured by straps, through which the arm passed. This piece of armor is said to be above all; that is, over all; for it was a protection of every part of the body. The shield of the Christian soldier is faith. Unwavering faith in God is a guard in temptation, unites with Christ, makes the possessor a partaker of divine power, and insures safety. Satan, the wicked one, may shoot his fiery darts, blasphemous thoughts, suggestions of evil, and temptations to do wrong. These are like the fire-bearing arrows, which were sometimes used in ancient warfare, because they come suddenly and kindle fierce passions in the soul. As long as the Christian has unshaken faith, he is shielded from attack, no matter what it may be, or from what quarter it may come.

5. The helmet (v. 17) was a cap of thick leather or brass, which was worn on the head to protect it from blows. The helmet of the Christian soldier is salvation—not merely the hope of salvation, but the present enjoyment of salvation. Let a man be convinced that he is saved, and the blows of the adversary will be harmless.

6. The Roman soldier had a short sword (v. 17) for close combat. He had other weapons, but this was an essential part of his armor. The sword of the Christian soldier is the Word of God. Compare Heb. 4: 12. This Word is the sword of the Spirit, because the Holy Spirit furnishes it. This is the only weapon with which Satan can be met. The Saviour used it in the wilderness, and the tempter was foiled. If in the hour of temptation we attempt to reason, as Eve did, we will be defeated, for Satan can reason better than we. A pertinent text of Scripture will put him to flight.

7. Another piece of armor of the Christian soldier, of which the apostle found no emblem in the panoply of the ancient warrior, is prayer (vs. 18-20). This is necessary to success. It matters not how complete the best of armor may be, how successful or courageous we may be, without prayer, we are certain to be defeated. We are to pray always; not only when we are specially tempted, but at all times. We are to pray with all prayer and supplication, with all kinds of prayer, in the closet, the family, the social meeting, and the great congregation. We are to pray in the Spirit, trusting in his promised help. While we pray, we are to watch ourselves, our dangers and our enemies. We are to pray for all saints, because they are our brethren; because their danger is great; and because their safety and ours is intimately connected. Paul asked the Ephesian Christians to pray specially for him, that he might have opportunity and ability to preach; that he might be bold in speaking for Christ; and that he might be successful in making known the mystery of the Gospel, that is, the doctrines of the Gospel which are undiscoverable by human reason. He stood in great need of their prayers, for he was an ambassador in bonds; he was a prisoner in chains; he had few opportunities to preach; he was surrounded by enemies; he was in danger of becoming discouraged; he needed the prayers of the brethren, that he might speak boldly, as he ought to speak. If Paul needed the prayers of his brethren, how much more do the preachers and teachers of to-day.

The Christian Cynosure.

CHICAGO, THURSDAY, AUG. 7, 1879.

TO OUR METHODIST EPISCOPAL BRETHREN.—Next week, God willing, we shall occupy a large space with matter of the deepest interest respecting the working of the reform leaven among the M. E. churches. 1st, An account of a grand victory in Minnesota between an M. E. church and the lodge, in which the lodge is beaten and the church greatly revived and increased in numbers. 2d, A full account of the trial of Rev. A. G. Miller of New Jersey for his efforts in connection with Bro. J. T. Michael in promoting Gospel reform among the churches of that State. This will be a grand number to circulate among the M. E. churches, and to send especially to scattered brethren who are sighing for the desolations of their Zion. A large edition will be printed to supply a demand for extra copies which will be mailed singly to any address for 3c per copy. Orders by express 2c per copy. Send your order as soon as you read this, so that our publishers may get it if possible before Saturday.

—President Blanchard has been suffering for over a week from an attack of fever, which has confined him to his room. On Sabbath last his condition was improving; and we hope that he may be able to resume his usual duties in a few days.

ANOTHER WORK TO BE TAKEN UP

Last week a plan was suggested to remedy the neglected instruction of the children in the principles of Christian reform. This plan, or some better one, we mean to keep before the parents and Sabbath school teachers. Will pastors, Sabbath-school superintendents or teachers bring this matter before their schools immediately, and let us know how many will use a lesson on the false religion of the lodge once, twice or four times per year? How many will report during August?

Another important work we are now ready to take up is the circulation of tracts at large public meetings. This work has been done by individuals to some extent. In Chicago, at such meetings as the General Assembly of the Presbyterian church, the meeting of the American Board, the lectures of Wendell Phillips, the monster meetings of the Christian Convention held by Moody in the fall of 1876, tracts by the hundred thousand have been put into the hands of thinking men. This work should now be extended, and every gathering of intelligent people who are not known to be interested in our reform should be liberally supplied with tracts. The tract fund of the *Cynosure* publishers, and the few but excellent tracts already issued by the National Christian Association, can supply the demand. Let us have volunteers in this work all through the country; else, if none say "Here am I; send me," Bro. Stoddard will be constrained to search out men for the work with labor and difficulty. To do this work let two or more reliable persons be associated if possible. If the work is to be done inside any building or enclosure have permission from the owner. Be on hand promptly at the opening or close of the meeting with tracts in convenient shape to hand out singly and with rapidity, and do your work with an occasional pleasant word. As meetings disperse the best opportunity is generally presented for this work, which can then be done rapidly and without annoyance or objection. We may be allowed to suggest that the meeting of the American Board of Commissioners for Foreign Missions in Syracuse, October 7th to 10th, will be an opportunity the friends in that city cannot afford to neglect; and other meetings of similar character, — conferences, associations, missionary gatherings, lectures, etc., will soon be assembling by scores. These opportunities of scattering the good seed of a reform Gospel we must not neglect; and an earnest, united effort in all our cities and larger towns will carry the truths we love to thousands of homes, and the harvest will be glorious.

THE LODGE IN ARMS!

Attention has occasionally been called to the fact that American lodgery is transferring its seat of power from the Blue Lodge to the Templar degrees. The evidences of this fact are seen in every lodge organ, but more especially in the general activity of the Knights in marked contrast with their brethren of the humbler degrees. To reach the Templar degree and maintain membership in it requires a greater expense than the great body of Masons can afford; and men whose consciences are not well hardened find insuperable moral objections before reaching that degree. The Templar is the military degree of Freemasonry, and its bold but blasphemous assumption of Christianity is used to augment its popularity among a Christian people.

A St. Paul commandery of these self-styled knights last month formed a regular military camp at a pleasure resort near that city, with its own banners, tents, cannon, guards by day and night, and regular weekly drill. But more, every Sabbath, the St. Paul *Dispatch* says, the "Knight Templars religious service" was held. What may be the nature of this service, or to what deity paid, is not said, but may be understood from the character of the worshipers, who may be of any religion, or none at all, and yet be acceptable members of the order.

But the triennial meeting of the order to be held in Chicago in August of next year is developing the real temper and purpose of Freemasonry in a startling way. It is the intention of the managers of the order to make it as they report, "one of the grandest affairs in the history of the United States, as it certainly will be an epoch in the history of Freemasonry." With this end in view they have obtained from the city the permission to put up a building on the public property on the lake front for the use of the Knights, cards of invitation are to be issued to 100,000 persons and preparations to seat from ten to fifteen thousand men at a Templar banquet. This body of armed Masons, sworn by a hundred oaths to each other and against the general public, will thus take possession of Chicago for several days, filling the streets with their clamor and tinselry, flaunting their false banners of the cross before our hundred churches, and parading in arms in defiance of laws just passed and which are strictly enforced against the communist, who has not the wealth and the political supremacy of the Masonic lodge.

This order is a standing threat and mockery of all our institutions, civil and religious. It is increasing while the Blue lodge is going down, and 50,000 members are claimed in this country. It is a menace to our liberties which cannot—which must not remain.

— The Wesleyan Publishing House at Syracuse, have issued in handsome tract form, the able paper of Elder Isaac Hyatt on Masonic oaths, which was first published in the *Cynosure* early in June and in the *Wesleyan* soon after. Copies can be had by writing to the publishing agent, Rev. D. S. Kinney, at one cent each.

—The eight-hour strike inaugurated in Chicago by the cabinet makers a short time since, has entirely failed. Last Sunday a pic-nic was held by the eight-hour men and secret unions, which was very thinly attended. The laboring man who does not see fraud written all over a movement, which, pretending to find him time for rest and culture, yet robs him of his Sabbath, has not learned the first principles of an honest livelihood.

—The last *Weslegan* contains an account by Rev. George Richey, the lately appointed lecturer for Ohio, of an attempt to draw a neighbor Masonic minister into a defense of the lodge, but without success. The cause of reform would be safe in Bro. Richey's hands. He deserves well of the Ohio brethren; let them see to it that they deserve well of him.

—Another tract of great value has been prepared by Rev. B. T. Roberts, and is issued by him at the office of the *Earnest Christian*, Rochester, N. Y., entitled "A False Religion." Bro. Roberts has been able to present briefly, but with singular clearness, the striking proofs by which we know that the lodge is a "strange" and idolatrous worship. It should be circulated by the ten million.

—Among the hearty and valuable commendations of the new book, "Freemasonry Illustrated," issued by the *Cynosure* publishers, is the following from the veteran seceder, Wm. A. Bartlett of El Paso, Ill. He says:

"Masonry Illustrated" I think is the best book I have yet seen of the many that are in circulation on that subject, to open the eyes of the uninitiated. It is also the most difficult to be set at naught by the well informed of the order. It hits them where they live and breathe and the club used is their own standard Masonic authors."

—The *Free Methodist* is authority for the statement that the *Banner of Holiness* of Bloomington, Ill., has been rejected from the reading-room of the Y. M. C. A. in this city because of its advocacy of the doctrine of holy living, on the ground that this is a controverted topic. This is but another example of the worldly-wise spirit that governs some departments of this in many respects excellent and useful organization. Years ago Captain Bundy was not allowed to mention the subject of lodge idolatry with rebuke; and since the present secretary, Mr. Hemingway, came into office he has privately requested at least one gentleman to refrain from any remarks on the same topic lest somebody's feelings should be lacerated by a little truth spoken against the lodge. Personally, Mr. Hemingway is an agreeable Christian man, but these features of his management savor more of "the world, the flesh and the devil" than of the Holy Spirit who gives liberty in Christ. Great care is taken to count the number attending the prayer-meetings of the Association, and whatever other features as conduce to make a "fair show in the flesh" are carefully looked after, but "controverted points" must not be introduced. Is Christ then excluded? He has been the center of the controversies of the past eighteen centuries. Is prayer made for the presence of the Holy Ghost in the Y. M. C. A. meetings? Yet his abiding presence is all there is to the disputed doctrine of holiness which the *Banner* honestly maintains. Unless some ulterior reason exists for its rejection the action appears to us unwarrantable and un-Christian, for by the same rule some of Moody's best sermons, even the Bible itself might be excluded.

—Colenso, Bishop of South Africa, says that the Zulu war was a

folly; that occasions for offence were sought by the British officials, or eagerly grasped when presented, and that the English possessions in South Africa were safe even with Cetywayo and his army on their borders. Many people in Great Britain hold the same opinion, and the waste of blood and treasure in a needless war is bitterly commented upon.

An Appeal from Father Preston.

Lockport, Ill., July 31, 1879.

Editor Cynosure:—In your issue of to-day I see a notice headed, "A New and Interesting Book;" and an item: "Another good work just begun for the Freedmen." Will you in your next issue advise your readers where Rufus Blanchard's book may be found, and also where contributions may be sent for "the gratuitous circulation of the *Cynosure*" among the Freedmen? I know a man who would like to buy the book and would give a little to help the last object.

One thing more. Is it not possible to induce our friends, the friends of our reform, to contribute more liberally for the support and furtherance of the cause? We really need to-day from one to four competent, able and earnest men in each of the Northern and Western States as lecturers. The very few we have in the field are working at low salaries and not very promptly paid at that.

How many Anti-masonic voters have we in the State; what proportion of them are financially in good circumstances, or such as we would call well-to-do, and how many of them have subscribed and paid from one to five shares of two dollars for the support of our State agent?

Our cause is suffering for want of funds, and the friends of truth and righteousness must "come up to the help of the Lord" in maintaining this cause. We want more tracts. Tracts are wanted on several very important subjects and no money to pay for compiling or printing. Will not our friends come up to the help? It does seem to me that it is honest to estimate the attachment men have for a good cause by the amount of sacrifice they are willing to make for its advancement. This work must go on. I verily believe it is the Lord's work, but God works by means and in the affairs of this world, by human instrumentalities, and these instrumentalities must be brought into requisition or the work must cease. May the Lord inspire the hearts of us all to do our duty and to fully improve our privileges. Fraternally yours,

Isaac Preston.

[The book may be had of the publisher, Rufus Blanchard, Wheaton, Ill.; money for the "Freedmen's *Cynosure* fund" may be sent to our publishers, E. A. Cook & Co., by whom it will be thankfully acknowledged and immediately applied. The total number of shares taken in Illinois was 89½, of which 29 are yet unpaid or $58. Other contributions have been paid in also making a total to August 1st of $186.90 paid into the State treasury.—Ed.]

Our Neighbor's Best.

—Some holiness leaders snuff up fanaticism with every breeze. Brother, are you of this number? Then you are in danger, and a danger to others. There is a little fanaticism; but wait for it, rather than hunt for it. A little false fire mixed with the true is far preferable to a clean fire-place. If somebody mentions a particular sin, do not raise the cry "Side-issue!" No sin makes a side issue, but every conceivable sin raises a fundamental issue with holiness. Be careful that you do not cry down particular preaching because you have a particular sin that the Holy Ghost will unearth. If preaching a little on tobacco, or costly dress, or Masonry, hurts you, thank God for the hurt, and sanctify yourself from your sin. On the other hand, there are many sins. Therefore, do not let a camp-meeting run on any one alone. Albeit, if a community has one glaring sin, then let the Word of God shine on it till it glares it out of countenance. But we mean, avoid the work that forever drags out its pet ism. This kind destroys the good that all hands desire. Get light from the Holy Ghost about the presentation of particular evils.—*Christian Harvester.*

—When an organization which has always claimed to be charitable, as an organization, begins to have within itself guilds and mutual benefit associations among its members it must, in consistency, yield its claims to charity. It has proved a failure as a mutual benefit organization, and must consent to be regarded as something else than a charitable organization. There is no good reason why it should not disband and surrender its charter as a society formed for mutual benefit. The Masonic organization has of late years allowed its members to form among themselves mutual benefit societies, with separate charters from the State. Why is this, if Masonry is itself a mutual benefit organization? Is it not open to the charge of having lost or given up all its claims to being a charitable society? The defenders of this system have always argued that it is a charitable institution, providing for the support of the widows and orphans of its members, and for other forms of charitable work. If it has failed in this respect, what is left of it as a system? What are its objects, its advantages, or its purposes in remaining an organization? Why not drop everything but the new mutual benefit features if it is or ever was purely a beneficial organization? A church which allows mutual benefit societies to form themselves within itself must likewise admit that its claims to being beneficial are much invalidated. —*Religious Telescope.*

—We have men and women enough whose consciences are with us to carry everything before them in the temperance reform, but the greater part lack courage to carry out their moral convictions. Reform work is stubborn work, and it costs something. Selfish interests make men moral cowards. How few in the church can conscientiously approve the conformity of the church to the world in dress and fashionable amusements. Who does or can defend the belittleing, corrupting and abominable alliance of the church with the play-house and club-room, in its ecclesiastical entertainments, juvenile dramas, inglorious feasting, and innumerable catch-penny tricks to raise money for the Lord? Yet how few have the moral courage to lift up the voice of testimony against these abominations of the latter times! Oh for the strength of a single section of the spine of John Knox for some of our namby-pamby pulpiteers! We all need this moral courage in our several spheres of life. We need it for home religious duties. We need courage to resist the multiform temptations on every hand, and to discharge our duties as witnesses for Christ and winners of souls. We need positive courage in our personal efforts for souls.—*Rochester Exponent.*

—It seems clear that we are living under the sixth vial which comprehends the mission of the three unclean spirits, like frogs, working among the nations — moulding events, and directing their course toward the reign of anti-christ. The frog is an emblem of loquacity, and we are guided by this hint to fix upon the spirits of communism, ultramontanism, and scientific infidelity, so active and untiring in their respective spheres—croaking in every corner, introducing their doctrine into every country, talking with ceaseless industry from the platform and the press, openly and secretly, by every means and among all classes, pouring floods of insidious poison, and sapping at their foundations the safeguards of liberty and peace. All the fairest portions of the world are honey-combed by their secret orders and poisoned by their influence, until the institutions of our security totter to their fall. A day, a month, a year, may suffice to plunge us into the fiery chaldron of fierce revolution. Let us not be absorbed in the pursuit of worldly objects and fail to meet the tremendous issues which are almost upon us. Against the walls of Zion is all this rage directed. Upon her devoted head must fall the fury of this storm. Many will fall away from the faith, and many shall put on the crown of martyrdom, but in the darkest hour we are admonished to look up, for the bright and morning star shall lead the dawn, and usher in the glories of everlasting day.—*Primitive Christian.*

Thanks.

I respectfully thank some unknown friend for a pamphlet entitled, "The Oaths or Obligations of Freemasonry, with Notes, together with Authenticated Documents and Facts, illustrative of the Character and Practical Tendeney of the Masonic System upon the Mind of Community. Irasburg: A. A. Earle, printer, 1859." I also thank Bro. Joseph H. Wilson, Turkey Run, W. Va., for a copy of the "Master's Carpet" which I received from him.

D. B. Turney.

Cameron, W. Va.

OBITUARY.

From a notice in the *Inter-ocean* of Thursday last we learn of the death, at Wyanet, Ill., of Mrs. Rowena Hudson Stratton, wife of J. L. Stratton (brother of Rev. L. N. Stratton of the *Wesleyan*), and daughter of Timothy Hudson, Esq., of Ligonier, a staunch friend of Christian reform. Mrs. Stratton was for several years a student at Wheaton, where her husband graduated in 1876. Her amiability and the varied graces of her character endeared her to a large circle of friends, who will learn with keen regret of her untimely death. The above notice thus speaks of her:

"A lady of rare beauty of character, she had gained the respect of all, and from the place where she had come as a bride a little more than a year and a half before, she was called to the rest of the immortals.

"She was the only near relative of John Brown, the hero of Harper's Ferry, living in the State of Illinois, and also a direct descendant of Sir Henry Hudson, the discoverer. So from one she seemed to inherit a disposition to investigate whatever was interesting in nature, and from the other a love for humanity and the forms of work by which the world is made better. As beside the rugged cliff and granite wall, will sometimes grow the frailest flowers, so from such ancestery—stout heroes of days long and lately gone—she became delicate and possessed of the rarest traits of womanhood. For several years she had enjoyed the advantages of the best modern schools. She was a lover of art and things beautiful and good. The earnest words of Mr. Moody led her to Christ. With her religion was more than a profession, and meant whatever would make home and the world better, whether it be in song or art, culture or prayer. Her father, a well-known wholesale lumber dealer of Northern Indiana, and her husband, a capable young business man, and their families, have the sympathy of a wide circle of sorrowing friends."

Died, Stephen W. Hackley, in his 84th year, at his residence near Butler, Ind. He was a fearless promulgator of the principles which we advocate; heart and hand have ever been held out to us, and we trust he has sown seed which shall return many fold. The U. B. in Christ lose a faithful member of thirty-five years standing. His funeral was largely attended. All respected him.

W. O. Butler, Pastor.

Home Circle.

THE STING OF DEATH LOST.

BY S. A. SMITH.

Kiss me, darlings, I am going
To the land beyond the river,
Where the golden crown is gleaming,
And immortal love is beaming
From the glorious Giver.

Long by faith I've viewed the city
Whose foundation is secure;
Long I've yearned to cross the portal,
Leaving sin and all that's mortal,
Gaining life sublimely pure.

I am going, O! the rapture
Filling all my soul with bliss;
See, the pearly gates stand open;
And my Saviour's smile, a token
Of undying happiness.

O! how trifling seem life's burdens
Now I've laid them all aside!
Strange that anything could vex me,
Strange that ought could ere perplex me,
With my Saviour by my side.

Just one more kiss, my darlings,
Angels now are waiting near.
Waiting now to bear me over
To the arms of Christ my Lover.
O! the music that I hear

Ravishes my soul with glory,
Farewell, loved ones, shed no tear,
As you come with joy and singing,
In your hands fresh flowerets bringing
To bedeck my quiet bier.

Let me whisper ere I leave you
With my very last good bye;
Death has lost its sting forever
For the humble, true believer,
'Tis not hard for me to die.

Follow Jesus close and ever,
Live on earth with heart above.
Hark! they call me, O! the sweetness,
Soon I'll know the full completeness
Of my Saviour's dying love.

Nearer, nearer, white-winged seraph,
Bear my spirit quick away
To the realms of joy eternal,
There to praise with bliss supernal
Through the never-ending day,

That Redeemer who has saved me,
Washed me in his precious blood.
Farewell! earthly hopes and pleasures,
Farewell! all its sordid treasures,
I am almost o'er the flood.

O the beauty of that city,
Human language fails to tell;
All the words that tell earth's treasure
Fail its glory full to measure,
Earthly home and friends, farewell!

MARKESAN, Wis.

POWER FROM ON HIGH.

BY PRES. C. G. FINNEY.

We need the enduement of power from on high. Christ had previously informed the disciples that without him they could no nothing. When he gave them the commission to convert the world, he added, "But tarry ye in Jerusalem till ye be endued with power from on high. Ye shall be baptized with the Holy Ghost not many days hence. Lo, I send upon you the promise of my Father. This baptism of the Holy Ghost, this thing promised by the Father, this enduement of power from on high, Christ has expressly informed us is the indispensable condition of performing the work which he has set before us.

How shall we get it? Christ expressly promised it to the whole church, and to every individual whose duty it is to labor for the conversion of the world. He admonished the first disciples not to undertake the work until they had received this enduement of power from on high. Both the promise and the admonition apply equally to all Christians of every age and nation. No one has, at any time, any right to expect success, unless he first secures this enduement of power from on high. The example of the first disciples teaches us how to secure this enduement. They first consecrated themselves to this work, and continued in prayer and supplication until the Holy Ghost fell upon them, on the day of Pentecost, and they received the promised enduement of power from on high. This, then, is the way to get it.

HINDRANCES.

Everybody prays for this, at all times, and yet, with all this intercession, how few, comparatively, are really endued with this spirit of power from on high! This want is not met. The want of power is a subject of constant complaint. Christ says, "Every one that asketh receiveth," but there certainly is a "great gulf" between the asking and receiving; that is, a great stumbling-block to many. How, then, is this discrepancy to be explained? I then proceeded to show why this enduement is not received. I said, (1.) We are not willing, upon the whole, to have what we desire and ask. (2.) God has expressly informed us, that if we regard iniquity in our hearts he will not hear us. But the petitioner is often self-indulgent. This is iniquity, and God will not hear him. (3.) He is uncharitable. (4.) Censorious. (5.) Self-dependent. (6.) Resists conviction of sin. (7.) Refuses to confess to all the parties concerned. (8.) Refuses to make restitution to injured parties. (9.) He is prejudiced and uncandid. (10.) He is resentful. (11.) Has a revengeful spirit. (12.) Has a worldly ambition. (13.) He has committed himself on some point, and beeome dishonest, and neglects and rejects further light. (14.) He is denominationally selfish. (15.) Selfish for his own congregation. (16.) He resists the teachings of the Holy Spirit. (17.) He grieves the Holy Spirit by Dissension. (18.) He quenches the Spirit by persistence in justifying wrong. (19.) He grieves him by a want of watchfulness. (20.) He resists him by indulging evil tempers. (21.) Also by dishonesty in business. (22.) Also by indolence and impatience in waiting upon the Lord. (23.) By many forms of selfishness. (24.) By negligence in business, in study, in prayer. (25.) By undertaking too much business, too much study, and too little prayer. (26.) By want of entire consecration. (27.) Last and greatest, by unbelief. He prays for this enduement without expecting to receive it. "He that believeth not God hath made him a liar." This, then, is the greatest sin of all. What an insult, what a blasphemy, to accuse God of lying!

There is a great difference between the peace and the power of the Holy Spirit in the soul. The disciples were Christians before the day of Pentecost, and as such, had a measure of the Holy Spirit. They must have had the peace of sins forgiven, and of a justified state, but yet they had not the enduement of power necessary to the accomplishment of the work assigned them. They had the peace which Christ had given them, but not the power which he had promised. This may be true of all Christians; and right here is, I think, the great mistake of the church and of the ministry. They rest in conversion, and do not seek until they obtain this enduement of power from on high. Hence so many professors have no power with either God or man. They prevail with neither. They cling to a hope in Christ, and even enter the ministry, overlooking the admonition to wait until they are endued with power from on high. But let any one bring all the tithes and offerings into God's treasury, let him lay all upon the altar and prove God herewith, and he shall find that God "will open the windows of heaven, and pour him out a blessing that there shall not be room enough to receive it."

ANECDOTES OF SUMNER.

Of Charles Sumner the Boston correspondent of the Hartford *Courant* says that there was something very sweet about the latest months of the Senator's life which will always be agreeable for his friends to remember. He was on good terms, apparently, with himself and all the world. He would go when in Boston from one club to another, and chat with his friends with much unreserve. On one of these visits the conversation turned on the profanity of a distinguished American statesman not now living. Mr. Sumner, who never swore himself, said: "Well, I have heard him swear severely; but as a rule nobody swears in my presence. The greatest mortification I ever received in my life in this way was when I was at a breakfast board with Lord Brougham. We had sat down at the breakfast table, when somebody brought a newspaper to Lord Brougham. It contained a personal attack upon him. The article was marked, and he read it through. When he had completed it he began a volley of the most scathing oaths that I ever heard fall from the lips of man. There was no limit to the curses he rained upon the head of the author of this piece. I was shocked and stricken dumb," said Mr. Sumner. "The only other occupant of the table except Lord Brougham and myself was Brougham's mother. She sat at the head opposite her son, a venerable and courtly lady, with an elegance and grace of manner that I never saw excelled. I dared not look at her for some moments, but when I ventured to turn my eyes in that direction, I found not a muscle of her face was moved. She was as calmly unconscious of what her son was saying as if he was talking in Arabic. The breeze soon blew over and we had a very enjoyable breakfast."

Childrens' Corner.

THE NEWS ROOM AT NORTHFORD.

BY MRS. ANNIE A. PRESTON.

[*Concluded.*]

He returned by the time the light, tempting collation was ready, and as he stood by the fire warming his hands, he pulled out that sheet of paper from his pocket, unfolded it and handed it to his wife, the boys noticing as he did so that it was filled with a long row of names.

"A good hour's work, my lads; a good hour's work," he said, rubbing his hands. But the boys could not tell whether he referred to them, to himself, or to Mrs. Bennet, who had emptied the mending basket in his absence, or to Mary, who was now setting the stitches for a second mitten.

There was but one periodical depot in the pretty, thriving village of Northford, where these people lived, and the next day it was noised about that Mr. Hyde, the agent, had sold sold out his stock in trade to the "Northford News Company," which consisted of a dozen or more of the leading men and women of the village, with Mr. Bennet as agent pro tem., Mr. Hyde having pledged himself not to resume his business within a radius of fifteen miles of Northford. He had received the purchase money of the stock and good will of his stand, and left town that same day.

When the company, every one of whom was present, were taking the account of the stock they had bought, they looked at one another in amazement.

"We ought to go after the man and lynch him at once," said Dr. Marsh.

"He should have been tarred and feathered," said Domine Van Cleef.

"He is amenable to the law," said Councilor Wade.

"Let him go, and with a good riddance, although he owes me for three months' board," said landlord Jones.

"He was an evil eyed, oily tongued, old spider, enticing our innocent children into his net. I will advertise him and warn other communities against him," said Editor McLaughlin.

"We will make a bonfire of the whole stock in the middle of Bramble Swamp, and call the place ever after Aceldama, or some such name," said Deacon Ferris, gravely.

"What is better than that," said Colonel Greenleaf, the paper manufacturer, who never liked to see anything wasted, "I will send up a man with some sacks, and at noon we will have all the school children in here to see this precious literary pabulum that rascal has been selling them crammed into the bags and carried off as so much waste paper, hardly fit for my pulp vats. It will impress them with the worthlessness at least of the miserable stuff, and the colonel shook hands anew with Mr. Bennet in thankfulness for his instrumentality in unearthing this pit of evil.

Colonel Greenleaf paid for the stock the price of waste paper, the

few good books and magazines that had been kept on sale as a foil being saved, of course. The pleasant, sunny little room was swept and garnished. A cheerful, intelligent, Christian young woman with a living to earn, who was tired of sewing and needed a change, was secured as manager, and in a week's time the news-room was opened again.

All its former patrons, both young and old, were obliged to admit that it was far more attractive than ever before. In place of the trashy books and periodicals and viler stuff that the company found secreted in the drawers and under the counters of the former news-vender were now to be found the leading magazines, first-class secular and religious weeklies—as many of them illustrated as possible—and books, some of them amusing enough but at the same time wholesome, instructive, and with a purpose in their writing.

The fact that this revolution in literature spread before the people of Northford was effected by the Christian community prejudiced for a time a certain class whose reading tastes had been vitiated by the miserable periodicals and books—some of them under very innocent titles and other guises—but it gradually wore away, and larger sales are made at this news-room than ever. The consequences in this one village, which is a veritable locality, are—larger Sabbath-schools, increased attendance in the churches, fewer commitments of juvenile offenders, and a far healthier and moral tone generally.

Does it occur to any of my Christian readers that they have a manifest duty to do in this line in their own communities?—*Christian Weekly.*

NOTE: Almost without exception, every news-stand has either positively vile literature, or that which is the "A B C" leading to it. We can remedy the evil, 1. By sturdily and persistently, and conscientiously refusing to buy of a news dealer who keeps even doubtful literature. 2. We can ask publishers of newspapers, especially secular ones to please reprint the above story.—*Evangelical Press Association.*

THE PEACH TREE.

"Do you suppose, grandpa," said a little girl, "if I should plant this peach-stone a peach tree would really grow here in the garden?"

"It would be pretty likely to grow, I imagine," said the grandfather.

The child mused a moment, and then said, "Well, I think I won't trouble to do it, for I might be dead before the tree was big enough to bear peaches;" and she raised her little hand to throw the stone away.

"Stop!" said her grandfather; "was that a good peach?"

"Splendid one, grandpa."

"A good many years ago, little girl, my father was a boy, and standing right here on this very farm, ate a fine peach. 'I will plant this stone,' he said, 'instead of throwing it away.' So he planted it, and to-day the little girl he never saw eats of its fruit. Those tall elm trees by the gate, which make such a pleasant shade for us, he planted and watched for years. I don't believe he ever said, 'I won't water these little slender trees any more, for I shall be dead before they are big enough to keep off the sun.'"

The sticky little hand opened, and two great blue eyes gazed curiously at the stone; then, suddenly, without a word, she darted away into the garden, and soon a hole was made in the black earth, and the stone dropped reverently in and covered; but as she walked away, her faith must have wavered a bit, for a mischievous smile came to her lips, and she said, "I don't believe I shall ever have any great grandchildren, if it does make a tree; but I suppose there will be somebody always to eat peaches."—*Sarah Tucker, in Christian Register.*

MEN'S NAMES.

Many English surnames express the county, estate or residence of their original bearers; as Burgoyne, from Burgundy; Cornell or Cornwallis, from Cornwall; Fleming, from Flanders; Gaskin and Gascoyne, from Gascony; Hanway, Hainhault; Polack, from Poland; Welsh, Walsh and Wallis, from Wales; Coombs, Compton, Clayton, Sutton, Preston, Washington, from towns in the county of Sussex, England.

The prefix atte or at, softened to a or an, has helped to form a number of names. Thus, if a man lived on a moor, he would call himself Attemoor, or Atmoor; if near a gate, Attegate, Agate. John atte the Oaks was in due time shortened into John Noaks; Peter at the Seven Oaks into Peter Snooks.

In old English, applegarth meant orchard; whence Applegate and Appleton; chase, a forest; clive a cliff; clough, a ravine; cobb, a harbor; whence these names.

The root of the ubiquitous Smith is the Anglo-Saxon smitan, to smite. It was applied primarily to blacksmiths, wheelwrights, carpenters, masons, and smiters or strikers in general.

Baker, Taylor, Butler, Coleman (coalman), Draper, Cowper (cooper), Cutler, Miller, and the rest plainly denote occupations.

Lorimer is a maker of spurs and bridle-bits; Arkwright, a maker of chests; Lander, contracted from lavandier, a washerman; Banister, the keeper of a bath; Kidder, a huckster; Wait, a minstrel; Crocker, a potter.

Such names as Baxter and Bagster are the feminine of baker; Webster of webber or weaver; which show that these trades were first followed by women, and that when men began to take them up they for some time kept the feminine names.

Steward, Stewart, or Stuart. Abbot, Knight, Lord, Bishop, Prior, Chamberlain, Falconer, Leggett, (legate) either signified what the persons so styled were, or they were given them in a jest or derision, like the names King, Prince and Pope.

The termination ward indicates a keeper, as Durward, doorkeeper; Hayward, keeper of the town cattle; Woodward, forest keeper.

Read, Reed, or Reid, is an old form of spelling red, and was bestowed, as White, Brown and Black were, to denote the color worn, or the complexion had.

Hogarth, from the Dutch, means generous, high-natured; Rush is subtle; Bowne, ready; Bonner, kind, gracious; Eldridge, wild, ghastly.

Many Welsh names naturalized in English are from personal traits, as More, great; Duff, black; Vaughan, little; Lane, slender; Mole, bald; Gough, red.

Surnames now apparently meaningless had meaning in old English and provincial dialects. Brock, for instance, signifies badger; Talbot, mastiff; Todd, Fox; Culver, pigeon; Henshaw, young heron; Coke, cook.—*N. Y. Times.*

HELP MOTHER.

"I wish I was a big woman, to help you, mother," said a little girl.

"Fetch mother's thimble; that will help me," said mother, smiling.

Just as if God meant for little children to wait until they grew up before helping their dear parents! No. God gave them two nimble feet on purpose to take steps for mother, and eight fingers and two thumbs on purpose to fetch and bring and carry for her.

"Children, obey your parents in all things; for this is well pleasing unto the Lord."—*Youth's Companion.*

A Sunday-school boy of Maysville, Ky., was asked by the superintendent if his father was a Christian. "Yes, sir," he replied; "but he is not working at it much." That is the trouble with a good many. They go on a vacation and send their religion on a vacation also.

LETTERS AND PUZZLES.

CANAL DOVER, Ohio, July 27, 1879.

MR. EDITOR:—My father takes your paper, the Christian Cynosure, and I like it very much. I have not seen any enigmas or anything pertaining to the Puzzle Department for such a length of time that I concluded there must be something wrong with the writers. Come puzzlers, and let us make this department lively, and all who take an interest in it. As time would not permit me to study up any for the last few weeks, I remained waiting until I had time to study up a puzzle, which I now will send you, and if you think it worthy of insertion, please print it. Yours truly,

W. C. ANDREAS.

SCRIPTURE ACROSTIC.

One was a friend of Jesus.
Two, a spurious son of Gideon.
Three, "well of the oath," where a solemn covenant was made.
Four, a man by whom a hundred prophets were saved.
Five succeeded Solomon.
Six, proclaimed king of Israel.
Seven, subjugated by Nebuchadnezzar.
Eight, residence of Joseph.
Nine, introduced idolatry.
Ten, the point of departure of the Israelites.
Eleven, its progress alarms the Jewish leaders.
Twelve, forest where David found shelter from Saul.
Thirteen, a disciple of Paul.
Fourteen, a province and city.

Home and Farm.

EARLY CORN.

A correspondent of Vick's Magazine gives the following directions for bringing corn to maturity early in season, adding that he picked corn inside of sixty days from the time of planting: "Let the condition of the soil and manure be the best you can command, and aside from the frequent weeding and hoeing, stirring the ground thoroughly, thin the stalks to three or four, three is best if you would have the largest ears and most of them. Pluck out every sucker and non-bearing stalk—that process alone will hasten your corn a week or ten days as I have to believe from experiment. I have added this year a top dressing at the hill, when the corn was well up—a compost of part plaster, two parts ashes, and two parts fine manure, which I think has been a great advantage."

Those who wish early corn should not only have for seed what is called an early kind, but they should obtain it from as far North as possible. Seed corn raised in Canada and taken South will come to perfection one, two or three weeks earlier than that ripened on the spot. The reason is that seed raised in the North has adapted itself to a short season, This is true, in a measure, of all seeds.

A BIRD'S FATAL AFFECTION.

The notion that canary birds are unmindful of confinement seems to be confuted by this story in the St. Louis *Times:*

A lady who lives on Olive street relates the following: A few days ago there fell in front of her window from a tree a "chippy," or ground-bird, such as chatter about the parks and streets. It seemed wearied and crippled. She picked it up, carried it into the house, fed it from her own mouth, and at night placed it in a cage with her canary. The canary at once bestowed upon the newcomer all the attention of a mother, and nestled beside the stranger during the night. In the morning the lady placed the chippy in the window, so that it might have the privilege of regaining its freedom. It plumed its tiny wings and went away. The canary mourned during the day as if he had lost his mate. In the evening chippy came back and perched upon the window. The sash was raised, and it flew in and nestled upon the cage, and seemed gratified. This was repeated two or three days, the chippy going each morning and returning in the evening. One day it went away and did not come back. The canary drooped, and the next day fell dead from his perch in the window. That night the chippy returned, and during the evening it mourned over its dead companion. In the morning it clung to the cage until it was turned out. For a few days the empty cage was hung in the window, and on each succeeding evening the chippy returned and chirped as if it was grief-stricken. One day it brought a worm in its bill, dropped it in the cage, flew away, and came back no more.

A curious case that has just come to light at Northbridge, Mass., of the death of two persons and the expected death of two others, all in one family, from the effects of cider-drinking, will reinforce the arguments of those who condemn the the practice. As nearly as can be made out, the father, aged sixty, mother, fifty-six, and two sons, thirty-five and thirty-one, have drunk since last fall between forty and fifty barrels of cider. The mother was taken with fits six weeks ago yesterday and died the next Thursday. The youngest son was taken with fits three weeks ago and died on Thursday, and last Thursday the oldest was taken with fits like the others, and Friday night his physician gave him up. The father is also in a very bad condition, "sees snakes" nearly every night, and gets up in the night and runs about the house crying "fire" at the top of his voice, doubtless suffering from *delirium tremens.* All parties suffered greatly. No cause for the cider-drinking can be found.—*Springfield Republican, May 27.*

Some Suggestions about Children.

The first essential for promoting the health of infants is keeping the extremities warm, especially through teething time.

Woolen stockings, that come well over the knees, warm under-clothing that protect the arms and legs.

More children die annually under three years from mothers neglecting this simple rule than almost any other cause. The reason is this: The extremities are farthest removed from the vital or heat producing parts, and, consequently, the circulation is more liable to be imperfect. By the sudden change of temperature from hot to cold, so frequent in our climate, the unprotected extremities of children become chilled, inducing a surplus of blood to the brain, or some vital part, which often ends in congestion or inflammation, and—death.

The next requisite is plain, wholesome food, at stated times. A child's stomach requires rest as much as a grown person's, and can no more assimilate cake, pies, candies, pickles, etc., than its brain can digest Milton or Shakespeare. A large number of infants who need additional food, and are partially brought up by hand, cannot digest cow's milk in this bilious climate; for such, steam-cooked oat meal, or cracked wheat, mixed with cream, will be found very nutritious and easy of digestion. Do not fancy because a young child cries it needs something to eat; it is often the reverse, which feeding would aggravate. An excellent method of treating irritable, nervous children is rubbing them thoroughly when undressed, night and morning, with the hand, slapping occasionally down the spine to produce redness, which calls the blood to the surface, relieves the brain, and equalizes the circulation. I have known this to relieve obstinate cases when nothing else would.

How to teach children "to obey, behave, and amuse themselves" is an extensive topic, and would require more space than the Home could give. I would, therefore, urge every parent to procure Harriet Martineau's little book on "Household Education." It is the most complete and suggestive work on that subject ever written, so simple, and yet so helpful, that I have never ceased feeling grateful for the accident which threw it in my way.—*Interocean.*

—Perhaps very few persons know that alcohol is used in making cigars. The cigars that won the prize at the Centennial Exhibition were sprinkled with New England rum. It is well known that rum and tobacco are closely related. Beside the saloon there is sure to be a tobacco store. In every saloon there is tobacco. No saloon can be run without tobacco. Every man who puts a cigar in his mouth, gets the taste and some of the effects of alcohol. This may be the reason why it is so hard for a smoker to give up the bad habit. It is time that the Gospel light was let in on this whole business. Many men smoke on and on, not knowing that they are smoking alcohol as well as tobacco. —*Bible Banner.*

Religious Intelligence.

The Associated Churches of Christ.

New Ruhamah Congregational church, Hamilton, Miss., August 25, 1878.

Pleasant Ridge Congregational church, Sandford county, Ala., Sept. 1878.

New Hope Methodist church, Lowndes county, Miss., Oct., 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

First Congregational church, Leland, Mich.

Sugar Grove church, Green county, Pa., D. B. Turney, pastor, Mar. 17, 1879.

Military Chapel, Methodist Episcopal, Lowndes county, Miss., March 23, 1879, Thomas Brownlee, pastor.

Hopewell Missionary Baptist church, Lowndes county, Miss., April 6, 1879.

Cedar Grove, Missionary Baptist, Lowndes county, Miss., May 25, 1879, Wm. Alexander, minister.

Simon's Chapel, Methodist Episcopal, Lowndes county, Miss., Jesse Murrah, pastor, July 13, 1879.

Old Tebo Baptist church, near Leesville, Henry county, Mo., W. M. Love, pastor, July 19, 1879.

Lutheran.

—The Evangelical Lutheran Synodical Conference of America closed its session in Columbus, Ohio, on the 22d ult. The next meeting will be held in Chicago, on the first Monday of October, 1881. Among the results of the meeting was the adoption of a paper, which was discussed several days, providing for various changes and advances in the rules of the church. Professor Loy, of Columbus, and Professor Schmidt, of Madison, Wis., were appointed editors of the new quarterly magazine, conducted in the English language, to be published in Columbus. The synod adopted a plan to form State synods, establish a general theological seminary near Chicago or Milwaukee, with three distinct faculties, viz.: German, English and Norwegian. Every State synod, however, is to have its own college. Three general synods will be organized in the synodical conference, called Western, Northwestern and Eastern. This arrangement will not affect the doctrine or standing of the body, but it is thought will better promote peace and harmony in the church. The Synodical Conference is thoroughly opposed to secretism.

Wesleyan.

—Rev. H. T. Besse writes in the *Wesleyan*, of the Lockport Conference camp-meeting, which was a time of victory for the people of God. There was no hesitation and timidity when particular sins were arraigned. For instance, he writes:

"Sabbath desecration received its merited rebuke. Rev. W. H. Willihan clearly demonstrated that the exceeding low price of cheese was the result of the superabundance of cheese made by running the factories seven day in a week. Should they make cheese but six days in a week, there would be one-seventh less cheese in the market. This would remove the surplus, and materially raise the price; so that they could get more money for six days labor than they now get for seven. Man always cheats himself when he disobeys God. This is true with those who ought to have been at this meeting. The person who seeks first the kingdom of this world is lost. 'By their fruits ye shall know them.'

"The demon intemperance conquered by Jesus, and the appetite for strong drink quenched by the Holy Spirit. Urbane C. Sheats said that he had been a great drunkard; he joined the Good Templars in San Francisco in 1872. The social influence of the lodge could not keep him from drinking, so they turned him out of the lodge. Last January, Jesus picked him up and saved him, he joined the church, and since that time he had been a sober man.

"Another testified that he joined the lodge but it could not save him from drunkenness: but Jesus through the influence of his church saved him. For years he has been a minister of the Gospel which saves men. The twaddle that the lodge is saving more men from drunkenness than the church of Jesus Christ, is a libel against Jesus and the church which he founded.

—Dr. J. E. Roy, agent of the American Missionary Association at the South, writes to the *Advance* of the work of Rev. Daniel Worth, a native of North Carolina, in Guilford county of that State: "A few years before the war he came back to his native State to labor as a missionary among the white people in Guilford county, in the Wesleyan Methodist connection. He had gathered half a dozen little Wesleyan societies. He did not attempt to meddle with the slaves, but he made himself known as an anti-slavery man; he preached the unprofitableness and the wrong of slavery; he circulated Helper's Impending Crisis—a book written by a Southern man to show that slavery did not pay. For this crime he was arrested and thrown into the county jail at Greenboro, in lack of being able to give bonds to the amount of $3,000. The anti-slavery people of the North raised that sum and released him." Rev. G. W. Walker, a pastor of three German Reformed churches in the same county knew Mr. Worth and commended his good character and Christian spirit. He told Dr. Roy that the little societies had all disappeared. The members being Union men had gone North by the pressure of the war or had been scattered. The letter continues: "But though the reformer died without the sight of a race of redeemed bondmen, his works do follow him. The vote of the freedmen carried that county and county seat for 'no license' under the 'local option' law. How is that for negro suffrage? In that same Greensboro there are now high-class institutions for the education of the freedmen supported by the Baptists, the Friends and the Methodists of the North. The M. E. church, which long ago came up to the standard of their Wesleyan reformers, has also in that town one of its church organizations which is sturdily carrying on the work which Daniel Worth began. So also our A. M. A. has its flourishing church and high school, under the care of Rev. A. Connet and family at McLeansville, only eight miles out from the jail where the slaveocracy had incarcerated free speech."

United Brethren in Christ.

—The *Missionary Visitor* has a portrait of Rev. Isaac Kretzinger, who made a forcible speech at the last commencement at Westfield.

—The project of a denominational college in the province of Ontario is being discussed.

—The old Academy at Dover, Ill., has come into the hands of Revs. Riebel and Hathaway and has become a U. B. institution and the school of the Rock River conference.

—The last *American Freeman* says: "The dedication services of the new church in the Needles neighborhood were held on Sabbath last, at 11 o'clock. The house was nearly full an hour before the time set, and at that time was nearly crowded, with many standing outside at windows. Rev. A. W. Geeslin, of Caldwell county, Missouri, preached an able and appropriate sermon from Neh. 9: 6, which was followed by a hymn. Revs. Geeslin and John Wayman then presented the financial condition of the new church in a happy and earnest manner, and the balance of debt yet remaining on the building, amounting to $121, was raised in about half an hour. The church was then solemnly dedicated to God for the purposes of worship, in a prayer offered by Rev. Geeslin. The trustees announced that the church had been named the 'Salem Church.' After another hymn and benediction by Rev. Wayman, the audience dispersed to enjoy the hospitalities of friends in the neighborhood."

Methodist Episcopal.

—Rev. A. G. Miller of Everittstown, N. J., was tried July 22 on charges of bad temper, evil-speaking and dissension before his conference, the real object of the trial being to break down the effort for the purification of the churches of New Jersey by brethren Michael and Miller. In trials of this kind it seldom fails that the accusers get a vote to suspend, no matter what the circumstances; such was the result in this case. A full report will appear in next week's *Cynosure.* Our readers will do well to keep closely acquainted with this work. Bro. Michael writes, "The oposition here is severe indeed. The M. E. officials seem to be determined to grind us to powder before we can even get a foothold. But they are hurting themselves more than us."

—Rev. W. C. Willing, presiding elder of Chicago district, declines to preside at the Desplaines camp-meeting this fall, because the Association decided to permit the running of trains on Sunday.

Church of God.

—In answer to inquiries respecting the denominational position of the Northern Indiana Eldership which was disfellowshiped by a lodge-loving majority, Elder Lowman answers in his paper:

"Do you hold to the principles of the Church of God?

"Ans. We do. Though expelled from the Indiana Eldership, we are yet members of the Church of God, and ever will be.

"How many preachers and churches went with you out of the Indiana Eldership?

"Ans. With a few exceptions none left the Eldership; they were dismembered. Soon after this a number of churches left and applied to the expelled preachers for pastors which made it necessary to organize a new eldership."

Congregational.

—Rev. George Thompson of Leland, Mich., mourns the death of Alanson Work one of the two, who were imprisoned with Bro. Thompson in Missouri for assisting slaves to escape. The third, James E. Burr, died years ago and was buried by special request in the College grounds at Wheaton.

—The church at Ironton, Wis., to which Bro. Hinman ministered before entering the lecture work has been without preaching for a

year. Five have lately joined on profession of faith, and there is hope of having a missionary call there regularly soon.

—Pres. E. M. Cravath of Fisk University, Nashville, is spending vacation at Troy, Minn. He is son of Oran Cravath, who during life was the leader of our reform in Minnesota.

--A young man recently exploded a fire cracker in the church at Somers, during service, and was fined $22 for it.

—Rev. R. T. Cross of Colorado Springs, Col., has with his church just moved into their own building, and received at the same time twenty-three new members.

—The Congregational church at Wheaton is preparing new business for Elgin Association, which takes pride in "regularity." It dismissed from its membership nine members, one of them a deacon and another a clerk of the church, without any charges and refusing them letters or any other certificate of good standing.

MISSIONARY.

—The Church Missionary Society has begun a new work at Gaza, the oldest city in the world.

—The training school in Kiota, Japan, under care of American missionaries, has over 100 students.

—According to Gov. Sir Arthur Gordon, of the Fiji Islands, 102,000 out of a total population of some 120,000 of the islands attend the Wesleyan chapels, and most of the rest attend some other place of worship.

—The whole population of a village in southern Africa have abandoned caste and abjured their idols, which they have removed from the temples. They profess Christianity as they have themselves learned it, without any human instruction, from the study of a single gospel and a few tracts which were left among them by an itinerating merchant.

GENERAL.

—The native churches of South Africa have now a membership of 50,000 men and women; and the missionaries of all nations and churches in that section number 500.

—Prince Bismarck has signified his intention to have the delegates to the meeting of the Evangelical Alliance, to be held in Basle, in August, carried over the railways of Alsace-Lorraine, on their return, free of charge.

—Careful inquiry shows that in the late war between Russia and Turkey, 292 churches, ten monasteries and twenty schools were destroyed on the south side of the Balkans. The destruction in other sections was even greater.

—Bishop Steere, of Zanzibar, on the east coast of Africa, has discovered that a translation of the Bible prepared by him in the Swahili language is intelligible to some of the tribes living round the great central lakes, and many copies have been sent into that region.

—Since the disestablishment of the Irish National church, nine years ago, the members of that communion have raised over $10,000,000 for the support of their churches. The poorer clergy are better paid and church enterprises of all kinds are carried on with more vigor than ever before.

—The arrangements for the next annual meeting of the American Board of Commissioners of Foreign Missions have been announced. The time will be October 7th–10th, and the place Syracuse. Provision will be made for 3,000 delegates, and three churches have been engaged for the various exercises. The Rev. Dr. Mark Hopkins, of Williams College, president of the Board, will preside at the main meeting, assisted by the Hon. Wm. E. Dodge in the auxiliary gatherings.

—Dr. Fisch of Paris, writes thus of the progress of Protestantism in France:

"Already more than four million copies of the Scriptures have been sold (exclusive of those given) among the thirty-five millions of French Roman Catholics. Between the years 1832 and 1870, five hundred thousand young Frenchmen, whilst in the army, have been taught in the military reading schools, organized by Rolland, a Protestant elder, and in which the only class-book allowed was the Gospel of St. John. An unprecedented dispensation threw a hundred and three thousand soldiers of the French army upon the hospitable soil of Protestant Switzerland, where they were cared for with indefatigable charity. They brought home the news that the Protestant faith was the true religion. Since the holding of the last Œcumenical Council, the Roman Catholic clergy have made desperate efforts to bring France under the abhorred yoke of the Syllabus. Hence the nation is becoming awake to the fact that they cannot secure their liberties unless they break with Popery altogether. A most interesting movement has arisen among the elite of the seven millions of Roman Catholics who rejected Popery, but who did not know any thing better. M. Reivillaud, who was recently converted in a wonderful manner, and who knows his country well, expresses the opinion that within forty years France will be Protestant. * * * We enjoy now a perfect religious liberty under a government which is in a large part Protestant."

—Mr. Ira D. Sankey, the singing evangelist arrived in New York on Saturday. The *Express* says: A number of his friends went down the bay to meet and welcome him. D. L. Moody, his fellow-laborer in the Gospel field, arrived last evening from his farm in Northfield, Mass., where he has been resting during the summer months, and was one of the party which welcomed Mr. Sankey. Mr. Sankey has been in Europe since last November, and has been singing in different parts of Great Britain.

—On Monday afternoon a letter was received from Bro. A. D. Zaraphonithes now with his wife on his way to his mission work in Turkey. He reached London July 19th, after a pleasant voyage. His present destination is Syra, Greece. Next week we shall give further particulars of his voyage.

—A Christian woman has opened a medical mission in Jaffa, and religious services in Arabic are held three times a week in connection with it. No other agency has ever taken such a hold upon the people of that place.

—The Protestant Alliance have issued a circular, asking that the law against lotteries may be enforced against Roman Catholic enterprises of this character with the same severity as against those conducted by private persons.

News of the Week.

—A committee of expert architects has been examining the construction of the city's half of the new court house and city hall. They report the work poorly done in some parts and recommend a change of stone and the rebuilding of a small portion.

—Advices from along the line of the Northern Pacific railway state that the harvest is progressing rapidly with most favorable weather. Superior crops are assured. The average yield of wheat is 24; oats, 50; barley, 45 bu. to the acre. The Northern Pacific will have 3,500,000 bushels of wheat for shipment.

—The public debt statement for July, issued August 1st, shows an increase in the debt of over $6,000,000, the largest increase of any month for many years. This extraordinarily large excess of expenditures is mainly attributable to the fact that, in accordance with the act passed at the last session of Congress, the Secretary of the Treasury was directed to pay out for pension arrears the fund held for the redemption of fractional currency, which amounted to near $7,500,000.

—The situation in Memphis is little changed. The white population is nearly all out of the city. Three camps are provided for the poor who have no means to travel. The colored people stubbornly resist the efforts of the authorities to remove them, and as they get nothing from the public fund propose sending North to raise funds and supplies. All railroad communication is shut off, and there is no escape for those who remain in the afflicted city.

—During his recent Western trip, General Tyner, First Assistant Postmaster General, passed through Kansas. He reports the tide of emigration into that State as never before equaled in the history of an American State. He thinks Kansas will become one of the great States of the Union, like Ohio, Indiana and Illinois. It is more than twice as large as Ohio, and if as densely populated, could support 7,000,000 of people. As to the negro exodus into Kansas, he says it is but a drop in the bucket, and that an equal number of white men going there would have attracted no attention whatever. He thinks, however, that the westward movement of the blacks has but commenced, and that Kansas will eventually have 500,000 of them, and that they will find plenty to do and make a good living. He reports enormous crops all over the West, and laborers will be in demand, white and black.

—John Kranz, of East Farmington, Polk county, Wisconsin, drove into a lake last week with six children in his wagon, to water his horses. The horses became frightened and ran into deep water, when the wagon was upset and Kranz and five of the children were drowned. One boy escaped by swimming. The eldest child was a girl of seventeen.

—Rumors have reached Washington that there is soon to be a formidable revolt against Diaz in Mexico in which hostility to Americans and American influence will be the ruling spirit. Minister Zamacona pronounced the rumors without foundation, and declares that the anti-American sentiment in Mexico is a myth.

—Eighty Icelanders arrived in New York last week, the first of that people to set foot on American soil since the time of Columbus. They will locate in Minnesota.

—A dispatch from Glasgow, Scotland, dated on Sunday, says the enthusiasm for Rev. Dr. Talmage continues unabated. During the past three weeks he has lectured nightly to thousands, and on Sundays he has preached to tens of thousands in St. Andrew's Hall. To-day he preached to 6,000 worshipers in the city.

—An enormous crowd was present last Sunday at the unveiling of the statue of ex-President Thiers, at Nancy, France.

De Marcere, Minister of the Interior, declared in a speech that the government was resolved to remain true to the noble ideas of Thiers, namely, a conservative republic, guarding the national traditions and the just influence of France in Europe and the whole world.

Jules Simon dwelt upon the firmness of Thiers in resisting even his own party when his liberal conservative convictions were touched. Simon concluded by saying, "France is saved. She possesses forever a republican government and liberty to think, teach and write. She has issued from a combat. It is necessary for her either to vanquish her enemies or to reassure them the definitive form of the revolution of 1870 is a conservative, liberal republic, such as Thiers created."

—The little republic of Costa Rica has more school teachers than she has soldiers. The army consists of 429 officers and soldiers, and the professors and teachers in the 316 schools numbers 482. The revenue or income exceeded the expenses of the government last year by nearly $2,000,000. The amount, it is stated, will be applied to the construction of a railroad from the Carribean Sea to the Pacific.

—A large portion of the wall of the import dock, East India Docks, Blackwell, London, fell last week, carrying with it all the hydraulic cranes and quay sheds. The damage is estimated at £100,000.

—There are 57,000 persons in the Durham collieries, the greater part of whom will be directly affected by Lord Derby's award as umpire, reducing wages 1¼ per cent in addition to the former reduction.

—A Constantinople dispatch of Tuesday says: "A terrific fire has been raging since Monday at Orta Keni, a village on the Bosphorus. The Jews' quarter has been destroyed. Hundreds of families are encamped on the roads."

—A cannon of twenty-four centimeters caliber burst on board the German gunboat Renown last Wednesday. Five men were killed and twenty-five wounded by the explosion.

—A Madrid dispatch says no complete extinction of slavery in Cuba is expected until the coolie immigration under the recent treaty between Spain and China is sufficiently numerous to provide laborers for the plantations. Newspapers which reflect the opinions of Cabinet Ministers confirm the announcement that the government intends to submit a bill to the Cortes in January relative to slavery in Cuba.

—There is a penalty for defacing United States coin, though from the amount of such pieces in circulation many of those who handle it would not seem to be aware of the fact. For the information of such we may say that the legal penalty is two years' imprisonment and two thousand dollars fine. Think of this, ye clippers and borers of dollars, halves and quarters.

—Arrangements for lighting the capitol buildings at Washington are rapidly being completed. The plan decided upon contemplates, for the present, the placing in the hall of the House of Representatives four lights, which, it is expected, will prove to be a great improvement upon the present gas lights. So soon as these shall have been tested satisfactorily in practice, other portions of the building will be similarly provided with electric lamps.

—Captain Eads is reported to have expressed himself fully satisfied with the results of his work. He was required to have 25 feet of water at the jetties proper, at average tide, and above the jetties, 22 feet. Official reports show that on May 13th there was a depth at flood-tide of 26 feet, and a channel 100 feet wide of the depth of 25 feet. In the channel above the pass a depth of 24 2-10 feet was found. By September next, it appears Captain Eads is required to have a 100-foot channel of 24 feet deep above the jetties, and the above report gives a very satisfactory result. He is further credited with stating that but little work remains to be done.

—Railway tunnels are, in the world, about 957 in number; total length, 291 miles. They are divided as follows: Great Britain, 140 tunnels and 87 1-2 miles; France 259 tunnels and 82 6-10 miles; Belgium, 20 tunnels and 4.07 miles; Germany and Austria, 270 tunnels and 51 1-4 miles; Italy, 76 tunnels and 19 3-4 miles; Switzerland 5 tunnels and 4.08 miles; North America 115 tunnels and 33 miles; South America, 72 tunnels and 9 miles. Of English tunnels the most noted for magnitude and difficulty of construction is the Kilsby, on the Northwestern railway, length 1 1-3 miles, cost $1,500,000, chiefly from nearly a fifth of its length being in quicksand saturated with water. The longest tunnel in England is 3 miles. The Nerthe tunnel in France is nearly 3 miles long and cost $2,090,076; the Blaizy tunnel, 2 1-2, miles long. The largest tunnels in Germany are between Offenburg and Constance. There are in 15 1-2 miles 29 tunnels of various lengths, the longest 5,600 feet. The longest and most interesting tunnel in Switzerland is the Hanenstein 1 1-2 miles long. The one of chief interest in Italy is the Mont Cenis, 7 1-4 miles in length The principal tunnel in America is the Hoosac tunnel which is 4 3-4 miles in length. The Mont Cenis tunnel is the longest railway tunnel. Mining tunnels: there are many of this class of tunnels, some of great length and importance, as (in Germany) the Freiburg, 24 miles; the George, at Clausthal, 10 3-4 miles; the Joseph II. at Schemnitz, 9 1-2 miles; Rolhschenberg. Freiburg, 8 miles; Ernst August, 13 1-2 miles; Victoria, England, and the Sutro tunnel in the State of Nevada, one of the greatest achievements in this line of the century.

—Russia is threatened with a new misfortune—to which our cablegrams have referred. The great plague, which was wide-spread in its destruction, has been stayed. Now the southern provinces, containing the choicest wheat lands, are being devoured by locusts. These insects, that find a home and breeding in the Caucasian range of mountains, have more of terror to Russia, where they hide the sun in their flights over the fertile districts, than an invading army. One district has made an appropriation of $40,000 to aid in exterminating them. As in our country all means have, thus far, been fruitless. Life in Russia the past and probably for the coming year can be spoken of only as one of suffering and hardship.

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Books and Tracts sent week ending Aug. 2, 1879.

By Express.

Mrs M J Richards, J A Learn.

By Mail.

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Rejected		32¼
Oats—No. 2	24	32
Rye—No. 2		51
Bran per ton		8 50
Flour—Winter	3 25	6 25
Spring	2 50	4 75
Hay—Timothy	10 50	11 50
Prairie	6 50	9 00
Mess Beef	8 50	9 00½
Tallow	5	6
Lard per cwt		5 55
Mess pork, per brl		8 20
Butter medium to best	8	16
Cheese	2½	5¼
Beans	60	1 30
Eggs		7½
Potatoes per brl		1 25
Seeds—Timothy	1 55	1 60
Clover		4 00
Flax	1 27	1 33
Broom corn	2	9½
Hides—Green to dry flint	8	14
Lumber—Clear	25 00	30 00
Common	8 00	10 00
Shingles	75	2 15
WOOL—Washed	28	36
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Oats	33	40
Rye		63
Lard		6 12½
Mess pork		9 25
Butter	7	17
Cheese	4	6
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Notices.

—Elder Rathbun will not meet the appointments in this State and Wisconsin. They will probably be filled by Bro. Starry.

—N. E. Pennsylvania quarterly meeting at Green Grove school-house, Lenox, Pa., Aug. 29 to 31.

—Dr. Cook, State Lecturer for Indiana, wishes it announced that he wants a card or letter from every one who expects to attend the State meeting at Albion, so that all arrangements can be satisfactorily made. Let all the friends write at once and then come to the meeting with all your might, mind, soul and strength.

THE STATE MEETINGS.

WISCONSIN, September 2 to 4, at Evansville, Rock county.
IOWA, Sept. 16 to 18, Morning Sun, Louisa county.
KANSAS, Sept. 23 to 25, either at Winchester or Topeka.
NEBRASKA, Sept. 30 to Oct. 2, Palo, York county.
ILLINOIS, Oct. 14 to 16, Westfield, Clark county.
INDIANA, Oct. 21 to 23, Albion, Noble county.
OHIO, Nov. 4 to 6, Cedarville, Grcene county.

WISCONSIN STATE CONVENTION.

The sixth anniversary of the Wisconsin State Christian Association, opposed to secret societies, will be held at Evansville, Rock county, September 2d, 3d and 4th, 1879.

To Wisconsin readers:—Are you a friend to this reform? If so you cannot well afford to be absent from this meeting. You are needed to aid in planning, and starting the work of the year. Will you have a State Lecturer? If so, who? and how shall he be supported? Get your church or society to send delegates. If you cannot attend or get your church to send a delegate, direct a letter to the convention. Let the friends know in some way what you want and that you are a live anti-secret church or individual. Take a collection, send a contribution, or do something to help on the cause. Secretary Stoddard will deliver the opening address. Elders Barlow, Browne and Rathbun will be present, with others always able in council and eloquent in speech. Two or more degrees of Blue Lodge Masonry will be worked. This will be a favorable opportunity to subscribe for the Christian Cynosure and to obtain tracts and anti-secrecy publications on special terms. Don't fail to come yourself, but if you can't come yourself be sure "to send a hand."

REV. J. T. KIGGINS, vice-president of the Kansas State Association, expects to make a journey eastward during the months of October and November and will respond to invitations to lecture at a few points in Michigan, Ohio, Pennsylvania and New York. Friends will please address him at Industry, Clay county, Kansas.

IOWA STATE MEETING.

The annual meeting of the Iowa State Christian Association opposed to secret societies will be held at Morning Sun, Louisa county, Sept. 16th, 17th and 18th, 1879, convening on Tuesday, 16th, at 7:30 P. M., according to previous action of Association. Morning Sun is on the line of the Burlington, Cedar Rapids and Northern railroad, twenty-five miles north from Burlington. Good speakers will be in attendance including J. P. Stoddard, National Secretary and D. P. Rathbun, State Lecturer. Now, brethren, in the name of our God let us make this meeting a grand rally for the Master. Come in the Spirit's power.

J. M. KENT, Pres.
A. W. HALL. } Secretaries.
J. MCCLEERY. }

NOTICE.

The Niagara County Association opposed to secret societies, will hold its semi-annual meeting in the Wesleyan church, on the Hess road, in the town of Newfane, Niagara county, New York, on Tuesday, August 19, 1879. Public lectures will commence at 1:30 o'clock and 7:30 o'clock P. M. The Rev. Edward Mathews of Michigan, will lecture. All the members of the association and those who desire to be such are expected to be present on that occasion, and all others, far and near, are cordially invited to attend.

EXPOSITIONS.

The degrees of Masonry will be worked in—

Fulton, Whiteside Co., Ill., Aug. 18, 19.
Elizabeth, Jo Daviess Co., Ill., Aug. 20, 21.
Salem Church, Jo Daviess Co., Ill., Aug. 22, 23.
Warren, Jo Daviess Co., Ill., Aug. 25th, and 26th.
Nora, Jo Daviess Co., Ill., Aug. 27th and 28th.

J. F. BROWNE.

Topics of the Time.

The authorities of Memphis are at last compelled to own the dreadful fact that the yellow fever has control of their city. The terrible disease is spreading in every direction and daily reports come in of new cases in the country districts. The Howard Association reports that the fever seems to be following out the lines of railroad radiating from Memphis until it threatens every village ravaged last year. Destitution is increasing within the city and the alms of the nation will soon be called for as last year. This is a hopeless prospect for the southern Mississippi valley, but we are no less certain that He who "moves in a mysterious way His wonders to perform," well understands the ordering of this scourge. The students of history are beginning to trace to the great plague in London several centuries ago some of the most important political and social changes of England. So the next generation in this country may see astonished the hand of a wonder-working God in these present trials.

The Washington dispatches of Monday promise that the foul nest of Mormonism may yet be cleaned out. Ever since the passage of the anti-polygamy laws some fourteen years ago, when this evil was with slavery named the "twin relic of barbarism," the country has looked in vain for the fulfillment of the hopes raised by the Congressional denunciations of Mormonism. Instead of being punished we have seen polygamists sitting in that very Congress; the officers of the Territory compelled to wink at the evil through fear of an ignorant populace fed on brutal lusts by the Mormon priesthood; the army defied; and even the officers of government in apparent coalition with an outlawed system. President Hayes and his cabinet have taken hold of the matter in earnest. As a very important preliminary step, Secretary Evarts has sent a circular to foreign governments warning people against emigrating to this country to join the Mormons. This is a necessary notice to the world that Mormonism is to be hereafter prosecuted as a crime in this country. The Attorney General is also consulting with the expectation that the prosecutions will begin in earnest this fall. Should the President follow up so hopeful a beginning to a successful issue he will do much toward making this administration one of the most popular in our history.

One of those strange and unpleasant combinations in the history of ecclesiasticism took place last week at the meeting of the Marquette Monument Association. The meeting was held on the very spot on Mackinaw Island where years ago a Presbyterian mission outpost was held by the father of Senator Ferry of Michigan. Dr. E. P. Goodwin, pastor of the First Congregational church of this city, made the speech of the day, and Dr. S. J. Humphrey, the western secretary of the American Board took a prominent part in the exercises. That is one side. On the other hand, a fine address was also made by a Romish priest, Father Jacker, and a poem was read by another priest from Buffalo. The Association itself is to secure a monument and perpetuate the memory of a Jesuit, who before all the honors or profits of discovery was seeking a permanent foothold in this great Mississippi valley for French Catholicism. His great purpose was to secure this great country and bind it fast to Rome, thus shutting up the Protestantism that had begun to thrive on the stern New England coast between French and Spanish Jesuitism in front and on either flank and the Atlantic behind. God over-ruled their plans for good and made their discoveries useful for his own church, but that hardly excuses its ministers for commemorating a Jesuit plot for the stamping out of Protestantism in America.

Whether the German government finds its negotiations with the Pope misunderstood and too freely criticised by the press of Christendom or no, is not stated with the news that the business will be hereafter transacted secretly. Sure it is that in his ambition for the military supremacy of his country, Bismarck is incurring risks that may prove ruinous. He should be wise enough to remember the first Napoleon and the history of 1812–13. The last we hear from Rome respecting the resumption of friendly relations is that all the clergy who were exiled several years ago with so much ado, may, if they will humble themselves to ask permission, be allowed to return to Germany. As most of these Jesuit brothers are hard at work in this country they will rather thank Bismarck for the transfer than ask to return. The regulations of Dr. Falk, known as the May laws, will be quietly suspended, provided the Romish clergy obey the common law and that all nominations to new appointments be submitted for the approval of the government. The Pope, it is said, is satisfied with these concessions. He can enforce no terms more severe.

John the Baptist.

Who shall be the last great seer
That the world goes forth to hear?
What shall be his warning cry
When the day of doom draws nigh?
Whence shall come the magic power
That in man's supremest hour
Smooths the rough and rugged road
For the highway of our God!

Few and short the words he speaks;
Plain and straight the goal he seeks;
Round his path shall never shine
Festal pomp nor wondrous sign:
Lonely course and hopeless fight,
Rising doubt and dwindling light—
Such the lot of him whose name
Burns with more than prophet's flame.

"Change the heart and soul and mind,
Dark for bright and hard for kind;
Wash you clean from stains of earth,
Leap into a second birth;
People, soldier, scribe and priest,
Each from thrall of self released,
Live a life sincere and true,
For your King is close in view."

Thus appeared the heaven-sent man;
Foremost in the battle's van,
Herald of an unseen light,
Martyr for the simple right.
May we learn on this his day,
That in Duty's homely way,
Bravely, firmly, humbly trod,
Man can best prepare for God.

—Macmillans'.

A Victory and How it was Won.

I have just received from Bro. John Atkins of Crookton, Minnesota, an interesting account of himself and of his experience with the lodge, which I wish to give for the instruction and encouragement of others.

His parents were English. His father, a zealous Mason, had his infant son baptized according to the formula of Scottish rite Masonry. When near eighteen years of age, the time at which an "adopted" son may be received into full fellowship, John, then unsaved, was about to take the steps necessary to perfect his membership. By a gracious purpose which was guiding his destiny, and which he has come to recognize in each event of his checkered life, he was restrained and brought to know the truth as it is in Jesus. With the new light he received at conversion he saw that the lodge was wrong and relinquished at once all thought of uniting.

In process of time he became a minister of the M. E. church, and about eighteen months ago took charge of his present work. There was an Odd-fellow's lodge and some other secret societies in the town, but the Masons had not organized. Last spring Bro. Atkins' attention was directed to this subject by the occurrence of a Masonic burial in the place, and he took occasion to express his views at a prayer-meeting soon after. This so incensed some of the irritable Masons that they hissed, hooted and threatened the pastor as he passed along the streets. Nothing daunted however he went to his pulpit the next Sabbath morning and faithfully applied the "sword of the Spirit" to this king of the Philistines, as "Samuel hewed Agag in pieces before the Lord." The issue between Elijah and the "four hundred prophets of Baal" was fairly joined and each contestant addressed himself to the work.

Bro. Atkins found that the Masons had circulated a paper on which they had obtained the names of several persons who had consented to unite in forming a lodge. He visited and conversed with each one personally, and in this way induced fifteen of the leading men of the place to withdraw their names and the lodge project had for the present to be abandoned. This in no wise placated the animosity of the defeated party, nor did it lead to an armistice in the hope of finding a "golden mean of compromise between the two extremes" of RIGHT and WRONG.

Like a wise general on the eve of a great battle, Bro. Atkins began to examine his military stores, and fearing they might prove inadequate to the demands of a long siege, he visited the Y. M. C. A. at Minneapolis, hoping to obtain supplies. But he was disappointed, Freemasonry being a "controverted question," their rules would not permit them to investigate or discuss it. Having learned to his great grief that his opponents directed the policy of this branch of Christian effort he turned elsewhere for aid. At Minneapolis a brother minister told him of the National Christian Association and of the *Christian Cynosure* and he came direct to Chicago, coming from the depot to the Association building he introduced himself and made known his business. He was soon supplied with the needed books and tracts and returned "strong in the Lord" and in a consciousness that "others of like precious faith" were "helping together with prayer."

He now felt like one of the ancient "worthies" who "slew a lion in a pit in a snowy day"; calling the people together, he read to them from the books he had obtained, reasoned with them as best he could and gave them tracts to carry to their homes. The stygian pool was stirred and its hell-born minions raged. Personal violence was threatened, anonymous letters poured in by scores from all quarters, brother ministers ("good Anti-masons") chided and warned, and the cauldron boiled and the witch-broth bubbled, and hell from beneath was moved at the coming of one poor but fearless Anti-masonic preacher to the front. Knowing that "they that be with us are more than they that be with them," and that "He hath his way in the whirlwind and the storm," Bro. Atkins kept right on "preaching the word." A deep feeling pervaded the community, and many were in earnest to know the truth on one subject at least. Believing the time opportune for special efforts, a series of meetings were begun which resulted in a precious ingathering of souls. Bro. A. tells me he had the satisfaction of seeing the membership of his church nearly doubled, and that among the applicants received were the fifteen leading men of the place whom he had dissuaded from joining to form a lodge.

Surely God's ways are not our ways, and we may all learn a lesson of trust and activity from this example of Christian heroism. Had the achievments of this brother over pagan idolatry been in some far off land of darkness, the whole religious press would have resounded with his praise; but since the battle was fought and the victory over Baal won in "*Christian America*" they will be as "silent as a grave-stone."

Bro. A. says they are moving in the direction of a house of worship on the plan of union. That they have no lodgery in their church, and that they have set up their banner and taken the field in the name of the Lord, and that their enemies, like "Sanballat and Tobiah," "are much cast down in their own eyes, for they perceive that this work was wrought of our God."

J. P. STODDARD.

CHICAGO, Aug. 2, 1879.

Christian or Masonic Benevolence.

BY REV. H. H. HINMAN.

Statements held to be true are often found to be false. It was affirmed and believed that the sons of ministers as a rule, turned out worse than other people. Statistics proved the reverse to be true. It is widely believed that Masonic lodges are eminently benevolent, much more than the churches, and that because of this benevolence much that is apparently evil should be overlooked. Let us look at the facts.

First, the preaching of the Gospel, which costs the churches about twenty-five millions of dollars a year does far more to mitigate and prevent human suffering than all other things put together. No nobler gift of benevolence or more beneficent plan for mutual and self-protection, was ever devised. Next to this comes the work of foreign missions, which if it had no other result than to extend our commerce, promote civilization, and make good government practicable, would amply repay all that has been expended. Then comes the work of general and higher education which is the outgrowth of Christianity and for which the churches do and have expended vast sums. In none of these have the secret orders ever taken any part, nor do they propose to do so.

For the relief of physical want and suffering by alms houses, hospitals and medical dispensaries the state largely provides. Yet all the larger religious organizations sustain institutions of this sort. Not one of them does so little as the Masonic fraternity, which boasts but one benevolent institution, an asylum for widows of Masons at Louisville, Kentucky. While the work of city missions with their extended plans of relief is in all our cities the work of Christian charity.

But let us look at facts and figures. The Congregationalists are one of the smaller of our Protestant denominations. In 1877 they report 350,658 members, over two-thirds of whom were females, and of the males a considerable per cent were minors, and yet these (say 125,000 men) gave that year for benevolent purposes $3,768,522.77, or more than $30 each. Of this amount $1,184,-356.49 were for other than local benevolence. Now the Masonic fraternity had 602,000 members, all adult males, and hence were four times as strong as the Congregationalists, and yet what great work did they do? It is difficult to obtain Masonic statistics, but something can be learned from Grand Lodge reports. The Grand Lodge of Missouri received in 1876 $19,864.64 and expended nothing for charity. The Grand Lodge of Wisconsin received in 1877 over $21,000 and gave nothing. The Grand Lodge of Illinois has for a series of years expended nearly all the vast sums it has received and gives not five per cent for charity. The statistics of Odd-fellowship show about thirty-three per cent of receipts expended for relief, and sixty-seven per cent for running expenses. The utter inadequacy of these orders to meet the wants of their own members is seen in the fact that they have found it necessary to supplement their work by adding mutual relief societies.

Let us look again to the work of the church. There has been given during the last four years for the support of Christian and higher education the sum of $16,733,000, besides $2,371,000 for theological seminaries. Daniel Stern, of Massachusetts, has recently given for educational purposes $1,000,000; Asa Otis, of Connecticut, for foreign missions nearly $1,000,000; Judge Parker, of Pennsylvania, to Lehigh University, $3,000,000; Gardner Colby, of Boston, $400,000 to different Baptist institutions; while Mr. R. R. Graves, of New York, gives $400,000 for Christian work in the South.

These are some of the practical workings of Christian love; there are others less pretentious, but not less beneficent. The Home for the Friendless in New York reports for the past year 787 inmates of whom 522 were children. There were received during the year 434 children and 200 adults. Situations were provided for 375 children and 207 adults. The whole number of inmates since 1847 is 25,-100.

Two benevolent institutions are sustained by unsolicited Christian charity—Dr. Cullis' Hospital for Incurable Consumptives in Boston, most wonderful and blessed in its inception and results, and George Muller's Orphan Asylum at Bristol, England, which provides for more than 2,000 orphans and for whose support there has been paid out about $3,000,000.

How absurd in the view of these facts, is the claim of pre-eminent benevolence on the part of the lodge and how foolish to plead for its toleration on account of its pretended benevolence.

Wheaton, Ill.

The Sermon.

Preached in the College church, Sabbath evening, August 3d, before the Wheaton Normal Institute, by Prof C. A. Blanchard.

Thou that teachest another, teachest thou not thyself.—Rom 2:21.

This text is one of the many which, in the Bible, call on us to practice as we preach. One of the principal reasons why men are evil is because they are so frequently unwilling to do this. There are few men who are willing to take their own medicine. It is easier to prepare a whole decalogue for others than it is to practice the first commandment for ourselves. Hence we find multitudes of persons who are laying down rules for their fellows and sharply criticising their wrong doings and short comings where we find one crying out with Paul, "Oh wretched man that *I* am, who shall deliver ME.

Against this universal tendency of fallen humanity the Bible squarely sets itself. It has no compromise to make with the defects of mankind. "Be ye perfect, for I am perfect," is the only language it speaks. The law is holy, and just, and good. Grace abounds to the chief of sinners, but it is manifested in magnifying the law and making it honorable; not in trampling it under foot. It says to no man: "Your intentions are right, your temptations are strong, your strength is not great, you may teach a perfect rule for others and live imperfectly yourself." But to every man it says (and more than to any other, to the teacher), "Thou that teachest another, teachest thou not thyself."

YOU TEACH WHAT YOU ARE.

This is a saying which is growing common, and it is well that it is so. There is danger that the teacher make the great mistake of supposing that his only or principal work, is to convey to children the knowledge contained in books. This hundreds have gained, and other hundreds can gain without a teacher. In intellectual work it is preeminently true that the man makes himself. Buildings, libraries, apparatus and tutors do not make the scholar. If the mind be dull and inactive, it may be surrounded by all these influences and remain unchanged. If, on the other hand, it be wide awake and hungering after knowledge, even though imprisoned among the quarries of Patmos, over it the heavens will be opened and angel voices covey the intelligence desired. There is no way to educate the man who don't want an education; there is no way to keep in ignorance the man who wants to learn. The Swiss boy who all day long leans over the side of his rocking boat to watch the finny fish, is Agassiz going to school in God's great university. He will learn because his soul is athirst and God always says to such ones, Here is the water, drink.

You will say to me, "Of what use then is the teacher and the school?" If those who wish to learn will do so, and if those who do not desire it can not be compelled to it, why not leave the whole childish race to "natural selections" and the survival of the fittest?

I answer that, though what I have said be true, there is use in the school. It would not be wise to turn our eight millions of scholars into the street nor our seventy thousand college students back to workshop, office or farm. The teacher may breathe himself into the souls of those under his care; every true teacher does this. If the teacher be an eager, earnest student of the wonders of God's creation, the scholar will drink in the same spirit. If the teacher teaches himself he will teach others; if he does not teach himself he cannot teach anybody.

SEEK EARNESTLY THE BEST GIFTS.

The teacher then is chiefly an inspirer. His main business is to make persons want to learn. No man teaches who does not drive pupils crazy over *something*. A person may have an exact and critical knowledge of many things, be able to criticise in the most satirical manner those who are learning for their awkwardness or their mistakes, and at the same time may act on minds as choke damp does on a lighted candle; instead of helping on the process of education, the only result of his work is to extinguish, if not the desire, at least the hope of learning. Alas! how many teachers make the mistake of supposing that they *teach* with cudgel, frown and sneer. These things do teach but they are the devil's own teachers.

If then the teacher is an inspirer it follows that he is the best teacher who leads his pupils to seek eagerly the most valuable things. Now a good character is the very best thing that man or woman can have. If one possess this he is rich though he have nothing else. If he want this, he is poor though he have all beside. The man who walks the earth homeless and naked and starving, if he be at peace with himself and entitled to the name of a truly honorable man, is a prince; while he who dwells in marble halls, is clad in purple and fine linen and fares sumptuously every day, if he be of bad character, is a beggar. This leads us directly to the thought that the moral influence of the teacher is the most important thing about him. If this influence be good, if the tendency of his life and work be to render those about him more honest, noble and unselfish he is doing a blessed work; if this be not the tendency of his life it matters not what else he may do, he is a damage.

THE TEACHER HAS A MORAL INFLUENCE.

It is necessary to keep this fact clearly in mind. Too often we teachers get to considering ourselves mere teachers of books. We look on our pupils as so many vials into which we are to pour each day the orthodox quantity of reading, spelling, arithmetic, geography, grammar, history, etc. Now we need to understand that this is wide of the truth. The teacher has a moral influence. Every word spoken, every motion made produces an impression that is as lasting as the human soul. The way you come into the school-room, the manner in which you lay aside your wraps, the tones of your voice, the glance of your eyes, all these things build characters for good or ill. There are some persons who go through the world as a rippling brook goes through a meadow, everything about their path is more fresh and sweet and beautiful because of their presence. There are others who are like the hot winds from the desert, blasting and burning wherever they blow. One walks through the street with arms full of flowers tossing out here a pink, there a violet, there a rose, and so on, until the whole way is fragrant and smiling with pink and crimson and blue and gold. The other scatters thistles and cockle burs and deadly nightshade berries along the path where he walks. The teacher can choose which work to do. He must do one; he may do which he will; and upon this decision will depend his usefulness. If he be a self-sacrificing, humble, faithful man he will be continually sending out pupils who will stand as a breastwork against iniquity, and who will be, like John and James, sons of thunder for the truth. If he be a selfish man, who loves his own ease and avoids every burden which men ought to bear, he may be as learned as Erasmus but he will be as mean and in the end as miserable.

LIARS HAVE THEIR PART

in the lake that burns with fire and brimstone. Among all the virtues, none is more fundamental than perfect honesty. A man who will speak the truth whether he make or lose, is a valuable man. The presence of this one excellency will atone for, or at least render tolerable many frailties; the lack of it will render useless and offensive almost all virtues. One thing that the teacher should impress, both by precept and example, is the necessity of rigid, absolute honesty. If the teacher say, "I have fogotten," when in truth he never knew; if he cast promises and threatenings recklessly to right and left, careless as to the fulfilling of the one or the other, he may preach honesty like an angel, but he will manufacture liars by the score. There are no little lies; there are no white lies; all lies are big and black and ugly, like the devil, who is their father. The vice of falsehood has permeated the race and there is no resolvent but the Bible that will throw it out of the blood. Business lying, professional lying, lying by tradesmen, lying by politicians, and ministers, and farmers. It is the first duty of the teacher to stand against this dark flood and to speak the truth or say nothing.

IN A MULTITUDE OF WORDS

there wanteth not of sin, saith the Scripture. There are many sins to which those who are constantly talking are especially exposed. Such persons are almost certain to be slanderers, and they are nearly always liars. Nowhere does the Bible justify its claim to be the Word of God more fully than in its treatment of the tongue. It is a world of iniquity; it is an unruly member; it is an untamed beast; it is set on fire of hell. David prays God to set a watch before his mouth to keep the door of his lips, etc. I do not here quote words but sense. Now some teachers use a great multitude of words, and hence are likely to fall into sin. *Weigh well your words*, and unless you are sure that they are true and are needed, drive them back even when they stand on your teeth. The best teachers, as a rule, talk least. This statement has a moral and intellectual side and is true both ways.

BE PATIENT TOWARD ALL MEN.

The virtue of patience probably stands next to honesty in its relation to practical success in life. Next to dishonesty, I suppose impatience causes the failures of life. Laziness ordinarily goes along with these two as an equal partner in the sorrowful venture. The most casual reader of history has often observed that our race has made its advances not slowly and imperceptibly but by eras of agitation and struggle. Doubtless the long quiet centuries which separate these periods of strife do a work of settling and establishing principles which have been forged out in the fires of conflict, but the contests are the hinge points. Now in these crises, these times when, as by earthquake shock, the vast plains of humanity are upheaved, the quality most prominently exhibited is patience. We see it in Alfred, in Socrates, in Luther, and in Lincoln. After we have done God's will we have need of patience that we may inherit the promises.

Then, too, from the greater we may know the less. There are merchants, lawyers, farmers, ministers, and mechanics by scores who fail in places where a brilliant success is possible, simply because they have not the gift of holding on. I am not ignorant of the trials of a teacher's life. I know how sometimes the worry and work and care drive the teacher to the verge of distraction. Nay! I know how sometimes the teacher is driven clear over that verge. But if we wish to teach those whom we instruct to be patient, we must be so; and we must learn to be patient toward all men, just as the Lord Jesus is patient with us.

PROVOKE NOT YOUR CHILDREN.

These words are addressed to parents, but they come with no less force to the teacher. How often do we see parents and teachers whose only idea of instructing children is to command them. Why, when God was giving law to the world he only used ten commandments; the Lord Jesus cast them in a little different form and gave two while the apostle says that love is the fulfilling of the law. But these dear friends, forgetting these high examples, seem to imagine that their chief end is to say: "You must, and you must not," as many times as possible. The thing that they need to learn is that the law makes nothing perfect but the bringing in of a better hope does. It is not rules nor curses children that usually want, but a loving word and a helping hand. Exceptions there are and they must be cared for, but the danger is too many rules, not too few; too much law, too little grace and truth; this is the case in schools, churches and communities. If even a church cannot worship rules and forms without making itself an offence to God and a laughing stock to men, far less can a teacher do so.

HONOR ALL MEN.

Along with this duty of leading by example rather than attempting to drive by rules, comes the obligation of treating all with respect, even children. We hear much about the deterioration in the manners of children. We are told that young America will push old America off from the walk, whistle in his presence, take his easy chair and do many other ill-mannered things. There is no doubt in reference to this matter; the facts are as stated. But how does this come about? Who has been training young America? Is it not old America that has done the work? Now if young America's manners are bad who is to blame? I have never seen an old person treated disrespectfully by those who had been, as little children, respected. You respect the child and the child will respect you. This may not be a universal truth, but it is nearly enough so for practical purposes. Action and re-action are here, as they are everywhere, equal and contrary. If you call your pupils brats and blockheads

they will return the compliment with interest compounded to date. Be gentle toward all men. Honor all men. In thirty years the Senate, House, State Legislatures, thrones and judges' benches throughout the world will be filled by boys who are to-day wearing round-about jackets, doing sums and swapping jack-knives in the common schools. To-day is ours, but to-morrow belongs to the children. They are clay in our hands; we can make them what we will.

O teacher! it is the image of God on which you lay your hand. Each day that you teach you are perfecting or marring it. Have a care, and remember that you must give account of your work.

WHO IS SUFFICIENT FOR THESE THINGS?

It seems to me that no thoughtful mind can contemplate the high privileges and awful responsibilties of this work without being elevated and awed. The walls of the narrow school-room widen out and the roof rises until you perceive that your sphere of action is not some little corner, but the universe; you labor not for time, but for eternity. How can you worthily do so great a work? You cannot of yourself do it at all. Your strength is weakness; your wisdom is folly. But there is in this world a Holy Spirit. Silent and noiseless he passes from heart to heart and from home to home. His aid you can have and his aid is sufficient. The Lord promised that he would send this Comforter to abide with us forever. With you in the times when your hopes are strong; with you when your helpless hands are crossed and your hopes in ashes.

Here brothers and sisters in this great and noble work is our help. Let us ever reach for that outstretched hand and we shall find that our seed-sowing will not be fruitless,but bring forth some thirty, some sixty, and some a hundred fold.

Lodge Notes.

—The stair builders of Chicago have just formed a secret union.

—The Brotherhood of Locomotive Engineers have resolved themselves into a church. July 27th a meeting of the order "*for religious purposes*" was held in Urbana, Ill., in which members from different States attended.

—The Odd-fellows have been very quiet about publishing the steady loss in their membership for a term of years; but a few days since the Grand Master of Illinois found from his reports that during the last year two-thirds of the lodges of the State had gained four hundred. He quickly telegraphed the news around.

—It is left for a Nebraska lodge to surpass in the style of Masonic mourning. At a meeting to celebrate their sorrow for the death of a former master, his chair was covered with black velvet "sprinkled with tears of silver." The spirit of Masonry tends to repress all tears of affection and sympathy. One of your thorough Masons on such occasions loves more to see "the tears of silver" than of love, and what he himself sheds can most of them be appropriately named from the reptile of the Nile. In the symbolic language of the lodge the silver tears represents the money paid into its bottomless bag, though as the friends of Mr. Rounseville found, not always is the amount thus deposited a ratio for the silver tears sprinkled on the bier.

—The Odd-fellow lodges of Pennsylvania number six more than last year, but the membership in the State fell off 5,243 in the same time.

—L. L. Mills, the Prosecuting Attorney for Cook county, is a member of Hesperia Masonic Lodge in this city. This office has been in the hands of Masons some eight years.

—The report of the transactions of the Grand Lodge A. F. & A. M. of New York, to May 1, 1879, shows a total of 717 lodges in that State. Total membership is given at 75,086, against 78,050 in 1878, a decrease of 2,964. Total number who ceased to affiliate in 1879, 5,051, and the loss by death 865. There are twenty-nine Masonic districts in the State, including one for the German lodges; and one for the French, Spanish and Italian together; Valley Lodge, 109, with 413 members, is the largest.

—A Masonic contributor to the *Inter-ocean* makes some unwitting admissions in his plea for the purification of Masonry. There is much to think upon in this paragraph:

"There are too many lodges, and the humiliating spectacle is exhibited of a scramble for members on the part of some of the lodges only equaled by the need of the treasury. We do claim that there shall be a caste in Masonry, especially of the intellect, as well as the social standing, and that committees should be most searching in their inquiries before a report is submitted; also that at least two months should intervene from the time of the reception of a name until the ballot is taken. Masonry is not a reformatory institution, yet how often a committee will agree 'Well, if he is admitted it will be a check upon him.' But the real reason for the admission of improper persons is, too many lodges and too little money in the treasury. Especially is this true of the higher degrees where money is needed and material to operate upon, to exhibit the work. Unless we stop our 'fast work,' and not make the necessary standard dollars, Masonry is destined to have a 'set back' equal to that of forty years ago. 'It is not the place that makes the man but the man that makes the place honorable or dishonorable.' But as the ray of light was kept burning through the dark ages by our beloved order, so will that light in this refined age bring us back to our ancient purity and perfection, and our work will be pronounced good."

Reform News.

Report of Northeast Pennsylvania Association.

Our meeting at Uniondale, Susquehanna county, on the 27th to 29th of June last was a success. It rained on each day, making the attendance less, but it was quite good. Ministers present who took a part were Elds. J. W. Raynor, S. E. Miller, Coon, Barager, Bronson, and Callender.

On the evening of the 27th, after the opening address by your correspondent, a stranger, who turned out to be an M. E. preacher from New York State, asked the chairman a question. Brother Raynor, who presided in the absence of Bro. Miller on that evening, answered the question, which being a vital one gave him an opportunity to most thoroughly dress the gentleman very much to his chagrin and mortification. He made two or three attempts to reply, but without any effect, to rescue him from his uncomfortable position. Poor Hiram looked at his watch and then withdrew quietly.

Addresses, lectures and sermons were delivered by Elders Bronson, Raynor, Miller, Coon, Barager and Callender. Many others joined in the conference and prayer meetings and made a good impression. Bro. Bronson, whose hospitalities we shared, and who has built a house for God in Uniondale, is a noble example of Christian devotion and liberality. It is cheering to see and hear him when his soul is on fire as it usually is. There are a few live people in Uniondale who love righteousness and hate iniquity.

The next quarterly meeting of this association will be at Green Grove school house, Lenox, Susquehanna county, Penn., on the 29th, 30th and 31st of August next.

Nathan Callender, *Cor. Sec.*

Bro. S. E. Starry—A Good Man Putting on the Armor.

We have the pleasure of putting before our readers by Bro. Stoddard's permission, the following from S. E. Starry, the brother who renounced Freemasonry a few months ago at Clarence, Iowa. The letter is dated August 2nd:

Dear Brother:—Your kind and welcome letter is at hand. I was glad to hear from you. You spoke about my working the degrees of Masonry. I have been doing some work in Cedar, Jones and Linn counties of this State. I am making preparations to go out and do some work this month in the eastern part of the State near the Mississippi river. I think it is my duty to expose Masonry, and my wife as you know is a very strong and wide-awake Anti-mason,and of course she is in sympathy with me and anxious to see the good work goon. I am going to dispose of my stock and rent the farm and go into this business in earnest and do all the good I can—devote my whole time to the work. Do you think I had better work in this State or some other? I ask you this because you have been over the country through the different States and know where the work is most in need. I feel that I am called to this work and am ready and willing to go any place and perform it.

S. E. Starry.

A Letter from Bro. Lipp of Missouri.

Martinstown, Putnan Co., Mo., July 23, 1879.

To all Friends of Truth and Freedom:—I am made to thank God for his delivering mercy among the sons of men. Almost every day while speaking or preaching I hear some poor deceived soul's confession of the folly in Baal worship. The good Lord granted us an especial shower the first Lord's day in July. Here within two miles of home I was speaking on 1 Kings 18:21: "How long halt ye between two opinions? If the Lord be God follow him, but if Baal then follow him." I called attention to 2 Kings 23, Ez. 8, 2 Pet. 2, Jude, and Rev. 2, and asked all classes now to consider and see if words could be found to show any fact clearer than that all manner of emblem ceremonies, no matter what they may be called, or for whatever purpose used (except the public services of the church of Christ in communion) they are no more than ancient wicked heathen Baalism; God forbade all such in the law kingdom, and Israel could not prosper while practicing such things; and God positively rejects all such in the Gospel kingdom. I ask grangers and all to tell by what rule except the devil's could they claim to be loyal citizens of the kingdom of Christ? There being but two kingdoms in the world, we are the subjects of one or the other. We are leading those whom we can influence into the service of one or the other. We can not act in both at once, neither dare we claim the right of citizenship in both at the same time. O how great the contrast between the two! In Christ's sacred kingdom all things must be held up and we demand the examination of all. The devil's affairs like himself must be kept hid behind the most man-degrading and God-dishonoring pledges and brutal oaths and obligations, with such blasphemous ceremonies as the cunning of his serpent nature can invent or persuade his subjects to practice.

Let me say to all lovers of Christian freedom, if you have not a supply of books on the secret societies, so as to know how beastly corrupt they are, and have not the means to buy, do not forget to study the Word of God and the nature of the

American compact; and see that as citizens of the United States we have no need of such things, and as followers of Christ Jesus the Lord we dare not try to use them, else we should be found in open rebellion against the laws of God. To those brethren who have inquired how to manage these younger children of Masonry, such as Good Templarism, the grange, etc., don't forget that while the cause of temperance and farmers' interests should be attended to, there is no need or sense in having a pagan tail tied to either one. The farmers' club movement can do all the honorable business that the grange can do, with a great deal less expense and no blindfold in it. One can not be a Christian without being a temperate man, and with the word of God in his hand and the Spirit in his heart what more does he need or can he use.

The cause of truth is driving the lovers of darkness to the wall in this part. I have been lecturing some since I last wrote, and had the pleasure of a joint discussion with an M. E. preacher and an Odd-fellow, on the Christlessness of that order. Before we were done he and his friends looked, and I believe felt, as I would to God all such Baalites might feel till they learn to renounce the hidden works of dishonesty. I rode one whole night and spent three days to get with the Missouri State grange lecturer, to show my objections to the grange, but he did not have time, after publicly calling for any one in the community to show reasons of objection while he was here, or else not be blowing their horn when he had left. So I can "blow" on. Several asked why he did so. I said because likely he having learned my objections knew he could not meet them, and dreaded exposure.

Yours truly, A. B. Lipp.

Correspondence.

Footprints of a Warning Power.

Editor Cynosure:—Not without some misgivings for so little as I have been able to encourage anti-secretism in the past, I am yet thankful for ability, faith and firmness to do even the little in the holy uprising against wickedness—the warfare against secret, personal as well as national foes. Notwithstanding all that "hath hindered me" by way of secular duties and enterprises on one hand, and no small prejudice on the other, yet I have, by Divine aid held up some anti-secret light before secret-loving friends, as the Word and Spirit has inspired; and I am gratified to believe the season of more usefulness steadily approaches, at least in the circle of my influence and means.

I see by a note in response to a late little money letter, to aid Christian reform work in northern New York, that the little just pays for the pulpit for the new Free Methodist church in Watertown now being converted from a Papist shrine to the worship of a living Christ. All right, dear brethren in Christ Jesus, may God bless every "mite." May God both bless and honor your work and be honored by you at that altar is my prayer.

The following notice and request suggestive of recent events here may interest some of your many readers:

National Home, D. V. S.,
Northwestern Branch,
July 26th, 1879.

General Order No. 84.—Hon. C. F. G. Collins, Grand Master; J. W. Woodhull, Grand Secretary; Hon. Gabriel Bouck, H. L. Palmer, A. V. H. Carpenter and others, members of the Masonic fraternity have kindly consented to lay the corner-stone of the new hospital. * * * All residents of the Home are requested to participate in the exercises, and a cordial invitation is extended to citizens generally. * * All inmates not excused on account of duty or disability will assemble in uniform under their company sergeants, who will report their companies to the sergeant major, etc.

On considering which I penned the following request and handed to the gentlemanly and kindly disposed chief officer:

National Home, D. V. S.,
Northwestern Branch,
July 29th, 1879.

Capt. Wm. H. Lough, Commandant,

Dear Sir: In accordance with General Order No. 84, all inmates (except those specified) are expected to be in procession at parade of laying corner-stone of the new hospital this P. M. Being conscientiously opposed to all Masonic pre-eminence in our land of blood-bought freedom, even of conscience and Christian duty; and having rather the fear of God than the unprovoked displeasure of men before me, though in such a system combined, I earnestly beg to be excused from participating in honoring that institution by any means, if not absolutely essential to the discipline of the "Home."

Very respectfully in obedience to orders.

I signed my name and soon after received the request returned written on the back, "Approved, Wm. H. Lough, Commandant."

Our commandant is no Mason, but a truer, better man. His assistants vary; some are of that persuasion, others are not. For myself I used the day at will; partly to flash a little light on the minds of several groups by the use of the *Cynosure* and tracts which caused quite a flutter and some harsh denials and squirming. Others were glad. I hope for more time and leaves ere long to help the squirming, or what not else, to become more general, and some will manifest this desire for "more light" by subscribing for the blazing *Cynosure;* and may soul saving and unshackling become mighty indeed to the honor of the lodge-rejected Christ.

Not being present to witness minutely the number and proceedings, yet I was near enough to hear distinctly the closing, Christless prayer after the stone was settled away. Not by the Grand Chaplain, an Episcopal rector, who is also the Protestant chaplain of this "Branch," but a prayer (?) by the Grand Master Collins, as Christless as any to Baal ever was, and all amid the pretty little aprons and fancy showerings of corn, wine and oil. Some 300 or 400 ex-soldiers, all told, were in the assembly, a sprinkling of citizens and 160 to 175 Masons in all, of whom about thirty were of the fifth-libation, wine-drinking degree. These Knight Templars in gay colored gloves, cuffs and crosses, swords, military hats and ostrich plumes, heading the column at seven P. M. marched to the well-arranged repast prepared, not forgetting to rattle in due and ample style the temperance tone of the order on the beer tables, until the return train whistled up and soon all the happy grips and good-bys were exchanged and the train moved off. A voice was heard, "Three cheers for Masonry," and a faint response was given, while a groan seemed more properly given by at least one not disposed to honor the swindling, deceptive despotism, doubtless an Anti.

Hoping that our Wisconsin State meeting at Evansville may be another well-attended success, and Christ again be exalted among believers there, I remain in better hopes and strong faith in God.

S. E. Orvis.

Thank God for Another Renunciation.

St. Charles, Kane Co., Ill..
August 4, 1879.

Dear Cynosure:—I wish to add my name to the list of seceding Masons. I am sick of it. I think it is eating the real life out of the churches. I know it is in this wicked city. We have had but one minister in the M. E. church for the last fifteen years who was not a Mason. They are not preaching for Christ, but for the loaves and fishes. I wish you God speed; may this evil be rooted out of the land. I send the *Cynosure* on its rounds among the brethren, being now in my 79th year but enlisted for this war.

Yours in the faith that this evil will be blotted out of the land.

Richard H. Kelly.

The New Reform Song Book.

Dansville, N. Y., Aug. 5, '79.
Clark's Cottage on the Hillside,

Brother Kellogg:—My new Reform Song Book is now about ready for the press. It will contain nearly 200 choice songs, ballads and hymns, original and selected; embracing all subjects of reform, not only, but national, social, devotional and miscellaneous pieces, with a well spiced variety of temperance, prohibition, revival and anti-secrecy songs from some of our best writers. It will comprise a greater variety of songs on a greater variety of subjects than any other book of the kind. I want to get it out in time for the fall and winter series of public meetings, social gatherings and conventions.

Those who wish to help out the first edition and get the first impression, which will be printed in convenient form with good material, and in nice paper covers, can have six for $1.75; twelve copies for $3.35; fifty copies for $14, and one hundred copies for $25; single copies 35 cents.

Persons wishing to obtain the book for themselves or others, to furnish choirs or clubs or aid in its circulation, please send their address and the number of copies wanted to me at Dansville, Livingston Co., N. Y., box 15, that I may know about how large an edition to issue. The money need not be sent until the work is out.

Yours truly,
Geo. W. Clark.

Our Mail.

Sam'l White, Chandlersville, Muskingum county, O., writes:

"Success to the Cynosure and the cause which it advocates."

Dennison Alcott, Broadhead, Wisconsin, writes:

"I read the Cynosure with much interest."

C. O. Beatty, Greenfield, O., writes:

"Many wishes for the success of the cause."

Moses M. Ferrin, Winthrop, Ia., writes:

"I went out on Monday last over these prairies three miles on foot to get subscribers. I came across a man, showed him a paper and said to him, 'Would you like such a paper?' He said, 'No, it is too radical.' I said to him that I lived within forty miles of Morgan when they took him and put him to death. 'Well,' said he, 'I am a Morgan killer.' I did not think he knew how this sounded. I saw by his looks he was not old enough to be there at that time. You see we have great battles to fight. I mean by the help of God to struggle on the remainder of my days; they will be but few. I was 24 years old when the Masons took Morgan. So you can see I was old enough to remember the circumstances that grew out of it. Down went the lodges here in the North, but they were kept up in the South, I believe. I have known Masons to clear each other in courts, right or wrong."

S. Bedford, Millview, Pa., writes:

"I am deeply anxious that the cause of truth shall triumph, that Christ shall be reeognized as the king of kings and Lord of lords. I know that the lodge is a power that does not help forward that day."

Seth White, Los Angeles, Cal., writes:

"I am heart and soul with you in the work in which you are engaged. I have been both an Odd-fellow and Freemason, but have renounced them as the work of the devil, and a curse upon mankind and should be renounced by all Christians. That you may succeed in your good work is the earnest prayer of my heart. If you had a correspondent here that could do justice to the subject, he could write an interesting letter about the doings of these orders in this place."

J. A. Conant, Willimantic, Ct., writes:

"I like to have all who will read the Cynosure, for it is indeed a valuable paper, and if the Christian people of the country would read its columns, and heed its admonitions, Masonry and all kindred orders would soon be things of the past, of which the historian would say as little as possible and be just."

J. A. Learn, Ridgeway, Ont., writes:

"I feel a great interest in the work. We need to get organized and to work here as in the States."

J. A. Smith, Cromwell, Iowa, writes:

"In God we trust, (but not Masonic trust) ours is through Christ to the glory of God. We hope and so believe."

Charles N. White, Strickland, Mich., writes:

"The Cynosure is doing good here and some are anxious to read and circulate it. I think I will be able to get some to subscribe for it. I keep them on the march, not one of them is idle but going forth with God's spirit to bless the cause; by God's help I will ever help to build up the cause of reform."

Trial of Rev. A. G. Miller.

A LOCAL PREACHER IN THE M. E. CHURCH.

In order that the proceedings of the trial may be understood it is necessary to insert here a copy of

THE PLAN OF OUR WORK.

We are connected with the M. E. church and love its doctrines and Discipline. Believing, however, that its present worldly condition unfits it for taking proper care of truly converted souls, we intend to organize any who may be saved through our labors, provided they are willing, into societies, and to govern them by the Discipline as far as that book will apply to such societies.

We want in every charge of the Newark Conference an earnest Christian man or woman who is a member of our church to obtain signatures to the following:

We, the undersigned, members of the M. E. church within the bounds of the Newark Conference, believing "that God's design in raising up the Methodist Episcopal church in America was to reform the continent and spread Scriptural holiness over these lands;" and believing that the practice of our church in many respects is not what it should be, and not what its Discipline requires, thus greatly hindering the Lord's work, we are in favor of holding, sometime during the present conference year (1879-80), a reform convention for the purpose of considering the differences between our Discipline and our practice. And as Rev. J. T. Michael and Rev. A. G. Miller propose to hold such convention, we will assist them as far as they act according to our convictions of right.

If you wish to co-operate with us in the manner here indicated, you should write to us before commencing the work. Ask your pastor for his approval. If he will not give it, go ahead without it, but be sure you have the Holy Ghost. You should also secure a supply of our two tracts entitled, "Some Differences between the Discipline and Practice of the M. E. Church," and "The M. E. Church and Freemasonry." By applying to either of us they can be obtained at the rate of ten pages for one cent.

We will be glad to correspond with persons in other conferences who will unite with us in a similar effort in their own communities. It is only necessary to test our ordinary practice by our General Rules (Discipline, ¶31-¶35), to see that there is a pressing need of reform throughout the church.

Support. Persons organized by us into societies will, of course, be expected to contribute according to their ability to our support. Contributions from others working or sympathizing with us will be received, but no unprincipled schemes will be resorted to in order to get money from the people.

J. T. Michael, Milford, N. J. A. G. Miller, Everettstown, N. J.

The trial was held in the M. E. church, Bloomsbury, N. J., July 22, 1879. The religious exercises were conducted by the president, Rev. C. E Little. Rev. J. M. Meeker was appointed secretary.

CHARGES AND SPECIFICATIONS.

Charge I. Improper tempers, words and actions

Specification 1. Asserting in printed form "that the present worldly condition of the M. E. church unfits it for taking proper care of truly converted souls," he at the same time being a regularly constituted local preacher in the M. E. church.

Specification 2. Asserting in the same manner and form an intention to organize independent societies, expecting to be supported by them, and to govern them by the Discipline as far as that book will apply to such societies, such action being without warrant or authority in our book of Discipline.

Specification 3. Proposing in the same manner and form to do these things in defiance of and in opposition to the regularly appointed pastors of our churches, he having instituted and conducted religious services at various points without consulting with or receiving the consent of his pastor or the preachers in charge.

Specification 4. A manifest want of Christian temper and integrity in asserting and carrying out these disorderly measures while at the same time declaring his love for the M. E. church.

Charge II. Evil speaking.

[This charge and the specifications accompanying it refer to certain statements made by Bro. Miller before an audience in Frenchtown, New Jersey; but as these statements were not repeated after the first reprehension, both the charge and the specifications were ruled out by the president. (See Discipline ¶ 215.)

It is not admitted that these statements would have sustained the charge. Bro. Miller was prepared to show that what he said was not evil speaking.]

Charge III. Dissension.

Specification 1. In inveighing against the Discipline of the church by proposing in printed form to organize independent societies and to govern the same, inviting loyal members of our church to cooperate with him in this disorderly work in opposition to the regular order and authority of our church.

Specification 2. Having been reproved for these improper words and actions as the Discipline directs, said Miller declared to his pastor that he expected to be called to answer, and that the sooner such investigation took place the better, that the verdict of any ecclesiastical court would in no wise change his convictions of right and duty, and in harmony with such assertions continues in the same disorderly course without acknowledgement of his fault or humiliation for the same.

The bill of charges was signed by Rev. E. S. Jamieson, who is Bro. Miller's successor as pastor of the Everettstown and Little York charge with which the accused was connected as a local preacher at the time of his trial.

The accused, through his counsel, Rev. J. T. Michael, pleaded "Not guilty." The first charge was then taken up.

THE ACCUSER PRESENTS HIS TESTIMONY.

Rev. E. S. Jamieson.—I am sorry to occupy this position. I am not moved by a spirit of malice toward the brother, but by a spirit of loyalty toward the church. To sustain the first specification I read from the circular entitled "The Plan of our Work," as follows: "Believing, however, that its present worldly condition unfits it for taking proper care of truly converted souls."

Cross examined.—*Q.* Does Bro. Miller say that the present worldly condition of the M. E. church unfits it for taking proper care of truly converted souls, or that he *believes* such to be the case?

A. The word believing is used.

Q. Do you know of anything in the Discipline that forbids such a statement?

A My interpretation is that such a statement is not according to the Discipline.

Q. I did not ask for your interpretation, but whether you knew of anything in the Discipline to forbid such a statement?

A. I know of no such printed prohibition.

Q. Is there anything in the spirit of the Discipline to forbid this statement?

A. I do not think it accords with the spirit.

Specification 2.—The plaintiff read as evidence that part of the "Plan" which refers to the organization of societies.

Cross examined.—Can you produce anything to show that Bro. Miller declared in printed form an intention to organize *independent* societies?

A. (Reads as before.) If that is not *independent* I do not know what is.

Q. Is the word "independent" used?

A. It is not, but such is my interpretation of this paragraph.

Q. Is there anything in the Discipline to forbid the organization of such societies as are referred to in the "Plan?"

A. I think there is.

Q. Can you show the place?

A. Not at this moment; but I could in time, I think.

Specification 3.—Plaintiff reads from the "Plan:" "Ask your pastor for his approval. If he will not give it, go ahead without it, but be sure you have the Holy Ghost."

President. Is this all the proof you have to sustain this specification?

Plaintiff. This is given to prove the first part only. Meetings have been held by Bro. Miller at Hickory school house and at other places.

President. Do you know this?

Plaintiff. I know it by common report.

Cross examined.—*Q.* Has Bro. Miller ever stated in printed form that he does this work in defiance of and in opposition to the regularly appointed pastors of our churches?

A. (Reads from the "Plan.") "Ask your pastor for his approval. If he will not give it go ahead without it, but be sure you have the Holy Ghost."

Committeeman. When was the meeting at Hickory school house held?

A. Bro. Miller preaches there once in every four weeks.

Committeeman. Did you personally object to his holding these meetings.

A. I did.

Committeeman. Did you ask him to desist?

A. I did.

Committeeman. Did he desist?

A. He did not.

Cross examined.—*Q.* Did Bro. Miller ever preach within the bounds of your charge?

A. Yes, sir. He preached in Hickory school house.

Q. How do you know that this school house is within the bounds of your charge?

A. That seems a strange question. My people live around there.

President. Do your people live beyond it?

A. I know of none beyond.

President. Do the members of other Methodist churches worship there?

A. No, sir.

Counsel for Defense. I want to ask a question of law. Is a Methodist preacher sent to a church with certain territory attached, or does he receive simply an appointment? Is our system a parish system?

President. That is not a question of law. (It was not answered.)

Specification 4.—Counsel for Defense. I object to the expression "a manifest want of Christian temper and integrity." (It was stricken out.) Also to the word "disorderly." (It was not stricken out.)

Plaintiff. As proof I refer the committee to the statement in the "Plan," especially to that one which says, "We are connected with the M. E. church, and love its doctrines and Discipline." Also the various services that have been held.

Committeeman. Did the meetings interfere with your work?

A. I have reason to believe that they have affected my work to some extent.

Committeeman. How?

A. By influencing some to leave their own meetings and to attend Bro. Miller's; by nourishing a feeling for Bro. Miller which properly belongs to the pastor.

Committeeman. What evidence have you that he has thus alienated the minds of some?

President. This question is embarrassing to the brother. I can see that the answering of it might effect his work.

Committeeman. I am trying to find where the disorder is. Has Bro. Miller alienated any of your people?

A. He has never asked them to leave the church. I do not want you to suppose I mean that.

Committeeman. Have you any other evidence?

A. None other than that they treat Bro. Miller warmly and me a little coolly. Bro. Miller has not attempted to undermine church work, but some attend his services and seem to like him. I do not want it to appear that he alienates them from the church.

Committeeman. Have your people been absent from your services on account of Bro. Miller's meetings?

A. They have.

Committeeman. Did Bro. Miller ever declare his love for the Discipline?

A. I never heard him or any one else do so.

Cross-examined.—*Q.* Does Bro. Miller preach at Hickory schoolhouse on the Sunday you preach at Little York?

A. There have been services there on the same Sabbath, but not recently that I know of.

Q. If Bro. Miller preaches on an opposite Sunday, how does he interfere with your service?

A. Such is the influence of his meeting, that people are absent when there is service at my church.

Q. Hickory school-house is two miles from Little York where your church is. When Bro. Miller found that his service might interfere with you, did he not put it on another day?

A. He may have done so, but not to my knowledge.

CHARGE II. (Ruled out. See bill of charges and specifications.)

CHARGE III. DISSENSION.

Specification 1. Plaintiff reads as follows from the "Plan." "We intend to organize any who may be saved through our labors provided they are willing, into societies, and to govern them by the Discipline as far as that book will apply to such societies. * * If you desire to co-operate with us in the manner here indicated."

Specification 2. *President.* When you reproved the accused, did he manifest a spirit of obstinacy?

A. No, sir; he seemed to be thoroughly conscientious.

President. Does the brother continue to hold his meetings?

A. Yes; he preaches as usual and circulates his "Plan."

President. Does he circulate it now?

A. He circulated copies of it here yesterday and at Everettstown on various occasions.

Cross-examined. — *Q.* Will you give the course you pursued in giving the reproof referred to in this specification?

A. I called on Bro. Miller with some of my brethren.

Q. Did you do as the Discipline directs? (See Dis. ¶214.)

A. Yes, sir; as I understand it.

Q. Did you first reprehend him privately, and then with two or three faithful friends?

A. I did not; but when I called upon him I took two of my brethren. That was the only reproof I gave.

Q. Does not the Discipline require two reprehensions?

A. Yes, sir.

Q. Why then did you not reprehend him twice?

A. It was a mere oversight; and I rather questioned my right to give a private reprimand for such a public offence.

President. When did Bro. Miller say that the verdict of no ecclesiastical court would change his convictions of right and duty?

A. When I gave the reproof.

President. Did he manifest a spirit of hostility or a spirit of conscientiousness?

A. He did not show a spirit of hostility, but a conscientious desire to do his duty. I only wanted to know if he was acting according to the spirit of the Discipline.

THE TESTIMONY OF THE DEFENSE.

Counsel calls the accused to testify.

Q. Did you believe that such societies as are referred to in your "Plan" to be necessary?

A. I did.

Q. Why did you propose to govern them by the Discipline. *A.* Because I believed in and loved it.

Q. Did you believe the M. E. church was doing the work its Discipline required? *A.* I did not.

Q. Had you seen anything in the Discipline forbidding the course you have taken, would you have taken it. *A.* I would not.

Q. Whose example did you follow in regard to these societies? *A.* John Wesley's.

Q. Do you object to the doctrines and Discipline of the M. E. church or to its corruption? A. To the corruption.

Q. Did you ever propose to do this work "in defiance of and opposition to the regularly appointed pastors of our churches?" A. I did not.

Q. Did you desire to get the consent of the ministers? A. I did.

Q. Why did you not consult with your pastor in reference to the services you held? A. I didn't think I was under any obligation to do so.

Q. Did the presiding elder or preacher in charge give you work for Sabbath? A. They did not.

Q. Had they given you work, would you have considered it your duty as a loyal local preacher to attend to it? A. I would.

Q. How do you justify your course in preaching at different points. A. (Reads from "Baker on the Discipline," p. 78, ¶12.) "The presiding elders and the preachers in charge are required so to arrange the appointments, whenever it is practicable, as to give the local preachers regular and systematic work on the Sabbath, but they can not control the appointments of local preachers unless they conflict with the plan of the circuit."

Q. When you found that your service at Hickory School-house might interfere with the appointment of the pastor at Little York, what did you do? A. I changed it to another day.

Q. Did you consider that there was any inconsistency in doing the work you did, and at the same time professing to love the M. E. church? A. I did not.

Q. Why did you invite loyal members of the M. E. church to cooperate with you? A. In order to find out the evils of the church and to correct them.

Q. Did you insist upon members adhering to the church and to the Discipline? A. I did.

Q. Did you have any idea that your course was contrary to the Discipline? A. No, sir.

Cross-examined by Plaintiff.—Q. Admitting that you have not received work from the presiding elder or the preacher in charge, does the passage you read from Baker justify you in taking the course you do? A. Believing that I was called to preach, when no work was given me, I was compelled to find it myself.

Q. You say follow the example of John Wesley. How does this justify you? A. John Wesley, believing that the Church of England had become corrupt, organized his converts into societies for the purpose of spiritual instruction. I thought I had the right to instruct any who might be saved through me in the same manner.

Q. How do you reconcile your statement that you never said in print that you propose to do these things in defiance of and in opposition to the regularly appointed pastors with the words of your "Plan," namely, "Ask your pastor for his approval. If he will not give it, go ahead without it?" A. I regretted doing this work without the consent of the pastors. I wanted their sympathy. With it we could have done a glorious work.

Q. Were you acquainted with that part of the Discipline which requires the preacher in charge to have oversight of all the local preachers? A. I was.

Committeeman. You said that had you received an appointment you would have attended to it. Would you have preached from point to point as you do now? A. I should first have attended to my appointment.

Com. Having received an appointment from the presiding elder and working on it, would you have preached that the church was not living up to the Discipline and needed correction? A. I would, as I have done for the last four years.

Com. Then do you believe that you are actually led by the Spirit in a crusade against the corruption of the M. E. church? A. I believe I am led by the Spirit to fight against the corruption of the M. E. church and all other churches, but not against its doctrine or Discipline.

Com. Did you circulate this "Plan?" A. I did.

Com. Did you write your name at the bottom of it? A. I consented to have it written there, and I believe what is contained in it.

Com. What do you mean by the expression in your "Plan," namely, "Ask your pastor for his approval. If he will not give it, go ahead without it?" A. I believed that the approval of the pastors would help our work.

Com. What was to be done? A. We wanted to get up a reform convention. We wanted the members to get the names of those in favor of it, and we desired the pastor's name first, but if he would not give it the member was to go ahead without it and try to get as many names as he could.

President. Of whom were the societies to be formed? A. Of persons converted through our labors, provided they were willing.

President. What is the object of these societies? A. To instruct in pure Methodism and pure Gospel.

Q. Should a member of your society ask what church he should join, what would you tell him? A. I would not limit him as to the church, but would try to give him so much real Gospel that he could withstand the evil and do his duty.

Committeeman. When were these "Plans" first circulated? A. About the latter part of May, I think.

Com. I would like to know whether Bro. Miller expects members in this and other conferences to contribute toward his support.

President. There could be no objection to Bro. Miller's receiving a support. Other evangelists do the same.

Com. Have you a business? A. My business is to preach the Gospel.

Com. Do you hold allegiance to the presiding elder? If he called for a report of your work, would you give it? If he desired to remove you, and put another man over your societies, what would you do? A. I would give a report of my work. I do not know that a presiding elder has a right to send a local preacher anywhere he pleases, or to put another man over my societies.

Com. Should the presiding elder request you to assist your pastor, Bro. Jamieson, what would you do with the societies? A. I would consider it my duty to attend to the work given me by the presiding elder first and to the societies afterward.

Council for Defense. Mr. President, may I ask the witness a question? A. You may.

Counsel. Should you find a pastor who would enforce the Discipline, what would you do? A. I would turn the members of the society over to that pastor.

Com. What has Freemasonry to do with your work? A. I believe Freemasonry to be a cause of evil in the M. E. church.

Defence calls Mr. Kitchen, official member of the Everettstown M. E. church. He testifies as follows: I have frequently heard Bro. Miller say that he did not want any one to leave the church on his account, but that he desired the wrongs in the church destroyed. He said that he was convinced that something was needed to better the condition of the church membership, and that after carefully and prayerfully considering his method, he believed good might be done to the M. E. church.

Mr. Bunnel, a member of Little York M. E. church, was then called. His testimony was as follows: Bro. Miller said that he did not wish persons to leave their own churches to hear him, but that when there were no services at their own churches he would be glad to see them.

Defendant. When I found that my preaching at Hickory schoolhouse might interfere with the M. E. church service at Little York, what did I do? A. You changed the day of your service.

Commiteeman. When Bro. Miller spoke to you about preaching at Hickory, what did you tell him? A. I told him there was no preaching there and there were a good many people up there who did not go to church.

Committeeman. Did he on that occasion speak of the corruption of the M. E. church? A. I do not think he did.

Committeeman. When you heard

him preach, did he speak of the corruptions of the church? (*President.* We all do that.) A. He preached the same as he did during the two years he was pastor of the church at Little York.

Cross examined by plaintiff.—Q. I heard that you intended to divide what you paid for the support of the Gospel between Bro. Miller and myself. Is that true? A. It is not. Bro. Miller told me to pay to my own church and if I had anything left it would be thankfully received.

President to plaintiff.—Q. Are you prepared to say that Bro. Miller's work has injured the M. E. church? A. I am not prepared to say it has yet.

CLOSING ARGUMENT.

The prosecution did not wish to argue the case.

Counsel for the accused endeavored to show—

1. That the M. E. church as it now is is unfit to take care of truly converted souls, because it would not enforce the General Rules; because the example of many members in reference to dress, the use of tobacco, and other violations of our rules was ruinous to young converts; and because the proper instruction in regard to Freemasonry was not given. Some plain things were said about this institution, and it was asked if a pastor who was a Mason was a fit person to train the young in divine life.

2. Following the example of the founder of Methodism, Bro. Miller had a right to gather his converts into bands or societies for their proper spiritual training when the churches would not do the work. When they would enforce the Discipline, he would give up the societies. There was nothing in the Discipline to forbid such a course. The early preachers, no doubt, would have advised it, had they foreseen the worldliness of the M. E. church of the present day.

3. Bro. Miller wanted the consent of the preachers. There was nothing improper in advising a member to get names for a reform convention, even should he fail to obtain the approval of his pastor. He never asked members of the church to join his societies or to leave the church.

This is but a very brief outline of the argument. The prosecution did not reply.

The minutes were read and the committee feared.

REPORT OF COMMITTEE.

The committee organized by electing Rev. D. M. Matthews chairman, and C. H. Benson secretary.

Charge I. Improper tempers, words and actions.

Specification 1. Sustained.

Specification 2. Divided. Part 1, asserting an intention to organize independent societies was sustained. Part 2, expecting to govern them by the Discipline as far as that book applies to them, sustained. The whole specification was taken up and sustained.

Specification 3. That part of the "Plan" which reads, "Ask your pastor for his approval. If he will not give it, go ahead without it," being the evidence upon which this specification is based, and as it was shown by the defense that these words refer solely to the matter of a convention referred to in "the Plan of our Work," we vote not to sustain specification 3.

Specification 4. Not sustained.

The committee then took up the charge number one and declared that it was sustained by the specifications 1 and 2.

Charge III. Dissension.

Specification 1. Sustained in so far as it relates to the intention to organize independent societies beyond the control of the regularly constituted authorities of the church.

Specification 2. Not sustained.

The charge was then taken up and declared sustained on the first specification.

Whereupon the committee set their hands to this finding.

D. M. MATTHEWS, Pres.
C. H. BENSON, Sec.
D. W. RYDER.
A. F. CAMPBELL.
WESLEY MARTIN.

The President then declared that the accused was suspended as a local preacher until the next district conference when the case will be finally disposed of. This was the penalty required by the Discipline.

REMARKS.

1. The accused is declared to be guilty of "improper tempers" without one word of evidence to show that he ever displayed such a temper. Upon the same principle the purest men might easily be found guilty of the vilest crimes.

2. The specifications that were sustained were the 1st and 2nd, under Charge No. 1, and the first so far as it relates to the societies under Charge No. 3. The only evidence upon which these were based was, that Bro. Miller declared in his "Plan" that he believed the present worldly condition of the M. E. church unfitted it for taking proper care of truly converted souls, and that consequently he intended to organize any who might be saved through his labors, provided they were willing, into societies, and to govern them by the Discipline as far as that book will apply to such societies, the members of these societies being expected to contribute according to their ability to his support. Here, for instance, are twelve persons saved in Bro. Miller's meetings. They want to be Methodists. Bro. Miller says to them, "There is no M. E. church in the community which I can advise you to join, but if you are willing, I will organize you into a society and govern you by the Discipline as far as it will apply to you, and as you should be trained to pay according to your ability toward the support of the Gospel you will be expected to contribute, if you are able, to my support. This is exactly what he proposed to do, and forthwith he is declared to be guilty of "improper tempers, words, actions, and dissension in inveighing against the Discipline of the church." Notice, too, that not one line was read from the Discipline or any other book to show that such a course under the circumstances was out of order; nor was any effort made to show that the M. E. church was not corrupt.

3. Bro. Miller is brought to trial and declared to be guilty of the charges preferred against him while nothing is done with those M. E. ministers who organize or join anti-Christian societies and leading their converts into them, administer to them oaths of which an insane, pagan butcher might well be ashamed, drag them, blind-folded, cable-towed and almost naked through a mass of ridiculous nonsense, and then tell them that "The Master Mason represents a man under the doctrine of love, saved from the grave of iniquity, and raised to the faith of salvation." "Woe unto you scribes and Pharisees, hypocrites, for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith. These ought ye to have done and not to leave the other undone. Ye blind guides which strain at a gnat and swallow a camel."

The Christian Cynosure.

CHICAGO, THURSDAY, AUG. 14, 1879.

THE ADVANCE HAS SPOKEN.

In a review of Rev. Mr. Anderson's essay on the "Church and the Lodge," the *Advance*, which has several times intimated that it has opinions on the secret society reform which would at some time be given to the churches, undertakes to vindicate the State Congregational Association from the charge of going back on its record.

The facts are these: In 1846 the Association unanimously resolved that an "association exacting an oath or pledge of secrecy of its members is thereby different from and opposed to a church of Christ," and it proceeded to exhort Congregationalists to disfellowship such secret organizations. This testimony (all the Association could give) it has repeated in various parts of the State at its different meetings, in the strongest language from Scripture and other sources. Yet a year ago last May this same Association endorsed the election, for three times in succession, of a defiant Mason of 32° as secretary of a national council of the denomination, by voting that the churches of Illinois shall pay their pro rata of his salary of $5,000. That is, to tax the Congregationalists of this country for a purpose hitherto unknown, and to support a national advisory court of which he is permanent secretary, having control of all its correspondence and affairs. If this is disfellowshiping Dr. A. H. Quint, who said in 1872, he was "proud of being the Grand Chaplain of the Grand Lodge of Masons, and anybody who don't like it can help himself," and yet maintains that defiant attitude, the Association has not gone back on its record. If not it has gone back on its own record by its own testimony.

Again, last May one of its members, Rev. Edward Anderson of Quincy, came forward in General Association with the now notorious article, "The Church and the Lodge," putting the former into unfavorable contrast. Mr. Anderson boasts that when on an exchange the various secret lodges sent secret correspondence in advance to the lodges of Springfield, Ill., advising them of his coming and exhorting them to show him marked public attention: showing the advantages which said Anderson has above his brethren to swell his congregations and exalt his fame. Instead of disfellowshiping Mr. Anderson, the General Association passed a complimentary vote to the speaker and referred his paper to a committee, headed by Prof. Hyde, which committee repeated the complimentary notice of the Association, but dissented from the doctrines of the essay. If this is having no fellowship with Mr. Anderson, then the Association has not gone back on its record. This dissent and the publication of the essay in the *Voice of Masonry* with approval, of course, raised Anderson in the esteem of the secret lodges which recommended him at Springfield. And yet, though he is thus put forward as the champion of these lodges, he is in good standing to day with the Illinois Congregational Association and with the editor of the *Advance*. Will the *Advance*, which is the exponent of the Association, and in a most important sense a religious guardian of the churches, please explain how this is having no fellowship with organizations which exact an oath or pledge of secrecy from their members?

In his editorial General Howard speaks of "evils that are inseperably connected with these secret orders: the waste of money in showy pageants and buildings; their tax upon the time of members; their frequent substitution for the church, thus quieting the consciences of men who otherwise would seek first the kingdom of God and his righteousness; not to mention their dangerous and corrupting tendencies when interfering with elections, legislation and courts of justice,"—a true and terrible indictment. Now how and in what manner does the *Advance* propose to relieve the churches of this incubus of the lodge?

The editor of the *Cynosure* has dictated these few lines from a sick bed. The article of the *Advance* is on file, and if he should become able, he may resume this important discussion.

THE ALBANIAN MISSIONARIES.

A letter from Bro. A. D. Zaraphonithes, mailed from London, England, on the 19th ult., announces the safe arrival of his company at that city. With his wife and two Armenian girls who have been at school at Leroy, N. Y., he set sail from New York on the 3rd of July, after several days of hard work in preparation. The gifts of friends supplied him with a small reed organ and a sewing machine, which will be valuable accessories to his work in Turkey. The voyage was prolonged through delays in leaving the harbor, and from strong headwinds. Heavy seas and very cool weather were also experienced through part of the passage. Nearly every passenger being sick for the first few days no religious worship was held on the first Sabbath out, but on Thursday evening, the 10th, request was made of the captain for a prayer meeting, and part of the cabin was set off for it. Threats were made by some of the passengers to disturb the services, but nothing of the kind was attempted. Twenty-eight gathered and drew near to God with songs, and prayer and reading his Word.

Bro. Zaraphonithes spoke from the words, "Thou shalt love the Lord thy God with all thy heart and thy neighbor as thyself." It was a precious season. Among the passengers was an evangelist and a minister from Kansas,so that on the next Sabbath and Thursday evening services were held. "There are many enemies upon the ship," says the letter, "and every day we had discussions for a week. Thus, dear brother, we began the work of our Lord upon the ocean, and look forward for his blessing. Do not forget to pray for us in your meetings, for we will be among enemies in the future." On Sabbath, July 20th, they attended the Temple Congregational church, London, and listened to Rev. Dr. Parker. The next stop will be at Syra, Greece, where letters may be sent, and any aid that the readers of the *Cynosure* may wish to give our brother in his work for Christ.

THE NEW BOOK.—Among the numerous commendatory notices of the press the following from the *Christian Instructor* is one which will interest all:

"A thorough, authenticated and candid examination into the character, history and purposes of the chief of the secret orders is to be found in a work recently issued from the press of Ezra A. Cook & Co, of this city. * * * President Blanchard has given the greatest care in the collection and compilation of this work, bringing to the work matured scholarship, extensive research and thorough analysis. We commend the result of his labors to all who are interested in discovering the true character and history of Masonry and its relations to the three heaven-constituted societies of church, state and family. The book is unprecedentedly cheap; it will be sent to any address on receipt of one dollar."

THE ASSOCIATED CHURCHES.—Bro. Tapley, whose success among the colored churches of the South has greatly cheered us all, writes to urge our Northern churches to give their testimony, to take the pledge of anti-lodgery, by putting their names on the roll of the Associated Churches of Christ. As such a measure compromises no denominational obligation, and is a means of good to the individual church and of encouragement to all others, let us have many names added this fall. Read Bro. Tapley's letter:

COLUMBUS, Miss., July 30, 1879.

Dear brethren and sisters in Christ, readers of the *Cynosure:*—Send other names to add to the Associated Churches of Christ. Let many more churches unite together in their opposition to secret orders that we may strengthen, sympathize with, and pray for each other. These churches will doubtless become a great power for good and against evil in the land. What is needed is a united effort by the church. I am fully persuaded that it is through the church that Christ will overthrow the powers of darkness. Let us have fifty additional names by the first of September next. Brethren and sisters, let us hear from you. E. TAPLEY.

WHEATON COLLEGE.—The fall term of this institution opens on Tuesday, September 2nd next. From various providential indications a marked increase of attendance is expected next year. The Normal Institute which closed on Monday, was a great success. Some hundred teachers of Illinois were in attendance, and so far as we have learned there was universal satisfaction with the instruction and all the arrangements. Many of those attending this summer school are expecting to return in September to pursue a more extended course, well satisfied that for thorough instruction, sound educational and religious principles and general facilities they cannot do better than to come to Wheaton. Actual acquaintance immediately dissipates the false impressions spread wide by the enemies of the institution through the *ex-parte* council's pamphlet. During the Institute lectures have been given by each of the members of its faculty, Professors Bailey, Blanchard, Fischer, Moffatt and Morgan; also by Miss Ada Sweet, U. S. Pension Agent in this city; A. H Hiatt, M.D.; Rev. Dr. J. B. Walker; and Prof. S. S. Hamill. A large portion of the members of the Institute have attended the religious meetings of the College church and have freely participated in them with mutual profit. All the friends of the institution are confident that the blessing of God has attended the work of the summer. All inquiries regarding expenses, which have been much reduced since last year, or instruction, will be cheerfully answered by any member of the College faculty.

— The sickness of President Blanchard took on a rheumatic character last week and until Saturday was extremely painful and depressing. On the Sabbath he was much easier and was able to rise from the bed for a short time. The kindness and solicitude of many friends in Wheaton and this city deserves a grateful mention. We trust their prayers may also be effectual and fervent, and healing be sent in answer.

—In response to a desire of a number of friends made known directly and through the *Cynosure* correspondence, Prof. Blanchard preached a second sermon last Sabbath morning to a very large congregation on the evils of setarianism and the means to overcome them. This discourse we hope to print next week. In the evening from the text, "Prove all things; hold fast that which is good," he preached an excellent discourse on the testimony of the College church against secret societies.

—Large space is given this week to another page in the history of reform, reporting the trial of Rev. A. G. Miller of New Jersey, the faithful co-laborer of Bro. Michael. The fullness of the report leaves nothing to be said upon so unwarrantable a conviction. Let the New Jersey brethren rejoice in that they are counted worthy to suffer persecution for Christ's sake. They thus are experiencing the fulfillment of some most precious promises of the Word of God.

—Elder Brown writes that word has come from Elder Rathbun that he will be unable to fill the appointments published for Illinois and Wisconsin. Bro. Starry of Iowa will probably take his place, and in expectation of this we venture to keep the notice standing. Bro. Starry has to within a recent date been a bright Mason. His letter published on another page tells us how his heart is in the work, and he hears the call of God for laborers in this harvest. He has, beside, the cordial co-operation of a noble wife; with such a help he can hardly do other than succeed. Pray that his hands may be strengthened for this good work.

—Bro. H. H. Hinman left Wheaton last week on a visit to several churches in Illinois to consult with them and arouse an interest in favor of free missions. Few have felt more deeply than he the deplorable condition of the mission boards, which, while they are spending millions of money and wearing out hundreds of lives in pagan lands, not only overlook, but intentionally ignore the idolatrous practices at home. We pray that the providence of God may open the way for a new departure in missions.

—The *Inter-ocean* says that in spite of the threats and bullying of the Beaconsfield government at the Berlin Congress, the Russians outmaneuvered and secured all they claimed under the San Stephano treaty, and says this is now conceded by the English journals. "Any one who has studied Russian diplomacy knows that when her diplomatists make most noise about conceding a point, they are really conceding nothing, and that when they make an extraordinary show of humility, their protestations cover an intrigue to secure success. The failure of the treaty of Berlin was as apparent the day it was signed as it is now, but English papers were slow to admit it."

—Nicaraugua is after all taking the lead in the matter of an interoceanic canal. Dispatches from Washington represent that the Nicaragua government has begun the work of improving the San Juan river, so as to open direct navigation between Lake Nicaragua and the Caribbean Sea. This is on the line of the proposed ship canal, Nicaragua route. Navigation open between Lake Nicaragua and the Caribbean Sea, there remains to be cut only a short distance canal to the Pacific to open the way between the two oceans.

—The way they opened a lodge of Knights of Pythias in Union City, Indiana, last month, was to begin initiations at 9:30 P. M. and continue until 1 o'clock in the morning, when a recess was taken and a banquet spread in a neighboring hotel. The process of making dupes to the lodge was then continued till towards daybreak.

OBITUARY.

WILLIAM HARPER of Hillsdale, Michigan, died on the 28th ult., at Newark, N. J. Bro. C. Reynolds of Hillsdale, went to Newark and brought back his body to Plymouth, Mich., where he was laid by the side of his wife who died four years ago. Bro. Harper was 69 years old and had lived in Michigan over half a century. He was an uncompromising foe of the lodge as are so many who lived during the Morgan times.

A note from sister Myers of Vineland, N. J., brings intelligence of the peaceful departure of her husband to his heavenly mansion, July 18th. His disease was a heart affection, and his death had been anticipated by himself and friends as likely to occur at any time. Bro. Myers was what the world would call an eminently successful man, and had laid up in store ample means for the autumn of life. He began as a laborer on a farm at $8 per month in western New York, and so carefully husbanded his means and so judiciously invested them that he soon became a prosperous land-holder, with money at interest. Bro. Meyer's first employer was a Freemason and Baptist deacon who advised him to join the lodge. When Bro. M. received $24, the pay for three months hard service, he made application to the lodge, and was received, but there not being a sufficient number present to perform the ceremonies of initiation he was required to kneel and take the oath, for which he paid $5 of his hard-earned money, and was instructed to come for his regular initiation next lodge evening. Returning home, some three or four miles, on that dark and rainy night, he made up his mind that it did not pay and never went near the lodge again. This $5 for lodge secrets Bro. Myers considered the most foolish and unwise investment of his life. He was ever after a zealous and consistent opponent of the order. He contributed liberally to sustain others and let slip no opportunity for personal effort in saving the perishing from this snare. He was long an active member of the M. E. church and was accustomed to exercise his gifts in "preaching the word" as God opened the way. He leaves a faithful and beloved wife who has borne with him the heat and burden of life and whose sympathies and views are in harmony with those of her husband. Some of their children have gone before and those remaining are settled in homes of their own. A large circle of acquaintances will sympathize with the bereaved in their loss and we will unite in a fervent prayer for the sanctification of this affliction to the good of us all.

J. P. STODDARD.

Home Circle.

Look up! Christian.

Look up! Christian. Why that sadness?
What has caused thy grief and fear?
Hast not thou some room for gladness?
Is not Jesus ever near?

Look up! Christian. Why desponding
'Cause the way is dark and drear?
Cease thy fretting and thy mourning,
For a light will yet appear.

Look up! Christian. Did thy Saviour
Say no trials must be borne?
Nay; he led the way before thee—
Trod the wine-press all alone.

Look up! Christian. Jesus bids thee
Look beyond this vale of tears;
Says: "If thou wilt follow me,
I will vanquish all thy fears."

Look up! Christian. Be not faithless,
Lean upon thy Saviour, God;
Trust him where thou canst not trace him,
Thou wilt find a rich reward.

Soon the mystery will be open,
Now to mortal vision sealed;
Not a word that he hath spoken
But shall one day be revealed.

—Mary J. Chappell.

A Work of Faith in Boston.

By request, Dr. Cullis gave the story of his Faith-work in Boston. He seems the ideal of modesty—a man in middle life, of medium stature, in appearance the farthest from fanaticism. His work has not been to try to cure dying consumptives by the prayer of faith; but by that reliance to procure a home for them and the means of physical and spiritual comfort until they pass away. Nor is it for the rich who can take care of themselves, but for the very poor who otherwise would go to the poor-house or to the hospital.

The story runs like a romance, and stranger still than fiction—a sort of sacred "secret of the Lord" that has been told in public only three times before this in the fifteen years of its course. Brought up as a moralist; could not tell the time of his conversion; started out as a business man; laid aside by five years of sickness; led, meantime, into the study of medicine, into its practice, and into the consecration of everything to God. Struck by the passage: "To every man his work," and then seeking to find his own work—finding it when a poor consumptive came to him and asked if he knew of any place where such a man could go to die; had been reading of the work of Francke two hundred years ago; came to the conclusion that God could do the same now; gave himself up to believe everything between the two lids of the Bible, with no doubt since that; bought first house for $6,500 during the war, and then a second, both of which were paid for before the first report was made, so that it was not done, as is sometimes said, by the advertisement of reports—both houses full to the last bed; heard of a consumptive woman fading in a dark, damp cellar; asked the Lord to send bedding; in fifteen minutes expressman brought a package with bed clothing; but not time for it to come from the country, as it did; yet "before they call I will answer."

But what shall be done with the children of such parents? The means came in answer to prayer, and another house is purchased as an Orphan's Home. Another house is added to the original "Home;" and now there are four in this group; also one for the children, one for a mission chapel, and one for the mission workers. All these years God is asked for the souls of the patients, great numbers of whom have been converted. Two examples: A son of an Episcopal minister, an encrusted moralist. Couldn't be touched. Then a poor colored girl, after seeking despairingly for days and days, finally found the pearl of great price, crying: "I've got it; I've got it!" So happy was she that she wanted everybody to come and hear her story. The young man came and sat down by her bedside. "That is something I never saw," he said. He accepted the same Saviour and was the happiest of men all the months of his life. The other case was that of a hardened, grumbling, profane man. After a long, hard tussle the doctor said: "Do you know what you are doing? You tell God he is a liar. He offers; you refuse." The man gave in and was happy all the remnant of his days. After his death it was told the doctor that this was a man who for the murder of his wife had been in prison, and who, after ten years there had been pardoned out to be sent to that Home.

More room is needed. The old buildings are sold out and new ones bought upon an eleven-acre tract at Grove Hall. Grounds lovely. Rooms cheerful, with mottoes, plants and flowers. Seventy patients. A "Spinal House" has been opened. It was started for one old lady, who could not speak, who could not move a limb, who by the death of a sister was about to be sent to the poor-house. This department has now four occupants. A lady gave $1,000 to start it. Then a Home was found to be needed by the cancer-suffering poor. A house that had cost $840,000 had been bought for $10,350, to meet the want. This home is not yet occupied. Two lady missionaries have been sent to India; one to China. A Tract Society has been started. Three missionaries are employed in Boston. A Training College has been set up for preparing Christian workers. And now the old Randolph and Macon College in Virginia has been purchased to be used for the cause of education among the freedmen. The buildings, with the grounds, had cost $150,000, and had been secured for $6,200. Three thousand dollars had been put on upon repairs. To mend the broken windows, 2,728 lights of glass had been used. This school has not yet been opened, though a Presbyterian minister has been sent down to take charge of it.

All this time Dr. Cullis supports his family by his private practice. As money is needed for the Homes and their adjuncts, it is asked for in prayer to God, never by solicitation from men. In this way $400,000 has been gained and used. It comes from the rich; it comes from the poor, from poor relatives of former patients. A cook, whose sister had died at the Home, gave $2,000. It keeps coming all the time.

"Doctor, are you not burdened greatly with all this care?" "No; it doesn't take many minutes for me to go to sleep. I sleep all night. Never have a feather's weight upon me. Happy as a man can be. Even in the days of straits, the trial of faith has been precious. I have reveled in joy over such trials, knowing that the answer would come."

"Are any cured?" A few. Not many. It is a dreadful disease, very deceptive to the patients. They come to us to die."

"Are any healed by the prayer of faith?" "A few." The doctor detailed two or three cases, and then he said: "You will ask, 'Why not cure them all in that way, and so save the expense of the establishment?' It was built to furnish a *home* to such unfortunate poor. Then it is only the *prayer of faith* on the part of the individual that heales the sick in each case. But we don't know the possibilities of the prayer of faith. It is all of God, the power and the glory."—*J. E. Roy in Advance.*

Peculiarities of the Sandemanians.

Faraday's father and paternal grandparents were Sandemanians. The sect is a small, decreasing one, which rejects all belief in the connection of church and state, all fellowship outside of his own communion, and makes no missionary efforts; believes in the independent self-government of each separate body of communicants; claims to take its rules of faith and polity directly from the New Testament, which is expounded from Sunday to Sunday by elected, unpaid elders, of whom there must be a plurality in each church. The members are strongly attached to each other, hold that the Christian should not take interest on loans or hoard for the uncertain future, but that the better provided brother should freely give to the less fortunate or be ready to perform any act of kindness as the early disciples were to wash one another's feet; so one gives and one receives without access to or loss of dignity. They maintain the love feast and are bound to assemble on the first day of the week for prayers, preaching, the breaking of bread and bringing together of that which each has "put by." As unanimity of church business is required, a persistent dissenter from the large majority is cut off from church privileges; so is the neglecter of church duties and the immoral; this cutting off puts the condemned under social ban and the offender can never be received back but once; second excommunication is final.—*Sunday Afternoon.*

Do Right and Let Slanderers Talk.

Vain are the efforts of slander permanently to injure the fair fame of a good man. They may obscure it for a while, but as the sun never shines so brightly as when it struggles through the darkness of an eclipse, it will flood with glory the very clouds through which it has to struggle to shine.

There is a cascade yonder in a lovely Swiss valley, which the fierce winds catch and scatter as the waters go over the rock, and for a while the continuity of the fall is broken, and you see nothing but a thin, feathery wreath of apparently helpless spray. Further down the consistency is recovered one more, and the full stream of brilliant water pours as calmly as if no breeze had ever blown, and the very blast that seemed to interrupt its course only fashions the torrent into more etherial loveliness, and makes the spot a shrine of beauty to which all pilgrim footsteps travel.

And so the blasts of calumny, however fiercely they spend themselves against the good man's character, will only contribute to its wider influence and greater beauty. Preserve a good conscience toward God, and you need not fear though the whole pack of the spaniel-hearted howl at your heels.—*Punshon.*

A Sailor's Death Grip.

A sea captain related, at a prayer-meeting in Boston, a thrilling incident in his own experience: "A few years ago," said he, "I was sailing by the island of Cuba, when the cry ran through the ship, 'Man overboard!' It was impossible to put up the helm of the ship, but I instantly seized a rope and threw it over the ship's stern, crying out to the man to seize it as for his life. The sailor caught the rope just as the ship was passing. I immediately took another rope, and, making a slip-noose of it, attached it to the other, and slid it down to the struggling sailor, and directed him to pass it over his shoulders and under his arms and he would be drawn on board. He was rescued; but he had grasped that rope with such firmness, with such a death-grip that it took hours before his hold relaxed and his hand could be separated from it. With such eagerness, indeed, had he clutched the object that was to save him, that the strands of the rope became imbedded in the flesh of his hands." This illustrates the fact that God has let down from heaven a rope to every sinner on earth, every strand is a precious promise, and we ought to be so intensely eager to secure these promises, as to lay hold on them as for our lives, and grasp them with tenacious grip.—*Christian Herald.*

Childrens' Corner.

Biblical Alphabet.

A—was an ancient king of glorious renown,
Who was almost persuaded to seek a heavenly crown.
Acts 26:28.

B—was the birthplace of a still more glorious King,
Of whom the saints and angels, both now in glory sing.
Mat. 2:1.

C—was a city, doomed because of sin;
Their gates they would not open to let the Gospel in.
Luke 10:13.

D—was in dangerous plight when in the lion's den;
He used the Christian's weapon, and prayer was answered then.
Ezek, 14:14.

E—was enhanced with beauty, as it flowed along the ground:
Beside its gentle waters rich purple fruit was found.
Num. 13:23.

F—was a faithful governor to Jewish interests true;
He kept a prisoner bound to give pleasure to a Jew.
Acts 24:27.

G—was a garden where the earnest words of prayer,
By the Lord of glory kneeling, three times were uttered there.
Mat. 26.36.

H—was a happy king, a prosperous path he trod,
Because with his whole heart he served the Lord his God.
Prov. 25:1.

I—was an Israelite, a prophet who foretold
The coming of Christ's kingdom, in the days of old.
2 Chron. 32:32.

J—once journeyed through the wilderness amid a pilgrim band;
At last he found an entrance into the promised land.
Judges 2:8.

K—was with kindred blest, she was beautiful and fair,
The daughter of a household who daily knelt in prayer.
Job 42:14.

L—was a lowly follower of the dear Lord long ago,
But now in Abraham's bosom, he knows no earthly woe,
Luke 16:20.

M—was a maiden of most illustrious fame,
The mother of a king—a conquerer the same.
Mat. 2:11.

N—was a noted spot, for near by did the Lord
Bury the bravest warrior that ever drew a sword.
Dent. 34:1.

O—was an oriental mountain, where the feet of angels trod,
When they came down to minister unto the Son of God.
Mark 14:26.

P—was the place, a lone isle far away,
Where the Lord's beloved was banished for many a weary day.
Rev. 1:9.

Q—was a quarter, a fourth—and yet to us is plain.
Paul once mentioned in a letter one who bore this name.
Romans 16:23.

R—was a royal city, imperial and proud,
And yet within its walls were found the coffin and the shroud.
2 Tim. 1:17.

S—was a spacious country, in it many a town;
Oft we see it mentioned in modern renown.
Romans 15:24.

T—was a tried disciple, he doubted, yet believed.
Over his last enemy a victory he achieved.
John 20:27.

U—was unsightly, a leper, though a king,
Because he sought to do a most unholy thing.
2 Chron. 26:21.

V—was a virtuous queen, who did the right defend,
Her reign was one of glory from beginning to the end.
Esther 1:9.

W—was a Wonder, a name which many knoweth not,
And they who know him best this name have oft forget.
Isaiah 9:6.

X—we'll call an excellent example of most exalted fame,
Examine well your Bible and you will know his name.
1 Peter 2:22, 23.

Y—once in a year of plenty, was purchased at a price,
And brought from a far country by King Solomon's advice.
1 Kings 10:28.

Z—was a zealous worker, and did words of truth impart;
The Spirit of the Lord came down and filled his heart.
2 Chron. 24:20.

—Christian Press.

Hints to Boys and Girls on Good Manners.

1. Never look over another person when he is writing a letter, or reading that which does not concern you.

2. Never enter another's room abruptly. Have you special business? knock gently at the door, or ask permission to enter.

3. Never select the best articles of food at the table. Wait till you are helped. Be modest, polite, temperate.

4. Never ask trifling or foolish questions, or inquire about things with which you are already familiar. "A fool's voice is known by a multitude of words."

5. Never speak unless you have something to say—think twice before you speak once. "In the multitude of words there wanteth not sin: but he that refraineth his lips is wise." Prov. 10: 19.

6. Never dissemble, feign yourself sick or asleep, or unwell, to avoid correction or some unpleasant thing. This is a species of lying, for which the Lord will not hold you guiltless. "Keep thy tongue from evil, and thy lips from speaking guile." "Put away from thee a froward mouth, and perverse lips put far from thee." "Lying lips are an abomination to the Lord."

7. Never be glad or rejoice at another's calamity or misfortune, even though he be your enemy. "He that is glad at calamities shall not be unpunished." "Does thine enemy hunger, feed him. Does he thirst, give him drink; by so doing thou shalt heap coals of fire on his head." "Overcome evil with good."

8. Never mock or ridicule the poor, the infirm, or the aged. "He that mocketh the poor, reproacheth his Maker." "Better is the poor that walketh in his integrity, than he that is perverse in his lips and is a fool." Prov. 19: 1. Read the fearful doom of those wicked children who mocked Elisha, the holy prophet of God. (See 2 Kings, 2: 23, 24.)

9. Never set up your own will in opposition to your parents or teachers: submit calmly, sweetly, cheerfully. "Rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry."

10. When addressed by your parents or superiors, give immediate attention.

11. Be kind and gentle to your brothers and sisters, invariably.

12. When a favor is conferred, always express your gratitude politely to the person who bestows it.

13. Little folks, whenever you enter a room, always be careful to notice, respectfully, your superiors or those older than yourself.

14 Never interrupt persons engaged in conversation, reading, or writing, but wait till a suitable opportunity is given you to speak.

15. Never ask when you know.

16. Never whisper in company, or make remarks on the dress of those about you, or about things that are in the room where you are.

17. Never flatly contradict any person, and especially your superiors. Rather say, "Are you not mistaken, sir? I had supposed differently." Meekness and modesty are more precious than rubies.

18. Be polite or courteous to everybody; true politeness is giving attention to little things, little acts of self-denial, kindness, and love, striving to make everybody happy. It is benevolence flowing from a noble, generous, pious heart. It is, in a word, doing to others as we would that others should do to us. —D. F. Newton.

Fourteen Keeps.

He will keep thee as the apple of his eye.

He will keep thee in all thy ways, lest thou dash thy foot against a stone.

He will keep thy foot from being taken, lest any hurt thee.

He will keep thee day and night.

He will keep thee as a shepherd doth his flock.

He will keep thee from the evil that is in the world.

He will keep thee from falling.

He will keep thee from the hour of temptation.

He will keep thee in all places whither thou goest.

He will keep thee in the way and bring thee into the place which he has prepared.

He will keep the feet of his saints.

He will keep that which thou hast committed to him.

A Knowing Bird.

Where do you think a bird once built its nest? On the edge of a quarry of slate so near that when the rock was blasted a piece of the flying and falling slate frightened and incommoded the poor bird very much, says the New York *Observer*. It was a thrush. Yet she did not change her quarters. But being a pretty observing bird, she noticed that at the ringing of a bell the men started and ran. "Ah," thought the bird, "I'll run too," so the next time the train was fired and the bell rang to warn the men, away the thrush flew from her nest and lighted among them, indeed close under their feet. The explosion over, she returned to her nest and they to their work.

This she did whenever they blasted. Of course it highly diverted the men, and visitors were told of her sensible and discerning conduct. They were anxious to see the thrush. The slate could not be blasted to gratify visitors, but the bell could easily be rung, and it was. The bird heard it and down she flew. After a few times she saw herself hoaxed, and when the bell rang again, she peeped over her nest to see if the men left. If they did not she sat still and cocked her head as much as to say: "No, gentlemen, I am not to be cheated again. Life in my nest is too serious to be trifled away for your amusement. No more make believes for me."

Did Jesus Answer "Yes?"

"Mamma is talking to Jesus," said little Mary to herself, as she heard her mother at prayer in the adjoining room. As Mrs. H. left the place of prayer, Mary ran to her mother, and asked very innocently, "Did Jesus answer, 'Yes,' mother?"

When you kneel down by your bedside to pray, dear children, think of the question of this little child. Do you expect an answer to your prayer, or do you only repeat the words as a mere form? If you ask aright, Jesus will answer, yes; for he said in his holy word, "Ask, and ye shall receive."

A negro being asked what he was in jail for, said it was for borrowing money. "But," said the questioner, "they don't put people in jail for borrowing money." "Yes," said the darkey, "but I had to knock the man down free or fo' times before he would lend it to me."

Sabbath School.

LESSON XXXIV.—August 24, 1879.—THE MIND OF CHRIST.

SCRIPTURE.—Phil. 2: 1-13.

1 If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels
2 and mercies, | fulfil ye my joy, that ye be likeminded, having the same love,
3 being of one accord, of one mind. | Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem another better than them-
4 selves. | Look not every man on his own things, but every man also on the things of others.
5 Let this mind be in you, which was
6 also in Christ Jesus: | who, being in the form of God, thought it not rob-
7 bery to be equal with God: | but made himself of no reputation, and took upon him the form of a servant, and was
8 made in the likeness of men: | and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.
9 Wherefore God also hath highly exalted him, and given him a name
10 which is above every name: | that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; |
11 and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.
12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation
13 with fear and trembling: | for it is God which worketh in you both to will and to do of his good pleasure.

GOLDEN TEXT.—"Let this mind be in you, which was also in Christ Jesus." —Phil 2: 5.

[From Scholar's Handbook.]

CENTRAL TRUTH.—Christ is our perfect example.

HOME READINGS.

Isa. 12. Joyful Mind.
2 Cor. 8: 7-21. Willing Mind.
Mat. 11: 25-30. Humble Mind.
Mat. 26: 39-46. Obedient Mind.
Heb. 1: 1-6. Revealing the Father's Mind.
Eph. 5: 1-21. Manifest this Mind.
2 Cor. 12: 9-17. Grace gives it.

[From S. S. Scholar's Quarterly.]

HOME READINGS.

1 John 3: 18-24. Brotherly Love.
Isa. 57: 15-21. Humility.
Dan. 4: 29-37. Pride.
Isa. 53. The Humility of Christ.
Isa. 45: 21-25. Christ Exalted.
Rom. 10: 4-11. Confessing Christ.
1 Cor. 12: 1-11. God Working in Us.

GENERAL NOTES.

3. "Let nothing be done through strife or vainglory." A striving hurtful to unity on the part of individuals to make themselves important. Their common source was selfishness, which is always to be found along with a want of humility and self-denying love; and this selfishness was displayed in strife and vain-glory.—Olshausen.

9. "Wherefore God also hath highly exalted him." Paul proves by Christ's example that they are blessed who voluntarily humiliate themselves with Christ —Alford.

[From S. S. Times Quarterly.]

HOME READINGS.

Phil. 2: 1-13. The Believer's Spirit.
Eph. 4: 1-13. A Spirit of Unity.
Eph. 4: 20-32. A Spirit of Kindness.
Gal. 5: 13-21. A Spirit of Service.
1 Thess. 5: 16-28. A Spirit of Prayer.
Heb. 10: 30-39. A Spirit of Confidence.
Gal. 3: 26 to 4: 7. A Spirit of Adoption.

PROMPTINGS TO FURTHER STUDY.

What consolation of Christ was waited for by a devout man? Whose name means "son of consolation"? In what way are Christians sure to have fellowship with each other?

[From International Quarterly.]

How is the mind or humility of Christ

seen in this chapter (verses 6-8). Notice the wonderful descent—from God to man, from man to a servant, from the servant to death, even the death of a criminal. (And all this for ME). How is this pattern to be followed by us? (verses 1-4; verses 12-15). How was it copied by Paul? (chapter 3:4-8). How is it commended in chapter 4: 4-9? Give some illustrations from the life of Christ. What is the opposite of this pattern? How can we copy after Christ in our daily life at home and at school? Read John, 13: 14; 1 Peter 2:21.

How is the reward seen in our lesson? (verses 9-11). What is said of the reward set before Jesus? (Heb. 12: 2). How did the reward affect Paul? (1 Cor. 9: 24-27; Phil. 3:9-14). What is said of rewards in Luke, 19: 12-27? What is promised to the "overcomers" in Rev. 2 and 3? How is humility rewarded here? What lesson is taught in verse 12? What is obedience to Christ? What are we to work out? What is necessary before it can be worked out? (verse 13). What preliminary steps are given in verses 10, 11? This then is the order: kneel, confess, obey, work.

[From the Evangelical Repository.]

A PATTERN OF HUMILITY.

We need examples as well as precepts for our instruction. Jesus is our perfect example in all things, but he is here held up before us as our pattern in humility. The humility of Christ is best seen by contrasting it with his glory, both before and after his humiliation. Therefore, the Apostle speaks of the Saviour's pre-existence, human life and exaltation.

1. The pre-existence of the Saviour is described in verse 6. Before he came to the world as its Redeemer, he was in the form of God; he had the nature of God; his mode of existence was that of God. It was no robbery for him to claim divine attributes, for he was equal with God; he was God.

2. The human life of the Saviour is described in verses 7, 8. He made himself of no repu'ation, literally, emptied himself. He laid aside the manifestations of his glory. He took upon him the form of a servant. He, who was God, became a servant (Luke 22:27). He was made in the likeness of men. He was born a real man, but not a mere man, for at his birth his divine nature was not laid aside. He was found in fashion as a man. He was not only born a man; he lived a man, having a true body, and a rational soul. And even then when he appeared as a man, he humbled himself; he did not seek high honors, but condescended to the lowest conditions of life. He became obedient to the law of God, even when that obedience terminated in death. And his death was not a natural one; it was the death of the cross, the disgraceful death of a criminal slave. This was indeed the depth of humiliation.

3. The apostle gives some instructions which would help them in obeying his exhortation (vs. 2-4). They were to be humble; but how could humility be reached? They should cultivate harmony in plan, in love, in soul, and in mind (v. 2). They were to be like-minded, framing and executing the same plans; to have the same motive. Our life should be such as to fulfil the joy of the saints.

4. The exaltation of the Saviour is described in verses 9-11, as a reward of his humiliation and sufferings. God highly exalted him, as mediator, in his resurrection, his ascension and the glory that followed. A name, which is above every name, was given him. It stands alone. He only is the Redeemer, the Saviour, the Christ, the Son of God. No name can be compared with his. So highly was he exalted, that at this human name of Jesus, the Saviour (Mat. 1: 21), every knee should bow in adoration. This adoration will be universal. The angels and the glorified saints in heaven, men who are alive on the earth, and the dead who are under the earth, will worship at his feet. The phrase, under the earth, may also include demons and lost sinners, for even they must render to Jesus the homage of fear. Every one in this mighty congregation must confess that Jesus Christ is Lord; every tongue must worship and acknowledge him as the divine and universal sovereign. The end of this adoration and confession is the glory of God, the Father. The Father is glorified in the glory of his exalted Son.

In Jesus, we have the perfect pattern of humility. A study of his pre-existence, of the deep humiliation of his earthly life, and of the glorious exaltation which is the reward of his humiliation, will lead us to have the same mind of humility, which was also in him.

Religious Intelligence.

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational church, Hamilton, Miss., August 25, 1878.

Pleasant Ridge Congregational church, Sandford county, Ala., Sept. 1878.

New Hope Methodist church, Lowndes county, Miss., Oct., 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

First Congregational church, Leland, Mich.

Sugar Grove church, Green county, Pa., D. B. Turney, pastor, Mar. 17, 1879.

Military Chapel, Methodist Episcopal, Lowndes county, Miss., March 23, 1879, Thomas Brownlee, pastor.

Hopewell Missionary Baptist church, Lowndes county, Miss., April 6, 1879.

Cedar Grove, Missionary Baptist, Lowndes county, Miss., May 25, 1879, Wm. Alexander, minister.

Simon's Chapel, Methodist Episcopal, Lowndes county, Miss., Jesse Murrah, pastor, July 13, 1879.

Old Tebo Baptist church, near Leesville, Henry county, Mo., W. M. Love, pastor, July 19, 1879.

--Three open air meetings were held on Sabbath evening in the three divisions of Chicago for the street railway men, under the auspices of the Y. M. C. A. At the North Side meeting, Bro. J. P. Stoddard and Major Whittle conducted the exercises.

CONGREGATIONAL.

— A Chinese Congregational church was organized by a council held at Honolulu, Sandwich Islands, June 8th. The Rev. Dr. Damon was elected moderator, and baptized the six persons who united with the new church by profession of their faith.

—The dispatches of Saturday reveal a sad state of affairs in the family of Newman Hall of London. He has just obtained a decree of divorce from his wife on account of her adultery with one Richardson, a stable-keeper. The trial created a great sensation. His wife brought counter charges of the same character. Hall admitted that he abandoned his previous action for divorce because he feared it would be an obstacle to raising funds for his new chapel and for the Lincoln Memorial Tower, commemorative of Abraham Lincoln. The result of the suit was somewhat unexpected. The judge, in his charge to the jury, leaned strongly in favor of the plaintiff. Dr. Hall's friends express themselves greatly elated at the decision of the jury, but the verdict is much criticised, as it is regarded as having been somewhat against the weight of evidence in the case.

METHODIST EPISCOPAL.

—Bro. Woodruff Post, who has suffered many things of the lodge for his honest purpose against its wickedness, is now stationed at Gaines, Tioga county, Pa. He is glad to know that he is not forgotten of the *Cynosure* friends, and is happy and cheerful though God has permitted the agents of the lodge to grind him to the dust.

—Rev. K. P. Jervis of Wellsboro, Pa., has spoken boldly and publicly in his conference against the evil of secretism.

—Rev. A. T. Riley who renounced Freemasonry at Owatonna, Minn., a few years since is now stationed at Garden Prairie, Ill.

UNITED PRESBYTERIAN.

—According to the order of the General Assembly, the Board has appropriated $2,000 to Lawrence, Mass.

—At a recent communion at Willamette congregation, Oregon, nineteen names were added to the roll of the church by profession, certificate and baptism.

—In compliance with the recommendation of the last General Assembly, Messrs. R. Stewart & Co., the publishers of the *Repository* and *Bible Teacher*, will undertake the publication of a quarterly, beginning with October 1st.

REFORMED PRESBYTERIAN.

—The terms on which Geneva College was to be removed from Northwood, Ohio, to Beaver Falls, Pa., have been complied with. A magnificent site of ten acres of land has been donated by the Economite Society, and $20,000 has been subscribed for the erection of the building. The building is to be of stone, an excellent article of which is on the ground. A station on the Pittsburgh and Lake Erie railroad, at the corner of the lot, will be called College Station; and a station on the Ft. Wayne and Chicago railroad on the opposite side a quarter of a mile distant. The college will be visible from both roads. A steep bank of great natural beauty and grandeur on one side of the grounds descends to the Beaver river, from 50 to 100 feet. The contract for the building will be let immediately, to be finished by September a year. The many friends of Pres. H. H. George and the institution which he has cared for at Northwood, O., will rejoice to note these advantages which are expected from a change of location.

WESLEYAN.

—Rev. Wm. Warner with his son Wm. W., who received his degree at Wheaton at last commencement, is occupying for Christ a large field in Wisconsin, including Byron, Oakfield, Waupun and Baraboo. Their joint labors have been greatly blessed. Nine have lately united at Byron and thirteen at Baraboo.

—Elder N. Wardner, whose visits as connectional evangelist have been greatly blessed to hundreds of churches during the past three years, is now pastor of the church in Morley, N. Y.

CAMP-MEETING NOTICE.

The Lord willing, there will be a camp-meeting held in the town of Baraboo, Sauk Co., Wis., four miles west of Baraboo, near Kirkwood Station, in the grove owned by Bro. N. North, commencing the 26th of August, and hold one week. The brethren and sisters coming by the cars on the Chicago and Northwestern road will be met at Baraboo Tuesday at 6 P. M., on the arrival of train; at North Freedom, 7:30 A. M., by dropping a card to W. Van Driessen of Baraboo. It is time to work and take sides for Jesus. All lovers of a pure Gospel are invited. Brethren who expect to attend the Anti-masonic convention are invited. A cordial invitation to all.

W. VAN DRIESSEN.

FRIENDS.

—At the Goshen, Ohio, quarterly meeting were recorded some happy deliverances from filthy habits, as the *Christian Worker* says:

"The praise meeting on First-day morning was truly a wonderful manifestation of the power of Jesus to save from all sin. Many testified to a full deliverance. One testified of the manner in which he had been save from the use of tobacco; then another, and another, when a proposition was made for all to rise who had been thus delivered from its use. Many stood up, and before taking their seats gave their testimony—all ascribing their salvation from this sin to the power of Jesus only."

—The London Friends at their yearly meeting held in May adopted a strong protest against the South African war which closes thus:

"We now solemnly protest against the flagrant violation of the divine law involved in the aggressive war undertaken against the Zulu people; and plead earnestly that no sentiment of so-called national honor, or the necessity of maintaining the prestige of the nation, or the need of avenging the losses we have sustained, may stand in the way of a speedy and merciful termination of the war,

"We emphatically dissent from the plea so frequently urged, that the evil of such wars may be extenuated as opening the way for the promulgation of the Gospel of peace. On the contrary, we undoubtedly believe that missionary enterprise is greatly retarded by the warlike action of civilized nations toward the heathen races; and we would appeal to our fellow Christians to unite with us in earnest effort for promoting a truly Christian policy toward other nations.

"Signed on behalf of the meeting.

"G. S. GIBSON, *Clerk*."

BAPTIST.

—Sometime since our New York York letter mentioned the work of Dr. Justin D. Fulton in building up a people's church in that city. The difficulties in the way are great. The free seat system found many opposers in the Hanson Placechurch where he begun. So the Centennial church came into life. A correspondent of the *Standard* writes hopefully of this enterprise:

"His work with that church has been a constant success. But the house is small, the masses could not be accommodated there. Out-door meetings have been held during the summer, and good has followed. For months his people have been endeavoring to concentrate their thoughts on some line of action. Dr. Fulton believes God clearly indicated to him that he should take the Rink. The gentleman having it in charge has placed the rent at a nominal figure. At a meeting last week, the people who came together seemed to be unanimous in favor of making the effort. On Friday night, July 25, the church voted unanimously to go forward. The Rink has been secured for September and

October, and after the doctor's return from his August vacation the campaign will be begun in earnest. No one knows better than he what is involved in such an effort. As he is reported to have said Sunday last, 'a people's church is not what many think it, a plaything or a toy. To work in such a place, fashion, fame and the good opinion of those who desire to make their religion a stepping-stone to position, must be given up. The battle for the truth has to be fought, not looked at and described. It must be a hand-to-hand conflict. Blows must be given and blows must be received.'

"Very many outside the Centennial church will be rejoiced to know that Dr. Fulton is prospered in this enterprise. To him, as to no other, belongs the credit of having first made the Tremont Temple a great success. He gathered and held for nine years that great congregation. There is no disposition to detract from what other did there; but I suppose all will concede what is here claimed for him. Many have long felt that he ought to attempt a similar work in Brooklyn. Can it succeed? It is not easy to answer this question. Brooklyn is now overrun with sensationalism. Looking at the venture on one side, that state of religious life will be hurtful; looked at on another, it may be helpful. Dr. Fulton has many qualities which fit him for such a work. In his best times of public speech, few men can move an audience as he can. There are many all over this broad land who will earnestly pray that this effort may be crowned with an abundant blessing."

FREE MISSIONS.

—Father Taylor, the celebrated Methodist preacher and traveler, organized a free mission work a year or two since in India and South America. This work is independent of any missionary board and is quite successful. In a meeting in New York a few weeks since he made the following statements concerning them:

"Twenty-four missionaries have been sent out to South America. Since last fall, four have been transferred from the field to the kingdom and the crown of glory. Bro. Torbet went to Bombay and from there to glory. He died not from illness. None of those who have gone to India in connection with this work, thus far, have been lost to it from disease. He went with other friends to visit on board the ship Harriet McGilvery. After some time spent in pleasant converse, they all took tea with the Captain, and then engaged in singing. Bro. Torbet left the party to go to the forecastle, and talk among the sailors about Jesus. He did not return. The mate went for him, and was informed that he had left to return to the saloon. The hatch was open, and he had fallen into the hold. He knew not the danger, as he walked from his work among those whose souls he loved; but with his heart in heaven, and his eyes looking upward as he prayed for them, he unconsciously took the step which led him so soon from his work and loved ones, but brought him into the glorious presence of the Master for whom he toiled and suffered.

Bro. Birdsall went to Aspinwall. The place was sickly, and he worked too hard; came home one night from a prayer-meeting suffering from illness. He knew he must die, but did not regret that he had entered the field; prayed that God would send two hundred missionaries to South America. Said, "My faith is in Jesus, that his work in this country will go on." He soon went home to glory. His plucky little wife has come north, expecting after a little preparation to return to labor for the Master. * *

Thus four have gone to glory, and the rest are working on all the harder, because of the consecrated ones who have been buried in South America. They are bound to win the country for Jesus. "And," said Bro. Taylor, "many in Christian lands are dying of respectability and comfort."

The heathen have something startling to show every day. Delicate women in India, when they can, elude the Government's watchfulness, throwing themselves on the funeral pile, to be burned with the dead body of their husband. Every now and then, a man with a hook through his shoulder may be seen swinging through the air, a sacrifice to his religion; while many are eager to throw themselves beneath the car of Juggernaut, to suffer or die to gain the bliss they seek. Thus does heathendom stir up the heroic spirit in men and women.

The pagan priests understand this, and are ever striving to arouse the people to these acts of devotion. While with us, this which leads to mighty deeds is slumbering.

GENERAL.

—The Chinese in New York are meeting for religious services regularly every Sunday, and on several evenings of the week. They are under the general supervision of Rev. C. S. Brown, Methodist missionary at Five Points. Ah Ching, a native Chinaman, has been ordained as deacon of the Trinity Episcopal church in San Francisco. He now takes the name of Walter C. Young, wears his hair short, and wears an American costume. This is probably the first case of a Chinaman being admitted to orders in that church.

—Dr. J. E. Roy thus records an instance of cure by faith in the direct and immediate work of God, which occurred at a "Believers' Meeting" at Clifton Springs, N. Y.: "At the experience meeting on Sunday afternoon Mrs. B., of Evanston, Ill., a lady of Christian character and position, gave testimony to the healing that morning of a thirty years' ailment of her spine by the prayer of faith. She had never thought of that process until a few days ago, when the senior physician asked her why she did not apply to the Lord, get cured, and go home at once, while it would take a year to cure her here. It was proposed that Dr. Cullis come in and pray for her. She declined at first, and then sent for him as she was ready. The attending physician calling and leaving medicine, she told him she should not take any more of it. Prayer was offered by the brother and by herself. The excruciating pain, which for years has followed her waking in the morning as long as two hours, and all other pain of the kind, had not returned for these three days. After waking the first morning, instead of the paroxysms of pain, she had two hours of pleasant sleep. I have consulted with her physician and with the lady herself and am not able to make anything else out of the facts."

—A Bible reading community of eighty souls has been found in the town of Corato, in the Neapolitan province of Italy. It is the outgrowth of the present of a single Bible in 1860 to an image-maker of the place, who, being converted by its perusal, added the work of Bible distribution to his own trade. By this course he so aroused the hostility of the priests that for a considerable time he was compelled to conceal himself.

—A Christian church has lately been built on a hill near Jabra, India, by native Christian masons, carpenters and other artisans, and these workmen were originally thieves by profession. In consequence of having become Christians, they have not only forsaken their evil ways, but learned their various trades. This good work is mainly the fruit of Mr. Narayan Sheshadri's labors.

—The spread of Christianity in Japan during the last seven years has been remarkable. There are now forty-three Protestant churches in that country, with a membership of 1,500. There are fifty-four Sunday schools, with 2,000 scholars; three theological schools, with 175 students; eighty-one missionaries, ninety-three native assistant preachers, ten native pastors and 150 preaching places. In addition to the distinctively religious work, a large number of secular schools are carried on by Christian teachers.

News of the Week.

—Owing to the increase in the number of new cases and deaths in Memphis during last week the Board of Health resolved on Saturday to declare the fever epidemic. A notice at the same time was published warning every one to remain away from the plague-stricken city until official announcement is made of it being safe to return.

—The sale of public lands by the Government during the year 1878 was unprecedentedly large. During the year there were over 6,000,000 acres occupied under the homestead law. The special land grants, sales and homesteads for the year reached nearly 14,000,000 acres. As we have more than 200,000,000 acres tillable land yet unimproved there is room for more.

—Two men were killed and three severely injured by the falling of an over-weighted scaffold last week at a new music hall now being erected in this city.

—Recent efforts to promote the observance of the Sabbath in Peoria, Ill., have been in a degree successful. A telegram on the 27th ult. says: The temperance folks organized what they term a Citizen's League some time ago, and for the past three weeks have been vigilantly and vigorously prosecuting all saloon-keepers who kept their places open on Sunday. Thursday evening the saloon-keepers met and determined to enforce the city ordinance in full, and to-day everything is closed except drug stores, and they are selling nothing but drugs and medicines. It was thought an effort would be made to stop the running of the street cars, but nothing was attempted in this line. The sudden stoppage of everything has caused no little excitement.

—It is reported that the Chicago, Milwaukee and St. Paul railroad has bought up the Northern Pacific bonds in sufficient quantity to secure the road and the control of all the vast grain trade of Dakota.

—A severe storm passed over the province of Ontario, Canada, last Thursday, doing great damage to property. Several lives were lost.

—A monthly statement of the clearing house returns for the whole country in July shows encouraging gains. The operations of midsummer, even more than those of February and March, show that resumption has given a great impetus to business throughout the country. The grand total for the month is $3,123,000,000, against $2,583,000,000 in July, 1878. Of all the cities of the first-class, Chicago decidedly takes the lead in proportion of increase, with New York, Baltimore and Philadelphia following.

—In the British House of Commons the Chancellor of the Exchequer stated that the Government proposed to ask a vote of £3,000,000, on account of the expenses of the war in South Africa, which sum, if not sufficient, would at all events suffice for expenses until the next session of Parliament. The new credit thus asked for will raise the expenditure for the Zulu war to £4,500,000. The Chancellor of the Exchequer stated that the new credit would transform the surplus estimated at the introduction of the budget into a deficit of £1,163,000. He said the Government hopes to recover this sum from the South African colonies, and would ask authority to raise the remainder in exchequer bonds.

—Official returns show that twenty officers and 400 men died of cholera and other diseases on the return march from the Afghan campaign, while only about 100 men were killed in action during the same time.

—The fire which broke out in Serajevo, the capital of Bosnia, on Friday last was extinguished at 8 o'clock next morning after tremendous exertions by the garrison. Help is urgently required for the 20,000 houseless persons. Three soldiers were killed. The conflagration was prevented spreading during Saturday. There were a few isolated outbreaks among the ruins, and soms of the warehouses are still burning. Some of the large firms in the city estimate that the damage will exceed 100,000,000, florins but this is considered exaggerated.

The homeless people are camped in squares and gardens. A relief committee has been organized.

The Emperor of Austria has forwarded 10,000 florins in aid of the sufferers.

It has been definitely ascertained that the fire was caused by the explosion of some spirits, as at first stated.

—Full accounts of the accident to King Alfonso of Spain on his way from the Escurial to La Granja, returning from the funeral of his sister, Maria del Pilar, show that he and the Princess of Asturias had an exceedingly narrow escape. The axle of the carriage broke while passing a precipice. The postillion contrived to swerve the vehicle to the opposite side of the road, thus avoiding a fall by which the whole party must have been killed.

—The Afghanistan treaty has been completed and signed by Major Cavagnari, Yakoob Khan, and other representatives of the two governments. The provisions of the treaty stipulate for the construction of a telegraph line to Cabul through the Koorum Valley. The Ameer's foreign relations are to be entirely under British control, and the British on their part, guarantee him against foreign aggressions. The British Mission was well received and courteously entertained in Cabul.

SALT WATER FOR THE EYES.—Many persons are suffering inconvenience if not pain from weakness of the eyes. This sometimes proceeds from local inflammation, and sometimes from other causes. Persons who have been thus afflicted say that they have derived almost immediate, and in some cases, permanent relief from the application of salt water as a bath; and where the pain has been aggravated, form a compress saturated with salt water laid on the eye, and renewed at certain intervals. Opening the eyes and submerging them in clean salt water has been found beneficial to those whose eyesight begins to fail. The solution should not be more than a tablespoonful of salt to a pint of water, and less if the eyes are weak and very sensitive.

CARE OF THE DROWNING.

Dr. Howard, medical officer of New York harbor, recently explained at the receiving house of the Royal Humane Society, London, his method of resuscitating persons taken from the water in a state of insensibility. The principles upon which he acts are those of clearing away the water and mucus which prevent the entrance of air into the lungs, and the imitation of the movements of the chest in respiration.

He first empties the stomach and passages of water. For this he places the patient's face downward, puts a roll of something hard under the pit of the stomach, so that it is above the level of the mouth, and then presses with all his force on the back. Afterward, to set up artificial breathing, instead of partial rolling of the body or the pumping action of the arms now practiced, the body is laid upon the back with the clothes stripped down to the waist. The pit of the stomach is now raised to the highest point by something under the back. A bundle of clothing or the the body of another person will do this. The head is thrown back and the tongue must drawn forward by an assistant, so as to keep open the entrance to the air tubes. Beware of more than one or two assistants. The hands are passed over the head, the wrists crossed, the arms kept firmly extended. In this position the chest is fully expanded. The operator then kneels astride the body, places his hands on the lower part of the ribs, and steadily and gradually makes compression. Balancing on his knees he inclines himself forward until his face nearly touches that of the patient, and so lets fall the whole weight of his body upon the chest. When this has yielded as much as it will, he throws himself back, by a sudden push, to his first erect position of kneeling, and the elastic floating ribs by their expanding bellows action draw air into the lungs. These manœuvres must be repeated regularly twelve to fifteen times in the minute.

HOUSEHOLD HINTS.

Clean a brass kettle, before using it for cooking, with salt and vinegar.

Yolk of egg is as nourishing as white, though a little heavier.

Milk soup is a very nice dish for children or sick persons.

Lamps will have a less disagreeable smell if you dip your wick in strong hot vinegar and dry it.

Try a very small piece of hard soap and a little butter in hot starch to make it glossy.

In making puff paste the batter should be free from milk and butter. Squeezing it in a clean towel will take out all superfluous juice.

Hartshorn will restore colors taken out by acid. It may be dropped upon any garment (especially black) without doing harm.

Indian meal should be kept in a cool place, and stirred open in the air once in a while. A large stone put in the middle of a barrel of meal is a good thing to keep it cool.

Those who make candles will find it a great improvement to steep the wicks in lime water and saltpetre and dry them. The flame is clearer, and the tallow will not run.

Spirits of turpentine is good to take grease spots out of woolen clothes, to take spots of paint from mahogany furniture, and to cleanse white kid gloves. Cockroaches and all vermin have an aversion to spirits of turpentine.

Where borax and insect powder fail to work on cockroaches, use red wafers, scattering abundantly where they run—a sure cure. A quarter of a pound will clear the largest house; they eat and die.

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No. 3		76½
Rejected		62
Winter	74	90
Corn—No. 2		38¾
Rejected		32¼
Oats—No. 2	28½	29½
Rye - No. 2		49½
Bran per ton		8 50
Flour—Winter	3 25	7 50
Spring	2 00	5 00
Hay—Timothy	10 50	11 50
Prairie	6 50	9 00
Mess Beef	8 50	9 00½
Tallow	5	6
Lard per cwt		5 40
Mess pork, per brl		8 20
Butter medium to best	8	17
Cheese	2½	5¼
Beans	60	1 30
Eggs		9½
Potatoes per brl	1 00	1 50
Seeds—Timothy	1 85	1 46
Clover	4 00	4 20
Flax		1 25
Broom corn	2	9½
Hides—Green to dry flint	8	14
Lumber—Clear	25 00	30 00
Common	8 00	10 00
Shingles	75	2 15
WOOL—Washed	28	36
Unwashed	16	25
LIVESTOCK—Cattle choice	4 80	5 25
Good	4 00	4 20
Medium	3 85	3 75
Common	1 75	3 20
Hogs	3 00	3 85
Sheep	2 25	4 50

New York Market.

Flour	$3 75	8 00
Wheat—Spring	89	1 00
Winter	1 04	1 11
Corn	45	48
Oats	33	36½
Rye		68½
Lard		5 80
Mess pork		8 80
Butter	7	17
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Notices.

THE STATE MEETINGS.

WISCONSIN, September 2 to 4, at Evansville, Rock county.
IOWA, Sept. 16 to 18, Morning Sun, Louisa county.
KANSAS, Sept. 23 to 25, either at Winchester or Topeka.
NEBRASKA, Sept. 30 to Oct. 2, Palo, York county.
ILLINOIS, Oct. 14 to 16, Westfield, Clark county.
INDIANA, Oct. 21 to 23, Albion, Noble county.
OHIO, Nov. 4 to 6, Cedarville, Greene county.

WISCONSIN STATE CONVENTION.

The sixth anniversary of the Wisconsin State Christian Association, opposed to secret societies, will be held at Evansville, Rock county, September 2d, 3d and 4th, 1879.

To Wisconsin readers:—Are you a friend to this reform? If so you cannot well afford to be absent from this meeting. You are needed to aid in planning, and starting the work of the year. Will you have a State Lecturer? If so, who? and how shall he be supported? Get your church or society to send delegates. If you cannot attend or get your church to send a delegate, direct a letter to the convention. Let the friends know in some way what you want and that you are a live anti-secret church or individual. Take a collection, send a contribution, or do something to help on the cause. Secretary Stoddard will deliver the opening address. Elders Barlow, Browne and Rathbun will be present, with others always able in council and eloquent in speech. Two or more degrees of Blue Lodge Masonry will be worked. This will be a favorable opportunity to subscribe for the Christian Cynosure and to obtain tracts and anti-secrecy publications on special terms. Don't fail to come yourself, but if you can't come yourself be sure "to send a hand."

Friends in Wisconsin who will distribute bills in their neighborhoods can obtain them at this office by sending postage at the rate of — cts per 100.

IOWA STATE MEETING.

The annual meeting of the Iowa State Christian Association opposed to secret societies will be held at Morning Sun, Louisa county, Sept. 16th, 17th and 18th, 1879, convening on Tuesday, 16th, at 7:30 P. M., according to previous action of Association. Morning Sun is on the line of the Burlington, Cedar Rapids and Northern railroad, twenty-five miles north from Burlington. Good speakers will be in attendance including J. P. Stoddard, National Secretary and D. P. Rathbun, State Lecturer. Now, brethren, in the name of our God let us make this meeting a grand rally for the Master. Come in the Spirit's power.

J. M. KENT, Pres.
A. W. HALL. J. MCCLEERY. } Secretaries.

N. E. PA.—The next quarterly meeting of the N. E. Pa. Christian Association opposed to secret societies will be held at the Green Grove school-house, in Lenox township, about midway between Lenoxville and Glenwood, commencing on Friday evening, Aug. 29, 1879, and continuing through Saturday and Sunday following. All are invited to attend and learn the character, claims and workings of secret orders. Friends of the cause in adjacent neighborhoods are specially urged to attend, as important business will come before the Association.

—Elder Rathbun will meet the appointments in this State and Wisconsin.

EXPOSITIONS.

The degrees of Masonry will be worked by Elder D. P. Rathbun in—

Warren, Jo Daviess Co., Ill., Aug. 25th, and 26th.

Nora, Jo Daviess Co., Ill., Aug. 27th and 28th.

Wisconsin State convention, September 2 to 4.

COUNTY CONVENTION.—In connection with the expositions at Warren Ill., a county convention will be held on Tuesday, August 26th. All who wish to identify themselves with the reform are invited and a grand rally is expected.

—Dr. Cook, State Lecturer for Indiana, wishes it announced that he wants a card or letter from every one who expects to attend the State meeting at Albion, so that all arrangements can be satisfactorily made. Let all the friends write at once and then come to the meeting with all your might, mind, soul and strength.

Topics of the Time.

In respect to the late warlike reports from the northwest, great satisfaction is reported from Washington at the news of peace. President Hayes says he has been determined from the first not to allow an Indian war if there was any possible way to avoid it. The expense of Indian wars is so great that he is determined there shall be none in his administration if possible. The country will endorse the President, although his motive may be only one of economy.

Reports from Alaska show that liquor is the cause of nearly all the dffiiculty in that region, and that the U. S. troops and gunboats kept there at great expense are really of little use but to protect the traffic, by preventing outbreaks arising from its sale. Commander Beardsly reports destroying three stills and a large quantity of material and liquor in the houses of soldiers, and thirty-eight stills and 150 gallons of liquor and much mash among the Indians. He believes that the first and only step by which Alaska can ever be saved or developed will be such laws of Congress as will put a stop to the manufacture of intoxicants. Naturalized American merchants, mostly Jews, are the dealers in liquor and are the loudest in calling for "protection!"

In the pardon of Heywood, the publisher of vile literature, President Hayes learned that he had committed a grave mistake. Another case has just been decided by him in defense of pure morals and strict justice. D. M. Bennett, under sentence for violating the law against using the mail for transmission of immoral publications, had appealed for a pardon. The efforts for his relief are said to have been unprecedented. Petitions from all parts of the country signed, it is said, by 130,000 names, were sent to Washington and the personal influence of prominent men was added to the scale. But Anthony Comstock had made the case too clear, and executive clemency was absolutely refused. Bennett was removed immediately to Albany penitentiary to expiate his base and monstrous crime.

A very significant leer at Mr. Comstock and at Protestant Christianity in this case should not pass unmentioned. The *Catholic Review* charges the crime of Bennett upon Protestantism, as a legitimate result of the doctrines held by the evangelical churches, and is much more provoked at the efforts to punish such crimes than at the criminal himself. Such brazen effrontery may possibly be explained as an attempt to cover the corruptions of the celibate priesthood. As to crime in general the papal church furnishes its proportion, if the frequent visits of its priests to the gallows is any evidence. "It is a singular fact," observes the *Catholic Mirror*, "that many criminals seem to be drawn toward the Catholic church when all earthly hope has left them." It is, on the contrary, a remarkable evidence of the unsafe moral instruction of Romanism. The condemned man seeks the consolations of that religion under which he was trained, and that the majority of such cases turn to the priest shows how little power exists in that false system to reform society or save the race.

Whatever arrangement of their differences may be completed between Bismarck and the Pope, it is rumored that the Crown Prince Frederick, Queen Victoria's son-in-law, has declared officially and positively that on his part, to agree to the alteration of Prussian laws to accord with the statutes of Romanism, would be inconsistent with loyalty to his ancestors and duty to his country. His influence may modify the measures now pending. In France where a similar struggle with Rome is going on, there is more than a possibility that the priesthood, by an apparent acquiesence in the political changes of the republic, will secure their control in ecclesiastical affairs. The following paragraph from the daily press presents the case clearly: "By far the most striking and suggestive passage of M. Paul Bert's great speech was his forecast of a total change of political front on the part of the Jesuits—at least of those in France. 'The Jesuits are not to be feared at present,' he observed; 'they will first become really dangerous when they become republicans.' If the republic becomes a settled form of government in France and gives certain pledge of a long duration, the conversion of the French Jesuits to republicanism is certain. That the order knows exactly how to accommodate itself to republican theories, procedures and forms has been made plain enough in the history of Switzerland prior to the total expulsion of the Jesuit fathers, thirty years ago, by the consentient vote of the Catholic and Protestant cantons, after the civil war of the Sonderbund."

Some of the Southern planters have taken a novel way of checking the exodus. Persuaded that the colored people already in Kansas were suffering greatly beyond their former condition, two Mississippi men of means sent all through the the State inviting representative colored men to go with them to Kansas and see for themselves, confident that their ill report on their return would be enough. This novel excursion with eleven cars full of colored and one of white men passed through St. Louis last week to spy out the poverty of their brethren.

Free Missions.

BY REV. H. H. HINMAN.

The great and pressing need of the times is an emancipated ministry of the Word; a preaching of the Gospel that regards neither the fear nor the favor of man, and that has no fellowship with any unfruitful works of darkness, but rather reproves them. Manifestly the ministry of the great religious denominations are (with honorable exceptions) in bondage to public opinion. To them the voice of the people is the voice of God. A few years ago this public sentiment said "Thou shalt not speak against American slavery," and the church and the ministry obeyed. To-day the same voice says, "Thou shalt not speak against the lodge," and the same spirit of obedience is rendered.

Quite unconsciously, perhaps, but really and truly, the churches and the ministers are asking, What will be most popular? what most promote the interests of our denomination? What is the mind of Christ is a secondary and subordinate consideration.

The press, secular and religious, yield to the same law. They are either dumb with silence or speak in apology for and in justification of the lodge.

Of the missionary societies (except those of the churches that have a standing rule against secretism) all alike reflect the popular opinion. All alike welcome to their ministry and mission churches not only those who practice the Christless religion of the lodge, but a ritual and rites copied after and precisely similar to the paganism they are sent to destroy. The apparent exception of the American Missionary Association is only apparent. Its feeble testimony against the lodge seems to have died out, and its voice is no more heard.

Six hundred thousand Freemasons dominate the churches, the ministry, the press and the mission boards, just as half that number of slaveholders did thirty years ago. The man who does not shun to declare the whole counsel of God, now as then, does it at the expense of popular favor and a comfortable support. Now as then, "They hate him that rebuketh in the gate. They abhor him that speaketh uprightly."

What we need now is what we needed then—an emancipated ministry and a free Gospel. We need a plan and work of

FREE MISSIONS

that shall help us in this conflict with the lodge precisely as the American Missionary Association and other free mission societies did in the conflict with the slave power. We need it as the almoner of those churches and Christians who can no longer give to Masonic ministers, nor to the support of churches which are the bulwarks of Baalism. We need it to aid those faithful men who "follow the Lamb whithersoever he goeth," whether amidst the shoutings of popular favor or in his humiliation and to his cross. And we need it that the church may be purified and the nation saved.

Such a plan was adopted at the meeting of the Illinois Christian Association at Wheaton, Nov. 21–23, 1878. A little was done in aid of one or two needy missionaries, but mainly the cause has slept. We must awake. The time is opportune and the light is breaking.

The Moral Influence of College Secret Societies.

The time is now at hand when hundreds of students will gain in Commencement examinations their first view of college life and college men. The occasion is favorable for an earnest consideration of that institution which, in most colleges, attracts the earliest attention of the novitiate—the college secret society.

These societies profess to exist in the interests of brotherhood, mutual advancement and moral culture. Noble and worthy aims, but does their record sustain these claims? It speaks but little for their benevolence that they select only the wealthiest and most highly gifted, while those who most need assistance and protection are left to bear unaided their own burden, made still heavier by the withdrawal of all sympathy and encouragement. The interests of the individual are even made subordinate to those of the society. This is manifest in the attitude of these secret organizations toward purely literary societies, as shown in the extermination of the "Linonia" and "Brothers in Unity" of Yale, the "Phœnix" and "Union" of Hamilton, and in fact the almost universal paralysis of similar literary effort. Their habits of secrecy weaken the moral fibre by exalting trivial matters into a fictitious importance, and substituting for the open truth a pretentious sham. The impulses and sympathies, natural to youth, are warped and stunted by the narrowing effect of living only in the contracted sphere of their own little clique. Within its limits, the sentiment of the outside world fails to penetrate; and abuses, which might otherwise be speedily corrected by public opinion, are thus protected and strengthened. The habits and opinions of its leaders exercise such despotic sway, that the young member soon finds his own conscience lost in the will of the majority, and the deception of instructors begins to appear a very excusable matter, or not an offence at all. Dissension and clannishness in the college, are the natural results of the secret society: partiality and favoritism follow on the part of faculty members, combinations are formed by their means which screen members from just punishment, and the personal rivalries occasioned are equalled only by the obscenities which grow unchecked under their shelter of secrecy. The students become so broken up into cliques, that they unite with difficulty in any Christian or moral enterprise. The fraternity becomes exalted to the place which the church ought to occupy, the hand of Christian sympathy too often reaches no farther than the limits of the society. Pledged by oath to support things not yet known, members often sicken of their bargain upon their exposure, and while hesitating to incur the enmity consequent upon their withdrawal, they find their better natures revolting at the real character of the associates to whom their oath holds them in bondage.

The expense of insignia, furnishing of halls, frequent suppers and conventions, drains the purses of those of moderate means to an extent often exceeding the legitimate college expenses. The false pride of display which these societies foster by making honest labor disgraceful in their members, excludes all but the wealthy, or else leads to the use of funds of charitable endowments or church boards in the maintenance of a needless and dishonest luxury by those dependent on such funds for the opportunity of an education. To such an extent does this state of things prevail in many colleges that numbers of able young men, capable of bearing the expense necessarily incident to a collegiate course, are yet constrained to forego its advantages through inability to satisfy the requirements of a pernicious system. Instances are numerous in which by the aid of his society the student has expended in one or two years the sum provided for the four, and in consequence been compelled to abandon his college course.

A still greater evil is the immunity from the observation or discipline of college authorities. Their numerous festivities, besides unfitting for study, tend to cultivate habits of intemperance, as well as gambling and other vices. These and similar influences unite in breaking down the barriers of Christian restraint, emasculating conscience, and poisoning the moral atmosphere, until terrible as the indictment may appear, the number of conversions occurring in college revivals does not replace those who have gone from Christian homes, themselves professing Christians, and been to all human appearance ruined utterly by their connection with these societies. This great evil is the more lamentable because counterbalanced by no corresponding good.

The very interests which they claim to subserve, can be better promoted by other means. Literary advancement, upon which the advocates of this system lay such stress, is far more effectually obtained in the broad field of the open society. All requirements of brotherhood and firm friendship may be fully met in this, and without the veil of secrecy, or the silly mummery of grips and symbols. Indeed, every college graduate will at once recall frequent instances in which the joining of different fraternities has led to the estrangement and even antagonism of life-friends.

The names of former members, now high in place and reputation, often form the chief argument used to secure new additions; yet the name and position of alumni, are no guarantee for the present condition of fraternities to which they belonged thirty or forty years ago. In fact, the moral status of the secret society is ever shifting with the moral character of the men controlling it; and instances are not wanting of associations organized upon the basis of anti-secrecy, which in a very few years have degenerated into the most exclusive of secret societies.

What is the well-considered testimony of our most experienced instructors? In his "Reminisences of Amherst College," President Hitchcock has embodied the "Answers to Inquiries addressed to most of the Northern Colleges." The reply of one, substantially represents the rest. "Nothing but evil results, or is likely to result from them upon members themselves as students or as Christians."

In 1869 Howard Crosby, Chancellor of the University of New York, wrote in the *Congreationalist* of Boston: "Thirty years ago I was a member of a college secret society, and while I had upright fellow-members, and we encouraged literary culture, I found the association was chiefly a temptation to vice."

The Illinois Synod of the United Presbyterian church, convened at Monmouth Sept. 6, 1873, adopted the resolution, "That no presbytery recommend any young man to the Board of Education for aid in his study for the ministry, who is connected with a Greek society."

Harper's Monthly for January, 1874, contained an article by its editor, G. W. Curtis, himself a society man, where we find these words: "Everybody knows, not in particular, but in general, that the object of a college secret society is really 'good fellowship,' with the charm of mystery added."

President Eliot of Harvard, in the *North American Review*, of March–April, 1878, commends Oxford and Cambridge because the "'hazing,' 'rushing,' secret societies and the other barbaraties and puerilities which still linger in most American colleges," are there unknown.

The testimony of Dr. McCosh, as given in a succeeding number of the same Review, is that "they foster in youth, when character is formed, a habit of underhand action which is apt to go through life."

President Porter of Yale ("American Colleges," page 195) states that

"could the continuity of many of these societies from one college year to another be broken up, the college life would be greatly ennobled."

There is, however, no need to trespass upon your columns with any further quotations from the mass of testimony on our table. We have touched only a single phase of the objections to secret societies, but that alone is enough to secure their condemnation.—*N. Y. Evangelist, June 12.*

From the Lodge to the Saloon.

[Extracts from the Masonic department of the *Advocate*, edited by Albert G. Mackey.]

It would be a great advantage if our lodge Masters would say a few words to the candidate at the close of the degree, impressing upon him the moral force and personal application of the ceremonies and the meaning of the symbols, and the importance of the obligations they have assumed. The standard ritual of the M. W. Grand Lodge of the State of New York as was practiced ten years ago, is, in itself, a grand, interesting, instructive and impressive series of ceremonies, and if properly appreciated by the officers and brothers, cannot fail to make a deep and lasting impression upon the candidate. Add to this the explanation of the symbols, clothed in beautiful language by by the Worshipful Master, adds not only pleasure and profit to the members, but fixes indelibly upon the mind of the candidate wise and serious truths, and thus through a lifetime are never forgotten. This system would so impress the minds of the brethren that they would not only remain until the close of the lodge, but would have little relish to go from the lodge to a saloon to drink beer and whisky. Higher and holier aspirations would result from such a course.—*Masonic column Advocate, June 5, 1878.*

No brother should be arraigned before the lodge until private efforts have been exhausted to reclaim him. A brother on trial for intemperance might well plead, "Not one of my brethren have ever warned me of approaching danger." How can members who have drank with him, sat in saloons with him, and observed him going down the hill of vice with such speed, vote to expel him? He was a jolly good fellow, and had no right to give way to drink and thus subject him to the ignominy of expulsion, you say, while you were the the direct or indirect cause of his downfall. Every member of a lodge who drinks intoxicants is guilty of the downfall of any brother who may be arraigned for unmasonic conduct resulting from drink! How then is it possible for such to vote for expulsion?—*Advocate, July 10, 1878.* [Compare with 1 Cor. 8. 9–13.]

Nothing is thriving in the soul unless it is growing.

Mabel Martin is the title of one of Whittier's "Home Ballads." It is a love story in which the praying, Bible-reading mother was executed as a witch by the dupes of superstition who thought they were doing God's will—at which the poet bursts forth in these lines:

Dear God and Father of us all,
Forgive our faith in cruel lies,—
Forgive the blindness that denies!

Forgive thy creature when he takes,
For the all-perfect love thou art,
Some grim creation of his heart.

Cast down our idols, overturn
Our bloody altars: let us see
Thyself in thy humanity!

A good man had the courage to marry the poor, despised daughter of the burned woman; gave her his heart and home and made life again dear to her. But alas! that the prayer itself should be applicable to our own day and country in relation to the slavery past or nearly so, and the lodge yet present. H.

The Sermon.

Preached in the College church, Wheaton, Sabbath morning, August 10th, by Prof. C. A. Blanchard.

SECTARIANISM—THE ROAD OUT.

For while one saith, I am of Paul; and another I am of Apollos: are ye not carnal?—1 Cor. 3:4.

Some Sabbaths since it seemed a duty to say to you some words on the subject of sectarianism. In regard to the thoughts advanced at that time so far as I know there is little difference of opinion. Both in this congregation and among Christians in other places the doctrine taught was, so far as I am aware, accepted as Scriptural. There have been only two suggestions made in reference to it, to which I care at this time to allude. The first was, that though the sermon was a fair statement of Bible teaching on the subject of sectarianism, yet neither this particular church, nor any other was free from condemnation in the matter. That is, all existing churches are to a greater or less extent, involved in the sin of dividing Christ's body and hindering Christ's prayer for the unity of his people.

My answer is first, that if this were true it is a thing of the past and is only to be repented of and abandoned. The responsibility for division and strife is widely distributed. Perhaps a portion of it falls upon us. If so, we will bear it, repent of it, and put it away. In the second place, so far as I know, we are not at present guilty of any schismatic practices. We are not named from Paul nor Apollos, from government or practice, but as all churches in the Bible were so we are named from locality. We are the College church. We receive all who truly love our Lord Jesus Christ as brethren in him. We have no fellowship with the unfruitful works of darkness but rather reprove them, and we earnestly contend for the faith once delivered to the saints.

As to the practice of other Christian churches, we have no responsibility save to declare the truth as God reveals it to us. To the Master of us all they shall stand or fall, yea (as we believe) many of them will be holden up, for God is able to make them stand. The fact that they have been saying "I am of Paul; and I am of Apollos," is no sign that they will continue to do so, nor would it make any difference with the teachings of God's Word, or our duty if they did.

LET US SEE WHERE WE ARE.

We found, when considering this theme before, that Christ prayed for the union of his people, that they all might be one.

We also found that the union prayed for does not at present exist. That instead of being one, Christians are divided into multitudes of warring sects, each magnifying itself and pushing Christ out of sight.

We found that the causes for these divisions are entirely insufficient. In a town where there are enough Christians to make one strong working church we find two, three, four or five feeble organizations, the points separating them being questions of church government, church ceremonies, or the amount of water to be used in baptism; whether as much as one can hold on the fingers, or in the hand, or as much as may be contained in a tub. Now these are matters on which agreement is desirable, but they are not points which will send any body to heaven or hell, and while the world is lying in wickedness, it does not seem to us pleasing God, to divide up his children on matters of this kind.

These inexcusable divisions we found to be a heavy burden. Needless church edifices, erected by the self-sacrifice of the poor, are standing empty two-thirds of the time in ten of thousands of cities and towns to-day. In the churches of this little village probably there are five hundred sittings unoccupied at this moment. Two mission societies have already promised money, given much of it by the poor, to complete a building here in this town where the morning congregation is said to be from seventy-five to one hundred and fifty, and the evening congregation from ten to thirty. Of course the church requires a minister, fuel, lights and janitor service, all of which expenses are needless made from two to ten times as great as they ought to be.

These divisions, being burdensome, keep poor people out of the church. A man of spirit don't want to join a church loaded with debt, with a minister unpaid and a regular deficiency at the end of every year, for incidentals. He not only don't want to unite with such a church but he won't do it, and does not do it. The men of average means throughout the United States are steadily drifting into the non-church going class, and these burdens which neither we nor our fathers have been able to bear are largely responsible for this unhappy fact.

We found also that because of this state of things churches are constantly perjuring themselves. They want a man to fill the pews, to attract the crowd. Such men usually have not spirituality. They are only moved by the magnetic influence of a good salary and a long vacation. To get such a man the church promises more than it can pay and time after time the church, the Bride of Christ, dishonors her word and causes honest men of the world to blush for her shame.

Then, too, what money is raised is often secured by unchristian means. Not long since the Catholics in this village gave a dance at a beer house to raise money for their building. One of my friends who is in that church when remonstrated with on the subject replied: "Any way to get money for the church; it's all right." Now this dance is only the church festival gone to seed, and those who find no harm in the one ought not to grumble about the other.

In the eighth place we found that churches court unconverted and wicked men who have money because of this state of things. Have we not seen time and again minister and church down on their knees before some purse-proud man, flattering, fawning and dirt-eating in the hope (often a vain one) that he will open his safe and enable them to play at religion in fine style. Oh brethren and sisters, how does the Lord Jesus look on such a sight? Often these unconverted men are urged into the church, and when this is not the case, frequently a society is organized which holds the money power and rules the church with a rod of greenbacks.

Again, of course the preaching corresponds to the church. If the church is run on worldly principles the minister will take his cue and run greedily in the way of Baalam the son of Bosor who loved the wages of unrighteousness.

And finally, the few good men in each sectarian organization, who really wish to testify for the truth will find themselves hampered and hindered at every turn by those who are willing to crucify the truth once a week if only in this way they can keep alive *our church*, which never should have come into existence. If I saw a man tinkering at a reaper, mending it here and there while his grain was going into the ground, I should advise him to let his reaper alone, take a cradle or sickle and go into the field. So, if the only thing a church can do is to live; if the minds of brethren and sisters are continually busy with the questions, How shall we pay our minister? How shall we get a new carpet, and wherewithal shall our church obtain a new coat of paint? if these are the things which are occupying the mind of a church it would please God (I believe) to take the house to pieces, give the lumber to some poor people, and then let the members take Bibles under their arms and go everywhere preaching the word.

WE HEARD ALL THIS BEFORE.

I know, but, dear friends, these are not mere words; they are awful, horrible truths, that need to be so deeply impressed upon our minds that we shall be led to pray with Christ that his people may be one, and take some practical means to produce that result. If Paul were writing to us he would not say, one says, I am Paul; and another, I am of Apollos; for *we* don't say this. He would say, "While one says, I am Congregationalist; and another, I am Presbyterian; and another, I am Baptist: and another, I am Episcopalian; are ye not carnal? These names are evil clouds that hide the sun of righteousness from the hearts of men—away with them all." That is, this is the way he did then and would do now unless his methods had changed.

But, you say, there must be some divisions; all the people in a country or even in a city cannot worship in one congregation, and since there must be divisions, why are not these which we have as good as any?

THE BIBLE DOCTRINE OF DIVISION.

This is true and I will briefly state the Scriptural teaching on the subject.

The first ground of separation

which is just and Christian is locality. In the Bible churches are always named from the place where they exist. We have the church of Ephesus, of Smyrna, of Sardis, of Philadelphia. There is no mention of any general churches in the holy book. We have no church of Asia Minor, church of Palestine, church of Greece or church of Italy. We find no sectarian names like Wesleyan, Congregationalist, Baptist, Presbyterian, Methodist, or the like. The churches were simply congregations of people who worshiped the Lord Jesus, and they took their names from the place where they were.

Of course in a city churches statedly meeting in certain streets would be named from street or square, and this so far as the Bible teaching is concerned is the only manner in which they should be designated.

A second ground of division is denial of the Word of God. A church is an assemblage of believers who statedly meet for the worship of God and the maintenance of the ordinances of his house. They are believers in what? Why in the Word of God and in the revelation of God therein contained. Now if this book be denied or dishonored, the organization so doing, by that act ceases to be a church. It is no longer an assemblage of believers, and hence he who finds an organization purporting to be a church, but denying the Word of God as the rule, and *the only rule* for faith and practice is not to have fellowship therewith.

It is not to be claimed for a moment that any church understands perfectly the whole Word of God. The man who makes the claim for himself or his church makes himself ridiculous. Protestant infallibility is just as sensible as Catholic infallibility, and no more so. There are in the Book many things hard to be understood, and probably that soul which has penetrated most deeply the mysteries of God will in one moment of heaven understand more than by three score and ten years of study on earth. But while no man is to constitute himself God's vicegerent on earth and attempt to declare authoritatively on all points of difference, still every man who claims the Christian name is bound to believe that all Scripture is given by inspiration of God, and is profitable for doctrine, reproof and correction in righteousness. If any church deny this it is a synagogue of Satan.

A third ground of division is the practice and justification of wicked and unscriptural works. Thus those churches which commune with and defend slavery, Freemasonry, or any other immoral act or association are not in the Bible sense, Christian churches.

If then in a village there be one church (so called) which denies the Word of God, or refuses to apply it to the ways of men, Christian men and women are not under obligation to sustain it. If they can say truly, "I believe that this church as a church rejects the Word of God, or is holding the truth in unrighteousness; that it is apostate or heretical," he is not guilty of sectism if he withdraw from it and establish a church in his own house. But if he say, "I believe that this is a true church, its members endeavoring to walk in the light and its works in accord with the commands of Christ; but because they don't govern themselves by the right kind of officers, don't name their prayer-meetings class meetings or vice versa, don't use enough water in baptism or use too much, I will draw off from them and start another church which shall have the names right or use a proper amount of water." Such a man seems to me to be a divider of Christ's body, a schismatic.

THE WAY OUT OF OUR PRESENT STATE.

We have now considered the present deplorable condition of the church of Christ, rent and torn into a thousand factions, which have no excuse from the Word of God or reason, and which are a shame and disgrace to the Christian world. We have also seen the grounds on which separation of churches is justifiable, but we have not learned how we are to get out from our present state into one where we can feel that we have behind us, and under us the rock of God's Word, and sound common sense.

First the change is to be produced by proclamation of the truth. This is not an easy or agreeable thing to do. Men don't like to hear it or speak it when it goes contrary to the prevailing customs or opinions. The thing which made John Knox and Luther and Peter and Paul differ from other men, and particularly from us poor ministers, was the habit they had of nailing down to the counter every piece of base coin, which men offered them as the currency of heaven. Going around difficulties instead of meeting them like men, this is the prevailing vice among moderns and it is making us a mean set.

Now so far as I am acquainted with men, the views which are here presented are almost universally acknowledged to be true. They admit that while one says, I am of Paul; and another, I am of Apollos; we are yet carnal. They admit that millions of dollars are spent every year for simple sectism. They do not deny that missions in foreign lands are disgraced by rivalries and of course weakened in power. They know that the weakness of churches makes them dependent on monied men, and that there are thousands of empty or half filled church buildings all over the country, standing like salty pillars as monuments of this sectarian folly and sin. And yet we do not hear this third chapter of first Corinthians read and applied to this crime against God and man.

Our religious (?) papers print for the sects; we ministers too often preach for them. We busy ourselves in finding excuses for men's saying I am of Paul and I of Apollos. We put the Scriptures to the rack in order to compel them to testify in favor of this abomination. If Paul were to come into one of our villages and find half a dozen churches where there was field and work for one, each one barely existing and giving suppers and shows of one kind and another to eke out a subsistence, do you imagine that he would go to lecturing and preaching all round the horizon, or would he say, "Ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?"

Oh! for one or two sermons to modern Christians from that old tent maker! But he is among the blessed ones. He has finished his course and kept the faith, and now we are to follow in the same narrow, blessed, hard way until there bursts on our vision the light from the heavenly hills where now he is crowned.

Dear brethren, preach the word; tell men that it is wrong to say, I am of Paul and I am of Apollos. You need not worry over the fate of your seed. Sow in the morning; in the evening withhold not thy hand. God takes care of his own truth and when once it is uttered it is immortal; at sometime or other it will spring up and bear abundant harvests.

Another step in this good work is the union of weak churches on a Christian basis. Where two or more organizations are occupying ground where the interests of Christ's cause require but one, reason and religion join in making it a duty to seek their union. There is no profit however in going into such a conference unless you are willing to give up all unchristian and sectarian titles. So long as persons are determined to be called after Paul or Apollos, it will be wasting time to talk of union. I have known cases in which the members of two churches amused themselves with the idea that they were planning for union, for years, when in fact neither party was willing to take the first step in that direction. Each hoped the *other* would abandon its sectarian name and peculiarities, neither one of them had the least thought of doing so itself. Hence their talk simply occupied time that might have been better spent. Now don't insult God and abuse your own intellects by talking union on any such basis. God is not mocked. If you do this, he sees how you hold on to your sect and allow his cause to suffer and he is not pleased with you.

One other thing essential to this work is the possession of a meek and humble spirit. The spirit of sect is proud, arrogant, self righteous and devilish. No union is possible until this is cast out. Not long since I spoke to a brother who was trying to build up a little organization in a town where there was already one of almost identical faith, doctrine and practice, and said to him: "Why don't your people unite with ——— congregation instead of trying to starve along and start another?" He replied: "O, if they will be converted we will receive them into OUR church." What a sweet, lovely, humble spirit was manifested in these words! Now the neighbors would have told you that the one church was quite as good as the other; that the members were as honest, kind and Christian. But he says, "If *they* will be converted *we* will receive them into *our* church." From all such churches and Christian ministers Good Lord deliver us.

There is no union in a spirit of this kind. If you have this spirit don't attempt anything of the sort. You will fail. if you do. Only when men's hearts are melted by the divine love do they run together. If you are willing to have such a church as the epistle to the Romans or Corinthians was addressed to, and if your hearts are humble you will find that you can (not at first perhaps, but by and by) unite the scattered flock of Christ. But if you are proud and self-righteous, determined to be Methodist, or Baptist, or Congregationalist or what not, go on saying I am of Paul or Apollos, but remember, you are yet carnal.

One thing more and I have done. We are not to aid by money or word in this sect building. Churches that are built merely to sustain a denomination are churches into which no Christian man has a right to put a dollar. Probably no man in this congregation, forty years of age, could say that he has not done this thing. I have done it myself. I supposed that I was helping to build a reform church, but when it was dedicated the pastor of the Masonic church of the village was invited into the pulpit and not many years after this *reform* (?) church went into a protracted meeting, with an explicit agreement that no mention was to be made of the lodge. Nor were the men who made this bargain bad men; they were simply dear, weak brethren who wanted to keep up THEIR church. I do not speak these words to reproach them or any one else. The trouble was not with men; it was that dark spirit of sect that has rent and torn the body of Christ until the church to-day lies, as the lad did at the foot of the mountain, while the father cried, * * "if thou canst do any thing, have compassion on us and help us." We have all, perhaps, to a greater or less extent, aided this foul fiend heretofore, and the times of our ignorance God will forgive, but now he commands all men everywhere to repent of sectarianism and to love one another with pure hearts fervently. God help us so to do, for the sake of his dear Son, our Lord and Saviour, Jesus Christ.

Reform News.

—Elder J. F. Browne lectured last Thursday evening at Oneco, Jo Daviess county, Ill., and the next evening at Pleasant Valley Bethel (Church of God), in the same county. He expects to attend the expositions this week and next with Elder Rathbun and then to help on at the Wisconsin State meeting.

—The brethren in Missouri are arranging for their State meeting. Time and place will be settled by the executive committee which meets this week at Avalon, during the session of the Missouri conference of the United Brethren in Christ.

RALLY AT MORNING SUN, IOWA.

Correspondence with some of the veteran reformers in Iowa indicates that they have lost none of their zeal in the cause which they have so heroically defended, and that they are determined to make the approaching anniversary the grandest rally yet. They have made a good selection, where the cause has many and fearless friends, and now let there be a gathering together for earnest work and importunate prayer. There will be no lack of speakers, and there should be no lack of workers. Wise counsellors to plan and set the work in motion for the next year will be most needed and every friend should begin to think how the work can best be done. Shall the State be districted and canvassed by a number of volunteers armed with tracts who shall visit from house to house, hold meetings in school houses, or wherever they can get a hearing; or shall Bro. Rathbun, Bro. Austin, or some other competent man be kept at work; or can both be combined and worked together? In either case or what-

ever plan may be adopted will require some money to make it succeed and every friend should make up his mind to bear *his part* of the necessary expense of the year. I know the generosity of some of the Iowa brethren, and have no fears that they will ever be found wanting. But this matter of paying should be more generally and justly shared by the friends than it has sometimes been. A good many plans have been suggested and talked over in our conventions to raise money, but the only one that has succeeded worth a cent is for each man to put his hand into his pocket and pay his share. You have a treasurer in Iowa whose word is good for ten thousand dollars in trust, without a bond, and no friend need to fear that any amount sent to Moses Varney, Springdale, Cedar county, will slip through a bottomless bag into some private pocket and be lost to the cause.

The ranks of the enemy are depleting; their lines are wavering; fewer recruits and more desertions every month. Once more to the onset! Victory begun if not followed up is the most inglorious of defeats. "Lo I am with you even unto the end," is the Captain's word. Yours in the hope of a grand triumph of light over darkness, truth over error, and Christ over the devil at Morning Sun, Sept. 16th, 17th and 18th prox. J. P. STODDARD.

"ONCE MORE UNTO THE BREACH."

Great principles are immortal. Great reforms founded upon them, can never fail. All who intelligently and zealously labor for such transformations will sooner or later receive their reward; while those who stand idly by, indifferent to the sufferings inflicted upon society by individuals or institutions, may expect the treatment experienced by him who buried his one talent.

All true reforms are a carrying out of God's purposes, and reaching to God's ends, and all who further them by the necessary labor and sacrifices, giving to them heart, hand, prayer, time and money, are God's servants, under wages and doing his work. Among these reforms may be classed the work of

OPPOSITION TO SECRET SOCIETIES

by the State Christian Associations auxiliary to the N. C. A., among which may be ranked, not last nor least, the Association of Wisconsin, which meets at

EVANSVILLE, ROCK COUNTY,

on the first Tuesday, Wednesday and Thursday of next month. To this meeting every local association, every ecclesiastical body in the State in sympathy with our reform, should send its representatives; and where there is no such organization, let individual friends represent themselves—coming up to the meeting with zeal, with faith, with prayer, with courage and with money to meet the current expenses and to enable us to put a lecturer in the field the coming year. We are enabled to say to the friends of this cause that ours is

NO FORLORN HOPE,

attempting impossibilities and fighting against an invincible foe; but since the revival of our work twelve years ago, there has been an advance along the lines,—slow, it may be, but sure. Our prospects were never more encouraging. According to a statement in the July number of the *Voice of Masonry*, within the last ten years (since we began our active work) 150,000 Masons in this country have been lost to the craft. And the Supreme Grand Commander, in view of this showing, fittingly cries, "What shall the harvest be!"

It is worse than useless to say that our work has had nothing to do with this. Many of us know better. Not a single State Convention in this or other States but has given an impetus to this work of disintegrating the lodges; and now let the friends in Wisconsin take courage, and come up to Evansville in such numbers, and showing such a front to the foe as shall convince that we are in earnest, and determined under God to redeem the family, the church and state from the dominant influence of Freemasonry and its kindred societies.

Wisconsin leads off this year in the State meetings. A good meeting and good work done at Evansville, will send a tidal wave of good cheer all along the lines, while a failure would have an opposite effect, and one we must, if possible, avoid. Up, then, friends, to the work. We anticipate a grand time. The work of preparation is in good hands. A telegram just received assures the presence of Rathbun to work the degrees, and the speakers who will be present are no novices in the work.

Britten, Van Alstyne, Carter, Collins, Wood and others too numerous to mention, of the tried and true; your acting secretary wants to see you face to face, and strike hands with the workers in his adopted State. As our meeting is so near the Illinois line, may we not expect to see some of the friends of that State? "Once more move unto the breach, dear friends."

J. L. BARLOW,
Acting Sec. W. S. C. A.
Menomonie, Aug. 14, 1879.

FATHER TAYLOR READY FOR WORK.

DEAR CYNOSURE:—How shall I make it known to the lecture bureau, to the churches and friends of reform, and the rest of mankind, that I am a Presbyterian minister out of regular work; that I understand Freemasonry and am quite capable of showing its heathenism or working the degrees; that I am or have been a popular speaker in my time; that I have stood fire; and that though kept a little in the background I am ready for the battle now going on between light and darkness, between the armies of Satan and the armies of the living God. Here I have been flashing and thundering in your columns for three years and more, and have at least advertised myself in three other papers; and yet I find a man with a congregation at his back, wanting a *Presbyterian* minister endowed with the grace of grit, and because he knows of no such Presbyterian, goes right by me clear to Illinois, and gets a minister of another denomination. And now comes a man who wants lectures on Masonry, and you make the welkin ring with inquiries for some body to go to his help, but you do not tell him that I am ready to aid him with all my artillery.

The Utica convention treated me very kindly indeed; in fact, they were over-kind to my nerves and gray hairs. Is that the reason why I am left in the background?

Meanwhile I am not idle. Within the last five weeks I have given fourteen lectures and sermons at and within eight miles of this place, have "demonstrated" the first degree four times and the third degree three times, if putting a man through those degrees *a la* Rathbun amounts to demonstration; and have had the satisfaction of seeing a very great fall in Masonic stock. The craft, so far as I know, do not deny the correctness of my demonstrations, but have sought to defend their idol by creating a little disturbance once or twice when I had a full house, and by making the air dark with falsehoods about me personally. They did get up a picnic for the 24th of June, but it reacted like that famous gun which

"Tho' well aimed at duck or plover
Bears wide and knocks the owner over."

My common method is to speak three times in each place closing on the Sabbath with a sermon on the religion of Masonry; I can do this every week after the arrangements are made.

Now will you please to let our friends and the rest of mankind know that I am at Milnersville, Guernsey county, Ohio, about midway between Columbus and Steubenville, and ready for work, having but one more appointment out.

WARREN TAYLOR.

Correspondence.

THE CYNOSURE FOR THE COLORED PREACHERS.

A note addressed to Bro. G. M. Elliott of the Reformed Presbyterian mission at Selma, Alabama, asking for the names of influential colored ministers to whom the *Cynosure* might be sent through the gifts of friends of the reform, and also for means of distributing tracts at the South received the following interesting response. The supporters of our work can see through the eyes of the brethren already at work in the South, how important is the circulation of our reform literature among the colored people. The fund now started deserves large increase. Remember that every $1.50 puts fifty-two copies of the *Cynosure* in circulation at the South where they will be carefully read. The letter follows:

SELMA, Ala., Aug. 9, 1879.

DEAR SIR:—Yours of the 2nd inst., was received when I went to the office to mail an order for some tracts. I was rejoiced to receive it; for it was what I have been desiring for some time, that a fund might be secured for sending the *Cynosure* to worthy colored preachers of the South. I think scarcely a better work could be begun than this. We labor against many difficulties that would not be met were all ministers well informed with regard to the evils of secret societies. I have met many good men (ministers) who are tied up with these associations, and I think they do not really know where they are, nor what influence they are giving to Satan and the world by becoming members of these societies. I do believe they have been led into them in the innocence of their souls, not knowing their nature, and even after joining not having given themselves the pains to thoroughly examine the fundamental principles of oath-bound societies.

For my part I cannot understand how a true lover of Christ can be a member of any of these associations. He must be false either to the church or to the lodge. It is like trying to serve two masters. I lament very much that so many of my brethren have been so hoodwinked by the devil. I have resolved to fight these institutions of darkness with all my might and as long as I live.

If the entire ministry of this country were united against this great and popular evil, and were not afraid to speak out it would not be long till her walls would give way and fall. But the great trouble is the pulpit is muzzled. God forbid that my pulpit should ever be muzzled against any evil because it is popular. The pulpit is a place of teaching as well as a place for proclaiming the joyful news of Christ's atonement. True preaching embodies everything that pertains to the thorough establishing of Christ's kingdom and the overthrow of that of Satan. The want of sound preaching—the fearless presentation of the doctrines of the Bible—is the reason that wickedness abounds and the church in many parts languishes. My constant and earnest prayer to God is that the church universal will soon be awakened to the evils of secretism, and that Zion's watchmen may see their duty in this matter.

We can distribute all the tracts you can spare us, and will be glad to do so, for this abomination is fast spreading among the freedmen. I think if the youth are well informed they will forever remain out of the lodge. We have here in the South a wide field and if this evil spread it will do the

church of Christ much harm. Its influences are very bewitching, and being once led on to a half way ground many will not enter the church. Already some who have espoused its heresy say it is as good a religion as they desire. Its members are firmer to their principles than those in the church. Let us therefore strive to prevent the spread of this evil. I wish you God speed in this great and glorious work. You shall have the assistance of my prayers and purse, as far as they will go.

I give below a list of names. It has long been my desire to be a subscriber to your valuable paper, but lately my financial condition has been such that I could not. Sickness and providences over which I had no control have hindered me from helping forward your work pecuniarily. But if I cannot assist in one way my desire is to do so in another. Yours faithfully,

G. M. Elliott.

Rhode Island Odd Fellowship Going Down.

Editors Christian Cynosure—*Dear Brethren:* We enclose synopsis of the Grand Master's report of the state of Odd-fellowship in Rhode Island, from which we make a few points.

1. "The additions to the membership of the order for the past six months has been the same as during the term just previous," viz., a hundred and sixteen.

2. The losses show an excess of loss over that of the preceding term of thirty-seven.

3. The total losses for the past six months are 248, or a net loss of 132. This the Grand Master says is only 2 59-100 per cent of the membership January 1st. Very true, but that is 5 18-100 per cent per annum, and at that rate it would only take a little over nineteen years for the order to wipe itself out of existence in Rhode Island.

This excess of loss the Grand Master thinks "is by no means a discouraging fact to contemplate; the only astonishment is, that under all the circumstances attending the social and financial condition of society, that the total losses is not greater." Let him gather all the comfort possible in the case.

The exact status of the order on the first of July ultimo, we find to have been: Number of lodges 42; number of members 4 970; amount of invested funds $198,919.47. Of this invested fund a decrease is shown of $785, "Which," the Grand Master observes, "considered in the abstract, seems small, but when placed over against the fact that the gain of this fund during the previous term was $8,842.38, we find a loss as compared with the last semi-annual report of $9,627 38."

Over this fact the Grand Master expresses some concern, and well he may, for if the decrease continues in that ratio it would only take about twenty years to empty the treasury. A singular and noticeable fact is that no hint is given in the Grand Master's report as to the reason of this falling off in receipts. He simply says: "The order has at last reached where the expenses and losses had been greater than the receipts." He suggests some change in the financial system of the order.

Taken altogether, the report is of great interest to all engaged in our anti-secret reform. Yours in Christ.

Albert M. Paull.

How Many Times can we be Born Again?

Peoria, Ill., Aug. 8, 1879.

Editor Cynosure:—In the *Cynosure* for August 7th is an article on page 6th entitled "The Sermon Defended," from J. S. Perry of Thompson, Conn., in reference to a sermon preached by Prof. Charles Blanchard a few weeks ago, wherein he used these words: "This change is once for all." The writer feeling a deep interest in the above subject and in Bro. Blanchard, my mind has been drawn out by what has been written by other parties since its delivery. I hope you will excuse me for presuming, with my limited education, to meddle with theological subjects. I have been reading the New Testament; some portion I will refer to having some bearing on the subject, and proves our free agency. We can be saved if we will, but if we will to depart from God we will be lost. I refer to John 6:68–71; Rom. 9:15–18; Rom. 11:21–23; Eph. 6:10–16; Heb. 6:4–6; 2 Peter 2:20–22; Rev. second and third chapters. I think "him that overcometh" and persevereth unto the end will be saved; otherwise, born or unborn he will perish.

Hoping to hear something more on the subject in your next issue of the *Christian Cynosure*, the only paper that I read from the beginning to the end, and then circulate them.

I remain yours truly,

G. W. Thompson.

Trials and Encouragements From an Earnest Sister.

Johnstown, Mich.

Editor Cynosure:—The *Christian Cynosure* has been a welcome visitor at our fireside for a number of years; I should not know how to do without it. My husband and myself are trying to do what we can for the cause so nobly advocated; we believe it is God's cause, and we know he will conquer in his own good time. But he requires us as his children to work in his vineyard; so every true child of God should be at work to put down sin in every form—and is not Masonry the greatest sin of our nation to-day? See how it is fostered and fed in many of our churches in the shape of Masonic ministers and deacons! O does not the devil laugh when he sees a minister of God coming to the door of a Masonic hall seeking the new birth?—and one of these Masonic members, either minister or deacon, will sway a whole church, as it is in our own experience. We once belonged to the First Congregational church of Bedford, and they still hold our names, but we refuse to support them because they fellowship Masonry and its kindred orders. Now, because we refused to sit and hear a Masonic minister, we have been threatened with tar and feathers, rotten eggs, etc., so you see it costs us something to stand for the truth. But we are not discouraged though surrounded with secretists, but shall try to work in the name of the Lord.

And now, dear brothers and sisters, as the time of our annual State meeting is drawing near, let us take hold and help for I fear we are growing slack in Michigan; and the enemy may be gaining ground while we are asleep. Dear sisters, I would earnestly appeal to you, that we put forth an effort to help put down these foul dens of iniquity, for we know not but our sons may be ensnared therein: but not as one said to me, "I hate Masonry as much as you do, but I shall keep my mouth shut about it. That I think is a grand way to reprove sin, by letting it alone." Not so, but we must reprove sin wherever we can, both in word and deed. It is the prayer of your humble writer that grace and strength will be given to all of God's children to work in the name of the Master, knowing that if faithful we shall conquer in the end, for Jesus is our Captain.

Yours for the truth,

Mrs. George Swanson, Jr.

A New Book against a Great Evil.

838 Erie St., Toledo, O.

Beloved in grace, the Lord be with you. I am issuing a work on the food question, taking a Bible view of the subject. Gormandizing, eating to repletion, making a god of the belly, is the order of the day. This wretchedness begins at home, in the nursery, at the mother's breast, here's where gluttony begins. We talk about intemperance in the use of strong drinks, liquid death, distilled damnation, and well we may, this is one of Satan's strongholds; but is not the overloading the stomach with rich, costly unwholesome dainties, tea, tobacco, etc., inlets to inebriation, the drunkard's grave, the drunkard's hell? For years I've pondered this question, till now I'm constrained to speak. The subject of dietetics, the eating and drinking to God's glory is viewed theologically, God's word being the text-book from first to last. The work progresses slowly; when the book will be completed or forthcoming the Lord only knows. I clip a few items from the proof sheets for your inspection and criticism. Should the ideas herein expressed meet your hearty approval, I feel quite sure you will give them a place in some remote corner of your weekly issues. God forbid they should go forth to the world save his name is glorified thereby.

Let me say to you, beloved editors, without flattery or exaggeration that it seems to me the *Cynosure* is growing in grace, making advances in the divine life—forgetting the things that are behind, etc. See Phil. 3: 13, 14. It is possible I am mistaken in this belief, but this is my candid, firm, unwavering opinion that its movements are progressive, increasing in Bible reform, Gospel vitality. Praise the Lord for it. To him be all the glory. The sermons of Professor C. A. Blanchard speak for themselves. The lecture on the evils of the divisions and subdivisions of Christ's body, the church, is pure gold. The Lord spread it the world over. I have said, and keep on saying, that there would not be a single nest-egg of Satan on the globe, that is, a secret oath-bound society hatching cockatrice's eggs, were it not upheld clasped to the bosom by schismatics or those professing godliness in sectarian bodies. The Lord help you, beloved in the Lord. Raise your voices still louder. Lay the axe of God's truth at the root of every tree that bringeth not forth good fruit. The more Gospel fire you use the more intensely virulent will the devil rage. This blessedness you know by happy and joyful experience. Agitate! agitate! The holy prophets agitated; so also did the holy apostles; so likewise did the blessed Saviour. Peter, after he received the pentecostal baptism, agitated — powerfully poured in the liquid *flame* of agitation, when three thousand were led to cry out, "What shall we do?" He was bold as a lion before the Sanhedrim, the murderers of the Lord Jesus. He feared not to charge home this blood-guiltiness upon them, come life, come death. This declaration of "all the words of this life" was followed up henceforth, till, like his blessed Master, he hung upon the cross. Paul is another bright, glowing instance of agitation. The very moment the scales fell from his eyes and he exclaimed, "Lord, what wilt thou have me to do?" he flew on the wings of agitation, midst idolatry, superstition and will-worship, in perils by sea and perils by land, agitating and agitating, till he fought the good fight of agitation, finished his course, and received the crown of glory. All the holy martyrs of God were agitators, more or less. Luther, Wesley, Whitefield, Fox, Bunyan, Baxter, were all bright specimens of agitation.

Reader, are you agitating, fighting the good fight of faith, rising

up against evil-doers, standing up against the workers of iniquity?

The prophet Elijah would not have been persecuted had he not agitated, used the fire and hammer of God's word against Ahab and Jezebel, the sins of the church and the nation. John the Baptist, in all probability, would have escaped decapitation had he not agitated, opened his lips wide against sins in high places, rebuked the incestuous Herod and his vile paramour. Had not Stephen agitated, been quite so zealous in the cause of his Lord and master, his enemies might not have gnashed on him with their teeth, and stoned him with stones till he "fell fast asleep." Paul doubtless would never have met with such rough treatment from the hands of Demetrius, the silversmith who made silver shrines for Diana, had he not agitated, been a little more wise and let the subject of idolatry alone. Paul was a very rash man! very precipitate! The scribes and Pharisees would not have hated and persecuted Christ as they did, had he not agitated, exposed their wicked hypocrisy and time-serving. We have learned prudence since Christ's day.

Many of the martyrs during the reign of terror doubtless might have escaped persecution and saved their lives, had they not agitated, been as wise and prudent as many at present are. Luther would not have been persecuted as he was, by popes and cardinals, had he not agitated, exposed the awful wickedness and corruption of the Romish church, the idolatry, will-worship, and superstition of the mother of harlots, Babylon of old. How very unwise! Wesley, in all probability would never have been persecuted as he was, had he bowed the knee to forms and ceremonies, winked at the abominations of a corrupt national church—never advocated a holy life, denounced boldly and fearlessly intoxicating drinks, rum and tobacco, the idolatry in dress, and more than all, the sin of oppression, man-stealing, "the sum of all villainies." He agitated, made God's truth to flash lightnings against chattelizing God's own image—very rash man, this same John Wesley! So we might say of Baxter and Bunyan. The cause of all this trouble or persecution is preaching all the words of this life, agitating, laying the axe at the root of all sin, every sin. It is taking God's Word, bringing it home to every sinner in the church and out of it, as Nathan did to David: "Thou art the man."

"Woe unto you when men shall speak well of you! For so did their fathers to the false prophets."

"He that followeth after righteousness and mercy findeth life, righteousness and honor." (Prov. 21:21.)—D. F. NEWTON, *author of "Picnic Religion," "Diabolians run Mad," etc.*

Our Mail.

Rev. Joel Martin, Hickory Corners, Mich., writes:

"It affords me great pleasure to send renewals and also new subscriptions to your valuable paper. I sincerely wish you abundant success in your efforts to circulate a reform paper among the people. As a Wesleyan Methodist pastor, of course I make more of a specialty of circulating and obtaining subscribers for our denominational paper, the American Wesleyan, but it is also a source of gratification to me to be able also to secure subscribers for the Cynosure. The paper is certainly worthy of extensive patronage."

Wm. H. Taylor, Sparta Center, Kent county, Mich., writes:

"You may take my bread and butter but do not stop the Cynosure. While I live I expect its companionship. The principles it advocates are my principles, its friends are my friends and my chief desire is God speed the day when it and they shall triumph."

Wm. M. Bowker, Herricksville, Pa., writes:

"Our minister had said that the Masonic books we had 'were a lie, a lie all the way through,' if so then our lecturers were liars for they quoted largely from these.

"I knew that the truth remained somewhere and sent for Rev. E. W. Wheeler, S. Edwards, St. Lawrence county, N. Y., who came among us in the spirit of the Master confirming what our lecturers had said and proving the truth of Masonic books in a way that none could gainsay or resist. May God bless him evermore.

"While other boys were in school I was hand sledding home potatoes on which to live. But no reflections, I am thankful that when the winds of adversity swept away father's earthly estate, it did not take the Bible. Through its precious teachings six sons and two daughters are moving on towards the evergreen shore."

Stephen Hatch, Little Valley, N. Y., who is in his eighty-eighth year, writes:

"I have taken your paper ten years and have always liked it very much. I read it with great interest for I am a strong Anti-masonic man. I was present at the first Anti-masonic convention that was held in Madison county, after the Morgan affair."

R. Faurot, St. Louis, Mich., writes:

"I think we are making some encouraging headway against the lodges here. I constantly get little testimonies from them that scare them with the fear they have exposed some point or points through their unworthiness or thoughtlessness."

G. M. Elliott, Selma, Ala., writes:

"Enclosed you will find $2 sent to me by a friend to be used in the purchase of anti-secretism tracts. * * Please send what seem to you the most convincing publications against these institutions of hell. We trust our efforts here against them will not be in vain. We have already been instrumental in turning many back whom Satan had almost seduced. We wish you God speed in your great and good work."

Sabbath School.

LESSON XXXV.—August 31, 1879.—PRACTICAL RELIGION.

SCRIPTURE.—Col. 3: 16-25.

16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the
17 Lord. | And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.
18 Wives, submit yourselves unto your own husbands, as it is fit in the Lord.
19 Husbands love your wives and be not bitter against them.
20 Children obey your parents in all things: for this is well pleasing unto
21 the Lord. | Fathers provoke not your children to anger, lest they be discouraged.
22 Servants, obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God: |
23 and whatsoever ye do, do it heartily, as to the Lord, and not unto men; |
24 knowing that of the Lord ye shall receive the reward of the inheritance:
25 for ye serve the Lord Christ. | But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

GOLDEN TEXT.—"And whatsoever ye do, do it heartily, as to the Lord, and not unto men."—Col. 3: 23.

[From Scholar's Handbook.]

CENTRAL TRUTH.—All true service is to the Lord.

HOME READINGS.

2 Tim. 2: 14-26. Honors the Word.
Eph. 4: 1-16. Worships God.
1 Cor. 10: 15-32. Sees God in Everything.
Eph. 5: 21-25. Regulates the Marriage Relation.
Eph. 6: 1-5. Regulates the Parental Relation.
Eph. 6: 5-11. Regulates Relations of Master and Servant.
Heb. 11: 24-27. Has Respect to the Reward.

INTRODUCTORY.

Paul wrote the Epistle to the Colossians while he was a prisoner at Rome, and sent it to them by Tychicus, who also conveyed at the same time the Epistles to the Ephesians and to Philemon. There are many points of resemblance between that to the Ephesians and that to the Colossians, and a more expanded form of the truths of our lesson will be found in Eph. 5: 17 to 6: 9.

TO THE SCHOLAR.

Try to make this lesson on "Practical Religion" practical for yourself individually in the relations of child, servant, husband, wife, father, whatever they may be. This is a peculiarly important lesson on duties in the family.

[From S. S. Scholar's Quarterly.]

HOME READINGS.

Luke 12: 1-12. In Words.
James 1: 22-27. In Deeds.
Psalm 100. Giving Thanks.
John 14: 15-24. Obedience.
Mat. 23: 1-28. Eye Service.
2 Pet. 2. Result of Wrong Doing.
James 2: 1-9. No Respect of Persons.

GENERAL NOTES.

20. "Children, obey your parents." The ground of the obligation to filial obedience is expressed in Eph. 6: 1—"for this is right." It is not because of the personal character of the parent, nor because of his kindness, but because it is right. An obligation growing out of the nature of the relation between parents and children. It is enforced by the direct command of God. The duty is so important as to be included in that brief summary of the moral law given on Mt. Sinai. It was engraved by the finger of God on the tables of stone, "Honor thy father and thy mother." To honor is to reverence, and therefore the command has reference to the inward feeling as well as to the outward conduct.—Hodge.

[From S. S. Times Quarterly.]

HOME READINGS.

Col. 3: 16-25. The Believer's Duties.
John 5: 31-47. Search the Scriptures.
Luke 10: 25-37. Love God and Man.
1 Tim. 4: 12 to 5-4. Show Piety at Home.
Rom. 12: 6-17. Serve God in Business.
1 Cor. 10: 23-33. Seek God's Glory in Everything.
Mat. 6: 1-6. Expect His Reward.

PROMPTINGS TO FURTHER STUDY.

Under what teaching did a good man promise to hold his tongue? Who was directed by God to teach a song to the people; and for what purpose? What example of singing in honor of God, earlier than the giving of the law, is recorded in the Bible? What Old Testament precept, and what New Testament precept also, show that singing should be with sense as well as spirit?

[From the Evangelical Repository.]

SPECIAL DUTIES.

Compare Eph. 5: 22-33; 6: 1-19. By special duties we mean those duties which are peculiar to certain relations in life.

1. The duty of wives (v. 18). Wives are to submit themselves to their husbands; but the submission here enjoined is that willing submission which is prompted by deep affection. Such submission is fit in the Lord; it is what should be, because of the divine appointment, which makes the husband the head of the wife, and yet places them on the same level as heirs of the grace and glory of God.

2. The duty of husbands (v. 19). Husbands are to love their wives, and to avoid that careless and unkind treatment to which imperfect love so often leads. When husbands love their wives, as Christ does the church (Eph. 5: 25), wives should obey their husbands, as the church should obey Christ. Both husbands and wives have an example in "Christ and the church."

3. The duty of children (v. 20). Children should obey their parents in all things. This is the rule; there may be exceptions, which come under the principle of obeying God rather than man, but these exceptions are left out of view. The duty of obedience is not founded on the character of the parent, or on his kindness, or on expediency; it rests on the nature of the relation between parents and their children, and is enforced by the express command of God (Ex. 20: 12). In this obedience of children from the very cradle lies the foundation of all good discipline in the family and in the state. The obedience of children is well pleasing unto the Lord, for he has commanded it, and has given a special promise to the obedient.

4. Duty of parents (v. 21). Parents are not to excite the evil passions of their children by injustice or undue severity. Children, provoked by such treatment, become discouraged; they lose heart and no longer try to please.

5. Duty of servants (vs. 22-25). Servants must obey their earthly masters in all things consistent with their duty to God. They must do all the duties which grow out of the relation they sustain to their masters, not with eye-service, such service as is given when the eye of the master is on them, not as men pleasers, as if it was their only object to please men; they are to obey in singleness of heart, fearing God; that is, they are to render sincere, not hypocritical or deceitful obedience, knowing that God's eye is upon them, and that in the faithful performance of their duties they are doing service for God. Still further; every service is to be done heartily, with hearty good will, and as to the Lord, as an act of obedience done to Christ. To encourage them to render such obedience, he reminds them that, no matter what station they occupy in life, they serve the Lord Christ, who is their real master, and if they are faithful in the duties he gives them to do, he will bestow upon them the reward of the inheritance in heavenly glory. On the other hand, if they are not faithful, they will be punished for the wrong they do. In this respect, masters and servants stand on the same level. Both the one and the other will be rewarded for faithfulness and punished for unfaithfulness, for there is no respect of persons with God (Rom. 2: 11); so far as external distinctions are concerned, all men will be on an equality at the bar of Christ. Then the question will not be, what station did you occupy? but, have you done the will of God?

The progress of some men is so rapid that they keep ahead of common sense.

The Christian Cynosure.

CHICAGO, THURSDAY, AUG. 21, 1879.

THE ASSOCIATED CHURCHES OF CHRIST.

Prof. Paul Feemster of Kansas, and several others of late have urged that a more extended explanation of the Associated Churches of Christ be given, and Bro. Tapley of Mississippi makes a very sensible suggestion that a brief explanation be kept standing above the list. I am scarcely off a sick bed and this is my first writing, but I will endeavor to make the question better understood.

If there were two churches on opposite sides of the globe, which had come to an agreement to exclude from their respective communions all who practice or uphold the secret false worships which cover this globe with their net-work; and if these two churches should unite in the purpose to expose and destroy such worships, and pull down "the strongholds of Satan" which shelter them, by spiritual weapons, prayer, truth and the Holy Ghost,—those two would be "Associated Churches of Christ" within the meaning and understanding of the terms by those of us who first used them.

On the altar of Abel, by every lamb sacrificed on altars since, until the instruction was finished on the Cross at Calvary, this one truth has been taught down the ages and to all nations, to wit, that men are saved by the sufferings and blood of an innocent victim, Christ; and that he was the only begotten Son of the Infinite God, sent into this world to save all sinners who are penitent believers. Even heathen sacrifices are a sort of devil's confession of the same great truth.

The reliance of Satan to obliterate, mystify, mix, confound and neutralize this one truth are false worships, made or invented by men, administered by priests, and inhabited by devils.

These two systems are now mixed all over Christendom. Moses executed such worshipers, burnt their idol, and made the people, who went into that lodge-worship, festival and dancing, drink the ashes of the symbol of their false god. Hezekiah and Josiah scoured all Palestine clean of them, and burnt the bones of their dead priests on their Masonic altars. Solomon, Manasseh and the whole race of kings who ruined the nation and the national religion, practiced or protected these worships. Paul commanded to disfellowship them; and Christ denounced them as "traditions" which made the worship vain and the law void, and sentenced those who invented and used these human religious contrivances to hell.

Now as the Abolitionists proposed to abolish slavery by the simple process of going on converting the people of the United States into abolitionists till the system should somehow fall; so we propose to overthrow these "unfruitful works of darkness." But the first abolition society, Benj. Franklin, president, 1769, had an article excluding slaveholders from membership. This is what we intend and hope by God's help to do. Let each church which is agreed to this writing, become one of the "Associated Churches of Christ," and working in its own way, keep its communion pure and swell the united testimony against anti-Christ.

THE MORMONS IN TROUBLE.

The decision of the United States Supreme Court in the Reynolds case last winter, and the imprisonment of that convicted polygamist; the martyrdom of a Mormon "missionary" in Georgia; the incarceration for contempt of three of the twelve "apostles," one of them Congressional delegate Cannon; and the warlike notice to foreign governments by Secretary Evarts are arousing all the old murderous spirit of the followers of Brigham Young.

Cannon and his two companions were executors of the will of Young. They had helped themselves and the church in true priestly style from the two and a half millions willed by Young to his heirs. About a million of this property had been turned over to the church or otherwise illegally appropriated, when on petition of the heirs the United States court turned over the estate into the hands of receivers, and for refusing to give up some $440,000 the three executors were committed to the common jail. The history of the whole matter is a narrative of fraud from the prophet Young down, but the action of the court is hooted throughout Mormondom.

The foreign circular was drawn with that careful preparation due to a matter of great importance. It announces that the United States Supreme Court having sustained Congress in pronouncing polygamy a crime, and its prohibition, even when justified by a religious belief, constitutional, the government proposes to prosecute offenders, and attempt to blot out the peculiar institution of Mormonism from the United States. The act of July 2, 1862, is quoted, which prohibits the practice of polygamy under heavy penalty, and the recent decision of the United States Supreme Court in the Reynolds case is cited as declaring the constitutionality of the act. The letter calls attention to the obligations of other governments not to allow persons to emigrate into this country with the intention of committing crime here, and also that this obligation be observed with reference to Mormon proselytes who are leaving Great Britain, Germany, Denmark, Sweden and Norway in great numbers. Diplomatic representatives are instructed to lay a copy of the circular before the powers to which they are accredited, and ask, on behalf of the United States, the cooperation of these powers to prevent further immigration of Mormons. They are also directed to make it publicly known in places from whence Mormon accessions come, that Mormonism has been declared a crime in the United States, and is to be hereafter prosecuted as such, and to warn all people of the law of Congress.

The Utah settlements have answered these movements on their dark system with defiance. On Friday, the 8th inst., the Deseret *News*, the organ of Mormondom, published a striking article which produced a deep impression. Its spirit may be known from the following paragraph:

"We are not here to bow down as serfs to Government appointees nor lick the bribe-stained hands of imported satraps. We are still in possession of certain inalienable rights, which we do not propose to surrender. We shall protect our lives as best we may from the murderous assaults of imported assassins. We shall contend for our liberties and resist the incarceration of honorable men in jails, while land-sharks, conspirators, murderers, seducers, and other vagabonds go at large. We propose to pursue happiness in our way, without the dictation of corrupt scoundrels, who while heaping abuse upon us are seeking to introduce here the foulest forms of vice and establish among us debauchery, infanticide, foeticide, and all the degrading adjuncts of modern Christian civilization with which they have been familiar. We want nothing to do with the foul brood, nor their loathsome, degrading, damnable influence; and if the issue is to have them and their practices fastened upon us or to endanger the financial prospects of the Territory, we say, let it come."

This was followed by others of like threatening tone. On the following Monday the foreign circular called out the following blast:

"There is another thing. The doctrine of 'gathering' which our missionaries preach is true. God has in very deed commenced to bring his people from east and west, north and south, preparatory to the coming of our Lord Jesus. He who attempts to stop 'gathering' fights against God. Pharaoh arrogated to himself more power than any republican or monarchical government pretends to hold. He undertook to say that the Lord's people should not go. Let his fate be a warning to modern autocrats. No power beneath the sun can stop the work of 'gathering' of the Latter Day Israel, for a mightier hand than that of emperor or president is engaged in it. When puny men in blindness attempt to thwart his purposes, they will only aid in the accomplishment of his will. He who sitteth in the heavens will hold them in derision. The fate of all nations that fight against Zion is inscribed on the pages of Holy Writ, and just as any government of this world array themselves in earnest against her, the Lord will smite them with fire and dash them in pieces like a potter's vessel."

On the day before, apostle Joseph F. Smith delivered a furious speech in the Tabernacle charging persecution and malignity upon their enemies who had driven them from one settlement to another. It was time the Mormon policy of submission and peace was changed. He advised his hearers to procure arms without delay. At other meetings amid loud approbation the speakers called to arms—even to sell clothing if necessary to buy weapons. The gunshops are reported all busy and the people generally obedient to the fanatical demands of their leaders.

We have been thus particular, since, if the government persists in bringing polygamy to answer in the courts, a conflict is sure to follow. If it is pursued to the death its fangs will strike deep in its last agony. But we have a particular reason for following this history closely. Mormonism and Freemasonry are one in respect to the question of true and false worship; and the blow that kills it strikes at the root of the lodge.

But let no one imagine that this struggle is drawing to a speedy close. If our government is not turned from its course by the bribery of the lodge and the supremacy of law is maintained, the Mormon struggle will yet be only an introductory chapter. The nation is not ready yet to demand of the lodge what it may of Mormonism. The great work of informing American mind and awakening American conscience is well begun. But it is only begun. How long this work may continue depends upon our faith—for faith means energy in carrying forward reform, and faith means its final victory.

—The health of the editor of the *Cynosure* has continued to improve during the past week with very favorable indications that he will be pronounced well again in a few days. Gratitude to God for this result is the answer of our hearts. On Monday he started with Mrs. Blanchard for Peoria, where they will visit Dea. Moses Pettengill.

—After the *Cynosure* was printed last week word came by telegram that Elder Rathbun had arranged his work so as to fill the Illinois appointments. He is therefore at work this week in western Illinois. Next Tuesday he attends the county convention at Warren, Jo Daviess county. The week following he will attend the Wisconsin State Convention at Evansville, Wis.

—Especial attention is asked for the article on free missions by Bro. Hinman on another page and also to his report in the religious news column. Let every one pray that God may speed this work. Until the churches of Christ are brought to take hold of this work of lodge-uprooting as a very important part of their legitimate work we cannot expect great advancement. Bro. Hinman met a favorable response at

Mt. Palatine last week and spent the Sabbath at Tonica.

—Another highly important communication is from Bro. Doesburg on the action of the Reformed church at Holland, Mich. These brethren have set the battle in array against anti-Christ in a new quarter of the field. May Heaven bless the work! Such efforts God demands of every church of Christ whatever its name or circumstances. Each with what power God has given should raise the standard and rally the battle against these powers of darkness whose strong tower is the lodge.

—The Peoria *Journal* thinks that "never, since the days of the Morgan excitement, has Masonry received so severe a blow as it did a short time since in the city of Chicago from the hand of Alexander White, Eminent Commander of Chicago Commandery." From this extravagant estimate, let us come to facts. White, after being well abused by the *Voice of Masonry* for his conduct in the Rounseville funeral, was censured by Peoria Masons, and has been suspended from his office among the Knights Templar by the dictator in that branch of the lodge in Illinois. He must stand trial at the next State meeting. What if the Chicago Masons had gone on with the funeral and then sent in the bills to the family, as is often the custom? The latter might have poured out their remonstrances in vain, for the lodge would have had the benefit of the advertisement, and the wishes of Mr. Rounseville would have been met. But how much more honorable to refuse from the first, than to turn the name of benevolence into falsehood! We shall be interested in reading the proceedings of the trial, —but will they be published?

—The prominence and activity of irreligion in California has always been deplored by those who have attempted to plant the standard of the Cross in that State. The inquiries of Rev. N. R. Johnston, the missionary of the Reformed Presbyterian churches among the Chinese in Oakland, Cal., respecting the religious standing of the convention which drew up the new State constitution, shows at a glance the alarming condition of public morals in the great Pacific State. He reported thus in the *Christian Statesman*:

"1. A majority of the members were born in the Southern States or in Europe. Of the seventy, twenty-nine were Southerners; eleven, foreigners.

2. Of the same seventy, fifty-five are members of secret societies, as Masons, Redmen, etc. Many are members of several secret orders.

3. Only thirteen are members of any church. Thirty-nine said they did not attend any church or place of worship. In reply to my questions as to church membership, a great variety of answers was given. Thus, one said he belonged to 'Christ's church.' Another said: 'I am a free-thinker.' Another said: 'I belong to Bob Ingersoll's church.' In reply to the question: 'At what church or place of worship, are you in the habit of attending on the Sabbath day?' One answer was, 'At the sand lot.' Another, 'God's first temples.' Another said, 'I worship nature.' "

The One Hundred and Fifty Thousand.

By request the most entertaining statistics we have been permitted to print for years is herewith again presented. Let every one read and be encouraged at the effect of our warfare on the strongest and best manned fortifications of the lodge system:

1879. Grand Lodges.	1879. Totals.	1878. Grand Lodges.	1878. Totals.	1877. Grand Lodges.	1877. Totals.
Members.....54	532,556	54	592,448	52	602,089
Raised.....53	21,788	51	22,861	50	30,695
Admissions, etc.....53	16,880	51	16,744	46	17,970
Dismissions.....53	16,747	51	17,031	49	19,830
Expulsions.....51	874	48	938	49	1,039
Suspensions.....36	716	37	770	37	1,064
" rpl. dues..52	22,054	48	21,051	49	17,241
Deaths.....51	7,108	52	7,038	50	7,102
Rejections.....38	3,868	39	4,734	28	6,142

It will be seen that the total membership has fallen off again, the decrease being just about the same as the preceding year; some of the Grand Lodges have increased, however. Those which have increased are Alabama, Arkansas, California, Canada, Colorado, Dakota, Indian Territory, Iowa, Kansas, Manitoba, Minnesota, Mississippi, Missouri, Nebraska, New Brunswick, New Hampshire, New Jersey, New Mexico, Oregon, Quebec, Rhode Island, Texas, Utah, Washington, West Virginia and Wisconsin. Those which have decreased are Connecticut, Delaware, District of Columbia, Florida, Georgia, Idaho, Illinois, Indiana, Kentucky, Louisiana, Maine, Maryland, Massachusetts, Michigan, Nevada, New York, North Carolina, Nova Scotia, Ohio, Pennsylvania, Prince Edwards Island, South Carolina, Tennessee, Vermont and Virginia. The suspensions for non-payment of dues have increased about *one thousand*. The suspensions within the last ten years, aggregate the enormous amount of *one hundred and fifty thousand*. Our report in 1869 shows that forty Grand Lodges returned over *fifty thousand* initiates, against about 24,000 shown by our report of 1879, to be returned by fifty-three Grand Lodges. "What will the harvest be?"

JOSIAH H. DRUMMOND.
Com. Mas. Cor., G. L. of Maine.

The Church of the Knights of the Temple.

Frequent references have been made in these columns to the aggressive movements of the Knights Templar and the evident supremacy of that military branch of Freemasonry in the councils of the lodge. A view of its religious pretensions is graphically given in a late *Interocean* in these words:

"The organization of the Knights of the Temple is a wonderful one. In this day of skepticism with regard to the value of revealed religion, when materialism is rampant and infidelity fashionable with all classes, learned and otherwise, Templar Masonry comes to the rescue, having for its emblem the sign of "the Son of man," and its motto "*In hoc signo vinces*," all they do, they claim, being done for the glory of God. The Templars think they have a right to infer and are entitled to consider themselves the descendants of the true Templar Order of mediæval days, revived and perpetuated by its adoption into the Masonic craft. The principles and teachings of the order harmonize with those of Freemasonry, which so nearly approaches Christianity in theory and spirit, having the Supreme Being for the object of its worship; mankind, without distinction of class, for its subject; and the universe for its temple, placing all men on the same footing of fraternity. Its success has been wonderful, and its membership of nearly 50,000 knights is constantly increasing. This great army of Christian warriors is enlisted from the best material in each community. In any commandery will be found men who are the peers, if not the superiors, of any men in the place in which the commandery is located. Every third year a grand encampment and conclave is held, which is always numerously attended. It is believed, however, that next August the Chicago conclave will eclipse everything of the kind ever held in this country. Indeed, in all history, there are but few instances where from 15,000 to 20,000 well-disciplined, drilled men assembled under one banner. It is expected by those well qualified to speak that there will be at least 15,000 Templars attending the Triennial Conclave, while enthusiastic individuals think the number will approximate 20,000 men.

The Wisconsin Convention at Evansville.

NOTICE. 1. Bills advertising the convention of the Wisconsin Anti-secret Christian Association at Evansville, Rock Co., on Tuesday, Wednesday and Thursday, Sept. 2, 3 and 4, may be had free by sending to EZRA A. COOK & Co., *publishers of the Christian Cynosure, 13 Wabash Ave., Chicago, Ill.* Enclose stamps to pay postage on bills ordered. ☞Orders for bills must reach Mr. Cook before Aug. 28, so please order immediately as soon as you see this notice.☜

2. Free entertainment will be gladly furnished to friends from abroad, as far as possible.

3. Will friends in other places, who expect to attend the convention please send me their names at their earliest convenience, saying whether they will come by public or private conveyance.

4. There is now no stage between Janesville and Evansville. Friends from Waukesha, Racine and Walworth counties will come by Janesville, to Hanover and there change for Evansville, or come to Beloit and change there.

Let all who love justice, good government and pure Christianity come and help. Let churches and societies send delegates, and may there be an earnest "coming up to the help of the Lord against the mighty." The enemy has come in like a flood, but the Spirit of the Lord has lifted up a standard against him; come and be enrolled and fight under that standard. Come the first hour of the convention and stay through.

J. F. BROWNE.

—A correspondent of the *Christian Statesman* says: "Three things constitute an orthodox Mormon. 1. He must go through the endowment house and submit to secret rites and horrible oaths. 2. He must 'obey counsel.' 3. He must 'pay up his tithing.' If this is done he may violate every commandment in the Decalogue without being molested by the church, provided his victims are gentiles. Indeed, it has always been openly taught until quite recently that the gentiles have no right to live in Utah Territory; that they are ungodly Philistines whom it is perfectly right to rob and murder, if it is thought by so doing the interests of the church can be promoted. This acounts for the vast number of robberies and assassinations that formerly took place. The demoralizing influence of polygamy has brought about a state of things in connection with social morality that is simply unreportable. How could it be otherwise in connection with a system which allows a man to have for his two wives, at the same time, mother and daughter, or two sisters? I know many such cases.

—The early promoters of Christianity had the fiercest opposition to meet in attaining their great end, in the midst of a wicked and gainsaying world; yet the openness of their work was their great boast. "The king knoweth of these things," said Paul, "before whom I also speak freely; for I am persuaded that none of these things are hidden from him, for this thing was not done in a corner."

Our Saviour expressly declares, "I spake openly to the world; I ever taught in the synagogue and in the temple, whither the Jews always resort; and in secret I have said nothing." Nowhere do we find an apostolic example of secrecy; Judas excepted. Hence all secret organizations are without Gospel foundation, and lead to strifes, divisions, and often to the downfall of things which they profess to build up. Frankness, openness and manliness are better than craft and guile and secrecy.—*Gospel Preacher.*

Home Circle.

The Folded Leaf in the Sacred Book.

[The following beautiful lines were found after her death in the Bible of Mrs. L. J. Gleason of Wheaton, whose obituary appeared in these columns four weeks ago.]

Matthew 5: 4.

My table holds an ancient book—
So old, its leaves are brittle and brown;
And right in the midst—O solemn sign!
Is a fingered leaf that is folded down.
Long since, this book of the folded leaf
Lay open to eyes that read no more;
'Twas loved by a mother whose ancient grief
Is lost in the light of the shining shore.
And Christ, who speaks from that folded leaf,
Saith to us, "Blessed are ye that weep."

—Hours at Home.

An Expebience.

At the age of seventeen years I was converted, and continued to live an ordinary Christian life with the "ups and downs" that many professors are subject to. When nineteen I married a minister. The new duties and responsibilities that now rested upon me aroused me to a keener sense of my spiritual condition. I made a new covenant with God to be more devoted. A burning zeal for the prosperity of the church sprung up within me like a living fire. Nothing daunted my courage to make severe sacrifices for her sake, such as no human being can understand, except a feeble mother that has passed through the same furnace that is white with heat. Nineteen years of my married life I have thus lived with joys and sorrows intermingled, bearing the burdens and cares of my family, with the help of the divine Spirit, in Christian patience. However, I desired something in my experience that I did not possess—a desire to rise to a higher plane of spiritual progress—a settled peace; but I did not know how to obtain it.

Six years ago my health entirely failed with chronic hoarseness and a distressing cough, which continued five years; each year I became weaker, accompanied with intense suffering. I was like a wreck in mid-ocean, tossed about hither and thither by the merciless winds, finding no real sweet rest. My mind was also much distressed at the thought of leaving my children in their helplessness. Coming from a consumptive family, I felt that my doom was sealed and hope was vain. A terrible gloom settled upon me. I was on the verge of despair. The thick darkness that had gathered over me chilled the warmth and fervor of spirit that I had previously enjoyed in prayer. I was tempted to give it up in utter hopelessness. At this time Rev. D. Ecker sent me several tracts treating on holiness, which gave me light and filled my heart with new impulses to be all the Lord's. It was through his teaching that I was encouraged to seek on.

The disease had made such rapid progress within the last year that I abandoned medical treatment, and was urgently requested by sister Williams, of Colorado, to try the climate of that Territory as a last resort. I decided to do so and began to plan accordingly; but all my plans were frustrated in the first attempt. Everything which I put my hand to went wrong. One day I was walking wearily about the room, thinking of my utter helplessness and feeling convinced that the disease was too far advanced to be removed by the change, when suddenly a feeling of despair seized me. I sank down into the nearest chair, determined to meet death at my own home. An indescribable burden seemed to be crushing me into the earth. A struggle for life, and all hope vanished. Dear reader, the conflict was terrible. I wondered why I should be thus wrought upon. Many times during my illness have I watched the sun sinking in the west, and wished that I could so calmly and sweetly sink down into the saints' rest with it. O! how my soul was thrilled with joy as I beheld the great flood of golden light spreading over the western sky, and thought "the gates were left ajar" and the saints were entering into the portals of the New Jerusalem. O! the blessed rest of the weary, suffering pilgrim! How different my state of mind now. A clinging to life, such as I never had before. Sitting near the Bible, I took it up, and the first words my eyes fell upon were those where the woman touched the hem of Jesus' garment, and was made whole. A light flashed through my mind that awakened a hope that I might be saved by faith. Quickly I said, Lord help me to believe. After lying down and resting for a short time, again took up the Bible and opened to Mat. viii. 3. I read the entire chapter, which gave much strength. I went to my room, fell on my knees, believing there is nothing can save me but the power of Jesus. I wanted to be sanctified entirely to his service when he gave me health. This higher state of grace bore with as much weight upon my mind as the state of my health. After long and earnest prayer, my faith was so much strengthened, that I set apart three times a day for special prayer for my health and sanctification. Meanwhile reading the Scriptures, always opening to passages where persons were healed. This singular incident confirmed my faith.

Nearly two weeks had passed since I made my cure a specialty. My afflictions increased daily, but my mind was brighter. Bless the Lord for his goodness in leading me. My faith was on his promises. One morning I had an impression that I could never reach that exalted faith for which I was praying. I thought that others must pray with me and for me. The thought then came that I must write to the Fulton street prayer meeting and request their prayers in my behalf on a certain day, and I would be healed. Telling my husband of this, he replied that it must be an act of faith of my own, and it would not help me to write. This discouraged me somewhat; nevertheless, for two whole days I kept up my devotions in great fervor of spirit. The third morning after this I was very feeble and weary, but with a wonderful drawing towards the Lord. Still a heavy burden seemed to be crushing me into the earth. O, I thought if only some one would pray for me. Then came the idea of the Fulton street prayer meeting again. I immediately wrote to them the condition of my mind and body, saying that I firmly believed if they would pray for me on the next Wednesday, that I should be healed.

Sunday, Monday and Tuesday I spent in deep meditation. On Tuesday I kept repeating, "to-morrow I will be well; what a surprise it will be to my family and friends?" My husband was away filling his appointments, and I did not expect him home until Wednesday evening. O! I thought how I would run out and meet him, filled with the Holy Spirit and new life, and tell him that I was healed. Tuesday night, when I knelt down for prayer, and indiscribable awe came over me. I thought Jesus was so near me that I could nearly touch his garment, but not quite. I arose from knees with the sweet and blessed assurance, that I would receive the blessing I desired. I thought it would be the next day noon, while I was upon my knees and they were praying for me in New Yord. I retired and immediately fell asleep. Sometime during the night I awoke as suddenly as if some one had touched me. The first thought was, it is after midnight, and I said, "Blessed Jesus, this is the day that I am to be made whole, soul and body." In a twinkle an indescribable thrill permeated every fiber of my being, especially my throat and left lung. It was just as sensible as a shock from a battery. I said, I am healed. Yes, blessed Saviour. As soon as I acknowledged this, a glorious light and joy filled my heart to overflowing. I felt that I was the Lord's entirely, thoroughly cleansed and sanctified. Glory be to his name. I sang, shouted and wept for joy for some length of time. I could scarcely realize that I was in the body, such an etherial lightness seemed to envelope my frame. The Lord came in great glory before I expected him. In the midst of my rejoicings, I stopped for a moment to think where I was. Satan then put in his plea. He said, "It may be you are not healed." This Scripture then came into my mind more forcibly than if spoken by a living voice, "Arise, take up thy bed and walk." But I said, I could walk before, and this only came to my mind because I had been reading it so often in the past few days. I am sorry I did not obey. He was trying my faith. I see it plainly now. I believe he had a greater blessing for me if I had obeyed his command. A doubt came into my mind for a moment that I was not healed, but this was sanctification. To test this I turned over upon my left side, to see if I could rest without coughing. I found I could do so easily. The soreness was all gone, and my throat, which had been very painful for many months—often preventing me from sleeping, was well. I again gave God all the glory for his matchless power and love, and the indescribable rapture that filled my soul when I claimed the blessing. After an hour or so, I again fell into a sweet sleep, which continued until the early dawn. I awoke feeling fresh and bright. I dressed and soon prepared the breakfast for the family, who were surprised at my strength and that I did not have my usual fit of coughing, which for two years attacked me every morning until my strength was exhausted.

Seventeen months have now expired, and I have done the work for a family of six persons ever since, rejoicing in the Lord every day, and the song of my heart is, "Rest in God, rest in God."

I have no motive in writing this experience, but to honor God, and show in my weak way to those who despair in the furnace of sore affliction, that Jesus is still the great Physician.—*Mrs. W. H. Millar of Cortland, O., in Highway of Holiness.*

The Advantages of Silence.

Ishael P. Inman, who died in Utica recently, had uttered scarcely a word for more than half a century. He was not dumb; he could talk well enough, but he became convinced, at an early stage of his life, that more harm than good was wrought by speech, and remained true to his principles ever after. When his first child was born he rode seven miles after a physician. He carried a slate and pencil, wrote a statement of the situation, returned with the medicine man, and received the announcement of his paternal responsibility in silence. His wife, who survives him, says no woman ever had a kinder husband. The relations between the couple were always pleasant, and Mrs. Inman has remarked to her neighbors: "If Ishael talked as much as I do, the Lord knows what might happen." Some of his written replies to the questions of acquaintances who were curious to know why he preferred silence to speech are worthy of mention. One retort was: "A good listener is preferred to a poor talker." Another was: "I want to prove that a man can be happy and hold his tongue." Another: "I am trying to think of something good enough to say out loud." A clergyman once asked Inman whether

he didn't think the Lord gave him his tongue to be used. The pencil reply was: "The Lord gave me a mind that tells me when to use my tongue."

In 1842, while he was traveling with his wife in a stage between Syracuse and Rochester, the vehicle halted in front of a country tavern. A child was sleeping on the porch. Inman, looking out, saw a large black snake crawl to the side of the infant. Grasping his wife's arm he shouted, "See!" and, pointing to the snake, sprang from the stage, pursued the reptile some distance, and finally killed it.

He left a snug fortune, which his son inherits. His lest written message was: "Silence is golden." His oft-penciled admonition to his son was: "Keep your mouth shut."—*Syracuse Standard.*

Childrens' Corner.

Value of Small Things.

Though little I bring,
Said the tiny spring
As it burst from the mighty hill,
'Tis pleasant to know,
Wherever I flow,
The pastures grow greener still.

And the drops of rain,
As they fall on the plain,
When parched by the summer heat,
Refresh the sweet flowers
Which drooped in the bowers,
And hung down their heads at our feet.

Though the drops are small,
Yet taking them all,
Each one doing all that he can
To fulfill the design
Of its Maker Divine—
What lessons they give unto man!

May we strive to fulfill
All his righteous will,
Who formed the whole earth by his word!
Creator Divine!
We would ever be thine,
And serve thee, our God and our Lord,
—John Riley Robinson.

A Child Voyager.

Children furnish more than one-half of the world's purest joys, their beautiful deeds breaking in upon us oftentimes as delightful surprises; and stupid would we be if we failed to be roused from life's torpor by their presence, their needs, and their expression of them. As we stepped upon the platform of the cars on our way West in the middle of the night, we heard a man say: "Here is a little girl all alone. Will not somebody take care of her?" Somebody responded, and we thought no more of it until next day when we had dropped our "sleeper," and entering one of the other cars, we saw the sweetest little child-form we ever looked upon fast asleep, so soundly sleeping as not to be heard in breathing. Such a head of dark brown hair, lying all loose over shoulders, back, and face, we never beheld; features as if the choice of an artist from a thousand beauties; her long, dark eye-lashes lay across the openings into a world of beauty, and her form was in beautiful adaptation to the ideal of her face. We could hardly wait for her to wake, for we felt sure that she was the lonely child of whom we had heard the night before, and were impatient for the history of this interesting but solitary voyager across the earth. After a while the conductor stood over her as if drawn by her beauty and innocence. He seemed to be shrinking from waking her, as if she was an angel, whose repose it would have been irreverent to disturb. Said he, "Whose child is this?" No one could tell. He turned away and went on gathering up his tickets. When he had finished he came back, and she was awake. He stooped and said:

"Whose little girl are you?"

"Mamma's," said she, looking up trustfully in his face.

"Where is your mamma? Show me who she is."

Said she gently, "Mamma is not on the cars; she is in heaven."

The gentlemanly conductor grew more intently anxious, and said:

"But you have a father aboard?"

"No sir; my father is in heaven a long time ago. When I was a little baby he was in the army. Mamma used to tell me about him. She called him her poor soldier boy."

"And where did your papa and mamma live?"

"In Ireland, sir," speaking more gently, as if not quite sure it was best to tell him.

"Where did you come from, my little darling?"

"From the same place, sir."

"Not from Ireland?"

"Yes, sir."

"Who came with you?"

"Nobody, sir, but God. He kept me on the sea when it was awful stormy, and I was so sick I thought I would die."

The conductor, in surprise said: "You did not come all the way from Ireland by yourself?"

"Yes, sir; God was with me; my auntie prayed for me, and told God to take care of me, on the forecastle of the ship; and she kissed me, and said: 'Precious pet, don't be afraid, for God has told me that he is going with you all the way;' and some people on the deck took me and made me sleep by them till I got to New York, and then they took me to the railroad station, and a nice old gentleman, with white beard, got my ticket. Here it is, sir" —opening a queer old-fashioned Irish carpet-sack, and pulling out a woolen petticoat and putting her little hand into the pocket, took out a little pocket-book, tied with a soiled piece of linen tape—"here it is; he gave it to me, and told me not to be afraid, because all the people would be kind to a little strange orphan girl. And he said when I wanted anything to ask the man with the band on his hat. Are you the man?"

"Yes; what do you want, my little pet?"

"I want you to take care of me, if you please."

"I will, indeed. I had a little girl about as large as you, but she died."

"She is in heaven, ain't she? She will see my papa and mamma, won't she?"

He said, "I hope so," and turned away.

By this time a half-dozen men had gathered about the child, no woman happening to be in the cars, else that woman's heart would have been broken. The men were all rough, good-hearted souls, and all seemed to be fidgety to do something for this strange, beautiful child. One turned up a tag which was fastened to a ribbon around her neck, and on it was written:

"Effie Mc——, of Ireland; aged seven years, is on her way to her aunt, Mrs. Mc——, Fort Kearney, United States of America. Kind friends, be good to this child. She was her mother's darling, who died the 11th day of December, 1878. This poor child is all that is left of the family, and her friends are sending her to her aunt's, at Fort Kearney."

One rough looking man asked her if she had anything to eat, to which she replied by showing him some little sweetcakes, and said: "Do you think these will be enough until I get to auntie's?" He replied, "Give me your reticule," and opening it, commenced filling it out of his well-stored basket. Others brought in their supplies, until there was more than the child could well carry. An old gentleman, about eighty years of age, said he would take care of her as far as Kansas City; a black man said he had nothing to give her to eat, so he gave her a half dollar. . . . . She became more and more a theme of interest for hundreds of miles, until we seemed to have forgotten the space, when the cry, "East St. Louis!" startled us, and revealed the fact that to some of us at least the journey had ended. We parted from this dear child in tenderness and with prayers, for she was fast asleep, with her little Testament, which she could read, in her pale hand. All were better for her presence; all regretted that she could not journey on with them along the way of life.—*The Presbyterian.*

Courtesy.

Little girls do you ever think about the meaning of words? This word courtesy has something about it which girls and women ought to care for very much indeed. You know that hundreds of years ago in Europe women were, and in many heathen countries are now not much better than slaves. In China, for instance, when company comes to a house, the parents present the boys very proudly, but they send the girls out of sight as fast as possible. They don't want anybody to know that they have a little daughter in the home.

Gradually, in the Middle Ages, women came up from a state of barbarism, and the poets and clergy together helped her to win her proper place. The lady of the castle kept the keys and presided at the feast, wore beautiful clothes of stuffs called samite and camelot, and gave medicine to the sick. She learned surgery, too, and when the soldiers and knights came home from battle, wounded and faint, she knew how to set the broken bones and bind up the bruised parts. So everybody treated her politely, and that sort of manners which then became popular, in place of the old roughness and rudeness, took the general name of courtesy.

The Bible bids us to be courteous. Do you want to know the highest and loveliest style of courtesy, which you can practice at home, at school, and in the street? It is all wrapped up in one golden phrase, "In honor preferring one another." Suppose you try to live with that for your motto, say for a whole week to come.—*Standard.*

A woman forgot to send home some work on Saturday. On Sabbath morning she told her little niece to put on her things and take the bundle under her shawl to the lady's house. "Nobody will see it," she said. "But is it not Sabbath under my shawl, aunt?" asked the child.

Home and Farm.

The Sun Cholera Medicine.

More than twenty years ago, when it was found that prevention of cholera was easier than cure, a prescription drawn up by eminent doctors was published in the New York *Sun*, and it took the name of The Sun cholera medicine.

Our contemporary never lent its name to a better article. We have seen it in constant use for nearly two score of years, and found it to be the best remedy for looseness of the bowels ever yet devised.

No one who has this by him, and takes it in time, will ever have the cholera.

We commend it to all our friends. Even when no cholera is anticipated, it is an excellent remedy for ordinary complaints, colic, diarrhœa, dysentery, etc.

Take equal parts of the tincture of Cayenne pepper, tincture of opium, tincture of rhubarb, essence of peppermint and spirits of camphor. Mix well. Dose, 15 to 30 drops in cold water, according to age and violence of symptoms, repeated every fifteen or twenty minutes until relief is obtained.—*Journal of Commerce.*

Snake Bites.

I had stopped for the night at a hotel in southern Missouri, when another traveler hastened in whose dog had been bitten when a mile away, and his throat was then swollen equal in size with its head, and the animal was in great agony. Its owner asked for spirits of turpentine, which, being furnished, he applied repeatedly to the bitten part, until the dog became quiet, and by morning it was well. This traveler resides in the Ozark mountain region of Arkansas, where he had, as he said, witnessed many such cures, not of animals only, but also of men, and he believed it an infallible remedy if soon applied. It quickly relieves the sting of a bee, and may cure the bite of a cobra if immediately applied outwardly and a little internally on sugar, as is done by the hunters among the Ozarks, who carry it in their pockets as they traverse that region where snakes do abound.—*N. Y. Observer.*

To Can Corn.—To every six quarts of corn take one ounce of tartaric acid dissolved in boiling water. Cut the corn from the cob and put in sufficient water to cook; put the acid in while the corn is cooking; when done, seal air-tight in tin cans or glass jars. To prepare for the table, pour off the sour water and save it; put in enough fresh water to cook it; for every quart of corn, add one small teaspoonful of soda and let it stand a few minutes before cooking; while cooking, put in a teaspoonful of sugar; if the corn turns yellow, there is too much soda; pour back some of the sour water until it turns white again; when nearly done, season with salt, cream and butter, the same as fresh corn. Tin quart cans are preferable to glass jars.

Remedy for Damp Walls.—Moisture may be kept from a brick wall by dissolving three-quarters of a pound of mottled soap in one gallon of boiling water, and spreading the hot solution steadily, with a large

flat brush over the surface of the brickwork, taking care that it does not lather. This is to be allowed to dry for twenty-four hours, when a solution formed of a quarter of a pound of alum dissolved in two gallons of water, is to be applied in a similar manner over the coating of soap. The soap and alum, mutually decompose each other, and form an insoluble varnish, which the rain is unable to penetrate. The operation should be performed in dry, settled weather.—*Medical Paper.*

Poison!

Ten persons in the house of Daniel Dodson, Petersburg, and several others were poisoned by ice-cream. Copper poison is supposed by some to have been the cause. By others it is believed the fault is in the milk or seasoning. The condition of the sick was somewhat improved though several are still dangerously ill.

Miss Kate Moore, of Newark, a week ago ate freely of some pickles, and is dangerously ill, her intestines being almost entirely paralyzed by them. She has also lost the use of her limbs.

A family named Monette, of Port Vain, Quebec, consisting of seven persons, were poisoned from eating bread which had been standing in some place with paris green. Three of the family are dead.

To Make Apple Trees Bear.—We frequently see statements in the papers, says the *Rural New Yorker* of inquiries if there is any way of making apple trees bear fruit on alternate years or every year.

Many years ago a friend of mine had a dozen apple trees that were bearing heavy crops of apples every other year. He wished to have fruit every year, so he took a long pole—the trees were large—and gave them a heavy beating on the side, or half of the tree, just as the fruit was about the size of hickory nuts, knocking off every fruit on the south of the tree. The result was, as I saw for several years, that these trees bore heavy crops on one side one year, and the next year a heavy crop on the other side, so that for many years he had plenty of apples for home use every year. His trees stood in a rich soil that was annually cultivated—no grass sod to cover the roots.

Professor Nash gives the following directions for making chloride of lime, a very useful disinfectant and fertilizer: "Take one barrel of lime and one bushel of salt; dissolve the salt in as little water as will dissolve the whole; slack the lime with the water, putting on more water than will slack it, so much that it will form a very thick paste; this will not take all the water; put on, therefore, a little of the remainder daily until the lime has taken the whole. The result will be a very powerful deoderizer, equally good for all outdoor purposes with the article bought under the name at the apothecary's and costing not one twentieth part as much. This should be kept under a shed or some out-building; it should be kept moist, and it may be applied whenever offensive odors are generated, with the assurance that it will be effective to purify the air.

Love descends to friendship; friendship never soars to love.

Religious Intelligence.

The Associated Churches of Christ.

New Ruhamah Congregational church, Hamilton, Miss., August 25, 1878.

Pleasant Ridge Congregational church, Sandford county, Ala., Sept. 1878.

New Hope Methodist church, Lowndes county, Miss., Oct., 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

First Congregational church, Leland, Mich.

Sugar Grove church, Green county, Pa., D. B. Turney, pastor, Mar. 17, 1879.

Military Chapel, Methodist Episcopal, Lowndes county, Miss., March 23, 1879, Thomas Brownlee, pastor.

Hopewell Missionary Baptist church, Lowndes county, Miss., April 6, 1879.

Cedar Grove, Missionary Baptist, Lowndes county, Miss., May 25, 1879, Wm. Alexander, minister.

Simon's Chapel, Methodist Episcopal, Lowndes county, Miss., Jesse Murrah, pastor, July 13, 1879.

Old Tebo Baptist church, near Leesville, Henry county, Mo., W. M. Love, pastor, July 19, 1879.

The Reformed Church Takes up the Great Work.

Holland, Mich., Aug. 15, 1879.

Editor Cynosure:—The reform wave is steadily rolling onward, and is assuming a shape that makes the Baal worshipers howl with madness, while others are stricken with fear. May the Lord prosper his cause, to the honor and glory of his name.

Since the exposition of Freemasonry here on June 3d, 4th, and 5th, several members of First Reformed church requested their consistory to call a meeting of male members, which took place on the evening of July 24th, when several addresses were made against secretism in general and Freemasonry in particular. On motion the chairman, Rev. R. Pieters, appointed a committee of five to draw up preamble and resolutions to be presented at an adjourned meeting on August 7th, when the following were reported and acted upon article by article, and the whole approved and adopted:

PREAMBLE AND RESOLUTIONS OF THE FIRST REFORMED CHURCH OF HOLLAND, MICHIGAN.

Whereas, It is the vocation of the church on earth to be active in the upbuilding and extension of God's kingdom, and to wage an irreconcilable conflict with sin and the works of darkness, and also to contend with evil existing within its own circle and to deal therewith according to the rule instituted by God; and

Whereas, Many members, office-bearers and clergymen in the Reformed Church of America, have joined the so-called Masonic order; and

Whereas, Said order claims to be a society for the promotion of religion, morality, charity, etc., etc.; and

Whereas, The works and ceremonies of the order belie this pretense, since they are contrary to the revealed will of God, as appears from the following, among other considerations, viz:

1. The ceremonies of initiation are unbecoming, degrading to man, non-edifying, and instead of leading unto light, as is pretended, drag into darkness.

2. Things of a sacred nature are employed and presented in a most irreverent manner, since parts of the Scripture are read, presented or used in various ways which serve not only as non-edifying but as positively sinful and blasphemous.

3. The members are required to take numerous and needless oaths, whereby they imprecate upon themselves the most fearful penalties and curses in case they shall reveal any of the trivial so-called secrets of the order. For while we acknowledge that an oath may be taken whenever the magistrates require it of us or consider it necessary, this is an unnecessary swearing, and a transgression of the commandment, "Thou shalt not take the name of the Lord thy God in vain."

4. It binds one by oath to help a brother also when, through the violation of law, he has exposed himself to the penalties thereof, murder and treason excepted in the lower degrees; while in the higher degrees he is bound by oath to a brother to lend this assistance under all circumstances; being thus placed under the most solemn obligations to weaken the hand of law which God has instituted as his servant—to let the guilty transgressor of the law go unpunished; and to frustrate justice. This is contrary to the laws of our land, as it is the duty of each and every citizen to give to the magistrate information of crimes committed, and to render aid in apprehending the offender that due punishment may be inflicted; and all withholding of information and assistance is viewed in the eye of the law as a participation in the crime itself. Moreover God's Word teaches us that all should be submissive to the powers placed over them by God.

5. Since said order pretends to be a religious society and yet the name of Jesus Christ is not allowed to be used in their so-called religion, not only unacknowledged, but shamefully rejected, and since Jesus Christ is our only hope for salvation, "for there is no other name under heaven given among men whereby we must be saved;" since he is the cornerstone whereon the foundation and the building of our salvation resteth, it is improper for the confessor of his name to unite with such as dishonor and ignore that name which is the dearest to him, and teach another way by which to enter enter heaven than that of the redeeming and sacrificial blood of our mediator, Jesus given of God: therefore,

Resolved, That Freemasonry is an institution leading man to ruin; an instrumentality of the prince of darkness, rejecting the Triune God, the creator of all whom we confess and worship, profaning his name, making a deceitful use of his Word, and in the execution of the duties imposed upon the members, contrary to the revealed will of God.

Resolved, That a confessor of the name of Jesus may not, yea, cannot, agree with an order which rejects the hope of his salvation, which profanes the name of God, abuses his word and does not acknowledge the way of salvation as given of God.

Resolved, That we deplore the painful fact that there is a considerable number of clergymen, office-bearers, and members in the Reformed church who belong to the Masonic order, giving their support and approval to said society through their membership, while yet it is their duty to let their light shine before the world and show through their walk and conversation whom they serve.

Resolved, That we consider it to be the duty of our church to declare itself against Freemasonry, to regard the order as being in conflict with the true religion and seductive to man, and not to admit to its communion any who join secret societies. And that in order to obtain this object we will unitedly use our endeavors prayerfully and in brotherly love.

Resolved, That our consistory be hereby requested to instruct the representatives of our congregation to lay our wish as above expressed before the Classis of Holland at its next Fall session and to request of the Classis its co-operation and the necessary steps to be taken in the attainment of our object; viz: a declaration of our church against Freemasonry.

Resolved, That we deem it desirable to co-operate in this with our sister congregations in this colony and that the consistory of this church take this in due consideration and in case they deem it best that they take the necessary steps for the purpose.

Isaac Marsilje,
J. R. Kleyn,
T. Keppel,
B. Kruidenier,
B. Steketee,
Committee.

Since then the consistory of the First Reformed church here has had some 400 copies printed in the Dutch language, and forwarded them to the Holland congregations of the Reformed church and American churches in the West, with the brotherly request to co-operate with them in driving secretism out of the church. It is to be regretted that there are clergymen who are trying to oppose the reform movement, but they will learn to their shame that the Lord will overrule *all* Baal priests. Yours in Christ.

J. O. Doesburg,
P. M. Unity ☐ *No.* 191.

—Rev. J. P. Stoddard preached last Sabbath in the College church, Wheaton, in the absence of Prof. Blanchard at Streator.

—The Chicago Avenue Sabbath school held a picnic on Tuesday at Prospect Park near Wheaton, and sent an invitation to the College school to participate, which was cordially accepted.

—Rev. George C. Needham, the evangelist, is expecting to begin pastoral work with the Chicago Avenue (Moody) church of this city on the last Sabbath in September. His health has suffered from the severe labors of the past few years, and he will rest from evangelistic work for a season, and release Major Whittle for a wider field. His term is for six months to be prolonged if agreeable mutually.

Free Missions.

—Bro. H. H. Hinman, who is now visiting some of our Illinois churches in the interest of free missions, is meeting much encouragement. At Lindenwood, Ogle county, he preached on Sabbath the 10th inst. and lectured, and from there he turned toward Tonica. From Rochelle, Aug. 11th, he wrote as follows:

Dear Bro. K.—I send you herewith a subscription for the cause of free missions which will show that a beginning has been made:

"The undersigned agree to pay to Henry L. Kellogg as Treasurer of the Board of Free Missions the several sums annexed to our names on the following conditions:

"First, Such Mission Board shall be strictly undenominational in character and shall have for its object to aid such ministers of the Gospel and such local churches only as are evangelical in doctrine, are not connected with or extend fellowship to any of the secret orders, but bear faithful testimony against them.

Second, All money paid into the treasury shall be expended according to the direction of the donors, or, if no direction is given at the discretion of the Board of Missions, and all directions and donations acknowledged in the *Christian Cynosure.*

Third, There shall be no expense connected with the receiving and disbursing of this mission fund, except the necessary cost of postage, stationery and transportation.

Fourth, The several subscriptions to become due only when one thousand dollars have been pledged, unless the donor shall otherwise direct.

H. H. Hinman.....	$10 00
Daniel Countryman (agrees to pay one-tenth of one thousand dollars to support a general missionary who shall bear faithful testimony against secretism, sectarianism and for other Christian reforms).....	$100 00
W. I. Phillips.....	5 00
John E. Countryman (to be paid in six months).....	5 00

Calvin Countryman.....	5 00
Norman Countryman (in six months).....	5 00

WESLEYAN.

—Before his death Rev. N. W. Myers of Vineland, New Jersey, gave $1,000 to build a Wesleyan meeting house in that place. The church was but lately gathered and the gift is most opportune.

—Bro. C. F. Hawley of Wheaton, has again gone to Greene county, Missouri, to labor among the eight new preaching stations appointed by him on his first visit in May. He writes that there has been a precious harvest of souls on this work. Between thirty and forty have professed faith in Christ since his first visit. He asks that this work be remembered in the prayers of God's people.

METHODIST EPISCOPAL.

—Bro. Woodruff Post of Gaines, Pa., still keeps overcoming by the word of his testimony. He writes that he has never preached more plainly against the iniquity of secretism than during the past two years. He has been under a gentlemanly presiding elder and a Freemason, who would prefer nothing said against the lodge. "Prudence," says Bro. Post, "as well as plainness is proper. Discretion is exceedingly essential in all things connected with reform. Love is absolutely essential. When the precept, 'Love your enemies' is overlooked then we are apt to do more harm than good. Our blessed Saviour is a good model."

UNITED BRETHREN IN CHRIST.

—Rev. A. W. Geeslin, of Missouri, editor of the Exposition of the Grange is considering the matter of removing to Illinois within the bounds of the Rock River Conference. The *Christian Radical* speaks hopefully of the change and the prospective help he will be to the churches of this State.

—The *Monthly Itinerant* gloats over what it assumes to be a defeat of the *Telescope* respecting the opinions of Joseph Cook, the great lecturer, and insinuates that the *Telescope* editors "know more about secret societies than they know about the Lord Jesus." Mr. Cook's last statement is, "When a church requires a man to do what a secret society will not let him do, that society should be emphatically repudiated by the church." The position of the United Brethren in Christ against the whole lodge system is thus emphatically vindicated by Mr. Cook.

—Bishop Wright is now engaged in the annual conferences of his district. The other bishops begin their visitations very soon. In a business note Bro. Wright speaks of his fall work thus hopefully. "I have just held the three conferences in Kansas (Osage, Kansas and West Kansas). The net increase in membership the past year is 1,087. Our prohibitory law on secrecy is closely enforced, and our people and preachers in the State are almost unanimous in its favor, and most unwavering too."

—The Elmira church in West Kansas conference was dedicated July 27th by Bishop Wright.

—Neidig Hall, one of the buildings of Western College was entirely destroyed by fire a short time since. President Kephart and Treasurer Drury appeal for help to rebuild, and the trustees are determined to go forward and replace the loss. May their efforts be speedily successful.

—Through the agency of Dr. Davis of Dayton a brother within the bounds of the Rock River conference has recently made a gift to Union Biblical Seminary of $7,500, to be applied to the endowment fund. Half of the sum has been paid in cash, and the remainder is made into notes to be paid soon, and bearing eight per cent interest till paid.

GENERAL.

—The Old Testament is being printed in Aneityumese, the language of the most southerly of the New Hebrides group, the expense having been met by the natives. The British and Foreign Bible Society is doing the work.

—The colored Baptists of Alabama have for the last year sustained a theological and normal school at Selma, with 5 teachers and 252 students, without incurring any debt, and have paid also $1,000 on the debt on the ground and buildings.

—The Moravians in Bohemia started a Sunday-school, July 6th, 1875—the anniversary of the death of Huss—with five teachers and seventy children. They are only able to use the New Testament, and the congregation, though very favorably disposed, is too poor to help them. The Foreign Sunday School Association, of 130 State street, Brooklyn, N. Y., asks the American Sunday schools to send for a contribution-box to receive donations for the Bohemian school and other schools like it. Surrounded by a Roman Catholic population, the Bohemian Moravians are steadfast in the faith of their fathers, and keenly appreciate American aid and sympathy. The Moravians number, in all, 30,619; of whom 8,278 are in Europe, 5,705 in Great Britain, and 16,236 in this country, besides 400 missionaries and their families.

—The *Christian Union* notices an interesting work maintained by Miss Ada Leigh, an Englishwoman, among the English shop-girls of Paris. In 1868, having become interested in girls of this class, she started a Bible class for them, which soon had sixty-four attendants. The Franco-German war interrupted her projects, but at its close she returned to Paris; and, shortly after, a girl who had attended her meetings, gave her a franc wrapped up in a piece of paper upon which were written the words: "The gift of faith and love for a girls' home in Paris." This incident determined her to carry into execution a long cherished plan, and, on the 20th of December, 1872, she opened a Home with twelve beds. In five days the beds were all occupied, and the number was soon increased to thirty. At this point the French law, which forbade the carrying on of charitable work in apartments, compelled her to secure other accommodations. She selected a suitable building, and, before the time of payment arrived, secured the £10,000 necessary for its purchase. As a result of her efforts, there are now five separate Homes, with a sanitarium at the top of each for the sick. Provision is also made for the care of the young children of English mothers who are compelled to work during the day. Religious services are held morning and evening; ten mission meetings are conducted every Sunday in different parts of the city, besides a regular church service. Sixteen hundred girls have enjoyed the privileges of the Home; and, in connection with it, two establishments where food is supplied every Sunday to shop-girls, free of charge, are carried on. M. Galignani, a Roman Catholic, not only gave Miss Leigh a hospital built by him, but paid the heavy fees for conveyancing. There are now one hundred and thirty girls at the Home, and Miss Leigh has recently made an appeal for aid in carrying on her large and beneficent charity.

News of the Week.

—Fire broke out last Wednesday night in the rear portion of the roof of Tremont Temple, Boston. The flames got pretty good headway before the arrival of the fire department, and before the engines got fairly at work the roof was destroyed and a portion of the walls on the side and rear had fallen in, almost completely destroying the building. The fine organ, near which the fire broke out, is ruined, and the building very thoroughly gutted. The blaze soon assumed the proportions of an extensive conflagration, and the proximity to the Parker House caused great alarm among the guests, nearly all of whom had retired, but made rapidly ready for speedy exit. Beyond the slight scorching of the walls in the rear portion of the hotel, no material damage, however, was done. The loss on the temple is estimated at from $100,000 to $120,000. Several firemen were injured by falling walls, but none it is thought dangerously hurt. Tremont Temple was occupied by numerous Baptist associations, the most important being the Baptist Book Concern. It was also used for the meeting of the national temperance organizations, and various organizations of a similar character. There was great excitement during the fire.

—An ice manufactory is in successful operation at Little Rock, Ark., turning out about forty tons daily, in quarter ton blocks, of superior quality.

—The Permanent Exhibition at Philadelphia has received its deathblow. The Park Commissioners have ordered the Exhibition company to remove their building and its contents from the park within two years. The company had introduced a theatrical performance to draw visitors, and had become nearly demoralized.

—A whole family, consisting E. P. Lesueur, wife, and two children, were struck by lightning at Rochester, Minn., Sunday night, Aug. 3. The wife and children were dead, and Lesueur was not expected to live.

—A train ran into a team containing Pierre Gondreau and two ladies, Rose Martin, Celina Morin, all French, at the crossing in Lisbon, Me. All were instantly killed. They were returning from a wedding excursion.

—The most disastrous fire ever known in West Virginia occurred at Volcano, Wood county, on Monday morning, Aug. 4, at 4 o'clock. During the raging of the fire, men, women and children fled to the woods in perfect panic, dressed in their night clothes only. The town is in the oil region of West Virginia, and, as the buildings were not very secure, the flames raged as a tempest. The fire originated in the store of Thompson & Barnes, and it was but a few moments until the building was consumed, A heavy wind carried the flames to the oil tanks, which soon bursted, the oil flowing in rivers down the streets. The oil ignited, and in an incredible short space of time every building along the streets was fired, transferring the streets into a lake of fire.

—The severest storm for many years raged in England, on Saturday night, Aug. 2d. The storm was attended by a fall of hailstones, some of them being five inches in circumference. The damage to glass around London amounted to thousands of pounds sterling. In a great part of Bedfordshire the hay crop is completely swept away, and many cattle are drowned. Newmarket and the neighborhood are flooded, The rainfall in Buckinghamshire is estimated at seventy tons per acre. Damages by floods and lightning are also reported from Cambridge, Norfolk, Guilford, Leicester, Bath and Monmouth. The storm was terribly severe in the valley of the Thames. Immense injury was done to the growing crops. The damages by rain, hail, and inundations are irreparable this season. The loss of live stock is serious.

—A dispatch from Constantinople reports the financial situation of the Turks very bad. Paper is already unknown, and copper has lost 60 per cent of its nominal value. At a family council at the Sultan's palace on the 14th inst. attended by the Sultan and all the princes, the general opinion was that Mahmoud Nedil Pasha was the only man capable of saving the empire from destruction.

—The National Board of Health has the following dispatch from the United States Consul at Matamoras: "Reliable information from Tampico to Aug. 1st says: 'We have a yellow fever epidemic worse than New Orleans last year. People die like flies. The quarantine at Bagdad against Tampico is still efficient.'"

—Mr. Gladstone, speaking at the opening of the Art Exhibition, at Chester, England, last week, said that when America learned to trust entirely to her own splendid natural resources, the great genius of her people and their marvelous proficiency in the adaptation of labor-saving appliances, in which she was at the head of the world, she would be a formidable competitor with the English manufacturers.

—There are now in Thessaly, Epirus and Macedonia 90,000 Turkish troops, exclusive of artillery and cavalry. These, together with the forces at Adrianople and Constantinople, make an army of 160,000 men in European Turkey, more than would be required to deal with Greece in the event of war. But the probable consequences of a rupture are not to be estimated by the number of troops. Information from Macedonia shows that a Bulgarian rising may be easily produced there, which would cause a dangerous movement in Eastern Roumelia and Bulgaria.

—The death of Mrs. Sartoris, the daughter of ex-President Grant, occurred on the 16th inst., at Warsash House, Tichfield, in Hampshire, England. Her death was sudden and less than three days after the birth of her child. Familiarly known in this country as Nellie Grant her death is everywhere lamented. She was the only daughter of Gen. Grant, who will not learn the distressing news in remote China for some days yet.

Facts about Labor.

[From the Worker.]

—In Texas there are whole counties belonging to a few great cattle raisers.

—The farm lands of France are mortgaged to but 5 per cent of their value; in England to 58 per cent.

—In 1860 there were 1,311.246 hands engaged in manufacture; in 1870, 2,053,996; an increase of 60 per cent.

—The whole of the United States have but 3,000,000 proprietary agriculturists; one-half the number of France, with ten times the area.

—In the opening of the present century our cities numbered one twenty-fifth of our population; now they comprise one fifth of our population.

—Between 1860 and 1870 in every one hundred added to our population there were 18 farmers, 28 operatives and mechanics, 44 traders, 10 professional men and miscellaneous bread winners.

—In 1877 we exported $136,000,000 of agricultural products, each article of which ranged from $2,000,000 up. Of manufactures not chiefly natural products, petroleum, copper, etc., we exported $41,000,000 of articles, each of which ran above $1,000,000.

—Between 1860 and 1870 our farmers increased 18 per cent on the numbers of 1860. In that decade artificial flower makers increased 100 per cent; billiard and bowling saloon keepers increased 400 per cent; showmen increased 400 per cent. Manufacturing establishments increased in this same decade 80 per cent.

—Six million people find their living in France from agriculture, upon an area less than the State of Texas, of which about one-tenth was specially fertile by nature, another tenth absolutely sterile, the eight-tenths being land reclaimed and cultivated up to the present productiveness.

—Less than one-fifth of our added population during the last decade turned to the culture of the soil. One-fifth of the basic industry, and four-fifths to the occupations builded upon it. One-fifth of our workers laying the foundation of wealth, and four-fifths crowding on this slight groundwork and over-toppling superstructure. Is it any wonder that our wealth is insecure and panicky?

—Mr. Harris Gastell's recent report of labor gives the proportion of agricultural labor in Italy, 77 per cent; France, 51 per cent; Prussia, 45 per cent; England 12 per cent. That is over three-fourths in Italy, one-half in France, nearly one-half in Prussia, and a little over one-tenth in England. Our proportion is about 20 per cent or one-fifth.

—England has 250,000 land-holders; 12 per cent of its people only engaged in tilling the soil; about 1,000,000 of paupers. France has 6,000,000 land proprietors, 5,000,000 of whom are small farmers, and we hear little of French pauperism. The nation paid off $1,000,000,000 gold as a redemption price of its territory, the cost of the war besides being about $3,200,000,000.

—*Macmillan's Magazine* says: "More than half the soil of the United Kingdom is nominally owned by some two thousand persons. According to a valuable anaylsis of the very-ill arranged and incompleted parliamentary return of the land owners of the United Kingdom published in the Financial Reform Almanac for 1878, 421 persons are the owners of 22,880,755 acres, or nearly five million acres more than one-fourth of the total area of the United Kingdom. The mind is unable to grasp what such a monopoly costs the country, but certain features of it stand forth with a prominence sufficiently notable. In the most absolute sense the well-being of the entire population of some thirty-two million souls is placed in the power of a few thousands. For these thousands the multitude toils, and, it may be, on occasion starves. Hence it is that all through rural England we have continually before us that most saddening of all spectacles—two or three families living in great splendor, and hard by their gates the miserably poor, the abject slaves of the soil, whose sole hope in life is too often the workhouse—that famous device against revolution, paid for by the middle class—and the pauper's grave."

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No. 3	77	79¾
Rejected	70	71
Winter	90	93
Corn—No. 2		33½
Rejected		32¼
Oats—No. 2		24
Rye—No. 2	46	53
Bran per ton		8 00
Flour—Winter	3 25	7 50
Spring	2 00	5 00
Hay—Timothy	10 50	11 50
Prairie	6 50	9 00
Mess Beef	8 50	9 00¼
Tallow	5	6
Lard per cwt		5 72
Mess pork per brl		8 55
Butter medium to best	10	18
Cheese	2½	5¼
Beans	60	1 30
Eggs		9¼
Potatoes per brl	1 00	1 50
Seeds—Timothy	1 50	1 58
Clover	4 00	4 20
Flax		1 26
Broom corn	1¼	6
Hides—Green to dry flint	8	14
Lumber—Clear	25 00	30 00
Common	8 00	10 00
Shingles	75	2 15
WOOL—Washed	28	36
Unwashed	16	25
LIVESTOCK—Cattle choice	4 50	5 10
Good	4 15	4 45
Medium	3 50	4 00
Common	1 75	3 30
Hogs	3 25	3 95
Sheep	2 25	4 00

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Wheat—Spring	72½	1 00
Winter	98	1 10¾
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Oats	30	40
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Notices.

THE STATE MEETINGS.

WISCONSIN, September 2 to 4, at Evansville, Rock county.
IOWA, Sept. 16 to 18, Morning Sun, Louisa county.
KANSAS, Sept. 23 to 25, either at Winchester or Topeka.
NEBRASKA, Sept. 30 to Oct. 2, Palo, York county.
ILLINOIS, Oct. 14 to 16, Westfield, Clark county.
INDIANA, Oct. 21 to 23, Albion, Noble county.
OHIO, Nov. 4 to 6, Cedarville, Greene county.

WISCONSIN STATE CONVENTION.

The sixth anniversary of the Wisconsin State Christian Association, opposed to secret societies, will be held at Evansville, Rock county, September 2d, 3d and 4th, 1879.

To Wisconsin readers:—Are you a friend to this reform? If so you cannot well afford to be absent from this meeting. You are needed to aid in planning, and starting the work of the year. Will you have a State Lecturer? If so, who? and how shall he be supported? Get your church or society to send delegates. If you cannot attend or get your church to send a delegate, direct a letter to the convention. Let the friends know in some way what you want and that you are a live anti-secret church or individual. Take a collection, send a contribution, or do something to help on the cause. Secretary Stoddard will deliver the opening address. Elders Barlow, Browne and Rathbun will be present, with others always able in council and eloquent in speech. Two or more degrees of Blue Lodge Masonry will be worked. This will be a favorable opportunity to subscribe for the Christian Cynosure and to obtain tracts and anti-secrecy publications on special terms. Don't fail to come yourself, but if you can't come yourself be sure "to send a hand."

Friends in Wisconsin who will distribute bills in their neighborhoods can obtain them at this office by sending postage at the rate of — cts per 100.

IOWA STATE MEETING.

The annual meeting of the Iowa State Christian Association opposed to secret societies will be held at Morning Sun, Louisa county, Sept. 16th, 17th and 18th, 1879, convening on Tuesday, 16th, at 7.30 P. M., according to previous action of Association. Morning Sun is on the line of the Burlington, Cedar Rapids and Northern railroad, twenty-five miles north from Burlington. Good speakers will be in attendance including J. P. Stoddard, National Secretary and D. P. Rathbun, State Lecturer. Now, brethren, in the name of our God let us make this meeting a grand rally for the Master. Come in the Spirit's power.

J. M. KENT, Pres.
A. W. HALL. } Secretaries.
J. MCCLEERY. }

Topics of the Time.

Two political murders took place last week which startled the nation. On Wednesday Henry M. Dixon was shot in Yazoo City, Mississippi, by a prominent Democrat and nominee of that party for office. Dixon, three years ago was active and influential in the Democratic party. During the war he was a member of Mosely's guerrilla band, and since having come into possession of a large estate through his wife, he has been the largest planter in that part of the country. He was nominated a while since as an independent candidate in opposition to the regular Democratic nominee. In July he was visited by an armed mob and under threats of instant death compelled to sign a card of withdrawal. A few days before the final encounter, he determined to brave the mob and retracted the card. The only way to dispose of him was then taken, and he was shot openly in the streets of Yazoo City and no one dares do other than approve. This terrible proclamation of the Southern Democrats that they will control the elections under any circumstances has produced a profound sensation all over the North, and is a warning which will not be unheeded.

On Saturday San Francisco was thrown into a craze of excitement by the shooting of Rev. I. S. Kalloch, the candidate for Mayor of the Dennis Kearney party, by one of the editors of the San Francisco *Chronicle*. Kalloch has had a checkered career as Baptist preacher, lawyer and politician in Boston and Kansas, during which time charges of flagrant misconduct have been made. He was a man of attractive manners and appearance, and one of the most eloquent of speakers. Some two years since he went to California to take charge of a Baptist church, but his love for other things tempted him to take sides with the anti-Chinese or workingmen's party with whom his eloquent address was a great power. The *Chronicle* editors are represented as political desperadoes whose sole policy is rule or ruin. They attacked Kalloch for immorality and attempted to smirch the reputation of his father. He replied in the same style, and one of the editors drove up to his office, called him out and shot him down. The adherents of Kallock rushed upon the carriage, upset it, and were about to brain the would-be assassin, when he was rescued by a strong party of police. The city seemed about to fall into the power of the mob, but by strenuous efforts of the police and military quiet was maintained until Monday. Kearney advised his followers to be quiet, but their curses are deep and if Kalloch should die his murderer will hardly escape. Political capital will be made from this encounter and Kearneyism was never so powerful in California. What changes may result from these assassinations none can tell. In the one case attention will be called as never before to the misgoverned South, and new efforts will be made to check the rule of the lawless and blood-thirsty; in the other political principles almost as bad will be put forward by the popular fury to control and direct the immense interests of our western coast.

It is said that no year has been equally bad as this for crops in England and western Europe since 1806. Before July 12th forty out of forty-nine days were rainy in France, and the proportion was about the same in England, Scotland and Belgium. Last week England was visited by three severe storms. During the second the River Trent overflowed and swept everything movable away. More rain fell in two days than has fallen in an entire month since 1872. Matters have taken on a most serious aspect; some crops are rotting, while immense quantities of hay have gone with the floods, hundreds of cattle and sheep drowned, thousands of acres of corn are under water, and in many cases farm-houses cut off from the rest of the world by the floods. "This has been the severest summer ever experienced in these islands," say the dispatches. Well may the people so distressed turn to our favored land. While they can read of forty-two million bushels of wheat in Illinois, forty million in Minnesota, thirty-million in Indiana, and so on throughout the West, there is little fear of starvation. Already the vaults of Paris and London are disgorging their gold. Over $800,000 in bullion came over in one shipment last week, and it is estimated that Europe will send to this country nearly $100,000,000 this year for cereals alone. With the crop failure the manufacturing interests must also suffer, and reduction of the already low wages is the unhappy prospect of the laboring classes. With our prosperity we must be in readiness to receive a great increase of immigration. With the present means of communication between civilized nations great losses are distributed as well as great gains, and our people must not expect a selfish enjoyment from the proceeds of great harvests.

From Memphis comes the uniform daily report of death. From a dozen to twenty new cases of fever are daily reported, about one-third of which result fatally. About one-half the victims are colored. The opposition of this class to leaving the city continues, and last week meetings of a threatening character were held by them. The city authorites are determined to furnish no aid to those who remain within the limits. The Howard Association has decided not to call for aid until their funds are gone. The question is narrowed down to one of endurance until frost comes.

The secret trade societies which assume to represent the laboring men of Chicago have held another Sabbath picnic. The proclamations were to call out four or five thousand men and cause an immense demonstration. Less than one thousand were actually counted. The day was spent in the usual harangues against capital followed by dancing and other "amusements." Two weeks ago these men sent a protest to the Y. M. C. A. of this city against the religious meetings held Sabbath afternoons at the street railway barns, claiming that they were coercive, and "because we believe that by your association the religion of mammon, not Christ, is taught; and the intended effect of your teaching is to make the workmen more pliant, slavish tools of a heartless, grasping corporation." Such professions followed by the practice of last Sabbath show beyond question the character of the so-called working-men's council. Socialistic religion is no better than that of Freemasonry.

Ebenezer's Sermon.

ANON.

Good morning, brother Hathaway.
I'm glad you've come to-day, sir;
Since you was down the other day,
The mischief's been to pay here.
We had a sermon yesterday,
From Elder Ebenezer,
Abont the lodge of Masonry,
Which raised a perfect breezer.
Too bad you wasn't there to hear
The points he made agin it;
I'll tell you what, he's pretty clear,
For one who's ne'er been in it.

But then it's plain he's been to see
These expositions given
So full and clear of Masonry
(By some fellow for a livin').
The thing that gives to me such pain
He does it 'fore the women!
I do declare I felt like sin
While all the folks were grinnin,'
And casting sheep's eyes at my pew,
(For all knew I was Master);
In fact, 'twas all that I could do
To keep my jewel fast, sir,
As each true Mason, who is wise,
Will do before all cowans;
For in these days the people's eyes
Are opened to our doins'.
And fact is we'll get worsted, sure,
If we attempt a set-to
With those who read the Cynosure
And use the expose stilletto.

But then you'll want to know ere long,
What 'twas that made me wince so.
At first he showed up, as great wrong,
Our taking people in so,
By charging them such monstrous price
For secrets that are open!
And telling them so many lies
To keep our vows unbroken.
He then commenced to diagnose
The Mason's obligation;
But noticed first what we propose
To one in preparation;
Requiring him to cheerfully
Conform to ancient custom,
And usages which we obey,
Before we further trust him.
"This is," he said, "against the laws
Which are contained in Scripture."
And, turning to Leviticus,
He gave to us a clip, sir,
By reading what I never knew
Was in the Bible written.
In chapter five, fourth verse, you'll view,
That vow to do what's hidden—
Or good, or bad—is called a sin;
And when the vower sees it,
He must, if he'd be pure within,
Before the folks confess it.

And next, of vow to ne'er reveal
What's been already published.
To always hail, and e er conceal,
Or else by death be punished.
He said, "No man, to-day, can live,
And keep this obligation,
Unless he studies to deceive,
Whene'er in conversation
With those who've had a chance to know
About these expositions;
And all, to-day will find it so
Who're true to their convictions."
For instance, he himself one day,
A Mason high did question,
To see what he would have to say
About a frank confession
Made by a man (a preacher too)
Who felt a strong conviction
That he at least could never know
The depths of pure religion,
And still to lodge of Masons go;
And thinking more of Jesus,
Than all the rest in world below,
Concluded he would leave us.

The Mason sought, in his reply
To question thus propounded,
To make believe 'twas all a lie,
Or else some joke unbounded;
Such things were not in Masonry,
And tale was all unfounded.
But he ere long the truth did see
By proof he knew well grounded.
A friend of his was troubled so,
That nothing could relieve him,
Until he saw what he must do
Ere Jesus would receive him.

[To be continued.]

—The "Right Worthy Grand Lodge of the World, Independent Order of Good Templars," had lately some officers to elect, and met in Liverpool, England, to parcel out its magnificent titles to Canada, Scotland, the United States, England, Wales, Germany, India, New Zealand and Norway, which nations will be under so much obligation to keep the peace one with another. The order numbers about 400,000.

Knights Templar.

BY J. P. STODDARD.

This is a Masonized chivalric order which was introduced into this country in 1808.—*Rebold's Hist., p. 226.*

It is eminently Christian after the Masonic sort, and on that account so *sectarian* that it meets with no favor among the Jews.—*Ib.*

It is the ninth in a series of degrees and can only be reached by passing through the Blue Lodge and the Chapter.—*Robt. Ramsay, Voice of Masonry, May, 1879, p. 186.*

Of late this order has become quite popular in the United States, having a membership at this time of fifty thousand.—*Inter-ocean, Chicago, July 29, 1879.*

None are received into this order except men fit for military service, and they appear in public uniformed and armed as warriors prepared for battle.

They constitute an independent standing army under a regimen of their own, being neither organized, officered or controlled by any department of State.

Acting in concert with other secret orders, they are approaching that supremacy which Macauley ascribes to the Jesuits in the seventeenth century, when he says, "They guided the councils of kings."

Affiliating with other departments in the secret system they construct temples rivaling those famed castles of old English barons in magnificence and strength.

Within these strongholds are stored uniforms, banners, swords and whatever other munitions of war they possess, and it is behind bolted doors and within these guarded fortresses that they draw out their designs on the "trestle-board" and prepare for real work.

No officer of the law, or private citizen, is allowed to enter these night councils or to explore their mysterious caverns until he has put his life into the hands of the order by taking a stringent oath "ever to conceal and never to reveal" what is done of them in secret.

When not in secret session or on public parade the members of this body-guard of the Masonic system are dispersed through every department of society, in the government and in the church, where, like the Jesuits, they are ready to defeat the counsels of their opponents and further their own designs.

Near the close of his initiation into this order the candidate is required to take the "sealed obligation." He is presented with a cup made of the upper part of a human skull, which he takes in his hand and repeats after the Grand Commander the following obligation: "This pure wine I now take in testimony of my belief in the mortality of the body and the immortality of the soul; and may this libation appear as a witness against me both here and hereafter, and as the sins of the world were laid upon the head of the Saviour, so may all the sins committed by the person whose skull this was, be heaped upon my head in addition to my own, should I ever knowingly or wilfully violate or transgress any obligation that I have hitherto taken, take at this time, or shall at any future period take in relation to any degree of Masonry or order of Knighthood. So help me God."

Every feature of this secret alliance which comes to the public has a suspicious appearance, and it is not wise to trust altogether to professions. Conspiracies against constitutional government have always made secrecy their covering while plotting treason and professing patriotism, and we may yet be compelled to recognize, as as we were in the recent rebellion, an organized force which will require more lives and more money to put down than were consumed in the late Southern war.

It is surely fitting in these times that we should ponder well the designs of men who meet in secret and swear to conceal each other's crimes without exception, and that we should hesitate to join in or bestow honor upon any society for military order that can offer no better proof of its patriotism and usefulness than a suspicious record and doubtful professions of honesty.

Observations of an Ex-Mason.

ST. JOHN AS A PATRON OF MASONRY.

Masons in their obligations are sworn to do evil as well as good, and have evil done unto him or them, if he or they ever violate the same by exposing the craft. What was Paul doing? Was not he wrestling with those anti-Christian organizations of ceremonial law whose obligations were the same in nature? Was not Judas a member of a secret organization whose token was a kiss? Is it not disregarding the Old Testament teachings (Lev. 5:14) and Christ's Sermon on the Mount (Mat. 5:33, 45)? Is not St. John considered good authority amongst Masons? Does not the senion deacon answer to "Who comes there?" "A poor blind candidate who has long been desirous of having and receiving a part of the rights and benefits of this worshipful lodge, dedicated (some say erected) to God and held forth to the 'holy order of St. John,' as all true fellows and brothers have done who have gone this way before him?"

The Masonic Monitor, on page 310, under ceremonies and charges says, "From time immemorial it has been customary for the Masonic fraternity to dedicate the different departments of our institutions to different patrons. We dedicate our Lodge to St. John the Baptist, or the Evangelist; our Chapter to Zerubbabel, and our Encampment to St. John the Almoner. We do this not in that superstitious sense in which the brethren employ the term when they set apart their temples for the worship of their imaginary deities, nor in that high and solemn sense in which Christians dedicate their churches to the great Jehovah; but we (Masons) do it simply to testify our respect and esteem for the character of those who have been so eminently beneficial to our institution, and that their examples may stimulate us to imitate their exalted virtues."

Can this be true of John the Baptist and not of Christ? There was a man sent from God (John 1:7). He came for a witness of the light (John 1: 15). Does Masonry testify the same? If then he bore testimony of the light his teachings must harmonize with Paul's and Christ's, and if such is the case we must find him make an exposition of those anti-Christian organizations as they existed, which were compose of priests, scribes, high priest, and chief officers of government, as they are to to-day.

In speaking of Christ he confessed that Jesus was mightier than he, and whose shoes he was not worthy to bear (Mat. 3:11.) He sets forth a class of men intermingled with one another that show respect for the Divine law and whose teachings are in harmony with it, and another class in harmony with the Masonic obligations of to-day. If then, John who was a man of God, dare to boldly confess Christ and expose the obligations of the scribes and Pharisees, Jews, etc., why should not every Christian do the same? acknowledge Christ, expose the Masonic obligations and warn others against the evil thereof?

Masons admit the testimony of the disciple St. John to be true. This class of men he speaks of in his Gospel 18:31, as confessing that "It is not lawful for us to put any man to death." On the other hand in the 19th chapter 17th verse is another which boldly asserts that "We have a law (or Masonic obligation) and by our law (or Masonic obligation) he ought to die." Whom? He who goes about from place to place teaching and exposing their doings openly and in public. John did the same thing. Let us do it and fear not.

[From the Lutheran Standard.]

What is Masonry?

On the above question much might be written. Thousands of people claim, and men of the order often say, that no man can know what Masonry is, unless he belong to the order. But are these not strange assertions, when the secret society of Speculative Freemasonry itself tells us what it is? Just as Odd-fellowship publishes to the

world its principles and objects through its books and journals, so does Masonry do the same.

We have before us a magazine, published in the interest of Masonry for the last seventeen years, called: *Voice of Masonry and Family Magazine*, published by John W. Brown, Chicago, Ill. This magazine, no doubt, has a wide circulation, and cannot be said to misrepresent Masonry. In the February number of 1879, on the 11th page, is an article headed, "Masonry a Universal Religion." The writer of this article is L. D. Lewelling, Grand Orator, Grand Lodge of Iowa

From this article we will give but a few quotations. You can clearly see from its whole drift, how Masonry sets itself up as the religion of all religions. You can clearly see from it, how the Christian religion is placed upon the same level with all the religions of the world, as being not a whit better than they.

The writer says: "I have no patience with any man's religion which assails the religion of another." "No religion has a right to say to another, in terms of reproach, Stand aside, I am holier than thou." Did the inspired Apostle Paul utter a falsehood when he said: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you let him be accursed?" Gal. 1: 8. Again: Does the Apostle Paul lie when he speaks of Christ and his religion as the only true religion in the following language: "For other foundation can no man lay, than that is laid, which is Jesus Christ?" 1 Cor. 3: 11. Did not Christ and the apostles assail all false religions? Is not their word to be the rule of faith and practice of every Christian and of the whole Christian church? It is not "intolerance," but a Christian duty to judge and condemn every doctrine and principle, which is contrary to the Gospel of Jesus Christ.

The writer further says: "The fondest dream of my boyhood days was that I should live to establish a church whose creed should be no creed, whose foundation principles should be born of a charity so broad that not only the churches, but the citizens of every state, and the people of every nation under the blue dome of this earth temple, should meet upon common ground in unity and concord." Did the writer ever find such a religion and broad platform? He tells you on page 113 when he says: "We are told that Masonry is no religion. I deny it. We have too long taught that Masonry is no religion. No wonder we have sometimes failed to keep the craft in due bounds, when they are told that the sublimest principles of Masonry are but the doctrines of an insurance company." Further on the writer calls Masonry "a universal brotherhood, a universal religion, a great church of charity."

This magazine then proclaims to the world that Masonry is "a universal religion and a great church of charity." Is it not the flattest contradiction then for a person to profess the *Christian* religion, and at the same time profess to belong to a *universal* religion, to a "great church" which is to cover all creeds? And yet many will say, "I can't see it!" O what blindness! How can you expect to stand before the judgment seat of Christ, if you patronize such false principles? Will you yet longer listen to those who tell you that Masonry and Odd-fellowship are no religion? Will you willfully shut your eyes against the words of Christ, "Ye cannot serve two masters?" Will you wilifully shut your eyes to the clear doctrine of the gospel, which in the plainest language teaches you that any and every religion which has not got Christ for its corner-stone and foundation is false? May God yet open the eyes of thousands, ere it is too late!

Joseph Cook on Mormonism.

On Sabbath evening, June 1st, the Rev. Joseph Cook spoke in the Presbyterian church in Salt Lake City. The subject of his prelude was "Mormonism." In the very home of this "relic of barbarism," he arraigned it in terms which do not represent too strongly the detestation in which the domestic system of Utah is held by Christendom. His first sentence was, "The unscriptural, the loathsome and lawless thing in Mormonism is polygamy." The speaker then went on to show that the Jews were not a polygamous people, although the Mormons are constantly quoting the Old Testament for their authority. It might as well be said that they were a nation of adulterers because a few of them violated the seventh commandment, as to say that they were a polygamous nation because a few of them practiced polygamy contrary to Scriptural law. The Old Testament is very explicit against polygamy, even if men did engage in it then as now. The Old Testament says expressly in Leviticus 18:18: "Neither shalt thou take a wife to another to vex her," which is the literal translation.

The Old Testament also says, in that moral law given for the guidance of all men to the end of time: "Thou shalt not covet thy neighbor's wife." It is an arrangement of God, which Mormon priests will hardly be able to set aside, even with all their pretended miraculous gifts, that the sexes are brought into the world in about equal numbers, the men outnumbering the women by about fourteen to thirteen, on account of being exposed to greater dangers destructive of life. "Now," said the speaker, "what are the rest of us going to do for homes, when you Mormons undertake to carry out your theory of taking five, fifteen, or twenty wives apiece? And how are you going to avoid coveting your neighbor's wife, and bringing down upon you, sooner or later, the retributive justice of Heaven, for violating the tenth commandment of the Decalogue, as you do when you enter polygamy. You must be a set of lunatics if you think you are thus going to trample under foot the arrangement of the supreme powers in regard to the equal number of the sexes in the world, and deprive large numbers of men of the privilege of pure homes, and then altogether escape the righteous wrath of man and the scathing thunderbolts of the Almighty.

Your theory of polygamy is altogether loathsome—an irrepressible stench in the nostrils of all decent and intelligent men and women throughout the land. The condition of things where polygamy prevails is simply unreportable to a mixed audience. And yet one woman has just as much right to have many husbands as one husband has to have many wives.

The error of Mormonism is that it arranges society as if human beings were poultry. Polygamy and Mormonism I call the poultry philosophy.

Woman has been so made that she cannot stand erect under any polygamous roof. A Mormon home has no room in it for Mrs. Browning's Aurora Leigh or Shakespeare's Portia or Imogen. Woman wants a home, not a harem or a hen-coop. Mormonism is the hen-coop hennery.

The speaker further illustrated the loathsomeness of the Mormon social system by stating on the best legal authority he had been able to consult in this Territory, that there are known no laws in Utah against adultery and seduction. Mormonism reaches out its foul head among the industrious peasantry of Germany, France, England and Scotland, plucks at the matrons and maidens, and then transports them to Utah, where there is no law on the statute book for the protection of pure womanhood, since the legislature is exclusively Mormon.

Now, what will happen if Mormonism has its way? Will Utah not be admitted as a State? Certainly if Mormonism has its way. And even if it accepts an anti-polygamy constitution, for the sake of admission, will that constitution not be amended afterward so as to favor polygamy? Will the laws not be made oppressive to the Gentiles so as to annoy them and force them to leave the State when everything is in the hands of the Mormons, who are taught by the priesthood to consider all anti-Mormons as legitimate subjects of plunder and oppression? If Mormonism has its way, will not colonization continue in Idaho, Wyoming and Arizona, until Mormons shall hold the balance of political power, if they do not already? If Mormonism has its way, will Mormon or United States law be supreme in Utah? Is it not fair to infer the future from the past?

There sits John D. Lee on his coffin. And there sits the incorruptible and chivalrous judge—the man whom Mormon gold could not bribe—Judge McKean. Hear the examination: Were you, John D. Lee, one of the perpetrators of the Mountain Meadow Massacre? And John D. Lee, on the borders of eternity, is obliged to say: I was. By whose orders were you acting? By the orders of the Mormon priesthood. And why did you obey those orders when you knew they required you to violate the sacred laws of the land for the protection of human life? And John D. Lee, on the borders of eternity, is obliged to answer: Because I considered the secret oaths of the Endowment House superior to the laws of the United States. And John D. Lee went into eternity with these words on his lips, having retained his high position in the Mormon priesthood for twenty years after the Mormon officials knew he was guilty of being a leader in that awful massacre, while the incorruptible judge, for attempting to maintain the laws of the land, was followed by Mormon vituperation and hostility until his death.

And do you really think the American people are going to let Mormonism have its way, when it continues to put the foul and blasphemous oaths of the Endowment House above the Constitution and laws of the land? If you do you do not know the American heart which beats along the Atlantic seaboard, in the valleys of the Alleghenies, and through the great Valley of the Mississippi.

Said the speaker: I dare not begin to express in words the burning indignation of the patriotic citizens throughout the entire East and West against this monstrous Mormon swindle on the part of the priesthood. Brigham Young is in his grave, and an immense slab of granite from the Wasatch Mountains is placed above his remains. But he is said to have left $3,000,000 to his heirs, and his estate had to deed back to the Mormon church nearly half a million of dollars, which, by some accident, had got into Brigham's pocket. Hence the American people have no difficulty in seeing through the stone. On yesterday I rode past the Eagle Gate, which seems to be the pride of all the priesthood. An immense eagle, with outspread wings, is perching upon a bee-hive, with his talons deep in the hive—*rapacity preying upon industry*. A most fitting symbol for this Territory under the rule of the Mormon priesthood, with its annual exaction of $500,000 in tithes. I have much sympathy with the bee-hive, and none at all with the eagle.

Now, it is not true that a set of adventurers wish to drive the Mormons out of this Territory and take possession of their property. Nor is it true that the Gentiles here are a set of penniless beggars, preying upon your property. They are abundantly able to look after themselves. The great railroad, coal and mining interests are almost exclusively in their hands. They want your industry. They want all the vegetables and grain and fruit and cattle you can raise, and will pay you cash for it.

Nor is it true that the American people want to drive you from this valley. All they want is that you shall obey the laws and be Americans.

You could not pursue a more suicidal policy than that of treating the courts and laws with contempt, as you did recently in the procession in honor of Wells. You cannot expect your Territory will prosper if you do not make life and property safe here. And when you allow murders, and thefts, and other violations of law to go without investigation and punishment, as you did in regard to the great massacre, the Aiken murder, the Robinson assassination, and other outrages, you are simply preparing the way for the manifestation of that conscientious wrath which caused the patriotic legions of the North to sweep with conquering wings through the Mississippi Valley, and drive all before them from the mountains to the sea. Look out that you do not by your disloyalty and opposition to the laws bring down upon you the resistless justice of national authority. Fifteen years ago it would not have been safe for me to speak thus. But now the protecting arm of the

nation is beginning to be felt here, and I speak freely, as an American citizen ought to speak—as I would wish to be spoken to if in error.

There are three remedies for the evils that prevail in this Territory.

1. Thorough execution of the United States laws.

2. Education. These Mission schools are the harbingers of a better day. The Episcopalians, and Presbyterians, and Methodists, and Congregationalists are doing a grand work in this way. It is cause for for rejoicing that Colorado College has established a branch here.

An outspoken newspaper press here is a most hopeful sign. Let it speak so that it shall be heard across the land.

3. The preaching of the pure Gospel of Christ, in no craven or apologetic way, and backed by a lofty example. With these agencies at work, the day is not distant when we may see your granite Endowment House transformed into an American State house.—*Rochester Exponent.*

[From the Christian Statesman.]

Sources of Mormon Strength.

BY THE REV. R. G. M'NEICE.

SALT LAKE CITY, July 23, 1879.

Before undertaking to account for the strength of Mormonism, I want to say a few words more in reference to the spirit of vindictiveness manifested against outsiders, wherever the Mormons have the power, and think it will be safe. I was mentioning the case of the Rev. S. L. Gillespie, a Presbyterian missionary at Brigham City, a place of about 3,000 inhabitants, eighteen miles northwest of Ogden. It has the reputation of being the best organized Mormon town in Utah, being entirely free from Gentiles and apostates. By the aid of the Home Mission Board, property was purchased there, and Mr. Gillespie was sent to take charge of the field. He had previously been located at Corinne, a place under Gentile control, six miles farther west. No sooner did Mr. Gillespie go over to take charge of the Presbyterian property, than Mormon vindictiveness began to manifest itself.

ILLUSTRATION OF MORMON OSTRACISM.

One of the Mormons who assisted in moving his goods was cut off from the church, and the other barely saved himself by obsequious confessions of wrong-doing, and a promise not to allow any more Gentiles to employ his services for a similar purpose. Then the priestly edict was issued forbidding any grocer, butcher, shoemaker or general trader to sell anything to this Christian missionary. And so for several months he had to go to Corinne, six miles distant, to obtain all his supplies for his household.

Then they proceeded to shut off the water which irrigated his garden; to tear down the fence around the lot where his cow was kept, and to overturn the out-houses. Finding that none of these things disturbed the missionary's equanimity, with the barbarism of Indians, they began to stone his house at night, not only breaking out all the glass, but endangering life. This was done three times in one week. Then the Mormons sent their special police to stand at the door on the Sabbath to intimidate those who went to the Sabbath-school and church services. These persecutions were kept up until they were published in the *Daily Tribune* of this city. But the miserable cowards could not stand the exposure of their deeds, and for the most part abruptly desisted. There is one thing that Mormonism hates above all, and that is the light. As long as Utah was not connected with the outside world by railroads, and was hemmed in by these mountain ranges, so that the Danites could carry out unhindered the barbarous edicts of the Mormon hierarchy, the list of mutilations, cruel outrages, robberies and assassinations was simply appalling. It is estimated on good authority that no less than 600 Gentiles have been murdered in this Territory by the Mormons. The Mormon leaders have taught the people that it is not wrong to take the lives of outsiders when they think the interests of the church can be thereby promoted.

But now Utah, through railroads, telegraphs, commercial enterprises of various kinds, mission churches and schools is in a blaze of light. And while the spirit of vindictiveness seems as bitter as ever, the power to execute it is gone, and the Gentiles live here in perfect safety under the protection of the Federal Government.

ELEMENTS OF MORMON STRENGTH.

Now, although Mormonism is a swindle from beginning to end, and is repulsive to all moral and educated people, it nevertheless possesses enormous strength. For fifty years it has had its own way, in spite of the restraints of the government. And to-day, instead of being confined to Utah, it may be said to hold the balance of power between Wyoming and Idaho on the north and Arizona on the south. In this Territory it has a population of 109,000 which is steadily increasing. Now where does the strength of this system lie?

1. In its *organization.* I doubt if there is another organization on top of the earth which equals it for compactiveness, strength and diabolical ingenuity. The whole Territory is divided into twenty stakes (see Isaiah liv. 2), and these subdivided into about 230 wards, twenty-one of which are in this city. Each stake has a president, and ward a bishop and two counsellors, who look after the secular interests. Under these latter are teachers and deacons whose business it is to visit every Mormon in the ward, and report to the bishop. Hence the condition of every man, woman and child is known at headquarters every month.

VAST NUMBER OF OFFICE-HOLDERS.

All over eight years of age are considered members of the Mormon church. And according to their own figures at the April conference, they have 75,557 members. Of these 23,002, or *about one in three* are office-holders. Hence every bright man among the Mormons is bribed, with an office and the prospect of promotion, into upholding and defending the system. At the head of this powerful hierarchy are the twelve apostles, and supreme over all President Taylor and his two counsellors. Whatever these fifteen men command has to be done, even if requires the butchery of 120 unoffending Arkansas emigrants.

2. The *financial* system. This is based on the tithing plan which requires that one-tenth of what each one raises, earns or makes shall be handed over to the priesthood. Opposite Temple Square in this city, is a large two and a half story building, with long wings—located in a spacious lot which is divided up into enclosures for cattle, horses, sheep, etc.,—the whole surrounded by a high stone wall. This is known as the "Tithing House," where the tenth of everything is carried. Here, almost every day in the week may be seen the poor farmer driving in with the tenth of his produce, and old ladies with their baskets containing the tenth of the products of their little gardens. According to the reports at the April conferences, the net proceeds of the tithing, for the year then ending, reached the enormous aggregate of $493,946. And those who ought to know say as much more is paid which is not reported. Then, in addition, is the temple fund, the poor fund and the perpetual emigration fund—ingenious devices for extorting money from the deluded and priest-ridden people. I cannot find that any report is made in regard to the use of these funds, any farther than that they are used for the general interests of the church. And that phrase is broad enough to cover the purchase of a Congressman or the fees of the conscienless attorney who does the bidding of the priesthood, by keeping from the penitentiary or gallows, through legal tricks and quibbles, the men who have robbed or murdered Gentile travelers.

3. Another source of Mormon strength is their missionary policy. Every spring a list is published of those who have been appointed "to go on a mission." So far as I can learn, more than two hundred of these missionaries are abroad all the time. They go at their own expense and receive no salary. They know if they do not go the wrath of the leaders will fall upon them. They go not only into all parts of their own country, but into all parts of the earth. Into the ears of the burdened, discontented, disaffected, illiterate classes, they pour the plausible tale of Mormonism, promising to the homeless laborers in the old countries houses and lands in Utah, the Paradise of the world. Alas! that the poor deluded convert arrives here only to find Utah cursed with the worst ecclesiastical despotism and the worst social system on the earth. But what can the poor victim do? His means are gone and he cannot endure the thought of going back to meet the reproaches of the friends left behind. And then, prior to the last eight years, if these disappointed ones undertook to leave they knew the murderous Danites would be on their track. And so they resolve to make the best of it, and settle down to their hard lot, with crushed hopes and stifled consciences.

Nor let it be supposed that these missionaries go to foreign lands in vain. They bring back their converts by the thousand. The newspaper dispatches announced this morning that the steamer Wyoming had just arrived in New York with 600 Mormon converts—English, Scotch and Scandinavian—mostly women. This will make 1050 that have arrived here since the first of April. Last year, between June and December, they brought into this city over 2100.

4. Another source of strength is the organized ignorance of the masses. The Mormon leaders pretend to be in favor of education. But they have had control of this Territory thirty-two years, and they havn't the sign of a graded public school. In eight years the people of Colorado have organized one of the finest public school systems in the country. Indeed, the city of Denver may be said to have model schools and school buildings By depriving the people here of the advantages of public schools, the leaders are able to lead them about b the nose, and do what they please with them.

5. Polygamy. This, instead of being an element of weakness, is the key-stone of Mormon strength. It is one of the shrewdest things connected with Mormonism. It adds strength in three ways: (1) They back it up by the Bible. (2) It appeals to a certain class of men all over the world who are very ready, under the garb of religion, to maintain social relations which their consciences would hardly allow them to do otherwise. (3) When once mixed up in polygamy, it is very hard to get out of it. There are the children to fasten the parents. And if one leaves it the disgrace still attaches to him.

6. The last source of strength I shall mention is the political unity of the Mormons. They vote and act in one solid mass If their leaders say: "Thumbs up," every Mormon thumb goes up at once, and stays there until the leaders make a new motion.

Now, if anybody thinks such a system is going "to dry up and blow away" of its own accord, he simply advertises his utter lack of information, not to say a very childish judgment.

Reform News.

The Last Call.

Men and Women of Wisconsin opposed to Masonry:—We cannot speak to you again through the *Cynosure* until after our convention at Evansville, and now we speak to stir you up if possible to make all needful effort and sacrifice to attend our annual meeting.

There is work to be done for the coming year—grand work for God and humanity lying at our very doors; work which cannot be done without workers; work which will be undone unless *you* do it; work for which God may hold us responsible if it is not done.

Now is the time for professed Anti-masons to prove their right to the name by the willingness they show—not to let somebody else do the work and pay all the money—to lay hold and help on the work, by their presence, prayers, toil and MONEY at Evansville next week.

We want to take you by the hand. We want to look into your eyes and gather inspiration from their light. We desire to touch the pulse of your zeal, to test your courage and measure the strength of your hatred for false worships that are elbowing true piety out of our churches and robbing Christ of his revenue of souls.

Come from the north—let not the south hold back. From toward the sun-rising let us hear the sturdy tread of a dauntless host. Let the occident send up her faithful ones and true. Since our organization we have never yet met with so much to encourage us. A strong blow at the right time will effect more than a hundred at a less auspicious moment. Let us have that stroke next week at Evansville, and *you*, and YOU, and YOU, all along the line, be there to make it tell; and so farewell till then. J. L. BARLOW.

Act. Secretary, etc.

To Friends in Minnesota.

ST. PAUL, Minn., Aug., 1879.

Dear Friends of Reform:—Those of you who are interested in the reform movement in this State. We hope soon to have a lecturer in the field. Can an appointment be made in your neighborhood for one or two lectures? We want to get ready for the next annual meeting, and we need your co-operation. Can you suggest anything that will help advance the reform movement against secret societies for the Lord Jesus' sake, or for your country's sake? Please write to me, or to Prof. E. G. Paine of Wasioja, who is the president of the State Association; and let us know something of the state of your community in regard to the reform.

Yours truly and heartily in this cause. WILLIAM FENTON,

Cor. Secretary.

Where Shall we Meet in Michigan?

JACKSON, Mich., Aug. 18, 1879.

EDITOR CYNOSURE:—I wish to say to the friends of the cause in Michigan, that the time appointed for our State meeting, is fast approaching and no place has yet been decided upon at which it shall be held.

We should like to hear from the friends at once as to where they would like to have it held and who can be depended on to work up an interest at any point that may be suggested. There is of necessity a good deal of work to be done if we want our meeting to be successful and the time to work is short, so send on your suggestions at once.

I would also request every reader of the *Cynosure* who is interested to see this work go on to send me a postal card at once giving their name and address. I would like to make out a list of all the lovers of reform in Michigan, who are not ashamed to have it known that they are opposed to the secret orders. So send on your names with any suggestions you may wish to make in reference to the furtherance of our cause. W. H. Ross,

Cor. Sec. M. S. C. A.

An Appeal for Iowa.

Dear Friends of Reform in Iowa:—The time for our State meeting is fast approaching. Are we preparing to make it a success? Does each individual friend of the cause intend to do his whole duty? Come brethren and sisters, let us arouse ourselves and be ready for action, ready for sacrifice or for service. Our enemies are at work, and like the great enemy of souls they choose the dark recesses of the lodge, and there concoct their devilish schemes for the injury of business, and destruction of the character of those (both men and women) who have the moral courage to denounce lodgery. We have a tremendous battle before us, but let us first count the cost and then in the name of Elijah's God go forth to meet the foe, realizing that our great Commander never lost a battle. Men and women of Iowa, we appeal to you to come and make this our annual gathering a success. Come and learn what has been done and what is to do in our reform. Come that we may get acquainted with each other, so that we may work together better in the future. Come and hear some of the best speakers in the Northwest. Come! Rally for the defense of all we hold near and dear, and may Heaven bless the effort. J. M. KENT.

President State Ass'n.

P. S.—All papers friendly to the anti-secrecy reform, are earnestly requested to publish the call for our State meeting, with this appeal.

The first and third degrees in Masonry will be worked if desired on that occasion. J. M. K.

Clarence, Iowa, Aug. 16, 1879.

OBITUARY.

All who attended the National Convention at Dayton in 1877, will remember Bro. Grosvenor, a retired minister, then living at Troy. He was present with his wife and took a deep interest in the meeting and especially the Publishing House fund, for which he made two subscriptions. This aged servant of God has gone home. The Worcester, Mass., *Spy* of July 26, ult., contains the following notice:

Rev. Moses G. Grosvenor, who died suddenly on Thursday at his house in this city, was born in 1796, and was consequently 83 years old at the time of his death. He was a son of Rev. Daniel Grosvenor of Grafton, and a graduate of Dartmouth College, of the class of 1818. His ministerial life was spent as pastor of Congregational churches in Haverhill, Clarendon, Vt,, Barre, Marlboro, N. H., and Guilford, Vt. The past fifteen years he has lived at Troy, O., in retirement from the active work of the ministry. A few months since he removed to this city, expecting to find here an evening home, as he expressed it, among the scenes and acquaintances of earlier days. He had no children, and after the death of his second wife made a home with a niece. The death summons came suddenly to this veteran servant of God, but it found him ready.

"A mortal arrow pierced his frame;
He fell, but felt no fear."

His oft repeated prayer, that his end might be peaceful, was granted. The funeral is to be attended today, after prayer at his late residence, at Petersham, where his father died many years since at the age of 84. Mr. Grosvenor was a man of strong individuality and earnest piety. He was in many respects a clergyman of the old school, and commanded by his dignified bearing and high personal character, the respect of all who knew him. He had a brother, Rev, Cyrus P. Grosvenor, who died a few months since, a Baptist clergyman, once pastor at Southbridge and also in Boston, and who was one of the anti-slavery champions of the days of Garrison, and a man of strong character.

Correspondence.

For the Benefit of a St. Paul Pastor.

ST. PAUL, Minn.

One of the city pastors tells me that he is a Royal Arch Mason and that he can orate on Freemasonry. As he forbids me speaking to him on the subject, I propose to preface his oration and introduce him to his audience with an object lesson, showing to his audience a man taking the obligation of a Master Mason. The Masonic fraternity, according to their ancient and honorable custom (see article "Joabert," Lexicon of F. M.), assassinated Captain William Morgan for revealing how it is done; and after they had assassinated him they bid defiance to, and successfully held at bay for five years the whole State of New York, in its legal efforts to bring the assassins to justice, so that the State was compelled to leave the blood of Captain William Morgan in the ground, where it still remains crying unto God for vengeance upon the fraternity of Freemasons for assassinating their innocent victim. I say innocent, because I maintain that it was no crime, but, on the contrary, a praiseworthy act on the part of Captain Morgan to reveal the secrets of Freemasonry; and, furthermore, his revelation was confirmed and endorsed by one hundred and three ex-Masons in a convention of eight thousand persons held in Le Roy, New York. Also confirmed by multitudes who have left and are continually leaving the fraternity at the peril of their lives, certain that they will be hunted as long as they live as so-called perjured wretches.

Look at the man taking the obligation that makes him a Master Mason; and to increase your loathing and disgust, imagine the man to be a learned doctor of divinity, divested of all his clothing except his shirt. The old lodge drawers are put on him and the legs rolled up above the knees. A rope called a cable tow, three time around his body, and a hoodwink over his eyes. Thus, with both breasts, arms, legs and feet naked, he is led to the altar; there he is made to kneel and place both hands on the square and compasses which rest upon the Holy Bible. Now hear him swear in his obligation that is to make him a Master Mason:

"Furthermore, that I will keep the secrets of a worthy brother Master Mason as inviolable as my own when communicated to and received by me as such, murder and treason excepted, and then only at my option."

"Furthermore, that I will not have illicit carnal intercourse with a Master Mason's wife, mother, sister or daughter, I knowing them to be such, nor suffer it to be done by others if in my power to prevent it."

"Furthermore that I will not give the grand hailing sign or sign of distress of a Master Mason except in real distress, in case of the most imminent danger, within a regularly constituted lodge of Master Masons, or in some secure place for Masonic instruction; and should I see the sign given or hear the words accompanying it, I will immediately repair to the relief of the person so giving it, should there be a greater probability of saving his life than of losing my own."

"Furthermore, that I will not give the grand Masonic word in any other manner than that in which I shall hereafter receive it and then only in a low breath." (The grand Masonic word is Ma-ha-bone.)

"To all of this I most solemnly promise and swear with a firm and steadfast resolution to keep and perform the same without any equivocation, mental reservation, or secret evasion of mind whatever, binding myself under no less penalty than that of having my body severed in twain, my bowels taken from thence and burned to ashes and the ashes scattered to the four winds of heaven, so that no more trace or remembrance may be had of so vile and perjured a wretch as I, should I ever knowingly or willingly violate this my solemn obligation as a Master Mason. So help me God and keep me steadfast in the due performance of the same."

On his hands being removed from the Bible he stoops his head and kisses it. The Worshipful Master orders him released from the cable tow and declares, "He is bound to us by an obligation, a tie stronger than human hands can impose."

I would particularly call the attention of the ladies of his audience who are relations of Master Masons to that part of the obligation in which they are mentioned, and more particularly to the words, "I knowing them to be such," and they will at once see the propriety of making themselves known among Master Masons.

Of course those ladies in the audience who have no relations who are Master Masons will feel different from the others. And will not all good men in the audience at once see it to be their duty to join this "ancient and honorable fraternity" and become Master Masons as soon as possible in order to save their female relatives from — from — why from Master Masons!

Our Masonic orator could not impart this beautiful feature of the fraternity to his audience without incurring the penalty of having his bowels taken out and burned to ashes. Therefore, perhaps it was not without good reason that a Masonic preacher told me that these expositions helped the order to increase its numbers. But suppose a a good man in the audience has not "all the limbs whole and sound," then alas he cannot avail himself of that shield to defend his female relatives from Masons that the orator has to defend his own female relatives with from the same.

Filled with indignation that the Masons had snared an old friend of mine into their trap I mentioned this clause of his obligation to him, and asked him what he thought of preachers taking such an obligation as that. He said "There are thousands of preachers who have taken that obligation."

If there is a judge in the audience who is ignorant of the beauties of Freemasonry he may see how the Masonic juryman's obligation requires him to "hang the jury," or in some way defeat the ends of justice toward his worthy brother criminal at the bar. And if the judge be an honest man, what must he think of leaving it optional with the Master Mason to conceal the murder and treason of worthy Master Masons, and binding a man, under penalty of having his bowels burned to ashes, to conceal all the crimes of his worthy brethren except murder and treason.

But it may be said, he is told by the fraternity before he takes the obligation that there is nothing in the obligation to conflict with his duty to God or man. I think it is ex President John Quincy Adams who says that he has read of a pirate who instructed his men under oath and penalty to seize all the ships they could on the high seas, take all its valuables out, murder all the crew, leaving not one to tell the tale; scuttle and sink the ship. And at the same time told them to be sure they did nothing to violate the laws of God or nations.

But our Masonic orator and pastor is a Royal Arch Mason. And as testified by the Le Roy convention and every ex-Royal Arch Mason I know, he is bound as follows:

"Furthermore do I promise and swear that I will aid and assist a companion Royal Arch Mason, when engaged in any difficulty, and espouse his cause, so far as to extricate him from the same, if in my power WHETHER HE BE RIGHT OR WRONG."

"Furthermore do I promise and swear, that a companion Royal Arch Mason's secrets, given me in charge as such, shall remain as secure and inviolable in my breast as in his own, murder and treason not excepted (or without exception) binding myself under no less penalty than that of having my skull smote off and my brains exposed to the scorching rays of the sun should I ever knowingly or wilfully violate or transgress any part of this my solemn oath or obligation of a Royal Arch Mason. So help me God and keep me steadfast in the performance of the same."—*Bernard's Light on Masonry page 130.*

If the above stated principles of Freemasonry do not break down any oration on the beauties of Freemasonry in a Christian community then there is no real and proper distinction between right and wrong; and the sentiment that might is right does indeed prevail. And that selfish monster, Freemasonry, must be met on other grounds than righteousness. But there is a real and proper distinction between right and wrong, and there are men in every civilized Christian community capable of appreciating that distinction and conscious that however weak the right may seem to be as against the wrong, God is with the right.

WILLIAM FENTON.

SAVE THE YOUNG MEN.

Fellow citizens! Wake up. A national stupor is upon you. The Pharisees and even the populace of our land, when they dare speak at all of that sly empire now nestling in our midst, do it with bated breath and apparently in fear. Your noble sons, too, throughout America are being wheedled into sly garrets, and while there (stripped and in shameful duress) they are bound in death penalties by slavish oaths, forced on them by clannish masters to serve in those dens as waiters and lackeys for life. Will you any longer intentionally hold your sons in ignorance of such danger? Again I say, in the name of honor and of humanity, wake up from this world-wide torpor and show our sons their danger. Tell them just what is done in the lodge, and they, as is already proven in various places, will protect their own freedom. But if we wilfully keep them in ignorance, whether to please clansmen or to escape their vengeance, Heaven will force us to trial and perhaps to bitter condemnation.

ENOCH HONEYWELL.

WALKS AND TALKS.

Comfortably seated at his desk a muscular man looked up as the stranger approached him. After other matters had been referred to, a trinket on the vest attracted the stranger's notice and he said, "What's that?"

I'm a Mason.

How far have you got?

Master Mason.

Are you a church member?

No. I don't go to any church.

Brought up to none?

O, yes! Presbyterian.

And now you think Masonry a good enough religion, do you?

If a man's a good Mason he is a good Christian.

He need not be a Christian at all to be a Mason.

Masons believe the Bible, you know. Masonry begun in the time of King Solomon.

But the Koran is as good as the Bible for the trestle-board, and Mohammedans may be as good Masons as Christians can be. Every Mason must believe in the true God.

Do you believe in Christ?

I think he was only a man.

He was the Son of God. In him dwelt all the fullness of the Godhaed. He manifested God to man, and showed man what he ought to be, and how he should live. No Mason ever lived so pure a life as he.

This was too much for the hearer, who arose, exclaiming as he walked off, "Pshaw! There's no use talking so to me. I don't believe anything of that sort."

If the Masonic lodge thus makes men prefer it to their church how can Christians, how dare they as Christians attempt to worship God as Masons—or in two different ways when one only is the right one—and that is only through Christ, whose name is ignored by Blue Lodge Masonry. H.

TWO WAYS TO HEAVEN.

WHEATON, Ill., Aug. 15, 1879.

TO THE EDITOR OF THE CYNOSURE:—The unchristian and disloyal character of the Masonic lodge is too well known to need additional proofs. But if my testimony or opinion on the subject will be valuable to any of the readers of your paper, I will be glad to benefit such by expressing my thoughts on the subject.

If Freemasonry is not a religion what evil can be greater than an institution whose own members testify that most Masons would give up their Christianity before they would their Masonry. I know of a county school superintendent who is a Mason, and thus testifies, also others. But if Freemasonry is a religion, the lodge is full of hypocrites; for Masons who are members of Christian churches say, as Christians, that there is but one road to heaven, but as Masons that they have found another.

Those who find in Masonry the only road to heaven, are associated with these men and worship an unknown god. "He that hateth me, hateth my Father also." (John 15: 23) S.

NOT THE AMOUNT OF WATER.

EDITOR CYNOSURE:—The sermons give a new interest to your paper. The last on Christians not being called by the names of Paul or Apollos, etc., was generally excellent, as they all are; but would you allow me a word or two on one point, viz., baptism?

I have read a good deal on this subject, and in this sermon for the first time have seen it put as a question on the quantity of water! No, sir; but rather I fancy it is as Prof. Francis L Patton, the distinguished Presbyterian victor over Swing, in effect puts it; whether as sprinklers say, it is a symbol of the descent of the Holy Spirit; or, as immersers say it is the symbol of the burial and resurrection of Christ and the believer's act of faith in the fact. I don't discuss the point, but think with the Apostle Paul in Rom. 6: 4 and Col. 2: 12. Yours, T. H.

OUR MAIL.

A. W. Johnston, Bloomington, Ind., writes:

"I have given out a great many copies of the Cynosure. I think we are gaining ground."

J. H. Crumrine, Moscow, Idaho Ter., writes:

"I know the sinfulness of secret societies. I must inform others on the subject."

Thos. Gibb, Dora, Ind, writes:

"I will be obliged to lay in another stock of anti-secrecy books. Some four or five of mine have disappeared lately. I have them loaned out nearly all the time. When in I keep them on the shelves of the store very carefully. Have done so for years. * * We want them in constant circulation among the reading public."

A gentleman at Eagle, Cass county, Neb., seeing a notice of "Freemasonry Illustrated" with an analysis by Pres. J. Blanchard, in a cotemporary journal, sends for it and writes:

"Have read many publications on Freemasonry and am very anxious to read this as he (Pres. Blanchard) is a forcible and terse writer."

L. L. Thompson, DeRuyter, N. Y., sends for some anti-secret publications and writes:

"Our people here, many of them, are really ignorant on the subject of Masonry and many more are wilfully ignorant. I want to enlighten them."

Mrs. A. A. Johnson, Chicopee Falls, Mass., writes:

"We like your paper very much. We read and lend it. Intend to keep it moving. We thank the Lord that he has sent us a free minister this year. One who dares to preach the Gospel in all its purity. He condemns sin in all forms, Masonry not excepted."

Simeon Brink, Le Raysville, Iowa, writes:

"I large bundle of tracts I received while visiting in Belvidere, Ill., I distributed there and on my way home. Afterwards on Decoration days distributed them through the cemetery. The secret fraternity felt indignant and very much imposed upon. But truth was not born to die. It will surely be victorious. I would like to have the appeal of Father Preston published in every issue for three months. I am an old man in my eighty-first year and know that what I do must be done quickly. By the assisting grace of God I mean to do all I can to make

known the pernicious effects of Masonry."

Thos. C. Haines, Glencoe, Oregon, who has been distributing tracts, writes:

"I have tried to do the best I could and have sent some by mail, they have been scattered near and far. I find the work a real pleasure as well as a source of practical and experimental knowledge and a spiritual good to my own soul as I do it for the Lord and the good of my fellowmen. I am not able to be away from home much but it seemed as if the Lord just worked everything to my hand so I met and gave tracts to county judge, assessor, preachers and many more beside my near neighbors. * * The Cynosure I like much. We take nine papers and I would rather give up any other one although we have aimed to take only the best of papers. I hope if the Lord gives me health sufficient to some day do some public speaking."

We trust that you will go on from strength to strength.

D. D. Hayden, Watkins, Iowa, writes:

"I am going to travel and attend conferences and do some lecture work in this and other counties of this and other States, and would be glad to have a lot of reform tracts to distribute. I will also try and send a club for the invincible Cynosure. * * I hope to aid the tract work soon and renew my efforts in this reform."

Obed Brooks, Harwich, Mass., writes:

"I rejoice in your cause and approve of your course."

John D. Nutting, of the American Freeman, Albany, Mo., writes:

"Prospects for a good fall's work in the cause are exceedingly gratifying."

A brother at Sandwich, Ill., sends for "Freemasonry Illustrated" and writes:

"I am a Baptist minister out of a pastorate and an uncompromising Anti-mason. I wish this book for the sole purpose of using it to spread light and oppose Masonry, in the Baptist church and out of it."

Sabbath School.

LESSON XXXVI. — Sept. 7, 1879.— THE COMING OF THE LORD.

SCRIPTURE.—1 Thess. 4: 13-18.

13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. |
14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with
15 him. | For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which
16 are asleep. | For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead
17 in Christ shall rise first: | then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.
18 Wherefore comfort one another with these words.

GOLDEN TEXT.—"And so shall we ever be with the Lord." 1 Thess. 4: 17.

[From Scholar's Handbook.]

CENTRAL TRUTH.—Christ's second coming is the church's hope.

HOME READINGS.

Acts 1: 1-11. He shall come as he went.
Titus 2: 11-14. Disciples should look for him.
1 Thess. 5: 1-11. He will come suddenly.
Rev. 20: 5-6. The first resurrection.
1 Cor. 15: 51-58. All the righteous will be changed.
2 Tim. 3: 1-5, 12, 13. Perilous times will precede.
Luke 17: 20-30. Many will be caught unprepared.

INTRODUCTORY.

When Paul was at Thessalonica he preached of Jesus and his kingdom, Acts 17: 1-7. Some believers seem to have so misunderstood him as to fear that their dead friends might fail of receiving the blessings of the coming kingdom as those would who remained alive. Paul corrects this error, and shows how the dead in Christ and believers alive at his coming, shall share alike in the glory of his kingdom.

[From S. S. Scholar's Quarterly.]

HOME READINGS.

John 11: 1-36. Sorrow for the dead.
John 11: 36-45. Hope for the dead.
Luke 2: 8-20: Christ's first coming.
Mat. 24: 27-51. Christ's second coming.
1 Cor. 15: 35-50. Resurrection.
1 Cor. 15: 51-58. Changed.
Rev. 22: 1-12. Forever with the Lord.

GENERAL NOTES.

13. "Not have you to be ignorant." We are to remember that those to whom the apostle now wrote had been recently converted from heathenism; that they had enjoyed his teachings but a short time; that they had few or no books on the subject of religion; and that they were surrounded by those who had no faith in the doctrine of the resurrection.—Barnes.

"Concerning them which are asleep." Concerning those who have died in Christ and who are resting in a long, sweet sleep, from which they shall surely be awakened by their Saviour.

"Which have no hope"—in the resurrection of the dead, but think them dead forever.

15. "Shall not prevent them." Shall not hinder them from going first.

16. "The dead in Christ." Those who die believing in Christ.

"Archangel." The chief angel.

17. "We which are alive and remain." Those Christians who are alive at the time of Christ's coming.

[From S. S. Times Quarterly.]

HOME READINGS.

1 Thess. 4: 13-18. The believer's hope.
Mark 5: 21-24, 35-43. Not dead, but sleeping.
John 5: 19-29. The voice of the Son.
Acts 1: 1-11. The promise of his coming.
1 Thess. 5: 1-11. The time of his coming.
John 14: 1-12. The hope of the living.
Rev. 7: 9-17. The vision of the saved.

PROMPTINGS TO FURTHER STUDY.

Where in the Bible is the earliest mention of death under the figure of sleep? When death came upon mankind, how long was it declared that man's sorrow should continue? What passage mentions Jesus' resurrection as proof that he was the Son of God? In what sense are Christians before their death risen with Christ? and what passage shows their duty? What is to be destroyed at the coming of the Lord? and how is its coming declared a counterfeit? Upon whom shall the Lord take vengeance at his coming? In what passage did an apostle warn his hearers not to be troubled by an immediate expectation of the day of the Lord?

[Notes from Jamieson, Fausset and Brown.]

13. The leading topic of Paul's preaching at Thessalonica having been the coming kingdom (Acts 17: 7), some perverted it into a cause for fear in respect to friends lately deceased, as if those would be excluded from the glory which those found alive alone should share. This error St. Paul here corrects (cf. ch. 5: 10).

"Them which are asleep."—The oldest MSS. read (present), "them which are sleeping:" the same as "the dead in Christ" (v. 16), to whose bodies (Daniel 12: 2, not their souls; Ecclesiastes, 12: 7; 2 Corinthians 5: 8) death is a calm and holy sleep, from which the resurrection shall awake them to glory. The word "cemetery" means a sleeping place. Observe, the glory and chief hope of the church are not to be realized at death, but at the Lord's coming; one is not to anticipate the other, but all are to be glorified together at Christ's coming (Colossians, 3: 4; Hebrews 11: 40). Death affects the mere individual; but the coming of Jesus the whole church; at death our souls are invisibly and individually with the Lord; at Christ's coming the whole church, with all its members, in body and soul, shall be visibly and collectively with him. As this is offered as a consolation to mourning relatives the mutual recognition of the saints at Christ's coming is hereby implied.

"That ye sorrow not, even as others"—Greek, "the rest;" all the rest of the world besides Christians. Not all natural mourning for dead friends is forbidden; for the Lord Jesus and Paul sinlessly gave way to it (John 11: 31, 33, 35; Philippians 2: 27). But sorrow as though there were "no hope," which indeed the heathen had not (Ephesians 2: 12); the Christian hope here meant is that of the resurrection. Cf. Psalm 16: 9, 11; 17: 15; 73: 24; Proverbs 14: 32, show that the Old Testament church though not having the hope so bright (Isaiah 38: 18, 19), yet had this hope. Contrast Catullus, 5: 4, "When once our brief day is set, we must sleep one everlasting night." The sepulchral inscriptions of heathen Thessalonica express the hopeless view taken as to those once dead; as Æschylus writes, "Of one once dead there is no resurrection." Whatever glimpses some heathen philosophers had of the existence of the soul after death, they had none whatever of the body (Acts 17: 18, 20, 32).

"Prevent"—i. e., anticipate. So far were the early Christians from regarding their departed brethren as anticipating them in entering glory that they needed to be assured that those who remain to the coming of the Lord "will not anticipate them that are asleep." The "we" means whichever of us are alive and remain unto the coming of the Lord. The Spirit designed that believers in each successive age should live in continued expectation of the Lord's coming, not knowing but that they should be among those found alive at his coming (Matthew 24: 42). It is a sad fall from this blessed hope, that death is looked for by most men, rather than the coming of our Lord. Each successive generation in its time and place represents the generation which shall actually survive till his coming (Matthew 25: 13; Romans 13: 11; 1 Corinthians 15: 51; James 5: 9; 1 Peter 4: 5, 6). The Spirit subsequently revealed by Paul that which is not inconsistent with the expectation here taught of the Lord's coming at any time, namely, that his coming would not be until there should be a "falling away first" (2 Thessalonians 2: 2, 3); but as symptoms of this soon appeared, none could say but that still this precursory event might be realized, and so the Lord come in his day. Each successive revelation fills in the details of the general outline first given. So Paul subsequently, whilst still looking mainly for the Lord's coming to clothe him with his body from heaven, looks for going to be with Christ in the meanwhile (2 Corinthians 5: 1-10; Philippians 1: 6, 23; 3: 20, 21; 4: 5.) Edmunds well says, The "we" is an affectionate identifying of ourselves with our fellows of all ages, as members of the same body, under the same Head, Christ Jesus. So Hosea, 12: 4, "God spake with us in Bethel," i. e., with Israel. "We did rejoice," i. e., Israel at the Red Sea (Psalm 66: 6). Though neither Hosea nor David were alive at the times referred to, yet each identifies himself with those that were present.

He who preaches most of Christ to sinners may expect to preach most sinners to Christ.

Teach a man what he is, and he will be what he ought to be.—*Schelling.*

Sleeping in Church in the Olden Time.

It was more than two hundred years ago, in the year 1646, that the Rev. Dr. Samuel Whiting was a minister in Lynn, Mass. At that time one Obadiah Turner kept a journal, and wrote therein as follows: "1646, June ye 3d: Allen Brydges hath bin chosen to wake ye sleepers in meeting, and being much proud of his place must need have a fox taile fixed to ye end of a long staff wherewith he may brush the face of them yt will have naps in time of discourse; likewise a sharp thorn wherewith he may prick such as be moste sounde. On ye last Lord his day, as he strutted about ye meeting house, he did spy Mr. Tomlins sleeping with much comforte, his head kept steadie by being in ye corner, and hand grasping ye rail. And soe spying, Allen did quicklie thrust his staff behind Dame Ballond and gave him a grievous prick upon ye hand. Whereupon Mr. Tomlins did spring upp much above ye floor, and with terrible force strike his hand against ye wall, and also to ye great wonder of all, prophanlie exclaim in a loud voice, 'Cuss the woodchuck,' he dreaming, as it seemed, yt a woodchuck had seized and bit his hand, But on coming to know where he was, and ye great scandal he had committed, he seemed much abashed, but did not speake. And I think he will not soon againe go to sleepie in meeting. Ye women may sometimes sleepie and none know it by reason of their enormous bonnets. Mr. Whiting doth pleasantlie say yt from ye pulpit he doth seem to be preaching to stacks of straw, with men jotting here and there among them."

Be Honest.

I tell you, brethren, be honest in your dealings; take no advantage, even of a child. Be conscientious in your bargains. Have a single eye and a single heart. Seek not to be shrewd. Be not ashamed to be called simple. And let me tell you a secret, which ought not to be a secret, seeing it is written in the Scriptures, that your whole body will then be full of light; and this in every kind; you will actually see further, and see clearer, than shrewd and cunning men; and you will be less liable to be duped than they, provided you add to this another part of character which is proper to an honest man—namely a resolution to protect honesty and to discountenance every kind of fraud. A cunning man is never a firm man; but an honest man is; a double-minded man is always unstable; a man of faith is firm as a rock. I tell you there is a sacred connection between honesty and faith: honesty is faith applied to worldly things, and faith is honesty quickened by the Spirit to the use of heavenly things.—*Edward Irving.*

The Christian Cynosure.

CHICAGO, THURSDAY, AUG. 28, 1879.

"THE MOTHER OF HARLOTS."

If the *Religious Telescope* had never printed more than the single paragraph in condemnation of lodgery here quoted, the churches of America would owe it profound gratitude for thus clearly pointing out the great danger to their peace and obstacle to the reign of Christ:

ROME AND SECRECY.—The Roman Catholic church has long pretended to be carrying on a war against all secret societies. But within the past few years there have been evidences that it is not sincere in this opposition. In one case a prominent authority of that church decided that members of secret societies might join his church if they would not withhold their secrets in the confessional. Now Archbishop Gibbons of Baltimore, through his organ, the Catholic Mirror, makes the following surprising concession: "What keeps some Freemasons from joining the Catholic church is an idea that they will have to disclose the grips, signs and other secrets of the craft to the priest in confession. Their fear is unfounded—the confessor will ask them nothing about things which are not sinful, and will give way to no curiosity about irrelevant matters." It is no longer to be doubted that the Romish church will take the lead in all systematic secret doings, and will unite in itself every element of the same kind. The combined powers thus brought into one will be the "beast" which will afflict the true people of God.

Again we thank Prof. Tobey in the name of all who follow our Lord in sincerity for these words which read like a divine inspiration. For years the *Cynosure* has been besought by good brethren to deal gently with Romanism, since that system was equally with us opposing the lodge. This mistake will seem the greater as time develops the character of the false worships of earth. Many individual Catholics oppose the lodges, believing this to be the teaching of their priests; but the papal system is none other than "the *mother* of [spiritual] harlots and the abominations of the earth's as named by the Holy Spirit. A valued exchange before us repeats this mistaken idea: "The Roman Catholic church condemns all secret orders and excludes their members from her communion." For years the Ancient Order of Hibernians have enjoyed the favor of the priests and bishops of Rome. This was the Molly Maguire order in Pennsylvania. Archbishop Purcell gave them his benediction at a late meeting in Cincinnati. There are other secret orders existing under the patronage of the priesthood, and in a sense controlled by them, and there is no objection to Masonry when it ceases to be under the control of atheists as in France, Italy, and Brazil. The lodge in these lands is as little pleased with Protestantism as with the Pope, and would as quickly make war upon one as the other. The long ascendancy of Romanism in these countries, with its characteristic abuses has given the lodge the advantage of a popular attack; but essentially the two are but parts of the one great system of strange worships, which must unite so soon as the power of the Spirit of life in Christ Jesus shall make manifest their dark natures, for that which doth make them manifest is the light which is the life of men.

The proffer of Archbishop Gibbons is in the very spirit of Jesuitry. That which has always been understood to be the point of difficulty between Romanism and Freemasonry is apparently yielded, but it is a concession to bring all under the control of a false priesthood. The words of the *Telescope* deserve to be repeated with emphasis: "*It is no longer to be doubted that the Romish church will take the lead in all systematic secret doings, and will unite in itself every element of the same kind.* THE COMBINED POWERS THUS BROUGHT INTO ONE WILL BE THE 'BEAST' WHICH WILL AFFLICT THE TRUE PEOPLE OF GOD."

COLLEGE FRATERNITIES.

The *Religious Telescope* had a late instructive editorial on the Phi Beta Kappa and skepticism. Edward E. Hale in the *Atlantic Monthly* sketches the history of this college order whose charter is of much the same stuff with the constitution of the "Illuminati" of France whose dreadful doctrines opened the way for the no less dreadful scenes of the Revolution. Tom Paine was a prominent member of this college society. Mr. Hale tells how this student lodge went down with the rest in the Morgan times:

"Half a century after this union of the wise and virtuous of the American colleges, William Morgan was killed in 1826, and his body thrown into the river at Niagara. You would say at first that this had nothing to do with Phi Beta Kappa. But that is your mistake. The storm of indignation which Morgan's death aroused created the Anti-masonic party and the general crusade against secret societies. Poor Phi Beta Kappa was called on to give up such secrets as she had, and did so. After a series of exciting meetings held in Boston, under the eager pressure of John Quincy Adams,—from whose diary most of the history of the transaction can be learned,—the Harvard Alpha [of the Phi Beta] voted to remit all obligations to secrecy."

The peculiar religious views of the young divinity student who carried this fraternity from William and Mary College in Virginia to Yale and Harvard in New England are brought forward for criticism, and give the *Telescope* just occasion to remark on these orders as a fruitful source of scepticism, thus:

"There is much speculation now with regard to the skepticism of the times, which is especially found among the literary and cultured; but when we examine into the history, teachings, and membership of leading and influential societies to which men belong—societies embracing "the wise and virtuous of every degree and of whatever country"—the skepticism so much lamented is not a matter of wonder. We see how the Christian doctrines are all tainted, corrupted, and rendered worthless by contact with the blighting atmosphere of these societies. These doctrines thus corrupted become the standard teaching of popular pulpits and the beliefs of the pews. These societies creep into the colleges of the land, and from such atmosphere come the preachers and the educated laymen of most churches. Can we wonder at skepticism and powerless Christianity?"

THE COLORED LODGES.

No fact or argument can be more convincing of the necessity of immediate and faithful work among the colored people than the evidence that the lodge is rapidly absorbing the more intelligent and influential blacks, North and South. The letters we have lately published give glimpses of the South. Here we read reports of a meeting of colored Knights Templar for the jurisdiction of the Ohio valley meeting at Indianapolis, August 14th, with its parade of grandiloquent titles in servile imitation of the folly of the whites. This meeting represented sixteen commanderies with about 400 members, an increase of fifty during the year past. These black Knights have also their manual of arms and held a prize drill to close their meeting.

A week or two since a convention was held at the Olivet Baptist church in this city, R. DeBaptiste, pastor, with the strange title of "Grand Congress of the Knights of Tabor and Daughters of the Tabernacle." this was their seventh annual session, although the society claims to have originated in 1855, which may be accepted as somewhat traditional. This secret order numbers some 1,500 colored people of both sexes, who think themselves happy in being able to call each other by such names as "Grand Chief Mentor," "Grand Chief Drillmaster," Scribe, etc.; and on the female side of the house, "Grand Chief Preceptress," "Chief Grand Priestess," etc.—think of a Chicago lady calling up her cook in the morning, "Grand Chief Outer Sentinel Dinah, put the kettle on!" About one hundred persons were at this meeting from Illinois, Iowa, Kentucky, Missouri and Kansas. Three days were spent in looking after the silly lodge details, which closed with a street march and a public installation in which the men were arrayed in broad collars of green silk studded with silver stars, the women were clad in white with pink sashes and tippets and were topped out with gilt mitres! After all this fantastic display, what is the outcome? what good is proposed for their suffering race? Nothing, so far as their proceedings are permitted to see the light. The spirit of the lodge is marked in the utter selfishness of the order. It professes to be a "secret *benevolent* society"—like all the rest, burying the dead, providing for the sick, etc. How shallow the pretence! When so many hundreds of their kin are suffering and dying at the South, their self-centered benevolence embraces the 1500 who have taken their lodge oath and paid their lodge fee.

These facts appeal to every friend of the black man to use every effort to enlighten them on these great questions respecting the lodge and its false systems of benevolence and religion. Every volunteer missionary like Bro. Tapley should be sustained, as well as the other agencies which maintain the Gospel in its integrity against these strange Jeroboam worships in which this devout but ignorant people are being entangled.

—Secretary Stoddard started Monday morning for Warren, Illinois, where he assisted Elders Rathbun and Browne in the expositions and in organizing a county association. He expects also to be at Nora, the next station east of Warren, with the same brethren. Next week the Wisconsin State meeting opens the fall campaign in earnest, and from thence his headquarters will be "on horseback" until January. Do the brethren remember to pray for these State conventions now opening?—do they *prevail* in prayer? There can be no success without such calling upon God.

—Bro. J. T. Michael of Milford, N. J., lectured at Everettstown in that State on Friday evening of last week on the anti-Christian character of Freemasonry. This is the home of A. G. Miller, the local preacher lately suspended by his quarterly conference for opposition to the lodge.

—Elder Parker Hurless of the Rock River conference of the United Brethren church is deeply realizing how thoroughly the god of this world blindeth the minds of even good men. The account of the attempted excommunication of himself and his colleague, Elder Grimm, which is reprinted from the *Christian Radical* in our religious news columns, shows a strange and perverse folly on the part of some members of the United Brethren church at Polo, hardly surpassed by the adherents of the Wheaton *ex parte* council. This case and that of the Chambersburg, Pa., church ought to be enough to show to the whole body of U. B. churches whither the policy of the *Itinerant* and its "nullification" party is drifting. None rejoice in any of their apparent successes but wicked men and Masons; and the churches and conferences can hope for no peace or rest until these efforts to dethrone Christ in his church, to rend his body, to despoil his Bride, entirely cease, and the zeal of the people of God be given to putting down Satan's revolt against the kingdom of Christ.

—We are accustomed to read with astonishment and indignation the

stories of Huss, of the Covenanters and of the Non-conformists, while we wonder if men could ever have really been so blinded and vindictive. But the curse of persecution is inherent in every religious organization given over to ecclesiasticism or to devil worship. The New Jersey Methodist Episcopal conferences seem to be as much devoted to the former as the lodge is to the strange worship. Bro. J. T. Michael's letter came just at the last moment to secure insertion this week. It deserves special attention and will suggest several questions to every reader, and among them whether the animating spirit of these conferences is not as near as second cousin to the inqusition at Madrid? Let Bro. Michael's pamphlet circulate by the thousand.

—Notice of the decease of Rev. Isaac Norton, and old friend of our reform, has just been received. Secretary Stoddard has promised a more full notice for next week.

—Rev. J. M. Kent, president of the Iowa Christian Association, has been confined to his bed with fever for some two weeks. He is convalescent and hopes to be in good strength to open the State meeting at Morning Sun, September 16th.

—The Anti-masons of Carroll county, Ill., lately nominated a candidate for clerk of the circuit court. The *Christian Radical* is justly dissatisfied that he received but 146 votes. In his own township, however, he received a majority, which is a good recommendation. The *Radical* has a word of rebuke for many voters who are professed opponents of the lodge, yet voted for an avowed Mason.

—We had the pleasure last Thursday of a short call from Bro. Alexander Thompson, a poetical contributor to our columns of genuine merit. Bro. Thompson is an old resident of Wheaton, where he retains his relation with the College church, but has been living for a year in Manitoulin Island in Lake Huron for his health. He represents the Orange society strong there and through all Canada, being as prominent among the lodges as Freemasonry is with us. He has maintained a firm testimony against secretism and has met much opposition.

—The *Gospel Preacher* of Ashland, Ohio, is one of the organs of the German Baptist or Tunker church, started during the past year. It is conducted with ability and discretion and with a commendable fearlessness for the truth, as several quotations from it in these columns has shown. From such a source we are always glad to receive such commendatory notices as this:

"The *Christian Cynosure*, published in Chicago, Illinois, comes to our table this week filled with excellent matter. It is the leading anti-secret journal of America, ha an extensive circulation and is ably edited. Its attacks on Masonry are evidently intended to fulfill the Scriptural injunction: 'What thy hand findeth to do, do with all thy might.' Its stinging blows are having their effect and we trust will be the means of shedding light in all the dark places of our land."

—Rev. C. C. Kellogg of the U. B. church, Juniata, Neb., has given to the readers of the *Telescope* the valuable testimony of Dr. I. Wayne Snowden of San Jose, Cal., which is in these words: "I am decidedly of the opinion that secret societies are a detriment to pure-minded Christians, and they should abstain from them. I speak understandingly, for I have been through nearly all, from a Son of Temperance up to Odd-fellowship and Royal Arch Masonry. The church will amply cover the ground, and more too, if it is lived up to as it should be." Dr. Snowden is mentioned as a wise man and eminent Christian worker.

—One of the strange and most unfortunate mistakes of the press telegrams last week, was the report of the death of Mrs. Sartoris, daughter of ex-President Grant. It was another Mrs. Sartoris; but the dispatches for two days told a doleful story, giving all the particulars and deceiving the editors into leaders full of grief and condolence.

The Work for Free Missions.

TONICA, Ill., Aug. 18, 1879.

DEAR BRO. KELLOGG:—Putnam county and the Western part of Lasalle county, Illinois, were settled by a people embued with a spirit of radical Christianity. It was here that Benjamin Lundy started his *Genius of Universal Emancipation*, which was printed at Hennepin and published at Lowell. Here Z Eastman, formerly of the *Western Citizen*, commenced his work as the assistant and co-laborer of Lundy, and here some of the first victories in the cause of reform were achieved. The old Abolitionists, true to their instinctive love of freedom are all Anti-masons, and though some of them have emigrated, and some gone "over the river," still there are many who in their old age are doing battle for the right.

Five years ago I was privileged to speak in this place in the Congregational church then under the care of Bro. Avery, now of College Springs, Iowa, and a year later I made a canvass of Putnam county. On returning here I am surprised and rejoiced at the progress of the brethren and of public opinion in the right direction. It reminded me of a similar change on the slavery question. I went to Africa in 1860, and my neighbors then would have been quite unwilling to be called Abolitionists. When I came back in 1866 they gloried in the name. I had the privilege of preaching in the Congregational church at Mt. Palatine on Sabbath morning and in the evening for Prof. Bailey in the Congregational church here. In each case the people expected as a matter of course to hear some condemnation of the lodge.

On Saturday, the 16th, there was a meeting here of the Hope Township Christian Association opposed to secret societies. The special object of the meeting was to make arrangements for the employment of a missionary who should labor in this vicinity as a lecturer and preacher of the Gospel of reform. It was agreed to employ such a missionary and to undertake to raise for his support $400. About $300 were conditionally pledged at the meeting. There is a wide and promising field for such a mission work and my prayer is that the Lord will send the right man to reap the rich harvest.

Prof. Bailey is highly prized as preacher and pastor by all the people, notwithstanding he is an outspoken and earnest reformer. He came here with his good wife to spend his college vacation and to work for the Lord. May he and the people be abundantly blessed.

Yours in the Lord,
H. H. HINMAN.

A Word to Lovers of Truth.

In St. Paul's M. E. church, Jersey City, N. J., on August 12th, before a committee composed of members of the Newark conference, I was tried for "disloyalty to the forms and usages of the M. E. church." The three specifications that accompanied this charge were declared sustained and that these sustained the charge.

As considerable space has already been given to a report of Bro. Miller's trial, and as I hope to publish mine in a more permanent form, I will only ask for room to notice a single act of this ecclesiastical farce, and to make a proposition which, I trust, will be interesting to all lovers of our reform.

The second specification was as follows:

"By sowing dissension and creating dissatisfaction within the church by issuing a printed tract entitled, 'Some Differences between the Discipline and Practices of the M. E. church,' and by the public announcement and delivery of a lecture in the town hall at Frenchtown, on Tuesday evening, June 10, in which the M. E. church was arraigned and its Discipline criticised."

The fact that my tract was used to prove that I was disloyal "to the forms and usages of the M. E. church," shows to what extremes the devil will go in order to accomplish his purpose, and how completely he can blind those who submit to his sway. If that tract is evidence of disloyalty then I am disloyal, and I thank God that I am. The only witness introduced by the prosecution in reference to the lecture was Rev. Mr. Runyan. He testified that I spoke in the highest terms of the doctrines and Discipline, and that it was not the rules but the violation of them of which I complained. When cross-examined by me he expressly stated that I did not criticise the Discipline. So apparent was this that my accuser offered, with my consent, to change the last part of the specification. Of course I objected. Notwithstanding all this the committee declared that the entire specification was sustained, only one vote being cast in the negative. This action is so outrageous that I suppose many who read the statement will doubt its truthfulness.

A PROPOSITION.

I want to publish a pamphlet entitled "Report of the Trials of Rev. A. G. Miller and Rev. J. T. Michael, with an Account of their Work in the Ministry of the M. E. Church." It will be a valuable book to put into the hands of those who are seeking for the truth, and will make revelations which the devil hopes will never see the light. It will contain about one hundred pages, and will be bound in neat paper covers. To insure its issue I must get a requisite number of subscribers. I want your names now, and your money when the book is ready for delivery. Persons ordering before publication, will be supplied at the rate of *ten copies for one dollar, or two copies for 25 cents, postage or expressage extra.* Please send your names at once. Address

J. T. MICHAEL,
Milford, N. J.

Literary Notices.

The *Library Magazine* has republished a number of valuable review articles in its late issues. Such papers as that of Gladstone on "Greece and the Treaty of Berlin"; "Benjamin Franklin" by Thomas Hughes; "Drunkenenness in England" by John B. Gough, and others are popular and interesting. The American Book Exchange, publishers, 55 Beekman street, New York.

The popular articles in the *North American Review* for September are "Intrigues at the Paris Canal Congress" and "The Diary of a Public Man." The first is an exposure of the intrigues of the adventurers who used DeLesseps influence and called the Congress for the purpose of filling their own pockets. The article is timely and will be widely read on this side of the water. The second opens to the excitement, planning and interviewing that surrounded Lincoln during the week before his first inaugural in 1861. The Diary deals freely with the names of public men now dead, and in fairness the name of the author should accompany his opinions. Other articles are a critical paper by Anthony Trollope on "The Genius of Nathaniel Hawthorne;" "The Standard of Value," by Prof. Newcomb; the conclusion of Wagner's "Mission of My Life;" "The Confession of an Agnostic," in which the Evolutionists are attacked in a vein of subtle irony.

—The catalogue of the thirteenth annual fair of Gentry county, Missouri, is before us. Our thanks are due to Needles & Nutting of the *American Freeman* for the compliment. The printing done on their press, shows a proficiency seldom obtained in a country office where facilities are few. For taste and execution we say, Well done!

Home Circle.

An Evening Hymn.

BY J. G. MATTOON.

Another day is passed and gone,
Another evening's come;
The wheels of time still bear me on
To my eternal home.

The twilight of each dying day
Still whispers in my ear,
Thou too, O man, must pass away;
Why lay up treasures here?

Another station now is passed,
Another warning given;
Prepare to meet thy God at last,
Prepare, prepare for heaven.

So when death's shades around me fall
From out the gathering gloom,
O may I hear my Saviour's call,
Servant, well done, come home.

West Unity, O., July 30, 1879.

Why was not Aaron Burr Converted.

Prof. Phelps of Andover Seminary, has recently referred to this matter in the *Congregationalist*. He says:

A revival of great power occurred while Aaron Burr was in Princeton college. It was in his senior year—the period in which the approach of the responsibilities of manhood has become blessed of God to the conversion of so many educated men. Burr acknowledged his interest in the movement which had aroused his companions. He confessed that he felt the weight of his godly ancestry upon his conscience. As the son of parents of illustrious piety, he was appealed to by the friends of the revival to give his heart to Christ.

With what degree of wisdom he was approached, can not now be known. The revival, like others of that age was, doubtless, not free from some objectionable features. The theology of the age was not a well balanced theology. The usages of the pulpit were not well rounded. Appeals to the fears of men were disproportionate to the preaching of the milder aspect of the Gospel. It was an age, also, of revolutionary awakenings. The political eloquence of those times, shows that profound passions were stirring in the popular heart. They were soon to break out in bloodshed. It is not unphilosophical that religious awakenings should have taken some coloring from the political indignation underneath. Yet those awakenings may have been none the less the work of God, for that.

Dr. Witherspoon, the president of Princeton College, unqualifiedly condemned the excitement which he said was then "raging" in the college. He told Burr that it was all "fanaticism," that it was "wildfire," and that it would soon die out. Specially he taught his trusting pupil that an educated man should not permit his mind to be agitated by such scenes. We can readily imagine the positive and severe terms in which a man like Dr. Witherspoon, the lineal descendant of John Knox, and as honest as he was in his life-long convictions, would be likely to heap upon the movement his denunciations and his scorn.

Burr's biographer tells us the result of the interview in a few words—"he went away relieved." Relieved of what? As the event proved, he was relieved of his wakened conscience; relieved of his convictions of sin; relieved of his aspirations after a higher life; relieved of the strivings of God's Spirit. It is not known that he ever again was profoundly awakened to the worth and peril of his soul. On that subject he became a very silent man. So far as his life discovered to observers the secret workings of his mind, he never again approached so near to heaven. Then began the downward career, in which he abandoned the faith of his youth, alienated himself from the church of his fathers, deliberately stepped out of the line of a godly inheritance, and gave up a spiritual birthright such as few other men ever had. In a little more than thirty years from that time he was a murderer.

Who can say that the catastrophe of that ruined life was not due, in part, to those sweeping denunciations by Dr. Witherspoon of that religious awakening? In that revival, whatever else was true of it, some men of intelligence and culture were converted, who became shining lights in the church, and ornaments to her ministry. Who shall in the last day give answer to the question, "Why was not Aaron Burr one of them?".—*Baptist Weekly.*

Daniel Quorm on Preaching.

Well, Cap'n Joe, my advice to everybody is this: Don't you preach if you can help it. 'Tisn't enough for a man to want to preach. Nor yet for a man to fancy that he could preach. If that was all, good preachers would be as common as blackberries. An' 'tisn't enough for other folks to think that a man's got a call to preach either; though there is something in that. No; afore ever a man have got any business in the pulpit, he must feel like it was 'long with Jeremiah the prophet. You know, he thought he'd give up preachin', and take his name off the plan. 'I will not make mention of Him, nor speak any more His name;' that is what he said. An' if a man can hold his tongue an' be comfortable about it, 'tis the best thing he can do; there's gabble an' cackle enough in the world a'ready, with what geese an' other folks. But, bless 'ee! Jeremiah could no more hold his tongue than he could fly. 'His word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay.' There, when a man do feel like that, he'll preach somehow, he *must*. An' if a man have never felt like that, well, the heavenly Father may have meant him for a decent shoemaker, Cap'n Joe, or a carpenter, or somethin' o' that sort; but he never was meant for a preacher 't all, an' nobody could make a preacher out of him either.

"Why, you can tell 'em in a minute—a'most before they open their their mouths; for there's nothing in this world that's further off from each other than them two,—the preacher that men do make and the preacher that is sent by God. I've noticed that the old prophets always had 'a burden' afore they spoke. Like as if the message o' the Lord laid heavy upon 'em, an' pressed 'em day an' night. That's the difference, Cap'n Joe, between men that can preach an' men that can't. The prophet that is come from the Lord do feel the truth all over him. It do take up all his thoughts, an' do press upon his heart, givin' him a thrill o' joy in it his own self, or else making him tremble at it with very fear. It'll be ringin' in his ears day an' night, a' followin' him wherever he goes, an' whatever he's a-doin' of. Why, when the Word o' the Lord comes 'pon me like that, I can't help hammerin' my shoes to the text that I got runnin' in my mind, an' stitchin' 'em with it, like as if it was the application. The very clock will keep tickin' it in my ears, an' a'most everything that I see do come to be mixed up with it. There 'tis, seemin' to me, the Word must be a burnin' fire shut up in a man's bones; an' then he'll preach, then he'll preach."—*M. G. Pearse.*

Let Them go Down.

Coaxing the devil to support the Gospel is a modern device. The primitive church knew nothing of it. When Paul was collecting funds to aid poor saints at Jerusalem, he used no fairs, festivals, "mum sociables," kissing games, or other sanctified snares, to accomplish his object. The Christians paid their own bills, and did not expect Satan to pay for the weapons which they used in warfare against him. When the devil does support a church, he does so in his own interest. He carries on his operations with a full knowledge of the fact that "a kingdom divided against itself cannot stand." For every dollar paid out of his coffers to the church, he receives full value. Church partnerships with the evil one never benefit the former, but always the latter. Hands off!

Untold harm comes to the church by the use of even questionable measures to raise money for the support of God's work. It creates the impression, in the minds of the worldly, that the church is a kind of parasite, dependent for its existence on the community, that it is a sort of genteel beggar, which it is proper and fashionable to support; that it is an object of charity, or even pity and contempt, which is grateful for the tolerance of the people that let it live. The ungodly regard such churches as engaged in seeking money rather than souls, and valuing wealthy members more than poor saints. To stand before the world in this light is humiliating and degrading beyond expression. Such churches ought to be cleansed or closed, cured or killed.

Churches that are doing the Lord's work, and are worth supporting, can be supported without the use of questionable means. Others deserve no support. Let them go down.—*Evangelical Messenger.*

Sayings by Josh Billings.

Inspiration always waits upon the busy. I have seen men sit down all day under a shade tree with a hoe in their hand, close to the edge of a corn-field, waiting to be inspired; but the weeds in that corn-field didn't wait for any inspiration.

Many people have no other way to succeed in this world but to pull others back, but the true way is to elevate others as high as we can, and then put ourselves above them.

The man whom praise always makes humble, is an ironclad.

If a man will tell me what he thinks of his neighbors, I can tell him what his neighbors think of him.

The more intelligent a man becomes the less he thinks of himself, and the more he thinks of others.

How many thousands there are who live out a whole life, and have nothing to prove it by, only that they have had the mumps, the measles, and perhaps the chicken-pox.

After all, there is very much which is called courage, which is nothing more than fear; we are afraid of being called cowards, and so we are very brave.

This world is full of heroes. I know thousands of them to-day, who are working hard for twelve dollars a week, to feed and clothe their wives and children.

An honest man is satisfied with the approval of his own conscience, while a simply honorable man often only looks to the world for his approval.

The man who can be familiar with every one he meets, and preserves their respect, and does not lose his own is a very uncommon character.

The man who has got so low down that he can't be flattered, has got so low down that he can't be abused.

A Scotchman has been counting the promises in the Bible, and reports that there are over 31,000 of them. That ought to be enough to meet all possible wants.—*Ex.*

Of Judge Grier this "personal" is related, of how he set aside the unjust verdict of a jury against an unpopular man. Said he: "Enter the verdict, Mr. Clerk. Enter, also, Set aside by the court. I want it understood that it takes thirteen men to steal a man's farm in this court."

Childrens' Corner.

What to Drink.

The lily drinks the sunlight,
The primrose drinks the dew,
The cowslip sips the running brook,
The hyacinth heaven's blue;
The peaches quaff the dawnlight,
The pears the autumn noon,
The apple blossoms drink the rain,
And the first warm air of June.

The windflower and the violet
Draw in the April breeze,
And sun and rain and hurricane
Are the tipple of the trees;
But not a bud or greenling
From the hyssop on the wall,
To the cedar of Mt. Lebanon,
Is steeped in alcohol.

From all earth's emerald basin,
From the blue sapphire bowl,
No living thing, of root or wing,
Partakes the deathly dole:
I'll quaff the lily's nectar,
I'll sip the cowslip's cup,
I'll drink the shower, the sun, the breeze,
But never a poisoned drop.

—Selected.

After Many Days.

David Bruce was a young artist in Philadelphia, nearly forty years ago. He painted portraits until he made money enough to take him to Rome for two or three years. When he came back, he had gained high and just ideas of art, and much technical skill. But very few people bought pictures forty years ago, and the times were as hard as they are now.

David, with his mother and sister to support, soon found himself without a dollar.

"I'll have to come to you for work," he said, bitterly enough, to his Uncle Ben, who was a carpenter. "I can drive a nail and handle a saw if I cannot paint pictures worth buying."

"Na, na, my lad. When ye've got a trade, stick til't," said the hard-faced old Scotchman. "Though I could wish ye had a decenter one! my own, far example."

So young Bruce contented himself with a diet of black bread and milk, to give his mother and little Jennie a full share of the provisions.

Matters were fast coming to an extremity. There was little but bread and water in the larder for anybody, when David received an offer of work from a manufacturer of wall-paper, who was in need of new designs.

His Uncle Ben brought the man to see him.

"Here's a rare chance for ye, lad. Mr. Jenkins will pay ye well, nae doot. My nephew has been for years learnin' his trade in the capitals of Europe," turning to the manufacturer, a red, pudgy little man. "Ye'll find he's fitted himself to design your paper to your satisfaction."

"Why, uncle," cried David red with rage, "I'm not a dauber of signs and wall-paper! I paint landscapes—great historical pictures."

"Ye're a fule!" whispered his uncle. "Have you a mind yer mither shall starve? You look at her thin cheeks yonner."

David glanced into the other room. He was very civil to his visitor after that, though secretly he gnashed his teeth with mortification.

"You must put your best touches on, Bruce," said the manufacturer. "I'm not easily pleased. I never pay for the first design, but if I approve it, I'll be a liberal patron."

"I imagine you'll be satisfied," said David, loftily.

The next day the carpenter came to see how the work progressed. "There are a half dozen designs. I dashed them off this morning, said David, indifferently.

Ben looked over them through his spectacles.

"I'm no judge of such matters. Are these good, David?"

"Good enough."

"Is it the best you can do?"

"Certainly not. Do you think I'd put my best work on wall paper? Did I go to Rome for that?"

"Dinna ye mind the good book says, 'Whatsoever thy hand findeth to do, do it with thy might?' Naw, there's my journeyman, Jock Sawtree," laying the papers carefully in a pile on the table, "Jock says to me this mornin', 'Ben,' says he, 'why do you plane off the top planks of the perch as smooth as the bottom? It's a wasting time,' says he. 'Nobody'd know if you slighted them.' 'Jock,' says I; 'I'd know it.'"

David looked at the old man a minute, and then gathered up the designs and threw them into the fire. "You're a better artist than I," he said.

"I know naething aboot art, but I know what's honest," said Ben.

David spent the rest of the day on a design. It was the best he could do. In the evening he showed it to his mother and Jennie.

"My idea is the paper of a chamber, in which the occupant, waking from sleep, shall have a glimpse of the field outside."

The ground of the design was the pale blue of the air, against which waved long white grasses and white wild daisies, with here and there a joyous song sparrow, in flight, or poised to sing.

"It is the field where you used to play when you were a boy, David" cried his mother.

"I know, mother."

David had put so much feeling and his tenderest recollection into the sketch that he felt it must succeed. But the next day he received a curt note from the manufacturer, stating that he "could not feel justified in employing him. This design, being the first, was, of course, his property."

"So my best work is wasted," said David.

Several weeks later he saw in the window of the manufacturer in High street paper printed in his design. It sold rapidly. But the truth was the manufacturer chose to employ cheaper and inferior workmen.

(Concluded next week.)

The Wild Camels of Lob Nor.

The favorite home of the wild camel is the desert of Kum-Tag on the east of Lob-Nor. One of our native hunters told me that only 20 years ago he had seen herds of several dozen, sometimes even of more than 100, not far from where the village of Tsharchalyk is now. The old huntsman told me that during his life time he has shot, with an old crippled gun, more than 100 of them. As the population and the number of hunters increased, the camels wandered further east into the desert of Kum-Tag, which, on account of the scarcity of water, is entirely inaccessible to man. No one has ever penetrated it. Two bold hunters made an attempt, but after two days, during which they and their asses, carrying provisions, etc., had toiled knee-deep in the fine, drifting sand, parched and blinded with the dust, they returned, almost overcome with fatigue. In some seasons of very great heat, the camels are attracted by the coolness of the high valleys of the Altyn-Tag, and ascend as high as 11,000 or 12,000 feet. In contrast with the tame camel, whose characteristics are timidity, want of intelligence and apathy, the wild one is distinguished by a marvellous development of the senses, and great sagacity and acuteness. Huntsmen have assured me that under the wind they can scent a man at a distance of several versts (one verst is about two-thirds of an English mile) that they hear the slightest noise at an incredible distance, and that their visual organs are equally developed. When they suspect approaching danger they fly at once, and often run a hundred or more versts before stopping. I followed the trace of a camel which I missed for more than twenty versts, where it had turned into a ravine, which being altogether out of the way, I did not care to follow. It would seem that an animal so awkwardly built as the camel, would not be able to climb about the rugged Altyn-Tag, yet we observed, many at a time, their traces and dung leading into narrow crevices and on steep cliffs where the boldest man would shrink from following. it is, indeed, so strange a sight that I could scarcely trust my own eyes when I saw their trace mixed with that of the wild mountain sheep. The wild camel runs very fast, and would overtake at a long distance, a good race horse. The period of heat is in winter, from the middle of January until the end of February. During this time fierce combats often take place among the males, which not seldom end in the death of one of the rivals. The female conceives when three years old, and carries her young for little over a year. The hunters whom I had sent back to the mountains returned on the 10th of March with three beautiful specimens, a full-grown male, female and calf. The zoological distinctions between the wild and tame camel are not very great, and now the question arises whether the wild camel is the lineal progeny of wild parents, or is it descended from tame camels, which, having escaped from the discipline of man, have wandered away in the desert and become wild? It is my opinion that the former theory is the correct one. I think that the qualities which, in the struggle for existence, offer to the animal the best chances for self-preservation, are stongly developed in the wild camel. Their remarkably developed senses protect them against their principal enemies—man and the wolf. A wolf would scarcely be a match for a full-grown camel, and they have little to fear from man, on account of their acute eyes, ears, and scent, and their choice of abode in the most impenetrable localities. It is probable that the deserts of Lob-Nor have, from time immemorial, been the dwelling place of the wild camel. In former times they may have been scattered over a great space; at present they inhabit only the most remote and impenetrable corner of the Central Asian Desert.—*The Oriental Church Magazine.*

A little girl about four years old and a little boy about six had been cautioned not to take away the nest-egg; but one morning when they went for the eggs the little girl took it and started for the house. Her disappointed brother followed, crying: "Mother, mother, Susey's got the egg the old hen measures by!"

Home and Farm.

Cure for Hydrophobia.

I can give some facts which may be of use to somebody thereby giving life. The time between the biting of an animal by a mad dog and showing signs of hydrophobia is not less than nine days, but may be nine months. After the animal has become rabid, a bite or scratch with the teeth upon a person, or slobber coming in contact with a sore or raw place, would produce hydrophobia just as soon as though he had been bitten by a mad dog. Hydrophobia can be prevented, and I will give what I know to be an infallible remedy. A dose for a horse or cow should be about four times as great as for a person. It is not too late to give medicine before the spasms come on. The first dose for a person is one and a half ounces of elecampane root, bruised, put in a pint of new milk, reduced to one-half by boiling, then taken all at one dose in the morning, fasting until afternoon, or at least a very light diet after several hours have elapsed. The second dose the same as the first, except take two ounces of the root; third dose the same as last, to be taken every other day. Three doses are all that is needed, and there need be no fear. This I know from my own experience, and I know of a number of other cases where it has been entirely successful. This is no guess work. Those persons I allude to were bitten by rabid dogs, and were penned up to see if they would go mad; they did go mad and did bite the persons. This remedy has been used in and about Philadelphia for forty years or longer, with great success, and is known as the Goodman remedy. I am acquainted with a physician who told me he knew of its use for more than thirty years, but never knew a case that failed where it was properly administered. Among other cases he mentioned was one where a number of cows had been bitten by a mad dog. To half of this number they administered this remedy, to the other half not. The latter all died of hydrophobia, while those that took the elecampane and milk showed no sign of that disease.—*R. C. Shoemaker in Country Gentleman.*

Stumps.—The following method of getting rid of stumps is recommended by the *Scientific American:* "In the autumn bore a hole one or two inches in diameter, according to the girth of the stump, vertically in the center of the latter and about eighteen inches deep. Put into it one or two ounces of saltpetre; fill the hole with water and plug up close. In the ensuing spring take out the plug and pour in about one-half gill of kerosene oil and ignite it. The stump will smoulder away, without blazing, to the very extremity of the roots, leaving nothing but ashes."

A Vegetable Curiosity.—A remarkable freak of vegetation has appeared in the grounds of R. B. Tatman, at Worcester, in the shape of a potato vine which bears tomatoes. It appears to be a mixture of the two vegetables, and is accounted for by the fact that a strong tomato vine from chance sown seed grew in the same hill with the potatoes, and the pollen of the two plants became mixed. Unfortunately the vines were pulled up before

the peculiarity of the growth was noticed. Some of our agriculturists may derive a valuable suggestion from this. As both the potato and tomato are of the solanaceæ family, it is not impossible that one should be fertilized by the other, and a remarkable economy of labor might be effected if careful and scientific cultivation should produce a plant which should bear good potatoes at the roots and good tomatoes on the tops.—*Springfield (Mass.) Union.*

I will subjoin an excellent method of washing clothes practiced in France and Germany extensively, where it was first introduced. I have tried it in my own household for six months and think it a great improvement on anything I have seen in that department of work. It is a saving of time, labor and fuel, while the clothes are given a whiteness unequaled in any other method of washing.

Recipe: Dissolve one pound and a half of hard soap in a little water, to this add ten gallons warm water, one tablespoonful of spirits of turpentine, and two tablespoonfuls of ammonia. The same of powdered borax will answer where ammonia cannot be had. Mix thoroughly with the water which can be set on the back part of the kitchen stove. This should be kept at a temperature in which the hand can be held. Into this solution put the white clothes, and leave them two hours, covered as tightly as possible. Then take out and wash once through warm water, little rubbing being necessary. Rinse through two waters, the last being blued, and the clothes are ready for the line. The solution can be reheated, but a little more turpentine and ammonia should be added. It does not injure the most delicate fabric.—*Interocean.*

Religious Intelligence.

The Associated Churches of Christ.

New Ruhamah Congregational church, Hamilton, Miss., August 25, 1878.

Pleasant Ridge Congregational church, Sandford county, Ala., Sept. 1878.

New Hope Methodist church, Lowndes county, Miss., Oct., 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

First Congregational church, Leland, Mich.

Sugar Grove church, Green county, Pa., D. B. Turney, pastor, Mar. 17, 1879.

Military Chapel, Methodist Episcopal, Lowndes county, Miss., March 23, 1879, Thomas Brownlee, pastor.

Hopewell Missionary Baptist church, Lowndes county, Miss., April 6, 1879.

Cedar Grove, Missionary Baptist, Lowndes county, Miss., May 25, 1879, Wm. Alexander, minister.

Simon's Chapel, Methodist Episcopal, Lowndes county, Miss., Jesse Murrah, pastor, July 13, 1879.

Old Tebo Baptist church, near Leesville, Henry county, Mo., W. M. Love, pastor. July 19, 1879.

—Prof. C. A. Blanchard spent last week with his family at Rochelle and Lindenwood, Ill., visiting Bro. W. I. Phillips at the latter place. Dr. A. H. Hiatt preached in the College church, Wheaton, last Sabbath. This church lately took up its annual collection for this reform work, and applied it in payment of Bro. Hinman's lecture work.

The Free Mission Work.

—Bro. Hinman reports additions to the fund now being raised. At Mt. Palatine he received the following:

John Morrison	$10 00
John Laughlin	2 00
Geo. Gurnea	5 00

Last Sabbath he spent at Streator. He looks forward to the Wisconsin meeting hoping to attend it.

Free Methodist.

—Bro. Ebey of the Chicago church has been holding a tent meeting for sixteen days on West Ohio street, assisted by Revs. W. F. Manley and P. Hannah. The tent was removed some two weeks ago to the corner of 51st and Baltic streets. The attendance is large and orderly and much interest is manifested. Several conversions have resulted from this work.

—Bro. E. Mathews holds his last quarterly meeting at Napoleon, Mich., from the 29th to the 31st inst.

—Rev. W. F. Manley baptized twenty-one persons by immersion at Mt. Morris, Ill., during the first week in August.

—The *Free Methodist* in an editorial on some features of the trial of Rev. A. G. Miller of New Jersey, speaks of the intolerance of the system that prevents any Gospel labor undertaken in a certain district claimed by the M. E. preacher as his circuit. The article concludes: "As this parish system has its special application to those engaged in the anti-secret reform and the work of holiness, it becomes a serious question whether such persons will be allowed to continue their efforts of opposing 'the unfruitful works of darkness,' and leading souls into the light of holiness. It is also a question whether the M. E. church under the circumstances is not assuming to be the special shield of Masonry, and opposer of full salvation. As the parish system is revived by the preachers, and by them enforced and approved, it becomes a question whether or no the lovers of light, and truth, and holiness, are under moral obligation to use the Lord's money to sustain such parish ministers. Should the conclusion be reached that such men cannot be sustained, we then inquire, how long can membership be retained in a church whose ministers are, with few exceptions, promoters of secrecy and worldliness, and opposers of holiness? These questions are under consideration, and the authorities of the M. E. church may as well look the issues squarely in the face."

United Presbyterian.

—Rev. F. M. Spencer, of Leavenworth, the faithful pastor and staunch advocate of reform, has been elected president of Muskingum College, located at New Concord, Ohio. He has for seven years been supervising mission work in connection with pastoral work. Rev. Joseph Alter of Valley Falls, Kans., has been chosen as his successor at Leavenworth. The Kansas presbytery meet Aug. 12th to consider his resignation, and adopted the following:

Whereas, The Rev. F. M. Spencer has been pastor of the congregation at Leavenworth for the past eight years, that during a part of this time he was the only pastor in the Presbytery, that during a great part of this time he has borne the burden of the Presbytery and of many of the congregations, and that the present favorable condition of our cause in this part of our State is mainly due to his efforts; and

Whereas, The Board of Trustees of Muskingum College has elected him to the presidency of that institution, which office has been by him accepted to the disruption of the tender tie of the pastorate and his fellowship in the Presbytery; therefore,

Resolved, 1. That we bear glad testimony to his efficiency as a pastor and a presbyter, and commend him to all the brethren in the church in his new relations.

2. That while we congratulate Muskingum College on her new president, we are sorry that, when there is such great need in this field for men of his mould, there should be a seeming necessity to draw the president of the college from the west side of the Missouri river.

3. That we wish Bro. Spencer all success in his new field of labor, and hope that through his energy and persistence he may place Muskingum college by the side of her sisters, Westminster and Monmouth, both in her roll of students and her curriculum.

—The U. P. churches in Philadelphia all continue their regular services during the vacation season.

—A farewell meeting was held August 6th at Greenwood, Missouri, on the departure of Miss Rosa McCullough as missionary to India. Miss McCullough graduated seven years ago at Lincoln College, Greenwood, being a member of the first class.

United Brethren in Christ.

—Among the answers to questions referred to the board of bishops for decision is the following: "Members of secret societies professing conversion can not be received into the church under the rule relating to 'seekers.'"

—The fall term of Western College opens Sept. 3. Although one of the buildings has been destroyed the faculty and trustees are pushing on for greater success and usefulness.

—Rev. J. W. Hott, editor of the *Telescope*, has been spending the summer months in Virginia, recovering strength from the long and exhausting illness of the winter. He writes regularly for the paper. Prof. W. O. Tobey, his associate, has just been taking a few days rest at Chautauqua, N. Y.

—Rev. W. C. Smith of Westfield, preached at the dedication of a new church near Flora, Ill., last Sabbath.

—Pres. E. B. Kephart of Western College, is to be present at the dedication of a new church at Wykoff, Minn., September 14th.

—The *Christian Radical* says the "Bethel Church, Black Oak Mission, has a consistent board of trustees. They do not believe in the idolatry of Freemasonry, and, therefore, will not permit an adhering Mason to preach in that church. That is sound logic."

—Some weeks ago the church difficulties in Polo, Ill., were referred to. In an article by Bro. Parker Hurless, presiding elder, we find the following particulars:

I was present at the last quarterly conference for this station. The pastor stated in his report, in substance, that with sister churches and outside denominations, the U. B. church here never stood higher since its organization than it did then; that all the members of the various classes, save one, were living up to our Discipline; also reported for the quarter seventy Sabbath-school scholars, etc.

The report shocked me, for every one in the audience knew that it was designedly incorrect. I could not honestly do less than express my astonishment at such a report, which I did in mild language, whereupon Mr. Dessinger took the floor and raved more like a drunken bully than a Christian minister. He denounced me as a "liar," which was, so far as I recollect, the mildest thing he said of me. A term in the penitentiary would be mild punishment for some of his utterances.

A. T. Strock, their secretary, then took the floor and dealt out a very similar dose in about the same spirit. As my name had already been passed upon, I asked the presiding officer if my name was again before the conference. He then called Mr. Strock to order, but he defied the chairman and Mr. Dessinger shouted to Strock to "go on," which he did.

Mr. Dessinger afterward addressed the secretary and moved to adjourn. Mr. Strock put the motion, and, I believe, announced it carried.

At this juncture the presiding elder arose, and after making some remarks in a Christian spirit, notified the leaders of the rebellion that he would refer their case to the annual conference, and dismissed them.

Then Mr. Dessinger secured his own election as chairman, and he and those of his mind played quarterly conference.

More recently a number of men and women met and called themselves "the church," and proceeded to fling out of the church, without proper disciplinary steps, a number of the very ones that Mr. Dessinger had reported as living up to the Discipline of the church a short time before.

From their "secretary" who called their gathering a "revision meeting" the two presiding elders of the conference were officially notified that they had been "formally expelled from membership of the church." A presiding elder's wife was also expelled.

The woman whom they had denounced as a liar more than a year ago and was nursed and petted by them until they had no more use for her, was carefully lifted over the fence and safely let down upon a bunch of straw on the outside, figuratively speaking.

Her husband also, with a "by thunder" and "I'll be darned" threatens to leave the church. The poor woman will now receive such kicks and cuffs as her enemies, disguised as friends, may feel safe in administering.

Now some of this little faction boldly say they will hold possession of the U. B. house of worship here, hire Mr. Dessinger for another year, have nothing to do with presiding elders or bishops, but run the church on an independent line.

Furthermore, they intend to make as formidable an appearance at annual conference as possible. Our ministers can therefore, come to conference ready to be "button-holed" and hear a wonderful tale of slander, etc. The object of the above is found in the expressions, "It'll be votes that'll count at conference," and "—— will be kicked out of conference."

Some have been drawn into this rebellion through misrepresentation and are to be pitied rather than blamed; but the leaders positively know better, and should be held responsible. * * *

The present pastor found a good congregation here when he came, and the church as a whole or majority, loyal.

Now there is a scattered member-

ship, small congregation, and badly crippled Sabbath-school.

But the worst feature of all is, that souls may be lost forever.

As a compensation for all this a few can boast of their perseverance in wrong doing or seeking their own way in the efforts to destroy others while a minority of Masons and Odd-fellows rejoice heartily. May the Lord continue his mecty.

I am glad to be able to inform the brethren that we have as yet some as good and true members here as can be found anywhere in the church although temporarily driven from the public services of the U. B. church.

REFORMED PRESBYTERIAN.

—The committee on locating the college at Beaver Falls, Pa., met July 31st. The station of the Pittsburgh and Erie railway to be located at one corner of the grounds was named "College." It is the intention to have the contract let at an early day so that the building may be ready for occupancy in a year from September. For the present the institution will continue as heretofore at West Geneva, Ohio.

—The mother of Rev. T. P. Stevenson of Philadelphia, pastor of the First R. P. church of that city and editor of the *Christian Statesman*, died at his residence at Cape May Point, N. J., on the 12th inst.

—A new congregation was organized at St. Johnsbury, Vt., July 29th. The new church starts with 38 members. Mr. W. R. Laird, lately licensed to preach by the New York presbytery, has been laboring in St. Johnsbury, and it is mainly due to his efforts under God that this congregation has been gathered. Revs. J. R. Thompson, J. C. Taylor, J. C. K. Faris and D. C. Faris took part in the exercises of the occasion.

BAPTIST.

—Rev. J. D. Fulton has rented the Rink in New York for the purpose of opening a people's church in which none will feel the trammels of wealth and aristocracy. It is said that the new enterprise is making progress. A recent meeting of the various committees has been held, showing that all the arrangements are proceeding satisfactorily. Large numbers of persons, not members of the Centennial church, have offered their services as singers in the great choir which is to sing in the Rink.

GERMAN BAPTIST (BRETHREN).

—A discussion between S. H. Bashor, editor of the *Gospel Preacher*, and Rev. P. Bergstresser, pastor of the Lutheran church in Waynesboro, Pa., has been arranged to debate upon the topics of triune immersion, infant baptism, feet-washing and the Lord's Supper.

—Bro. H. R. Holsinger has retired from the editorial management of the *Progressive Christian*, on account of the small size of the subscription list which does not yield a living for two editors.

GENERAL.

—There is a Presbyterian church among the Chippewas—or the Ojibways, as they call themselves—on Lake Superior. They now report seventy-two members, with a most excellent and intelligent Indian (half-breed) pastor. Eighteen were received into the church last year, and fourteen adult baptisms show that these were from the heathen Indians.

—The wife of Midhat Pasha, the new Governor of Syria, while recently at Beyrout, told Miss Taylor, the principal of the Moslem Girls' School, that her husband meant to compel all Mohammedan parents to send their children to school. There are now 11,000 children attending schools. The Greek young men have formed a Young Men's Christian Association in imitation of the Protestants, and have opened schools for boys and girls, using the New Testament as a text-book.

—A lady, Miss Waterston, has gone to Central Africa as a medical missionary. She is to join the Livingstonia Mission, with which a European woman is already connected, who is to be the wife of Dr. Laws. Mrs. McDonald, at the Blantyre Mission, in the Shire Hills, south of Lake Nyassa, is the only other European woman north of Lake Ngami. Miss Waterston does not go to Africa now for the first time. She was superintendent of the female seminary at Lovedale for several years, and gathered there an experience which will be of the utmost benefit at Livingstonia.

—Gov. Talbot, of Massachusetts, forbids the running of excursion trains on the Sabbath through the Hoosac Tunnel and its railroad connections which are owned by the State.

—Rev. George F. Herrick, of Turkey, reports that the circulation of Bibles and religious literature in that country now numbers 140,000 volumes a year. The only mission, he says, which can reach Turkey is a woman's mission.

—The number of native Christians in India is given in the new Missionary Directory as 266,391, an increase of 42,133 in four years; and of native communicants, 68,689, an increase of 15,863. The directory gives the names and addresses of 960 missionaries and native pastors in India proper, not including Burmah and Ceylon.

News of the Week.

—The Inter-State Exposition in this city opens September 3d and continues six weeks.

—A terrible storm visited the whole Atlantic coast from Maine to the Carolinas last week Monday. At Newburyport, Mass., it was the severest in ten years. The wind blew a hurricane, wrecking four yachts, badly wrenching steamers and schooners in the harbor, and scattering about twenty small boats. The fruit trees were stripped, and tents on the beach were leveled or blown into the sea. At Newport between twenty and thirty sailboats are sunk or damaged. The storm at Moorhead City, N. C., was the most violent that ever visited that place. At 6 A. M. it blew a hurricane from the southeast and at midday hauled to the southwest, a change which saved Beaufort and Moorhead from entire destruction. The Atlantic House, the largest hotel in that part of the country, is entirely demolished, not a vestige being left. There were one hundred and fifty guests in it, and there was not a particle of clothing saved by any of them. The people did not begin to leave until the waves were literally breaking the hotel to pieces—then there was a stampede. All baggage, furniture, etc., went to destruction. John Hughes, son of Major Hughes of Newbern, lost his life in the wreck of the Atlantic House.

—The house to which Lincoln was carried after his assassination, and in which he died, is situated on Tenth street, Washington, opposite the old Ford's Theater. It is a plain three-story brick house, with high wooden steps. It is now owned and occupied by Mr. Lewis Schade, the editor of a German paper, who has had a marble slab placed between the windows of the second story, on which is inscribed as follows:

"President A. Lincoln
died in this house April 15, 1865."

Mr. Schade says that it is the custom in Europe to mark historical houses in this way, and he desires to introduce it into this country.

—At 11:30 A. M. Aug. 20th, fire broke out in the large sawmill and salt block of Sanborn & Bloss, at Carlton, opposite East Saginaw, Mich., and in thirty minutes had consumed the mill and salt block, two drill houses, the salt shed containing 4,000 barrels of salt, and several dwellings. Six million feet of lumber and 3,000 cords of wood were also burned. A strong south wind carried the flames directly into the town and for a short time threatened its entire destruction. About half of the village was soon vacated, the household effects being moved to the river bank. Shortly after the wind suddenly veered to the east, and the fire was soon under control.

—The wheat crop of Illinois is reported the largest and most valuable ever raised in the State. The crop aggregates 42,041,252 bushels, and is valued at $37,266,757.

—The Mississippi murderers are again at work. A few weeks ago H. M. Dixon, independent candidate for sheriff, was compelled to withdraw. A demand was made that he leave the county, but this he declined to do. As many persecuted Republicans in the south have done, he asserted his rights as an American citizen, and defied the mob. The final result in his case is the same as has been frequently recorded in other cases. He has been shot and killed by James H. Barksdale, one of the candidates on the Democratic ticket.

—The Customs Bureau of the treasury department has prepared a statement showing the receipts for customs at sixteen principal ports of the United States. At New York, where the customs were largest by far, the increase in the revenue this year was more than $6,000,000 over last year, while the aggregate cost of collection was decreased by over $200,000. In Boston the increase was a little over $700,000 in revenue, while the expenses were decreased over $11,000. In Philadelphia the revenue increased about $2,500,000, and the expenses were increased about $11,000.

FOREIGN.

—Severe storms of rain and wind were experienced in England last week. In North Wales the storm caused the stoppage of all trains on the Holyhead line. The Irish mail was obliged to return to Chester on account of the flooding of the line, portions of which were washed away. The bridges at Aber and Mold and the viaduct at Llandalas was rendered unsafe by the storm, so that all traffic between Bangor and Chester had to be suspended. On Sunday the rain was very heavy in the vicinity of London.

—The Ameer of Afghanistan will be hereafter addressed through the British government in India. In other words, Afghanistan is as much an English province as Khiva is a Russian.

—As Cashmere is the only part of India which appears to be still threatened with famine, there are hopes of a revival of prosperity in in India. So confident is this feeling in Manchester that anticipations are indulged in, and here and there preparations made for a great revival in Eastern trade.

—The rapid decline of Bonapartism in the provinces of France is shown by the fact that three Imperialist newspapers have been stopped for want of funds.

—English miners have recently held a delegate convention in which 200,000 of them were represented. They resolved, among other things, to emigrate to America.

—Prince Kung, of China, visited General Grant while the latter was at the Chinese capital, and suggested that the General act as arbitrator between China and Japan, as to the conflicting claims to the Loochoo Islands. Both countries claim and exact tribute from the islands, and war threatens. The New York *World* sees in General Grant's partial acceptance of the mission of peace-maker a reason for the recent coolness of British officials in China.

—The judgments of the Russian military tribunal against a number of Nihilists has been published. Five men were sentenced to be hanged, one woman to Siberia, and twenty-two others to ten years' penal servitude.

—At the State Asylum for Feeble Minded Children, at Lincoln, Illinois, pupils from the State are furnished with board, tuition and washing, free of charge. The school term will open September 1st. Friends of this class of children, who wish to get them in this year, should make application at once, as there are but few vacancies to fill. Address Dr. C. T. Wilbur, Sup't, Lincoln, Illinois.

A CYCLOPEDIA FOR $10.00.—Perhaps the most remarkable literary enterprise of the time, is the publication of the Library of Universal Knowledge, in 20 volumes of nearly 1,000 pages each, handsomely bound, for fifty cents per volume, or $10.00 for the set. It is a reprint entire of the last (1879) Edinburgh and London edition of Chambers' Encyclopedia; A Dictionary of Universal Knowledge for the People, with very large editions upon topics of special interest to American readers. The amount of matter will somewhat exceed that of the Cyclopedias of Appleton or Johnson, though the price is but a fraction of their cost. Volume one is to be ready early in September, and the others will follow at very short intervals. The remarkably low prices are accounted for by the method of sale, to the subscribers direct, saving them the large commission, often 50 or 60 per cent., paid to agents or dealers; also, by the recent great reduction in the cost of making books, and by making very large sales. This certainly is a work that the millions will appreciate. Special inducements are offered to early subscribers and to clubs

The same publishers have recently issued editions of Chambers' Cyclopedia of English Literature, 4 vols., $2.00, formerly sold in 2 vols., for $9.00; also, Rollins' Ancient History and Josephus' Works, large type editions, for $2.25 and $2.00, and Smith's Bible Dictionary, $1.00.

They also publish in August and September, the Acme Library of Biography, 12 vols., and the Acme Library of Modern Classics, 9 vols., the former at 35 cents and the latter at 50 cents per vol. In these series are presented such authors as Carlyle, Macaulay, Gibbon, Goldsmith, Lamartine, Michelet, Thomas Moore, Walter Scott, and Fouque, and such subjects as Cæsar, Cromwell, Burns, Joan of Arc, Vicar of Wakefield, Picciola, Lalla Rookh, etc. Full catalogue of publications, terms to clubs, etc., will be sent free on request by the publishers, the AMERICAN BOOK EXCHANGE, 55 BEEKMAN ST., N. Y.

Causes of Poverty in England.

The effect of this wide spread distress must be to increase the difficulties of the present government, to strengthen the accusations of the Liberal party, and, perhaps, lead to a change of administration. We wish it might lead Parliament and the nation to consider more seriously the one cause which more than any other wastes the wealth of the nation, and spreads want and misery among her people—the drink traffic. Sir Wilfrid Lawson's Permissive Prohibitory Bill, or, as an American would say, Local Option law, defeated last year, was promptly presented again at the recent short session of Parliament. No less than six other measures, wise or otherwise, were also presented, all looking in some way to the restraint of this terrible scourge. One of them is an act to apply to Wales the same law for the closing of dram-shops on the Sabbath which is now working so happily in Ireland. If these bills indicate a deepening interest in the general question of temperance, it is the brightest point on England's horizon. Ruskin says: "Though England is deafened with spinning wheels, her people have not clothes; though she is black with digging coal, her people have not fuel, and they die of cold; and though she has sold her soul for grain, they die of hunger." And he might have added that her drink bill is the principal reason for this want in the midst of plenty.

But there are other evils in the structure of English society, and it is probable that the present commercial distress will stimulate the discussion of them, or even precipitate action upon them. The expense of the royal establishment seems enormous in the eyes of an American whose president administers the government of a population larger than that of Great Britain on a salary of $50,000 a year, while the Queen of England receives £385,000 a year from the nation, and about £40 000 more from the Duchy of Lancaster. The Prince of Wales receives £40,000 from the nation, about £60,000 from the Duchy of Cornwall, and his wife £10,000 from the nation—altogether £110,000. To the expense of the royal family must be added that of the dignitaries of the established church. The salaries of some of these are as follows:

The Archbishop of Canterbury	$76,000	per year
Archbishop of York	56,000	"
Bishop of London	50,000	"
Bishop of Durham	40,000	"
Bishop of Winchester	35,000	"
Bishop of Ely	27,000	"
Six bishops have each	25,000	"
Eight bishops have each	22,500	"
Eight others each	21,010	"

But these are trifling items compared with the fact that the whole landed estate of the kingdom is in the hand of a small number of its citizens. For example:

The Duke of Sutherland owns	1,358,425	acres
Duke of Buccleugh and Queensbury	459,260	"
Sir James Matheson	406,070	"
Earl of Breadalbane	372,629	"
Earl of Seafield	305,891	"
Duke of Richmond	286,407	"
Earl of Fife	257,662	"
Alexander Matheson	220,433	"
Duke of Athol	194,640	"
Duke of Devonshire	193,121	"
Duke of Northumberland	185,515	"
Duke of Argyle	175,114	"

It is stated that whole districts have been nearly depopulated to make room for game parks, and where millions of sheep were once raised to feed and clothe humanity, only deer are kept to gratify the sporting propensities of an idle aristocracy. Facts like these constitute grave problems for the statesmanship of England to deal with. Christians throughout the world should pray that this great nation, whose influence is in many ways so beneficent upon the earth, whose citizens are spreading commerce, and letters, and religion so rapidly around the globe, may be enabled to settle them speedily and settle them aright.—*Christian Statesman.*

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CHICAGO, Aug 25, 1879.

GRAIN—Wheat—No. 2		86½
No. 3		80½
Rejected	70	71
Winter	94	94¼
Corn—No. 2	33	33⅜
Rejected		32¼
Oats—No. 2		23½
Rye—No. 2		49⅝
Bran per ton		8 50
Flour—Winter	3 25	7 50
Spring	2 00	5 00
Hay—Timothy	10 50	11 50
Prairie	6 50	9 00
Mess Beef	8 50	9 00¼
Tallow	5	5½
Lard per cwt		5 62
Mess pork, per brl		8 25
Butter medium to best	10	18
Cheese	2½	5¼
Beans	60	1 30
Eggs		10
Potatoes per brl	1 00	1 50
Seeds—Timothy	1 53	1 60
Clover	3 75	4 35
Flax	1 20	1 27
Broom corn	1½	6
Hides—Green to dry flint	8	14
Lumber—Clear	25 00	30 00
Common	8 00	10 00
Shingles	75	2 15
WOOL—Washed	28	36
Unwashed	16	25
LIVESTOCK—Cattle choice	4 50	5 30
Good	4 15	4 45
Medium	3 50	4 00
Common	1 75	3 20
Hogs	3 15	3 75
Sheep	2 00	4 00

New York Market.

Flour	$3 75	7 50
Wheat—Spring	83	1 05
Winter	1 08	1 11
Corn	46	57
Oats	28	31½
Rye		64
Lard		5 95
Mess pork		8 75
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THE CHRISTIAN CYNOSURE.

"In Secret Have I Said Nothing"—*Jesus Christ.*

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THE STATE MEETINGS.

WISCONSIN, September 2 to 4, at Evansville, Rock county.
IOWA, Sept. 16 to 18, Morning Sun, Louisa county.
KANSAS, Sept. 23 to 25, either at Winchester or Topeka.
NEBRASKA, Sept. 30 to Oct. 2, Palo, York county.
ILLINOIS, Oct. 14 to 16, Westfield, Clark county.
INDIANA, Oct. 21 to 23, Albion, Noble county.
OHIO, Nov. 4 to 6, Cedarville, Greene county.

MISSOURI.

The annual meeting of the Missouri State Christian Association will meet at Avalon, Livingston county, October 8th, 9th and 10th.

IOWA STATE MEETING.

The annual meeting of the Iowa State Christian Association opposed to secret societies will be held at Morning Sun, Louisa county, Sept. 16th, 17th and 18th, 1879, convening on Tuesday, 16th, at 7:30 P. M., according to previous action of Association. Morning Sun is on the line of the Burlington, Cedar Rapids and Northern railroad, twenty-five miles north from Burlington. Good speakers will be in attendance including J. P. Stoddard, National Secretary and D. P. Rathbun, State Lecturer. Now, brethren, in the name of our God let us make this meeting a grand rally for the Master. Come in the Spirit's power.

J. M. KENT, Pres.
A. W. HALL. } Secretaries.
J. MCCLEERY. }

—Dr. Cook, State Lecturer for Indiana, wishes it announced that he wants a card or letter from every one who expects to attend the State meeting at Albion, so that all arrangements can be satisfactorily made. Let all the friends write at once and then come to the meeting with all your might, mind, soul and strength.

Topics of the Time.

A great lobby is being organized in Philadelphia for the next Congress. The great Centennial occurred when the people were in the depths of the hard times and the thunder of the grange movement growling against monopolies was yet muttering in the distance; so that when aid was asked from the government these causes and the local prejudice existing between cities induced the Philadelphians to modestly ask for a loan of a million and a half. They evidently expected that it would never be called for, and even the committee in Congress which drew the bill supposed it would be a subsidy. After taking the case through the lower and upper courts the Centennial Commission had to pay back the loan with much groaning. It seems now that the government made some $2,000,000 on duties on imported articles for the Exhibition, and nothing would after all have been lost had the loan never been repaid. To get this $1,500,000 back and divide it among the hungry stockholders, after retaining one-third, is the object of this lobby. Would not our Philadelphia fellow-citizens be wiser to let the whole sum go as a grand Centennial gift to the nation. The greedy crowd now after it would not be benefited, one in ten of them, if all is repaid.

The Oneida community of New York has at last succumbed to the inevitable and voluntarily last week gave up its system of promiscuous or "complex marriage." The pressure of public opinion has been felt upon the little company of two hundred. They were threatened with law suits, but it was impossible to make out a case against them. Legislative action was a more formidable danger. There was also a strong minority in favor of the ideas of wedlock existing in the outer world. These were led by a son of Father Noyes, the patriarch and founder of the Community. "Complex marriage" and "scientific propagation" had become offensive to them. Prof. Mears, one of their strongest opponents, visited the elder Noyes and agreed to a compromise. He guaranteed the good will of the whole country about if only they would abandon their immoral practice. Knowing that this would sooner or later be necessary, Noyes prepared a message to his people giving up their abominable practice but retaining all their communal features. Henceforth they will be divided into two classes, celibates and those married on the monogamic principle. The community is wealthy and honorable in business, and their neighbors will rejoice that this only bar to good citizenship and neighborhood is abolished with so little disturbance. The cause of public morals will be also greatly advanced, and we will be more ready to deal with Mormonism.

Important news comes from South America to the effect that Colonel Fisher has been sent as a special messenger from Washington to Peru and Chili bearing dispatches to both of these governments, offering the mediation of the United States government in the present unnatural, bloody and fruitless quarrel in which they are engaged. Propositions have already been made by France in the interest of French bondholders whose risks are being increased by the war; but having a mercenary basis in which it is improbable that English capitalists similarly involved will agree, nothing could be effected. The proposition of our government will no doubt be thankfully accepted and a new evidence of the greatness of our country's mission be given to man kind. May the blessing of the Prince of Peace be on such labors.

A monument to the memory of Gen. Custer, the brave cavalry officer who fell before the attack of Sitting Bull and his Sioux in June, 1876, was unveiled at West Point on Saturday. Addresses were made by Gens. Schofield and Banks during the impressive exercises of the occasion. Custer, though yet a young man, (he was 37 when killed in the Little Big Horn battle,) was one of the best known and most popular of our army officers. His repute for dash, bravery and success in the war of the rebellion was perpetuated in an entertaining series of magazine articles in the columns of the *Galaxy*, describing soldier life and warfare on the plains. With all due credit for his popular qualities there is in his writings and military movements a monument to memories of another kind. His policy of Indian extermination and readiness to attack them at every opportunity were little to the credit of the nation and doubtless contributed materially to the expensive and cruel struggles with depleted ranks of the savages. The policy of the present administration is in happy contrast: and if the efforts for the Ponca Indians shall succeed in our Supreme Court, a better day for the red man, and for our territories will surely dawn.

The country is familiar with the Sprague-Conkling scandal. It has not been introduced in these columns, because the stories affecting the New York Senator and the wife of an ex-Governor of Rhode Island and daughter of Salmon P. Chase were too unsubstantial a foundation. There is another side to this picture which the escape of Mrs. Sprague from her husband's house on Saturday makes noticeable as a terrible warning. When Sprague as Senator was married to Kate Chase he was perhaps the wealthiest young man in the country. The tippling habits of Washington society became, after the panic which ruined his great business in Rhode Island, confirmed dissipation. This is no doubt at the bottom of all the troubles between him and Conkling, and has made his house a prison to a high-tempered wife. In spite of threats and constant watching she left Narragansett Pier on Saturday with her children, and all there is left between the two, who were fourteen years ago esteemed the most favored couple in America, is the law court and its settlement of the children. So sad a lesson from high society is enough to quench any ordinary ambition for entering it, and makes us bless again the wife of our President for her firmness against the winecup.

—We have received, too late to print this week, a very interesting letter from Bro. Fulton, of Dresden, Ohio, reporting some excellent work by Father Taylor in that place and vicinity during the last of August.

—The Freemasons of Mexico, we observe, are disposed to interfere with the President of Mexico in his discharge of his official functions. There have been some executions at Vera Cruz, which the dispatch implies the brotherhood were opposed to, and they have consequently asked Diaz "whether he directly or indirectly ordered" them.—*United Presbyterian.*

Idolatry, Ancient and Modern.

BY THOS. HODGE.

"*Take heed lest there be any of you an evil heart of unbelief in departing from the living God.*"

These words may be regarded as teaching us that if we depart from the living God we cannot then worship any but the dead gods or idols of gold and silver and stone, or our corrupt lusts whose fruit is death; no matter if such idols are declared, as they were falsely declared to be, the very living God who had brought the Israelites out of the land of Egypt! Idolaters then seldom or never confessed themselves to be false worshippers until punishment brought repentance, and it is the same in our day. Then the exhortation was, "Turn ye not unto idols, nor make to yourselves molten gods. Ye shall make no idols nor graven image, neither rear you up a standing image of stone in your land to bow down to it; for I am the Lord your God." "Ye shall not go after other gods, the gods of the people which are round about you." "Thou shalt not turn aside to the right hand nor to the left, to go after other gods to serve them." "He that sacrificeth to any god save unto the Lord only, he shall be utterly destroyed."

Such warnings and threatenings did not keep the Israelites from idolatry. They were easily led astray, and they conformed to the prevalent customs of the worshipers of the dead gods: such as Baal, and Ashtaroth, and the gods of Syria and of Zidon, of Moab, of Ammon and of the Philistines. How silly and wicked in them to do this, and although God, the living God, entreated them by the prophets to return to him, yet they hardened themselves again and again until the threatenings for their sin wrre executed. They were punished for disobedience.

The Jews were a nation which was typical of the Christians of our day. The preaching of the Gospel, and the abounding copies of the Scriptures have given line upon line to the multitudes; but alas! there are false guides now of as old and we are verily in the "perilous times" of the last days. "Philosophy and vain deceit, and the deceivableness of unrighteousness" combine to delude society. The mystery of iniquity has enticing charms to many whose hearts incline to the "pleasures of sin for a season," and who regard the easy yoke and light burden of duty to Christ as the exactions of a hard master. The baits of pleasure allure such people and thus they become the servants of the world, the devil, and the flesh, instead of the servants of righteousness and the Lord Jesus Christ.

Apart from the evil heart of unbelief against which every believer is warned, there are in our day numerous advocates of the claims of this very unbelief as the true guide for men! Not only is unbelief in Christ the Son of God and only redeemer of man urged by skeptics such as Ingersoll, but before him and co-workers with him, were the secretist subverters of the faith, who promise good where God has warned of evil, and whose fruit is corruption and death instead of life and immortality. What are lodges instead of churches? What are corrupt churches instead of the church of Christ? Where is the last to be seen? We ask the for "visible church," and in many cases the response is, lo, here! or, lo, there! but we only find a shadow. Its true qualities may be seen in the Scriptures, and obedience to Christ as its Lord and Master, its Life and its head, is the best way to find it. But who in these days of "names, sects and parties" are willing to be unknown as the disciples of Paul, or Apallos, or Peter, or John the Baptist, or John Calvin, or John Knox the Presbyterian, or John Wesley the Methodist, and to be known only by the name of our Lord? Let us then forsake all others, and become known only by the name of "Churches of Christ," or such other as has been given to believers who are willing to obey their Lord in all things which he has commanded.

The institutions of the church are few and simple. To obey them is the practical confession of faith as given in the New Testament; they show faith in Christ's death for sin, and his burial and resurrection as their risen and exalted Lord with all power in heaven and on earth. Shall such members of Christ become members of corrupt lodges in which there are prayers and worship without his blessed name, or where his name is used only to delude the unwary? Not only has the church been corrupted, but the institutions of our country also, and their overthrow must follow if they are not purified by an intelligent people acting on Christian principles.

May every reader be saved from such gross wrong doing and aid in the right.

The Vine and the Plant.

BY ISAAC H. MCOMBER.

A long time ago a husbandman planted a living vine in good soil, upon high ground. Its roots taking hold of the Rock of Ages, and its top clinging to the everlasting throne, and sending out its branches far and near. Every leaf of this vine is a motto leaf, with golden letters, bearing precious words, some of which are:—"I am the true vine, my Father is the husbandman;" "I am the light of the world;" "And I, if I be lifted up, will draw all men unto me;" "I am the way, the truth and the life;" "I am the door; by me if any man enter in, he shall be saved;" "Come unto me all ye that labor, and are heavy laden, and I will give you rest."

The husbandman knowing that a plant would arise to oppose his vine caused it to bear these words:—"Every plant which my heavenly Father hath not planted, shall be rooted up;" "Ye cannot serve God and Mammon;" "But I say unto you, swear not at all;" "No man cometh unto the Father but by me;" "He that hateth me, hateth my Father also." It also bears precious fruit, such as "love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance."

It pleased the husbandman at one time, to bruise this vine, and forthwith, it sent forth a sweet-smelling savor, and life-giving influence, sufficient to heal all mankind. The Holy Spirit, like a beautiful dove, is ever hovering over this vine.

But not so with the plant. The first knowledge that we have of the originator of this plant, is when he gave a lecture to the inhabitants of the garden of Eden, which brought upon them the displeasure of their Maker. The consequence of which was their banishment from that beautiful place. After this we hear of him again. When the sons of God came to present themselves before the Lord, he came also; and when asked where he was from, he replied:—"From going to and fro in the earth, and from walking up and down in it." (A tramp.) Shortly after this he broke into the house of the best man in all that country, the most perfect, and honorable, and benevolent. None stood as high as he in all that land; and yet this miserable tramp tore this good man's house to pieces, killed all his children, destroyed his property, and would have killed him had it been in his power. Later still we find him in the country of the Gadarenes. At this time he asked and obtained possession of a great herd of swine. But as soon as they saw him they became desperately enraged, choosing death rather than to endure the presence of such a being.

It appears that this plant was first germinated in one of his hot-beds; afterwards transplanted by one Apollyon into low marshy ground, not far from the valley of death. A very unhealthy country, but well adapted for the growth of his plant, which thrives best in the night, and the darker the night the better, as it cannot endure the light.

At one time, (from 1826 to 30), the light from the vine came very near destroying it; also at the present time, it is drooping from the effect of the light that is being poured upon it. It is a poisonous plant, causing its admirers to become partially if not wholly blind. To them it has grown very broad, and they believe it to be very high, reaching up to the very heavens. But their blindness is leading them astray. It is seen best from the high ground near the vine, from which place it is easily discovered to be nothing more than a very low shrub.

These people are divided into two classes. One class rejects the vine altogether and yet are hoping to reach heaven at last. They do not like the door of the sheep-fold, so they are climbing up some other way. The other class appear to admire both the vine and the plant. Oh how strange, how inconsistent! This plant also has motto leaves, some of which are:—"Mystery," "Secrecy," "Never reveal, ever conceal." Its fruits are deception, blasphemy, treason, murder, and death.

The great Physician has repeatedly told them that he is ready to restore them to perfect sight, and make them every whit whole, on condition that they leave their land and come to him. But they love their land. O poor misguided souls! They see not that heavenly dove hovering over the vine, nor yet—that wily serpent coiled at the root of his plant.

In the house of the husbandman on high are many mansions prepared for those that love his vine. The worshipers of the plant claim to have a grand lodge above. But there is a vast difference between a mansion and a lodge. They also claim to have found in their plant a great light. "Now, if the light that is in them be darkness, how great is that darkness?"

The Family and Freemasonry.

BY REV. W. SOMERVILLE, M. A., OF ST. JOHN, NOVA SCOTIA.

It is not by individual movements only that the unity and confidence of the family are disturbed. There are social organizations in the land that tend to break up the unity of families, and these are of such a nature, put forth so high claims to public consideration, and are so influentially supported, that their character and operations are not very exactly canvassed, and many, who may have some misgivings, are awed by their popular pretentions, and are afraid to express their doubts.

I shall confine my remarks to one of these organizations, and that because it has the highest patronage, is spreading rapidly, and is in my judgment the most dangerous. I refer to the unchristian, anti-christian institution of Masonry. I do not say *Free*-Masonry, because it looks like burlesque to call that man *free*, who is bound by the solemnity of an oath, under fearful penalities, to keep secrets inviolably and to walk according to laws exactly, of which he is profoundly ignorant till he has taken the oath. I call the institution *unchristian*, because it professes to unite "the distant Chinese, the wild Arab, and the American savage," with the "Briton, the Frank, and the German," in brotherhood. I call it *anti-christian*, because what is not for Christ is against him.

A society whose members are sworn to keep secrets which have not beforehand been communicated, not only such as are entrusted to them at the time of initiation, but such as had been overlooked or forgotten, and are afterwards imparted; who hold *Masonic* obligations antecedent to *civil*, and "if the Masonic and civil come in conflict, they might render obedience to the former, without incurring the guilt of a wilful transgression of the latter;" having attained the degree of a Royal Arch Companion, who are required to "assist a brother when engaged in any difficulty, so far as to extricate him from the same, whether he be right or wrong," and to keep his secrets, committed to him as *Masonic* secrets, involving even murder or treason; who transact the business of the lodge within doors, closed and guarded; who can by private signs recognize each other by night or by day, in private or in company; such a society, having its ramifications in every part of the land, furnishes a machinery which, *worked by unscrupulous hands*, is fitted to blast the character of any individual who may be obnoxious to the fraternity, overturn any government, shake the foundations of society,destroy all confidence in our legislature and courts, sow the seeds of distrust between ministers and people, and subvert the discipline of all churches, while the high character of many Masons lulls all suspicion, and men of principle and piety, who are dissatisfied with the conduct of their brethren, are obliged to keep aloof or maintain a profound silence.

That there may be no mistaking of my ideas of the unholy nature and dangerous tendency of Masonry, I have introduced this broad statement. My present object, however, is not the discussion of the general question, but to animadvert on its bearing on the domestic economy. It is irreconcilable with the constitution of the family.

God has united husband and wife by a bond having a mysterious and inexplicable power, and which cannot be broken but by a reckless disregard of the divine injunction, "What God has joined together, let no man put asunder." Husbands and wives cherish a mutual affection which has no parallel among other members of the human family. They have common interests, joys, trials, and hopes. They are *one*. So says the Saviour. "No more *twain*." So saith the Spirit in the Apostle. "Neither is the man without the woman, nor the woman without the man." You might as well say the Christ exists without the church, or the church without the Christ, as gainsay the inviolable union. Now Masonry excavates an impassable gulf between a man and his wife. The husband has entered into a relation in which his partner can have no sympathy with him. Mutual consent and co-operation are an impossibility. When he collects his household to express their devotion to a common God, and to ask for his protection and blessing, the wife is with her husband. When he goes to the prayer-meeting, to unite with his fellows in pouring out their hearts at a throne of grace, she is with him. When on the Lord's day he enters into the place of worship, she is with him. When he sits down at the Lord's table, she is with him. Animated by the same spirit, and an heir with him of the same promises, in the same holy exercises and in all the holy associations which are founded on divine arrangements, they are not separated. Into the higher and more sacred enclosure of the Mason lodge she must not enter. From all its exercises and pleasures she is shut out by an impassable barrier. Here the man is without the woman, and the woman without the man. We cannot say such a separation is *in the Lord.*

The formation of the marriage bond implies, on woman's part, an affection and a confidence which no language can express. To leave father and mother, brothers and sisters, the scenes of early affections and pleasures, to put herself under the protection of one, who may have been till lately a stranger, and may have his residence in a distant land, involves a surrender of heart that has a right to ask and expect the highest place in the heart and home. What may be the effect on the sensibilities of custom it is difficult to estimate; and the absence of thought may leave the feelings in a state of torpor, but I have an irrepressible apprehension that a loving, sensitive, and reflecting wife cannot fail to be full of sadness when she finds that there are associates who have a higher place in her husband's confidence than his wife and children—an organization that has greater attractions than his own household. The necessity of going forth on the business of life is intelligible and recognized, but the connection with the lodge is a mere matter of choice, and there is no *ostensible* object contemplated in it which demands such a rude severance of the ties that bind together the primary members of the household.

It is not, I apprehend, possible for an affectionate and reflecting wife at all times to repress surmises respecting the object and occupations of a Mason lodge. To make arrangements for the relief of the widow and the fatherless little ones demands no secrecy. The object is one which must command universal approbation and applause. "Why should a lodge always meet in the dark hours of the night? Why should doors be shut and guarded? There must be objects contemplated —there must be operations engaged in that do not bear to be exposed to open scrutiny without exposing the parties to ridicule, reproach or punishment." Such thoughts must force themselves on a wife's mind, while she anxiously watches to a late hour to hear the step of her husband returning from the lodge. If there are great and important mysteries of science and of art, which are in possession of the members of the Masonic brotherhood, the greatest mystery of all is that they would be lost unless more than one-half of the human race are kept in profound ignorance of them.

But Masonry steps into the family, and also interferes occasionally with parental authority. When a son goes out to take his place at the head of his own family, he still owes to father and mother the reverence of other days, though not that direct subordination which belongs to a state of minority. But it sometimes happens that a son, claiming the privilege of age, while still a member of his father's family, enters a Mason lodge, and the good order of the household must yield to the higher claims of the secret and irresponsible society. The doors must open at any hour in accommodation to any one who is and is not of the family. With what distress and shame have parents sometimes to confess that their sons are frequently out at night, and that they do not know where they are, with whom they associate, or how they spend their time. And are we to assume that all is right when they return after late hours because they say they have been at the lodge, and no further questions are to be asked? The Masonic brotherhood claims a confidence that is denied to a father's judgment and a mother's heart. Masonry draws largely upon confidence and credulity, more largely than ever Jesus Christ did. There is not a servant or a friend who would enter a family which would exact an oath of all who enter that nothing that transpires in the family shall ever be uttered except to one of the members. There are times when members of government ask confidence for a limited period with respect to matters in due season to be revealed. The Masonic secret is forever to be concealed, and never revealed even to father and mother, who have a right to be trusted before any other. If a secret is Masonically imparted to a son which may afflict his father's interests, character, or life, to reveal that secret is to separate from the society and expose himself to the imputation of perjury and to Masonic vengeance.

I shall not dwell on the effect of Masonic obligations on the sweet and attractive and confiding intercourse of brothers and sisters. The truth is that Masonry, lauded as ancient—it is only a little over an hundred and fifty years old—as honorable, as benevolent, and as conducing to harmony and affection, is calculated to sever the holiest ties which bind the members of that most ancient, and honorable, and blessed of all associations—the family—an substitute an artificial, an unantural combination, exclusive in its spirit and aims—a simple despotism of the most destructive tendency.—*The Advocate, Glasgow, Scotland.*

THE SERMON.

Preached in the College church, Wheaton, Sabbath evening, August 10th, by Prof. C. A. Blanchard.

SECRET SOCIETIES.

Prove all things; hold fast that which is good. —1 Thess. 5:21.

There are theories, institutions, machines and men continually appealing to the world for recognition and support. Some persons at once disapprove of the new because it is new. Age is to them the test of excellence. If a thing was not believed, done or encouraged by their ancestors, that is a good and sufficient reason why they should not believe, do or encourage it.

On the other hand there are persons who run eagerly after the new solely because it is new. There are men who are converted to every new denomination, who buy every new article, and with whom present wine is invariably best.

But there are others, who intelligently scrutinize the claims of each new thing which asks their notice, and reject the evil or worthless to retain the valuable and good. They, so far as they can, "prove all things, and hold fast that which is good;" they obey the injunction of this text.

THIS DUTY USUALLY ADMITTED.

There are very few men who would wish to deny the wisdom of the course indicated in this Scripture. There are, perhaps, none who would deliberately say that a man should accept or reject anything without an examination. To hold fast a thing without testing it, because it is old or new or popular or despised, is to act the part of a fool, and men know that it is so. But, although this proposition is so universally admitted, there arise from time to time, questions where the practical application of this principle is denied. Thus a few years since the investigation of the question of slavery was treated as a crime. A man had no right to be in doubt as to that matter. He was a traitor to Caesar if he admitted that the system *might* be wrong. He was not to prove slavery and hold it fast if he found it good, but he was to hold it fast whether good or bad, and be careful not to prove it at all.

So at the present time there are a certain class of persons who thus teach concerning secret societies. They resent any examination of the loud-sounding claims which these associations make as an insult to all concerned. When they have told us that these institutions are all right; that they interfere with no duty which man owes to family, country or God, etc., they seem to think that the duty of all men is to accept without question the judgment which they have pronounced.

Others go still farther and affirm that we cannot test these associations even if we would. Men can analyze the the soil on which they walk,the air they breathe, the water they drink and the light of the stars, but they cannot examine a secret society that meets over a country store. This seems a statement so ridiculous, that no man in his right mind would think of making it, but you will often hear it urged by persons in defence of these orders.

IS IT TRUE.

If it is, then no Christian man has any right to join such orders. They require an oath or pledge of

fealty at the beginning. Unless the man will give this pledge at the start he is not admitted. That is, he must promise to hold fast first and prove afterwards. This is contrary to the text which teaches that men must prove the things first and hold fast those they find good afterwards.

If the statement is not true, and if these organizations can be tested as well as any others, then it is clearly the duty of Christians, first, to find out what they are, and then hold fast or reject as the case may require. Those who say that you can know nothing of these of orders until you join them, accuse every professor of religion in their membership of violating this command. I stand with those who believe that these orders can be tested. There is no difficulty in knowing the principles and practices of any and all secret societies which exist for a considerable length of time and are widely extended. A man can know as much of Masonry, Odd-fellowship, Good Templarism, etc., before he unites as he can ever find out afterwards. This is so well understood at the present time that no honest man connected with the orders thinks of denying it. And if this be true, then it is the duty of all men who think of uniting to prove first. Further than this it is the duty of all Christians to prove these orders, both men and women and children. For as they exist they ask and receive commendation or condemnation at the hands of all men, and before giving the one or the other the Christian must test, examine or prove.

HOW CAN WE DO THIS.

There are a number of ways in which one can ascertain the character of these institutions. One of the most satisfactory is by their own ceremonies and writings. There are the monitors, manuals, handbooks, rituals and text-books on law written for the guidance of the members of the fraternities. There are also the ceremonies of dedication, installation, celebration and burial which are practiced in public and are apparently intended as recommendations of what is kept concealed. It is usual and not unjust to judge a store by the articles which are placed on exhibition. You don't ask for jewelry in a store where heavy hardware is placed in the window, nor do you expect to purchase a shawl in a shop where meats and vegetables are exhibited. This principle applies properly and forcibly to these secret orders. They have certain things which they call secrets; these things they are anxious to sell at a given price to the men in every community. In order to advertise themselves they from time to time put on regalia, take certain implements,e. g.,swords, trowels, rods, etc., and with these regalias and implements perform certain solemn ceremonies and repeat certain prayers. Now any man who will read the books which they print, and observe the ceremonies which they perform will be enabled to judge very accurately the character of the order. He will reason thus:—"These things are probably the best they have, since they are produced for the sake of impressing the public favorably. The things which they keep concealed are almost certainly no better, and may be very much worse." If, then, these outer performances are profane and foolish the conclusion will be irresistible that the inner work is more so.

THE TESTIMONY OF SECEDERS.

Having studied the works and the public services of these orders, the next step will be an examination of the testimony of those who have abandoned the orders. Respecting these men there is one thing particularly to be noted, that is the fact that the drunken, infidel, and immoral members of these orders never secede. They may become disgusted and leave, probably they sometimes do, but they never appear before the public to bear testimony against the institution which they have abandoned. The seceders are men like President Finney, Elder David Bernard, Dr. Nathaniel Colver and a host of others that might be named. There is almost no exception to this general rule. Hence the information which we have from the inside is the most reliable that we can get. If the seceding Masons, Odd-fellows, etc., do not tell the truth there are no men in the orders who can, for these seceders are the most truthful and upright men who go into the lodges.

Another remarkable fact in this connection, is that the revelations and the printed work of the orders agree. The manuals, monitors and handbooks are continually hinting at the things which the revelations say outright. No man can sit down and compare the two without seeing the marvelous exactness with which the one fits into the other. So notorious is this fact and so widely have the ceremonies become known that no Freemason of decent character pretends to deny the substantial correctness of the revelations. When I first lectured on these orders in 1869 Masonic ministers often denied the truth of the expose, but at the present all that is changed and men either say nothing or admit that ceremonies, obligations and penalties are substantially revealed. This is not saying that some ignorant or base man may not declare that, "Its all a lie," probably there are some such persons, but they are few in number and are rapidly diminishing.

We are now at a place were men must meet the case as it is. Mere looking wise and saying nothing; declaring that seceding Masons are perjured villains; and that outsiders know nothing about it, these arguments were never valuable and are now worth nothing at all.

FREEMASONRY IS A FAIR SPECIMEN

of the various secret orders. Men often say, Why particularize Masonry? Why not speak of all secret societies, or at least change off once in a while? There are a number of reasons for so doing. Masonry is one of the oldest of these orders. It originated in 1717, about one hundred and sixty-two years ago, while most of these secret lodges are children of a day. Masonry is also the worst of these fraternities. Perhaps the Ku-klux klan should be excepted from this statement, but this is the only exception, if it be one. It is, once more, the parent of the rest. Odd-fellowship, the various temperance orders, the Knights of Pythias, etc., etc., are simply homeopathic doses of Freemasonry, done up to deceive the unwary, and some of the doses are nearly as bad as the original. The leading men in the inferior orders are Masons, and they use these orders simply as cat's paws to rake their own chestnuts out of the fire. These are a few of the reasons for making Freemasonry so prominent as we do in these discussions. To put it in one word, if we can get down the tree (Masonry), we can cut off the limbs (other secret orders) at our leisure.

ITS CEREMONIES ARE INDECENT.

To begin at the beginning, this church objects to this order because its ceremonies are silly, indecent and unchristian. To take a full-grown man, strip him to the verge of nudity, blindfold and cable-tow him, lead him around the lodge "on the square," cause him to kneel first on one knee, then on the other, then on both, to do all this in the presence and for the amusement of a set of men, many of whom are ignorant and immoral, is revolting to manhood, to say nothing about religion.

There is an old proverb which declares that men ought not to dispute about questions of taste. This proverb is a good one and we do not propose to dispute it. If men think that the rites above mentioned are elevating and beautiful, we have no quarrel with them over the matter. They don't seem so to us, and we bear testimony according to the light which we have. There is, however, one thing which leads us to suppose that our view of this feature is common to most members of the order. This thing is the care which has been taken to conceal the facts in the case, from the world. Ministers of the Gospel (?) members of churches (?) and moral men have joined hands with gamblers, saloon keepers, drunkards, and libertines, to keep these ceremonies secret. To accomplish their end they have not scrupled to employ slander, lying, and murder; this was true forty-six years ago, and it is true to-day. As long as there was the least hope of hiding the truth they tried to do it, and now that they cannot expect to succeed in this they retire in silence or simply laugh. Now if they did not think these ceremonies silly, indecent and unchristian, why should they exert themselves so strenuously to keep them hidden from the world?

ITS OATHS PROTECT CRIME.

This is true of Blue Lodge Masonry and is especially true of Chapter, or Royal Arch Masonry. The Master Mason swears to conceal all a brother Mason's crimes except murder and treason, and the Royal Arch Mason swears to conceal all his secrets without exception. How can such an oath be taken by an honest man? He swears to conceal adultery, arson, horse stealing, burglary, and every other crime, except murder and treason, if communicated to him on the square, when he takes the third degree, and all crimes when he takes the seventh.

It answers no good purpose for a man to say, that he would not think of doing such a thing; the question is not, "What will you do?" but "How does the oath read?" Now we know how the oath reads. Honest Masons admit that we know how it reads. No Mason of decent character thinks of denying that we know how it reads, and knowing how it reads we can tell what it means as well as the Mason can.

In perfect consistence with these oaths we find Masons all over the country committing crimes with impunity. Sham trials, sham imprisonments, or Masonic help that prevents even the sham trial,—these things are getting common as household words. It is perhaps more clearly evidenced in the South than anywhere else. There society is so permeated by these secret conspiracies against every thing good, that courts of law are like scare crows on which birds sit and sing.

ITS RELIGION IS CHRISTLESS.

That this is a religious system has been proved so many times that it seems perfectly needless to prove it again. It has altars, prayers, priests, hymns, baptisms and burials. It professes to teach piety, morality and manners. It guarantees its devotee an honorable life and a glorious eternity. I mean to say that this is the natural meaning of the words used in the text-books of the order. I might quote by the hour articles on "Prayer," "Religion," "Acacian," "Builder Smitten," etc., to prove this proposition but it is needless.

That this system is Christless is equally clear. It welcomes men who disbelieve in him. Saloon keepers and saloon patrons are bright and shining lights in the Masonic church of almost every village. Men who die of delirium tremens are sent straight to the Grand Lodge above. These and a hundred other facts patent even to the casual looker-on, prove that this Masonic religion is very different from that preached by the Master and Peter and Paul. Being different, it is, of course a rival religion, and since it is opposed to Christ we are opposed to it and expect to remain so until its character is changed. We have taken the Lord Jesus Christ as our all in all. His friends are our friends, his enemies our enemies; we are complete in him.

Proving this system of secretism, we find it bad, not good, and hence instead of holding it fast we throw it away. We have no malice toward those who differ from us in opinion. We would be glad to be of one mind on this subject if we could. But we are compelled to decide this matter on its merits and by the light which we have. So doing we find it totally bad,—ceremonies, oaths, penalties and religion, all bad. Finding it so we are compelled to warn men against it. Not to do so would be to prove false to our duty as watchmen on the walls of Zion. God help us all to bear a faithful testimony to his truth. Amen.

Influence of Newspapers.

A school teacher who had been a long time engaged in his profession, and witnessed the influence on a family of children, writes to an exchange as follows: "I have found it to be a universal fact, without exception, that those scholars of both sexes and all ages, who have access to newspapers at home, when compared with those who have not, are:

1. Better readers, excellent in pronunciation, and consequently read more understandingly.

2. They are better spellers; define words with ease and accuracy.

3. They obtain a practical knowledge of geography in almost half the time required of others, as the newspapers have made them acquainted with the location of important places of nations, their government, and doing on the globe.

4. They are better grammarians; for, having become so familiar with every style of newspapers, from the common-place advertisement to the finished and classical oration of the statesman, they more readily comprehend the meaning of the text, and consequently analyze its construction with accuracy.

5. They write better compositions, using better language, containing more thoughts more clearly and correctly expressed.

6. Those young men who have for years been readers of newspapers are always taking the lead in debating societies, exhibit a more extensive knowledge upon a greater variety of subjects, and express their views with greater fluency, clearness and correctness.—*Christian Instructor.*

Reform News.

Rally at Morning Sun, Iowa.

The friends in Morning Sun propose to provide entertainment for all delegates attending the anti-secret convention Sept. 16th, 17th and 18th. A large attendance is desired.

Trains arrive from the north at 5:45 A. M. and 6:5 P. M.; from the south at 8:47 A. M., 3:55 P. M. and 8:33 P. M.

Delegates arriving Tuesday afternoon will be met by committee at railroad; those who come later will report at Landon Hall.

All expecting to attend the Convention will confer a favor by sending their names in advance.

By order of local committee,
C. D. Trumbull,
Correspondent.

Bro. Mathews on the Historic Ground in New York.

In accordance with a notice printed in the *Cynosure* and *Free Methodist*, I attended the semi-annual meeting of Niagara County Christian Association opposed to secret societies. Here I found men worthy of the profession of said notice; and as I look back to the meetings and partings history seems to repeat itself in this:—"And the Lord said, It is not good that man should be alone, I will make him a help meet for him;" the sisters are help meets for the men. God bless them.

En route for said meeting I spent a few days in and around Toronto, visiting relatives and friends, finding no open door, and none others are great and effectual (1 Cor. 16-9) I did no reform work only by preaching the Gospel. Friday, August 15, I left Toronto, crossing Lake Ontario, which was very rough and made me very sick. Surely I was not fleeing from the Lord as Jonah, neither was I thrown overboard, but landed safe at Niagara. The river parted me from the Fort where poor Morgan was confined and from which he was taken and sunk in the waters which bore me up. I trembled with anxiety to get to work, stirring public sentiment and so hastening the extirpation of so great an evil from the land. I found a train in waiting and was soon flying to the Suspension Bridge. This ride afforded a very pleasant view of the river and Falls, much better than any other I have enjoyed, though I have been to the Falls several times. On reaching the Bridge or Clifton as it is called, I fell among thieves, but lost nothing more than my train and so was discommoded. Thank God I was not wounded and left to die. The good Samaritan was money in my case. The hackman was unfortunate in boarding the wrong train that time. I am glad I had traveled before, if I had not they would have sent me to Buffalo en route for Ransomville.

Saturday at 5 A. M. I boarded my train and was soon at Bro. Ingleby's where God blessed us at family prayers. My visit was necessarily short and I was soon at Hess Road, where I found a team in waiting as promised and soon refreshed myself at the home of Bro. Parker. I found Sister Parker a staunch Free Methodist and regreting her husband's slowness to push out into the work of God. May her desire soon be realized. Amen.

Sabbath at 11 A. M. I preached for Bro. Mervin (Presbyterian) in view of Wright's tavern where Morgan's abducters were entertained. Here they drove the carriage into the barn. Then as now a capacious shed stood between the barn and house. It it not the same barn nor shed, but stands on the same ground. I am thus particular because Bro. Miller was called a liar by an Abiffite for so saying. Bro. Alberty took me home to dinner and then to Warren's Corners to an M. E. church where I preached again.

In my travels I was surely on historic ground. The closely curtained carriage in a sultry day (Yes, the narrative says: "It was an extremely warm day, and the singularity of the circumstances, that the curtains were all closed attracted attention." —Bernard's Light, page 358,) was driven over the same road, and at the junction of roads where stands the church that I preached in, the conspirators took the Youngstown road and soon arrived at Fort Niagara. I preached again in the evening to a full house, and much of the presence of God was among the people. Quite a number testified and so closed the most spiritual meeting of the past year, so the congregation told their pastor, who informed me. Thank God! Having preached three sermons and traveled seventeen miles, I was glad to rest at Bro. Hardy's.

Monday evening at 8 P. M. I lectured at Warren's Corners, where I was opposed by a Royal Arch Mason of Le Roy Chapter, and who, if he keeps his vow, is to debate the following in February next: "Resolved, That no man can be an adhering Mason and a Christian at the same time unless he can be a Christian and break God's commandments." Affirmative, Rev. E. Mathews.

Tuesday at 11 A. M. was held a was held a social meeting where God peculiarly blessed all present. I lectured at 2 P. M. and at 8 P. M. to appreciative and large audiences. So closed the Niagara county meeting of which you will receive a report from local brethren I trust.

Yours fraternally,
E. Mathews.

Dr. Cook to Friends in Indiana.

August 29.

I have been quite sick and am now in poor health, and being *short* in another respect I am not doing much in the way of lecturing. But you must not find fault with me, I am not idle; I am doing all I can for our annual meeting and I want your help. I have been to Whitley county and the friends there are preparing to come, also in DeKalb county; and from present indications we will have a big delegation from Lagrange. Letters are now beginning to come from Ohio and Indiana 200 miles away notifying me that they are coming. This is as it should be. Rev. Wm. Hoobler of Fountain county, writes me he will send his minister. Who else will do likewise?

Dr. Champ and Peter Rich write of their coming, also J. G. Mattoon of Ohio. All who are intending to come must write to me at once. One more suggestion. Why cannot Revs. Warren Taylor, J. T. Hobson, E. Mathews, Bro. Doesburg and others start and lecture their way through. We cannot promise to pay fares however glad to do so. Three years ago I started in cold December with thirty-two cents to go one hundred and sixty-seven miles to our meeting and I made it, too. Friends, come once more to the front; if you can't pay car fare, *foot* it! We want you. I want to see you again together. We must show to the world we are in earnest. We must put our work in better shape this fall or give up. In the name of all that is good, come!

Yours,
S. L. Cook.

Hatred is murder in the will; contempt is murder in the intellect. —*Macdonald.*

Correspondence.

A Few Stray Facts.

Cameron, W. Va.

Masonic murders are far more numerous than most people suppose, and a list of those who have been assassinated at the behests of the cable-towed craft, would embrace the names of persons in various ranks and walks of life. In a strictly literal sense, I may call the order of Free and Accepted Masons a murder manufactory. What means its revolting death penalities with their specific wording to make them as brutally inhuman as possible? What means the playing murder in the esoteric work of the third degree, and the pretended prayer over the candidate who plays that he has been murdered? These things are meant to school its votaries for the commission of the crime of taking human life. And well informed Freemasons are aware that hundreds, if not thousands, have lost their lives as victims of Masonic vengeance, and every few days some new name is added to the number of the slain, the lodge usually reporting the murdered men as suicides or as killed by accident.

On the 23d of June, the present year, (1879), as Jonathan W. Moss and I returned from an appointment, a gun was fired from a clump of bushes commanding a view of the road in a place where no person would be hunting for any kind of game. If either of us had been killed, the report would probably have been that the slain one was accidentally shot. Bro. Moss and I are both zealous Anti-masons, and the cable-towed craft are not specially inclined to desire that we may have long and useful lives. After the mysterious firing of the gun in question, we consulted as to the propriety of calling attention to the fact through some of the public prints, and thinking that perhaps the firing was simply done for a scare by somebody under lodge control, we concluded to wait awhile to see if the mystery would not be cleared up in some way. As the event remains still unexplained, and as a very virulent and unprincipled Freemason from Moundsville was in the neighborhood at the time, and as hints had been dropped that Turney or Moss, (one or both,) were likely soon to step out, the firing of that gun under the circumstances may justly receive a passing notice.

Soon after the event in question, a prominent Freemason in Cameron, W. Va., went back on his promise to let me have a copy of the report of the Grand Lodge of West Virginia, claiming that he had received special orders which forbade him to put that report into my hands, although he had said of his own accord in the presence of half a dozen men that he would give me a copy of that report without fail. The fact is, that people of this country do not understand how much vileness really lurks in the fraternity of Freemasons, and are too ready to accept of Masonic statements as true and Anti-masonic ones as false, without making any investigation for themselves. A few more cases of murder-shielding, like that of John L. Clayton, at Grafton, W. Va., ought to open the eyes of the people to the real spirit and purposes of the secret lodges.

In this fraternity (self-styled, "Freemasonry" in English, "Preimasonri" in Romaic,) we have an enemy to everything which is good or great.

While treating of the murderous and vile institution, invented by a set of monarchists and infidels in a London grog-shop, and which is aristocratic in all its features, and which is as false in all its pretenses as the Mormon religion, I find a place to insert the following clipping; "In Brazil there is a vine called the Matador or Murderer. It creeps along the ground till it meets a vigorous tree, when it fastens upon it, throws out its slender fingers, and clasps it in its murderous embrace. Climbing higher and higher, and growing stronger as it advances, it saps the life current of its victim, nor stays its course till the topmost bough is reached. When its work of death is done, it blooms and scatters its seeds for another murderous course."

The Masonic system of lodgery is one of the Matadors of the present age. The murderous vine which clasps or cable-tows those upon whom it fastens with hood-winking energy, until their religious trust in Christ withers away into the deadness of self-delusion, and every truly right conception of moral obligation dies under the deadly grasp of the poisonous plant—this Matador has wrapped itself around many churches and sapped the life-current of both ministry and membership, leaving a corrupt and decaying formality in the place of a spiritual and efficient Christianity. It is secret, subtle and insinuating in its advances. "It creeps along the ground." It kills laws without repealing them. It is full of underhandedness, yet always at work. It injects into the church worldliness and pride, and these pernicious saps of Satan supplant the sincere milk of Word and stop the flow of praise ascending and of grace descending. But the Matador continues to corrupt and destroy with its degrading, idolatrous and superstitious fingerings, (signs, grips, tokens and perfect points of entrance,) till the worship of the God of truth and purity is suppressed by the practical and theoretical impurities of the pagan and Masonic "points within the circle," of the vileness of which many persons have but little conception, and which the present article is not intended to particularly discuss.

D. B. TURNEY.

THE REFORM SONG BOOK.

Bro. George W. Clark's new book of songs deserves especial notice, for the benefit of reformers, and for reform as well. Bro. Clark's early acquaintances will need no commendation for this new work. They can never forget how all the powers of their being were moved to their profoundest depths, while their tears and joys were mingled with the thunders of applause that greeted these wondrous songs as they rang out in the matchless voice of our brother in our Temperance, Anti-slavery and Reform conventions.

No living man had reason or occasion for infusing a more intense inspiration into these old ballads than Bro. Clark. Again and again his life was sought by, and miraculously saved from the rage of blood-thirsty men, rendered furious by the truths that blistered whatever they hit. Failing in all other attempts to break up one of his conventions, the exasperated sinners dragged a corpse from the grave in the night, and placed the ghastly form in the pulpit, where the convention was to be held. But a dead man was as powerless to break up a convention as "to tell tales."

Let all persons, therefore, who wish to avail themselves of the songs of a living martyr, do so now, and thus "help the cause along." The logic that burns, the eloquence of song, and the thunders of war, all acted their part in the overthrow of slavery. And Masonry is more vulnerable, if possible, to the keen edge of song, than intemperance or slavery. Then let us *sing* at the blasphemous tomfoolery, till it shall die of very shame. Every community blessed with a few Anti-masons should form a choir, secure a dozen of these books, and commence gathering converts. Remember, twelve copies for $3.35; three copies for $1; one copy 35 cents.

> And then no more by cable tows
> Or grips, or hoods that blind,
> Shall nended men by horrid oaths
> Seek light they never find.

Send in your orders to Dansville, N. Y., at once. Bro. Clark put me down for a score and four.

Let us prove by self-denial and labors of love that we are in earnest, and intend with the blessing of God, and by every means in our power to pull down these rookeries of Satan; and thus save the land from moral ruin. "*Bis dat qui sito dat.*" (He gives twice, who gives quickly.)

C. C. FOOTE.

Detroit, Mich.

UNPROFITBLE DEBATE.

WENONA, ILL., Aug. 23, 1879.

DEAR BRO. K:—I notice that there is a disposition on the part of some of your correspondents to continue the discussion of the question of "falling from grace." I have only to say that this is one of the points on which men's minds never have and never will be settled. In that remarkable book by Dr. Edward Beecher, "The Conflict of Ages," he enumerates the questions that the church has discussed with equal fervency on either side without ever reaching any conclusion, or with any other result than to embitter each other's minds.

It would be better that such discussion should stop. I am reminded of Will Carlton's old farmer, who wanted to separate from his wife:

> "The first thing I remember
> On which we disagreed,
> Was something concerning heaven—
> A difference in our creed.
>
> "We arg'ed the thing at breakfast,
> We arg'ed the thing at tea;
> And the more we arg'ed the question,
> The more we didn't agree.
>
> "So I have talked with Betsey,
> And Betsey has talked with me,
> And so we've argued together,
> That we can't never agree."

Now, lest a like unpleasant result shall come to us reformers, let us *stop arguing* this and like questions. The evils of such arguing are waste of time, alienation, bitterness, and sectarian discussions. The Hindoos have a proverb, "Though you bathe a dog's tail in oil and bind it up in splints, you cannot get the crook out of it." So it is with our peculiarities of belief; they will never live side by side all straight, smooth, and exactly alike. The Lord never meant that they should be so, and it tends greatly to promote and perpetuate that sectarian division which is the *bane* of the church, when we try to make them so.

I recently listened about three hours to a learned D. D. who had written a book to prove that the coming of our Lord took place at the destruction of Jerusalem, and that it not a future event. I tried to get him interested in our anti-secret reform, but he had no time nor thought for it. Impracticable abstractions consume the time and energies of those who ought to have *something better to do.* In this sore and terrible conflict we have no time for mock battles among ourselves. My eyes fall on this beautiful prayer which let us make our own: "Thou eternal God, Father of our Lord Jesus Christ, who art clothed with all perfection, and whose eyes are too pure to behold iniquity, but who art full of patience and long suffering, breathe thine indulgent spirit into those who themselves need it so much from thee. Teach them tolerance of those whom thou dost tolerate. Give to them the disposition of Jesus Christ, who, satisfied with a pure intention and an honest will, waits long for what he might demand at once. Teach us like him to look upon the heart, upon what is essential, and not upon vain circumstances. Enlarge our heart, tear away the prejudices and pride that have narrowed its utterance, and grant that those whom thou hast given us as brethren, may there find an asylum and home, through Jesus Christ our Lord. Amen." Yours in Christ, H. H. HINMAN.

THANK GOD FOR DELIVERANCE.

The following is the good testimony of an aged veteran in our late war, who received distinguished academical degrees from Trinity College, Dublin. He is now in the National Home for disabled veterans, from whence he writes, for the encouragement of any who may be struggling with an evil habit:

N. H. D. V. S., MILWAUKEE, Wis., Aug. 26, 1879.

ESTEEMED SIR:—Your admirable endeavor to superinduce total abstinence, encourages me to thus correspond, hoping to contribute a mere mite towards that most desirable habit.

Many years ago I resolved, at three different times, to abandon the use of tobacco, but having made the determination in mine own strength I was incapable of persisting in the good course, so I continued in gratifying any evil propensity for a space of fifty-two years. However, upon my presenting fervent and sincere appeals to the throne of grace I received abundant power of self-denial, to forsake the deleterious habit, just as the Lord had previously enabled me to relinquish the use of intoxicants.

Let any spell-bound slave of intemperance or other wrong doing apply in filial sincerity for the needful help, and he will find, to his unutterable joy, the truth to be, "I can do all things through Christ that strengtheneth me."

Wishing a happy release to all temptedsouls, I have the honor to subscribe myself, yours most respectfully,

ROBT. VINCENT.

FAITH.

CAWKER CITY, Kans.

I have now lived in this wicked world a little more than half a century; and from the earliest period of my recollection up to the present time, the word faith has been a subject of controversy and argument among Christian ministers. One has said, Faith is the gift of God. Another says, We can believe: we can exercise faith ourselves. The controversy has been incessant, while neither party has gained the victory. The minister's work is to explain the Word of God. Then I ask is this controversy among God's ministers best? Is it necessary? Is it right? If aman asks God how is to explain a text, he will show him. If another asks light on the same text, God will give him the same light of course: and if all the ministers went to him for instruction, this controversy upon Scripture would cease. Then, indeed, would we "walk by the same rule, mind the same thing, and teach the same doctrine."

Now let us look into the law of the Lord and see what it says about faith. There are some texts that seem to prove that God is the author of our faith: that he gives us faith. "According as God hath dealt to every man the measure of faith." Rom. 12:3. "To another is given faith by the same Spirit; to another the gifts of healing by the same Spirit." 1st Cor. 12:9. "Peace be to the brethren, and love with faith from God the Father of our Lord Jesus Christ." Eph. 6:23. "Looking unto Jesus the author and finisher of our faith." Heb. 12:2. "And exhort you that ye should earnestly contend for the faith which was once delivered to the saints." Jude.9.

Then there are other texts that seem to teach that we can always exercise faith ourselves without the help of God. "Then touched he

their eyes saying, according to your faith be it unto you." Mat. 9:29. "He saith unto the ruler of the synagogue, Be not afraid, only believe." Mark 5:36. "Whatsoever things ye desire when ye pray, believe that ye receive them, and ye shall have them." Mark 11:24. "Believe on the Lord Jesus Christ and thou shalt be saved, and thy house." Acts 16: 31. "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." Rom. 4:5 "That ye stand fast in one spirit, with one mind, striving together for the faith of the Gospel." Phil. 1:27.

Now shall we allow these texts to contradict each other, as theologians have for many years past; or shall we try to harmonize them by the light of the Spirit? There are some things that we can believe for, without the help of God. For instance: when Jesus was here upon the earth healing everybody that came to him, a man could without divine help, believe that he would heal the sick. But, for example when a Christian tries to believe for the blessing of sanctification; for the cleansing blood right down into his heart from the glory-world, he will need the help of the Lord before he reaches the fountain. To illustrate: a father takes his little girl and leads her out into the orchard. They pass under a tree loaded with beautiful fruit. The little girl reaches up her hand and stands on tiptoe, and tries hard to pick an apple, but her arm is too short. The father willing to gratify his child; takes her in his arms, lifts her up and she picks the apple. Just so it is with the Christian when he tries to believe for any great blessing from above. He reaches up the hand of faith, and tries hard to grasp the thing that he asks for. God lifts him up and he takes the desired boon; and he thinks by his own faith he brought the blessing down. We must always struggle to believe and if we ask for a proper thing, God will always (if necessary) help our faith, and give us whatever we desire. So we see all the texts I have quoted are true and harmonize. We believe, and God gives us faith. Hence faith may be defined, An effort of our own will aided by the Spirit of God. St. Paul says, "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Eph. 4: 12, 13. That is what we want, unity of faith; all believe the Word of God alike; then what harmony there would be among the children of God.

MRS. H. E. HAYDEN.

OUR MAIL.

J. W. Cain, Whitewater, Wis., writes: "I like the Cynosure, and feel as though I would do wrong to have it stopped. I hope to get some more subscribers here before long."

S. C. Rice, Aztalan, Wis., writes: "I will try to be at the State meeting at Evansville. I regard the editorials of the Cynosure alone worth the cost of the whole paper. Hope I can be situated so as to do more in our cause."

Willis Porter, Warrensburg, Mo., sends for books and tracts, and writes:

"I want to work with my colored friends in Warrensburg, Johnson Co., Mo. I read the Cynosure that my daughter took last year. I am treading the wine-press alone."

Thos. C. Haines, Glencoe, Org., writes: "Secrecy has little or no opposition here. The grange has taken most of the people here. Our M. E. minister, who appears to be one of the best of men, is a Mason. I intend he shall know of the Cynosure, and if he is really seeking light, I think he will find it there."

E. B. Bell, Syracuse, Ind., writes:

"Frequently when I receive the Cynosure and Herald of Gospel Freedom, I run over them and see the good news they contain, and then fall on my knees and pray for their success. May God prosper you in this great reform work."

James Barningham, Apple River, Ill., writes:

"Our M. E. preacher in charge, Rev. J. W. Liberton, is an Odd-fellow; our Presiding Elder, Dr. Moore, of Polo, Ill., is a Mason and also an Odd-fellow, N. G. I withhold all support from such preachers and doctors. I hate their institutions. I count them enemies of God's cause. But,

'May we learn the art
With meekness to reprove,
To hate the sin with all our heart,
But still the sinner love.'"

Sabbath School.

LESSON XXXVII.—Sept. 14, 1879.—THE CHRISTIAN IN THE WORLD.

SCRIPTURE.—1 Tim. 6: 6-16.

6. But godliness with contentment is great gain.

7. For we brought nothing into this world, and it is certain we can carry nothing out.

8. And having food and raiment let us be therewith content.

9. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

10. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

11. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

12. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

13. I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession.

14. That thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ:

15. Which in his times he shall show, who is the blessed and only Potentate, the King of kings, and the Lord of lords;

16. Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honor and power everlasting. Amen.

GOLDEN TEXT.—They are not of the world, even as I am not of the world. —John, 17: 16.

[From International Quarterly.]

Define the word godliness (God-likeness). What do we need with it? What is contentment? Some have thought the word signifies "sufficiency," or what we need. What reason is given in verse 7? That is, all we acquire is a loan to us from God. What is meant by "food and raiment in verse 9? Read how this is explained in Heb., 13: 5-6. The meaning is, a little with God is far better than much without God. What other reasons can you give for this? Read Psalms 34: 10.

What does "they that will be rich" mean? He does not say those who are rich, for a man may be rich and yet serve God. But the passion for riches is a temptation. What is a snare? Name some foolish and hurtful lusts (that is, desires and sins). How are men drowned in destruction and perdition? What is the root of all evil? Notice, it is the love of it, the desire for it, the wishing to be rich, that is the root of evil, and a very poor person may have this. How is this described? 1. Covcted (greatly desired.) 2. Erred (or wandered) from faith. 3. Pierced through with sorrow. Draw the root, the tree and the fruit of this picture. What is the man of God to do? (verse 11). "Flee" and "follow" what?

"Flee" from temptation, do not parley with it. "Follow" godliness; have some noble aim, "fight the good fight of faith." What battle is this? Who are the enemies? How is it fought? What is "laying hold on eternal life?" As a rope, if you were in the sea; as a hand, if you were in danger; as a gift, offered by God. What is said about that life? What is the good profession? Who are the witnesses? What is the charge?

Four things—contented with God, fleeing from temptation, fighting the battle, waiting for the glory. When will this be? (verse 14). What will it be? (verse 15). It will all be seen by and by. What reason is found in verse 15 for all the rest? What is said of God in verse 16? And yet, in his own time, all this shall be seen and shared by those who love him.

[From S. S. Scholar's Quarterly.]

HOME READINGS.

Ps. 1. Godliness.
Matt. 6: 25-34. Contentment.
Mark 10: 17-27. The Temptations of Riches.
Luke 12: 15-21. Warning Against Covetousness.
Eph. 6: 10-18. The Good Fight.
1 Thess. 5: 14-22. Follow After Righteousness.
Ps. 24. The King of Kings.

GENERAL NOTES.

7. "We brought nothing into the world." Worldly possessions are not our lawful property, but a loan at our birth to be surrendered at death.—Lange. 8. "Let us be therewith content." Having food and raiment, of which Christ's followers may be sure; let us be content for riches do not necessarily bring happiness, but often bring temptations and snares. 10. "And pierced themselves through with many sorrows." Many have been so filled with the love of money, and the desire for riches, that they have erred from the faith, and have fallen into sin, that they might gain riches. Failing in their aim, they are led to see their mistakes, and are filled with sorrow. 14. "Without spot." Pure from sin. "Until the appearing of our Lord." Until that day when the Lord comes for his own.

[From the Scholar's Hand-Book.]

HOME READINGS.

Prov. 15: 15-29. Contented with his Lot.
Phil. 1: 9-24. Shows Fruits of the Spirit.
Heb. 12: 1-11. Withstands Evil.
Luke 12: 8-10. Confesses Christ.
Titus 2: 11-15. Looks for His Second Coming.
Rev. 5: 1-14, and John 5: 21-23. Honors Him.

[From S. S. Times Quarterly.]

HOME READINGS.

1 Tim. 6: 6-16. The Believer's Struggles.
Luke 12: 13-34. Against Covetousness.
Phil. 4: 5-13. For Contentment.
Titus 2: 1-15. Against Worldliness.
Eph. 3: 13-21. For Spirituality.
Jude 17-25. Against Falling Away.
Rev. 2: 1-11. For Continuance.

[From the Evangelical Repository.]

CONTENTMENT.

Contentment is not lazy shiftlessness, or dull indifference to improvement; it is a calm satisfaction with the things of this life, which God has bestowed on us—a state of mind which manifests itself in freedom from murmuring and complaint. The Apostle is speaking of Christians, for they only have godliness or piety. No one can be contented with a life of sin and its consequences. Those who rest in God's loving care are the only ones who can be content. But even Christians sometimes find it difficult to exercise this grace. Paul himself tells us, "I have learned in whatsoever state I am, therewith to be content." It is a lesson which must be learned. To help us learn it, the Apostle mentions some reasons, which should lead to contentment.

1. We should be content, because contentment with its necessary companion is great gain (v. 6). It is the possession most to be desired, for it does more to promote happiness than wealth can do.

2. We should be content, because worldly possessions can be enjoyed only a little while (v. 7). We brought neither clothing, nor jewels, nor gold, nor property of any kind, with us into the world (Job 1: 21); and it is just as evident that we can take nothing with us when we leave the earth (Ps. 49: 17). Our possessions are only lent to us for a few days; and it is the height of folly to worry ourselves about those things which we must shortly leave behind.

3. We should be content, because those wants which worldly possessions can supply are few (v. 8). Our real wants are fewer than we sometimes think. The greatest estate can give to its possessor only food, raiment and shelter; and a very small estate can furnish equally nourishing food, suitable raiment, and comfortable shelter. And if our few real wants are supplied we ought to be satisfied.

4. We should be content, because there are many evils which grow out of discontentment (vs. 9, 10). The discontented are described not as those who are rich, but as those that will be rich; that is, those who are determined to be rich, no matter what may be necessary in order to accomplish this end. It is not wealth, but the inordinate desire for wealth which is so dangerous. Those discontented ones who cherish the desire to be rich as their leading purpose, find it difficult to be honest; they fall into temptation; they are tempted to do sinful things to gain wealth. They fall into a snare; they become involved in care, worldliness and sin, as a bird is entangled in the meshes of the fowler's net. They fall into many lusts or inordinate desires, such as fondness for display, feasting, the social glass, bad company and riotous living.

These desires are foolish, because they are contrary to reason; they are hurtful, because they are injurious to the body and the soul; they drown men in destruction and perdition. The figure is that of a sinking ship. A controlling desire to be rich brings a man to destruction here, and perdition hereafter. It leads to the total ruin of happiness, of virtue, of reputation, and of the soul; for the love of money is the root of all kinds of evil. The Apostle does not mean that all sins grow out of avarice, for there are some evils which cannot be traced to this source; for example, the evils which grow out of ambition, intemperance, sensuality, hatred to God, etc. His meaning is that all kinds of evil grow out of the love of money. It should be observed that it is not money, but the love of money which is the great source of evil in the world. No one can doubt the truth of this. Illustrations are too numerous and too well known. Many in Ephesus and in every other city have coveted after wealth, and they have erred from the faith, wandered off from all the hopes and joys which faith in Christ would have given. These covetous ones have also pierced themselves through with many sorrows. Their sorrows have wounded them through and through on every side. There is a sufficient commentary on these words in the fearful remorse of the many defaulters of the present day, who have abused their trusts and ruined their hopes for this life and the next. If such evils grow out of discontentment, we should learn to be content with such things as we have.

The Christian Cynosure.

CHICAGO, THURSDAY, SEPT. 4, 1879.

What is Proposed for the Congregational Churches.

After saying that such evils as these are inseparably connected with the lodge: waste of time and money, frequent substitution of another religion than that of Christ, and dangerous and corrupting interference with elections, legislation and courts, the *Advance* answers our question, how it is proposed to relieve the churches of this load, with the following:

"The Cynosure inquires how the Advance proposes to rid the churches of the incubus of the lodge. We do not arrogate to ourselves much power in this matter. Probably what we may do or say will seem to the special advocates of the anti-lodge movement almost a work of supererogation since it will be so little as compared with the Cynosure. But we have great confidence in the principle so well stated by Dr. Bushnell, "the expulsive power of a new affection." If we can do anything to promote the love of Christ and his church we shall expect that that will tend directly to lessen the hold of the lodge upon the members; and as the churches show themselves more and more adapted to save men, and thus extend their general influence in the communities where they exist, we shall hope to see the lodge become less and less a substitute for the church. We are not convinced that harsh words or ecclesiastical discipline against those who may be both members of the church and of the lodge would be expedient or effective."

The State Congregational Association of Illinois in 1846 exhorted Christians to have no fellowship with an organization which, in the words of the *Advance*, frequently substitutes itself for the church. If the *Advance* in the above truly represents the sentiment of the Illinois Association to-day, that body has no doubt gone back on its former position toward the lodge.

We believe, too, in the "expulsive power of a new affection," but see no reason to hope that any new affection will ever expel a sin which Christian teachers not only fail to rebuke but with which they are in willing fellowship. In no way can any evil practice be more heartily endorsed than by saying that it does not deserve church discipline. The course recommended by the *Advance* filled the churches of the South with slaveholders and would fill all the churches with Freemasons.

Rank Ecclesiasticism.

The letter of the clerk of the Wheaton Congregational church and the reply found in our religious columns deserves careful notice. Nothing probably has been printed that will give the public a clearer view of the Wheaton difficulty.

It shows in brief a minority body of a divided church setting itself to dictate to the whole ecclesiastical world what shall be done with the College church, a body whose membership and congregations are about thrice the number, and which has been owned of God with gracious revivals of religion. By means of the fraudulent action of that minority church, endorsed by the local and State Congregational Associations, the attempt has been made to place the editor of this paper in the position of a church outcast. But to see on how slender a thread this ecclesiastical ring has built its cob-house provokes surprise and grief that men should so easily allow themselves to be deceived. The whole rests on the non-recognition of the body worshiping in the College as a Christian church. When it shall be, the fabric falls to pieces to the shame and exposure of its builders. To prevent such recognition seems to be the chief end of the Wheaton Congregational church; and its efforts appear in the letter before us; in letters to railroad officials, to prevent customary favors to Prof. Blanchard; in threats of discipline to its members for attending at the College, etc., etc., we have not room nor wish for more. Probably twenty letters have been granted by the College church, and in every case but that of Dr. Goodwin's church in this city, they have been received and the church issuing them thus recognized. By but two churches, therefore, has this recogniton been refused—and we doubt if Dr. Goodwin allowed a vote of his members. But recognition of the College church means recognition of President Blanchard as a member of it, and so the great ado by the *ex parte* council ring echoed in the Elgin and State Associations will in the end only trouble those who made it.

—The editor of the *Cynosure*, accompanied by Mrs. Blanchard, returned from Peoria last Wednesday. He is still quite feeble, having experienced a partial relapse since his return; but is not wholly confined to his room. A long rest will be necessary from active labors in the College and our reform work before full restoration to health is expected. Let the friends everywhere request this blessing of the Lord.

—The expositions and county convention at Warren and Nora, Jo Daviess county last week, are reported successful and the friends are much encouraged. Bro. Stoddard with Elders Rathbun and Browne will attend the Wisconsin State meeting this week at Evansville.

—We find the following paragraph in an exchange: "The Rev. Mr. Ross of East Williams, Ontario, Canada, has forbidden Freemasons to approach the communion table in his church, on the ground that at Masonic funerals the name of Christ is not used in supplications to Deity." Probably this is only part of the truth. Freemasonry being opposed to Christ as a system was the reason of the prohibition. The omission of the name of Christ at Masonic funerals is but one of the facts that establish the anti-Christian character of the order.

—Minnesota friends are getting their work into shape gradually. Bro. Edward Mathews of Michigan, has been engaged, or rather the negotiation seems nearly completed by which he will enter on the State lecture work. The brethren of the Northwest will find Bro. M. an earnest and ready man full of faith and the Holy Ghost.

—Bro. J. W. Moss of Cameron, West Virginia, lately visited Mount Pleasant, across the border in Westmoreland county, Pennsylvania, and as his custom is, the tracts were freely scattered along the way. On Lord's day, August 10th, he spoke to a full house in Bridgeport. These friends, Turney and Moss, are making a center of light in their part of W. Virginia. "May their tribe increase."

—After reading the *Voice of Masonry* for a few months one would very naturally expect to find a man who had passed on through thirty-two or thirty-three degrees of such distinguished morality, and had tasted all the excellencies of the order in an official career beginning in the subordinate lodge and reaching to Past Grand Master of the Illinois Masons—one would be constrained to expect in such a person, we repeat, the highest excellence of conduct, a perfect pattern of manhood, a model for the race. But what estimate must be made of Masonry when D. C. Creger, who has scaled the hights of Masonic glory, is seen playing cards in the smoking car all the way from Chicago to St. Charles, just like a common sinner.

—The *Herald of Gospel Freedom* (Church of God) is much interested in the approaching State Convention in Indiana, and advises the Eldership of that church to be represented by delegate in the meeting. Dr. Cook, the State Agent, lately called on Elder Bowman, the editor, on his way to Lima.

—A brother in Michigan writes to the general agent and secretary of the N. C. A., for tracts to be sent to a friend, "a bright Mason, and considered one of the best workers." He lately had a conversation with this friend who thought he could be a good Christian and a Mason at the same time; but our brother proved to him his mistake, that Masonry was a fraud and a lie from the beginning. The truth had its blessed effect, the mistaken friend left with tears beseeching the brother to pray for him. May God bless every such effort. Why should not the workers in our reform undertake more of this work; especially those who have tasted the bitterness of the lodge system and know that it is spiritual death? In the name of our Lord Jesus Christ and by the power of the Holy Ghost, brethren, engage everywhere in this good work. For to us is "committed the ministry of reconciliation."

—The Missouri State meeting will be held during the week beginning October 5th. An urgent request to Bro. H. H. Hinman for a month's work in that State has been responded to favorably. He will go to Missouri immediately after the Wisconsin State meeting, which he hopes to attend. He returned home on Friday last, greatly encouraged with the feeling of the brethren visited in respect to a free mission work.

—As a significant token to the *Advance* that the discussion of the Masonic question is becoming "national," the Hartford, Conn., *Evening Post* of August 14th, contains an article which would make between two and three columns of this paper, entitled "Secrets of Masonry." The article is reprinted from the *Truth* of London, England, and begins with this sentence from the great *Times* newspaper of that city: "Perhaps, if Freemasons disclosed their secrets they would lose little worth keeping and the world would acquire little worth acquiring." The writer in the *Truth* goes on to say that he is not a Mason but has often amused himself by passing for one. He describes minutely the arrangement of a lodge room, the formalities of opening and the initiation of the three degrees, quoting part of the oath, with a few trifling variations from the ritual as published in "Freemasonry Illustrated." We say it is significant when influential papers of this class begin to print Masonic expositions.

—An Amherst, Va., letter tells a queer story in which the painful and ludicrous are strangely mingled. An old and highly esteemed colored woman died, and her funeral took place at Union Hall church in Amherst county. The old lady was a member of a secret order known as the Society of the Sisters of Sarah, who asserted their privilege to attend to the burial services and provide their preacher for the occasion. The relatives, however, unwilling to yield their natural rights, ordered otherwise and provided another person to conduct the exercises, and got him into the pulpit first. The house was filled with an immense crowd when the funeral concourse arrived. A dispute arose about the preacher. The "Sisters of Sarah" threatened to throw the strange man out of the window. A fierce fight followed in which men and women joined; the coffin was knocked over and the body rolled upon the floor. The relatives were victorious at last and drove the troublers of their peace from the house to the injury of several parties. The preacher meantime had fled but the services proceeded. The row in the Masonic camp over the Rounseville case falls little short of this Virginia difficulty. The *Voice of Masonry* yet fills column after column with its attacks on White, the Knight Templar who has been suspended from office in the order for his lack of Masonic zeal in the matter.

Exchange Notes.

—The officical report on the condition of labor and laborers in Europe just published by the State department, will afford interesting and profitable reading for our working people. One of the conclusions arrived at is that "more misery results from strikes, drinking, socialism and communism, in England and in Germany, than from all other causes combined, hard times included." Here is a startling fact which should be remembered by every working man when he is tempted to follow the lead of the reckless agitators who are constantly seeking to stir up strife in this country between employer and employed.—*Christian Instructor.*

—In an editorial article on the struggle between the Romish church and Freemasonry in Brazil, the *Christian Statesman* has this reference to the great work of the National Christian Association:—"The Freemasons now have triumphed and the church will doubtless lose the hold she has heretofore maintained upon the government. But the Masonic order, which itself carefully avoids any recognition or acknowledgement of Christianity, will not favor such recognition by the State. There is imminent danger, therefore, that the Brazilian Empire in repudiating its connection with Popery will repudiate the Christian religion. Events like this set in a clear light the importance of the work which the National Reform Association and kindred agencies seek to do in America, and which America must yet do for the other nations of the earth. Among these kindred agencies none is more important than the movement in opposition to Freemasonry and other anti-Christian secret societies, whose influence is as pernicious in the United States as in Brazil."

—The *Telescope* has a very important note on the "Secrecy Question at Chautauqua:" "This question will come to the front everywhere, no matter who tries to keep it down. At the Chautauqua assembly it has repeatedly come up in the various exercises of that great gathering. In one of the meetings it was asked What are the false religions of the world? Among other answers it was replied by Rev. L. N. Stratton that Freemasonry is one. Hisses and other commotion followed. But Bro. Stratton established his point by quoting authority. In another meeting it was asked who built Solomon's temple. Some one replied that the Freemasons built it, and there was no objection raised. In a lecture on theological education, Dr. James Strong, of Drew, used the following language: 'From the days of the Egyptian and Eleusinian mysteries down to those of Freemasonry and Spiritualism, inauguration into successive profundities of awful secrets has been the highest ambition and labor of a life-time.' From this we suppose that the Dr. places Masonry in the same list with Egyptian mysteries, Spiritualism and other false religions. If Dr. Strong and Bro. Stratton are the guides of Chautauqua on this question, the outlook there is hopeful. But we have reason to fear that Dr. Vincent and others of influence there are not to be looked to for any help in the proper treatment of the secrecy question."

—The *Lutheran Standard* quotes a paragraph from Dr. Hall which justly claims the attention of Drs. Humphrey and Goodwin of this city when they remember Marquette. In speaking of the liberalism of many Protestants the *Standard* says: "Even Romanism, notwithstanding all its anti-Christian abominations is regarded as a form of Christianity to be fraternally tolerated as at most a weakness into which good men may fall, and its condemnation is thought uncharitable. The words of Dr. Hall are worthy of note in this regard. He says: 'If any one supposes that mere traditional dislike of Romanism will protect men from it he makes a grave mistake. It is well adapted to the human heart, and its arguments plausibly put to the ignorant and producing a revulsion—as if an innocent and beautiful system had been calumniated—will secure a favorable judgment. We have to teach the people on the subject of apostacies of whatever kind, according to Paul's directions to Timothy. Failing in this we fail to be good ministers of Jesus Christ. It is true, men of the world; ambitious men, with an eye to the 'Catholic vote;' sordid men, with an eye to the 'Catholic' dollar, will dislike this, and with a fine æsthetic assumption will pronounce it ungentlemanly or narrow-minded. But whenever ministers come to the acceptance of *their* standard they may as well retire.' "

Literary Notices.

The *Evangelical Repository*, always sound and judicious, feels the pressure of the new management, and grows month by month in value and influence for good. Several issues have contained articles on the lodge question of force, originality and true merit. It is a review in which the United Presbyterian brethren may take a just pride and whose circulation should be wider than denominational lines. The September number contains: "The College and the Church," by Dr. Wallace; "Training and Education" by Dr. Jeffers; "The Psalms," by Rev. R. B. Taggart; "The Prodigal Son," by Rev. J. A. Grier and "The Charity of the Secret Orders Compared with the Charity of the Gospel," by Rev. N. E. Brown. The Sabbath-school department is always good and to it the *Cynosure* is much indebted. R. Stewart & Co., publishers, Philadelphia; $1.50 per year.

—The *Holyoke Manufacturer* is a new monthly devoted to manufacturing interests, especially those gathered about Holyoke, Mass. It is rich in the latest and best information respecting the immense business interests of the country. Published at $1.00 by Walden & Conley, Holyoke, Mass.

—*Vick's Monthly* for September is a rich floral offering. A finely illustrated article describes the publisher's farm near Rochester where his flower seeds are grown and prepared for market. The hyacinth has a special article and letters from many readers full of suggestions and sketches that are of the greatest value to the gardner fill the pages. James Vick, publisher, Rochester, N. Y.

Undenominational Free Missions.

The Associated Churches of Christ are not a sect. It is hoped that they will never become one. A missionary organization that shall represent them ought not, and can not have a denominational character.

It is eminently desirable that we should have such an undenominational missionary organization for the following reasons: First, the work of Christian reform is one in which all Christians are interested, and in which all are entitled to bear a part. Those who feel that their proper religious home is in one of the denominations ought not to feel compelled to sacrifice that home while they unite with us to build up not a rival sect, but to seek for that wisdom that is first pure and then peaceable, as the guiding and animating principle of all churches.

2d. Such an undenominational missionary organization would be a standing protest against the spirit of sectarianism so contrary to the mind of Christ, but which, more than all other things, blinds the eyes of Christians to the necessity of and hinders the progress of our reform. True Christian union, the aspiration of every truly Christian heart, and the prayer of our Saviour can never be secured by working for a denomination. It is the corruptions in the churches that have caused the divisions, and the divisions in turn perpetuate the corruptions. Purity is the first condition of peace. Reform the churches and they can come together, not as members of a sect, but as parts of the body of Christ, and as members one of another.

3d. We have several missionary societies which have as a part of their denominationtial work the promotion of our reform. They all deserve far more sympathy and aid than they are likely to receive, but they must fail of securing the end in view, because they are denominational. We could not all be Wesleyans, or Covenanters if we would; simply because education and conviction has made us something different; but we can all unite the work of reform which those denominations have at heart.

4th. There is a large and increasing number of Christians who can not give to the support of the denominational mission boards of the churches with which they are connected, because such mission boards commission Freemasons and other wrong-doers, and aid churches that refuse to execute discipline. Such Christians will hail with joy an undenominational missionary society that sustains a pure Gospel; and there is a large number of Christian ministers, who, breaking through the trammels of denominational restraint, do not shun to declare the whole counsel of God, and therefore suffer reproach and often the loss of all things. These will gladly hail any Christian sympathy and any material aid which a reform missionary society can give them.

And lastly, there are many locally independent and many undenominational churches which have no "home" but in the heart of Christ, who would find in such an undenominational missionary society that unity and liberty which would make them one without being a sect, and enable them to "bear one another's burdens and so fulfill the law of Christ."

H. H. Hinman.

From Bro. Michael—A Correction.

On the day of my trial I was compelled to leave Jersey City before the verdict was rendered. I was assured, however, that the result of the investigation would at once be sent to me. I supposed that this meant a correct copy of the committee's report; but here I was mistaken, for the letter simply stated that the charge was sustained and that I was suspended until the next session of my conference. I then wrote to my presiding elder, who was the president of the trial and the author of the letter referred to, asking for a copy of the report which would state whether all the specifications were sustained, and if all were not sustained, which one was rejected. To this I received the following reply:

"The verdict of the committee was, that ALL the specifications were sustained, and that the specifications thus sustained, sustained the charge. All voted thus in regard to the first and third specifications and the charge. One voted otherwise in regard to the second specification. The committee suspended you.

"W. Tunison.

"Jersey City, Aug. 16, '79."

This is the information upon which is based what I said concerning that part of the second specification which referred to the lecture at Frenchtown and any one can see that, if the presiding elder's statements are true, my conclusion was strictly correct.

In response to an earnest request, I have just received from the same source a *verbatim* copy of the report, in which I read that that part of the second specification which refers to the lecture was not sustained. Here is a contradiction. The presiding elder's statement is untrue, or he has incorrectly copied the report. Believing the report to be correct, I have written this in order to avosd even the appearance of unfairness.

J. T. M.

Home Circle.

Sabbath Evening.

How calmly sinks the parting sun!
Yet twilight lingers still,
And b autiful as a dream of heaven
It slumbers on the hill;
Earth sleeps, with all her glorious things,
Beneath the Holy Spirit's wings,
Ard, rendering back the hues above,
Seems resting in a trance of love.

Round yonder rocks the forest trees
In shadowy gronps recline,
Like saints at evening bowed in prayer
Around their holy shrine;
And through their leaves the night winds blow
So calm and still—their music low,
Seems the mysterions voice of prayer
Soft echoed on the evening air.

And yonder western throng of clonds,
Retiring from the sky,
So calmly move, so softly glow,
They seem to fancy's eye
Bright creatures of a better sphere,
Come down at noon to worship here,
And from their sacrifice of love
Returning to their home above.

The blue isles of the golden sea,
The light arch floating high,
The fl>wers that gaze upon the heavens,
The bright streams leaping by,
Are living with religion--deep
On earth and sea its glories sleep,
And mingle with the starlight rays
Like the soft light of parted days.

The spirit of the holy eve
Comes through the silent air
To feeling's hidden spring, and wakes
A gush of music there!
And the far depths of ether beam
So passing fair, we almost dream
That we can rise and wander through
Their open paths of trackless blue.

Each soul is filled with glorious dreams,
Each pulse is besting wild,
And thought is nearing to the shrine
Of glory undefiled!
And holy aspirations start
Like blessed angels from the heart,
And bind—for earth's dark ties are riven—
Our spirits to the gates of heaven.

—Prentice.

The Old, Old Music.

The New Testament is the Christian's chief book. It contains two hundred and sixty chapters. But in these chapters the Lord's coming is named three hundred and eighteen times. There are, therefore, more allusions to the second coming of Christ than there are chapters. This being so, why is it that the professed disciples of him who is to return are so reluctant to think and speak of his appearing? Why are they so shy and still, so reticent and dumb, or so apathetic and indifferent—not to say often hostile—when this eminently Scriptural topic is introduced? In private I have seen their lips instantly close when I spoke of Christ's coming. In public religious meetings I may have been frowned down for quoting Scriptures relating to this last glorious event. There is nothing that will shut the mouths of a company of lukewarm professors, and send a chill to their hearts so quickly as to introduce into a parlor-circle this tabooed theme. Who can explain this state of things with thousands in the church? Can we love an absent Saviour and not desire his presence? Can we love an unseen Lord and not long to see him? Can the thought of Christ far away in heaven be pleasant, and at the same time the thought of him near at hand and visible, be irksome and dreaded? Is not that Christianity to be suspected that indulges itself in such contrarities? In fine, is it not a Christian grace to love our dear Lord's appearing? 2 Tim. iv: 8.

Beloved, we are to think of whatsoever things are pure; and is not that epiphany pure? We are to comfort one another with these words (1 Thess. iv: 13–18)—were not the words all about that advent? Is the wife loyal to her lord who dislikes, when he is absent, to think or speak of his return? When the Lord ascended and angels proclaimed his return; when Paul wrote to the church at Thessalonica, and they wrongly interpreted his letter as teaching an instant coming; when the closing promise, "I come quickly,"—his latest message,—was first read by the early believers, I doubt not "Maranatha!" "The Lord cometh!" was shouted from mouth to mouth, and all hearts thrilled with thoughts and hopes of "that last advent long desired!" He that doubted that coming was an anti-Christ; he that failed to love it, an apostate.

Where now is this old, first love? Tertullian wrote that the judgment trump perpetually sounded its solemn, joyful strain in his ears. What wonder, when, as often as once in every chapter, as often as if it were on every page of the sacred Letters, there is the ringing cry, "Behold, He cometh!"

In sympathy with this Scriptural expectation, Luther said to a friend, "I would readily eat up this necklace (of white agate) to-day for the judgment to come to-morrow," while Calvin, catching the same spirit said, "Ardently desire the day of Christ's coming." "I half call his absense cruel—O when shall we meet?" cried Rutherford. "If the Lord return not, I profess myself undone," signed Alleine. With exulting pertinence, Baxter asks, "Would it not rejoice your hearts if you were sure to live to see the coming of the Lord?" Do you respond affirmatively? In harmony with these divine echoes from the past, how refreshing to hear this strain of music taken up and prolonged by a few to-day. Cumming, Spurgeon, Bonar, Muller, Radstock, Varley, Palmer, Guinness, Brooks, Burnham, Tyng, Seiss, Bosworth, Buddington, and Moody: God bless them for echoing the old glad message—"The Lord cometh."

The Earl of Shaftesbury says that "for many years the coming of the Lord has been on his heart, and in his inmost soul, as the very joy of his life." "It is more Christian-like and Scriptural," writes Dr. Buddington, "to think of the coming of Christ than of the coming of death. Near as the last is, the first may be nearer." "The sooner Christ comes, the better," echoes Dr. T. H. Stockton. "The glorious doctrine is reviving again throughout all Christendom," writes Dr. E. P. Marvin. God grant it! we cry. "Thy saints shall speak of the glory of thy kingdom, and talk of thy power." Psa. cxlv: 11.—*The Christian.*

Defying the Resurrection.

A young German countess was a noted unbeliever, and especially opposed to the doctrine of resurrection. She died when about thirty years of age, and before her death gave orders that her grave should be covered with a solid slab of granite; that around it should be placed square blocks of stone, and that the corners of it should be fastened together with iron clamps, and these should be fastened to the granite slab. Workmen made the tomb as secure as possible. Upon the covering this inscription was placed, "The burial place purchased *to all eternity* must never be opened." All that human power could do was done to prevent any change in that grave. God frustrated this design of this impious woman, and of these builders. He permitted a single seed from a tree to fall into a crevice of this tomb. It grew; the rain nourished it. Between the granite slab and the stone walls of the tomb it steadily grew, forcing its way until the iron clamps were torn assunder, and the granite lid raised, and is now resting on the trunk of a tree, which is large and flourishing. People of Hanover regard it with almost a kind of superstition, and speak in lowest tones of the wicked countess.

A similar injunction was given respecting a tomb at New Haven, on which is piled enormously heavy stones, the occupant in his lifetime having planned this scheme to defy the resurrection power of God. The above is from the *Christian Herald*, and shows the folly of mortals who disavow the teachings of the Bible. "The weakness of God is stronger than men." A tiny seed, sown without hands, opens the tomb which was to be *closed to all eternity*. Such persons forget that he who is the resurrection and the life had his tomb sealed and watched by night and by day, yet all in vain. A mighty angel rolled away the stone and sat upon it, and the keepers became as dead men. There shall be a resurrection both of the just and unjust, and no power of man can prevent it.—*Christian Press.*

Beer Shortens Life.

Dr. N. S. Davis, Chicago, says: When beer is taken in small quantities, repeated daily, the individual usually slowly increases in weight, not from increased nutrition, but from retarding the waste and retaining the old atoms longer in the tissues.

Hence, to introduce into the living system any agent that will retard atomic change, is equivalent to retarding the phenomena of life, and if by retarding the atomic changes, cells or atoms are retained in the tissues longer than the natural duration of their activity, such retention may increase the bulk and weight, but in the same ratio it embarrasses the tissues with the presence of material which is constantly becoming inert and tending to degeneration.

Consequently, the individual who thus increases his bulk and weight, by taking just enough of the weaker alcoholic drinks daily to retard the process of secretion and waste, in the same proportion diminishes his activity, his ability to resist the effects of morbid agents of every kind. This is abundantly illustrated by the thousands of beer and wine drinkers who, from twenty to twenty-five years of age, were muscular, active, capable of any reasonable endurance, with a weight of 150 pounds, but who, after moderately retarding atomic changes, and retaining old atoms by the daily use of wine or beer, have acquired a weight of 200 pounds or more, and have lost their muscular activity and endurance to such an extent that an active exercise of twenty minutes would make them puff like a "heavy horse." It is this sedative effect of alcohol on the organic or molecular changes in the tissues, retaining waste and effete matter that ought to have been promptly thrown out, which impairs the vital properties and predisposes or prepares the system to yield to morbid influences of any kind to which it may be exposed. And especially does this sedative effect of alcohol on the organic changes, when maintained by a moderate and continued use of the article, favor those degenerate changes, which result in tubercular, caseous and fatty deposits in the lungs, liver, kidneys, heart, and arteries of the brain, and in materially shortening the duration of life.

Beer cannot be used without injurious effects proportioned to the quantity used and the frequency of its repetition. Its use as a remedy in the treatment of disease can be wholly dispensed with without any injury to the sick.

"Friendly Criticisms."

Under this head the Indianapolis *Daily Journal* takes the churches and ministry to task for what it calls "Six broad and distinct divergences, which are sufficient to break down any system of church worship, however devout and attractive, if persisted in." Here they are:

1. The construction of very large and expensive church edifices.

2. The renting of pews, and giving exclusive privileges to occupants in consideration of monthly or annual payments.

3. Fairs and festivals, devised to add to the exchequer of the church.

4. The habit of attending church in fine apparel and gay adornments.

5. The payment of large salaries to the ministry.

6. The habit of the ministry in abandoning their work and the shepherd's care for two months during the sickly season of the year, and drawing salary or back pay, or front pay, during their absence.—*Ex.*

Vacations.

A young girl who is now eighteen has for four years stood at a table ironing clothes. A single half holiday at long intervals has been her sole release from the monotony of her toil. A toil pursued so unremittingly that her shoes have worn a hole in the floor where she stood. All this time she has been regularly at Sabbath-school and church, and the few flowers that bloom at the front door of her mother's cottage tell of a care she gave them during the moments of time she snatched from her goading work. At length she is having "her vacation," and away on an excursion to visit friends and breathe new air, she is trying to call back some of the life she has expended and prepare herself for the work that is to follow. She is one person that will really rest. What to many others will be all unmeaning, will be to a joy and benefit beyond expression, because along with the refreshment of the change she will have the consciousness that her pleasure is so well deserved. It is they that work who have the right to rest. It is they, also, who know how. To all others the summer vacations are but a pretence affording them simply a change of dissipation or condition of sloth, and into which they must carry the inevitable restlessness and ennui.—*United Presbyterian.*

Childrens' Corner.

Keep Cool.

It never did and never will
  Put things in better fashion—
Though rough the road and steep the hill
  To fly into a passion.

And never yet did fume or fret
  Mend any broken bubble,
The direst evil, bravely met,
  Is but a conquered trouble.

Our trials—did we only know—
  Are often what we make them,
And molehills into mountains grow,
  Just by the way we take them.

Who keeps his temper calm and cool,
  Will find his wits in season;
But Rage is weak, a foaming fool,
  With neither strength nor reason.

And, if a thing be hard to bear,
  When brain and nerve are steady,
Let fiery passions rave and tear,
  It finds us maimed already.

Who yields to anger, conquered lies—
  A captive none can pity;
Who rules his spirit greater is
  Than he who takes a city.

A hero he, though drums are mute,
  And no gay banners flaunted—
He treads his passions under foot,
  And meets the world undaunted.

O, then, to bravely do our best,
  Howe'er the winds are blowing,
And meekly leave to God the rest,
  Is wisdom worth the knowing.

—Chicago Tribune.

After Many Days.

[CONCLUDED.]

Times began to revive soon after that. Young Bruce had a commission to paint the portrait of the mayor, and so became well known. Presently his landscapes were sold. Slowly and surely he went on his way to fortune, carrying his dear old mother and Jennie with him; and after a little a wife and baby were added to the happy household.

There were one or two little incidents in his after life which I wish to recall.

Many years after he had gained fame and prosperity he visited a brother artist of yet higher standing than his own, who lived in a bleak district of New England. His host had but one child, a boy of about eleven, who was carried into the parlor by two men, seated in an easy chair. He was worn to a shadow, but his face was full of sensitive feeling.

"My boy has been an invalid from his cradle," his father said. "For months in the year he is not able to leave his bed."

Bruce, during his stay, became much attached to the little fellow. One day his father said to him:

"This month of August is Charley's one glimpse of freedom. During the fall and winter, he never leaves his room, and is not able to read, to amuse himself with toys, or even to listen to music. By the way, I found rare pleasure for him last winter, most unexpectedly, in an old-fashioned wall-paper, of a singular design of leaves, wild flowers and birds flying here and there in the summer light. He used to lie and look at it with real delight. 'It just takes me right out of doors, papa,' he said; and he would fancy stories about the birds and tell them to his mother by the hour. There is really remarkable artistic merit in the paper. I should like you to look at it."

"I should be glad to see it," said Mr. Bruce, who was troubled just then by some far-off memories.

When he carried little Charley into the chamber after a while and heard him explain his "winter garden," his pale face reddening with pleasure, the tears came to Bruce's eyes.

Five years later, in looking over a western paper Bruce found this paragraph:

"By the confession of Jim Budd, last week, just before meeting his fate on the gallows, it was proved, as our readers will remember, that Oscar Arnold was innocent of the crime of forgery, for which he was sentenced five years ago. Arnold was an old man, a farmer whose life had always been inoffensive before his trial. His pardon was sent at once to the prison, but arrived just too late. The old man had died the day before. He had been confined in his cell for months, and some kindly soul had covered the wall with a cool summery paper, with birds flying here and there through the grass. The prisoner, as his mind failed, took as great a delight in these pictured walls as a child, fancying himself, poor fellow, free and in his own fields again."

Not long afterwards, Bruce passed through the city where Arnold had been confined, and visited the prison. The wife of the jailer told him the whole pathetic story, and showed him the white daisies and song-sparrows on the wall.

"He fancied himself out of doors, among them, poor soul," she said, "and so died calm and happy. The Lord put it into the heart of somebody to paint that paper, I think. I wish the designer could know the good it has done."

Bruce stood in the cell himself a gray-haired man, looking at the work of his youth; and he thanked God for every stroke which had made wild flowers or birds more real or true. He remembered old Ben's motto, "Good work always pays the worker, soon or late." But he thought no work ever paid him as this had done."—*Youth's Companion.*

Ants at Their Toilets.

The agricultural ant of America, writes the Rev. H. C. McCook in the "Proceedings of the Academy of Natural Sciences of Philadelphia," is one of the neatest and tidiest of creatures in her personal habits. Out of the number he had imprisoned for observation, he never saw one remain long in an untidy state. When, after some very active work in digging, little particles of earth would adhere to their bodies, these were at once most carefully removed. The whole body, too, is most thoroughyl and frequently cleansed, a duty which is habitually attended to after eating and after sleep. In this duty these ants now and then assist one another, and when a "general washing" is in progress, it is an exceedingly interesting sight. The ant to whom the friendly office is being administered (the cleansed, she may be called), is leaning over upon one side as we begin the observation. The cleanser, (as the other party may be called), is in the act of lifting the fore leg, which is the first which is licked, the cleanser's mouth passing steadily from it up to the body, then over the neck, then the head, then the little jaws (mandibles) being at this stage held apart for the more convenient manipulation; from the face the operation passes to the body, along each side, each leg being attended to in succession; then to the other side and the other set of legs. All this while the creature being cleansed is evincing the most intense satisfaction, and in this way resembles a family dog when one is scratching the back of his neck; she rolls gently over on her side, sometimes quite over on her back, and presents altogether a picture of ease. The pleasure which these creatures take in being thus "combed" and "sponged," is really enjoyable to the observer. Several times an ant wanting to be cleaned was seen to approach a comrade, kneel down before it, and thrusting forward its head, then drop down and lie there motionless, expressing as plainly as sign language could her desire to be attended to. The ants, when engaged in cleaning their own bodies, have various modes of operating. The forelegs are drawn between the mandibles and also apparently through the lips, and then are passed alternately to the back of the head, and over and down the forehead and face, by a motion which closely resembles that of a cat when cleaning with her paw the corresponding part of her head. The strokes are always made downward, following thus the direction of the hairs. Nothing can surpass the grotesque attitude which the ants assume when cleansing their bodies. Their hind legs are thrown backward and well extended, the middle pair standing nearly straight out, so that the body assumes almost an erect position; the tail is then turned under the body and upward toward the head which is at the same time bent over and downward. The body thus forms a letter C. The forefeet now begin the operation, during which they are constantly put into the mouth, from which moisture is conveyed, thus giving a glossy appearance to the body. It is possible that these ants do not devote so much time to their toilets when in a state of nature; it is probable that, as with men, an artificial condition of society gives an inducement to a somewhat larger devotion to their personal appearing.

Home and Farm.

Cutting Glass with Scissors.

Many persons may not be aware that glass can be cut under water with great ease, to almost any shape, by simply using a pair of shears or strong scissors. In order to insure success, two points must be attended to—first and most important the glass must be kept quite level in the water while the scissors are applied; and, secondly to avoid risk, it is better to begin the cutting by taking off small pieces at the corners and along the edges, and so reduce the shape gradually to that required, as if any attempt is made to cut the glass all at once to the shape it will most likely break just where it is not wanted. Some kinds of glass will cut much better than others, the softer glass being the best for this purpose. The scissors need not be at all sharp, as their action does not appear to depend on the state of the edge presented to the glass. When the operation goes on well the glass breaks away from the scissors in small pieces in a straight line with the blades. This method of cutting glass has often been of service when a diamond was not at hand, for cutting ovals and segments, and though the edges are not as smooth as might be desired for some purposes, yet it will answer in a great many cases. The two hints given above, if strictly followed, will always insure success.—*Woodworker.*

Neglect of the Eye.

Whatever an ounce of prevention may be to other members of the body, it certainly is worth pounds of cure to the eye. Like a chronometer watch, this delicate organ will stand any amount of use, not to say abuse, but when once thrown off its balance, it very rarely can be brought back to its original perfection of action, or if it is, it becomes ever after liable to a return of disability of function or the seat of actual disease. One would have supposed from this fact, and from the fact that modern civilization has imposed upon the eye an ever-increasing amount of strain, both as to the actual quality of work done and the constantly increasing brilliancy and duration of the illumination under which it is performed, that the greatest pains would have been exercised in maintaining the organ in a condition of health, and the greatest care and solicitude used in the treatment when diseased. And yet it is safe to say that there is no organ in the body the welfare of which is so persistently neglected as the eye.

I have known fond and doting mothers to take their children of four and five years of age to have their first teeth filled, instead of having them extracted, so that the jaw might not suffer in its due devel-

opment and become in later years contracted, while the eyes, the most intellectual, the most apprehensive and the most discriminating of all our organs, receives not even a passing thought, much less an examination. It never seems to occur to the parent that the principal agent in a child's education is the eye; that through it it gains not only its sense of the methods and ways of existence of others, but even the means for the maintenance of its own; nor does it occur to the parents for an instant that many of the mental as well as the bodily attributes of a growing child are fashioned, even if they are not created, by the condition of the eye alone.

A child is put to school without the slightest inquiry on the part of the parent and much less on the part of the teacher, whether it has the normal amount of sight; whether it sees objects sharply and well defined, or indistinctly and distorted; whether it be near-sighted or far-sighted; whether it sees with one or two eyes; or, finally, if it does see clearly and distinctly, whether it is not using a quantity of nervous force sufficient after a time not only to exhaust the energy of the visual organ, but of the nervous system at large.—*Dr. Edward G. Loring, in Harper's Magazine.*

Religious Intelligence.

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational church, Hamilton, Miss., August 25, 1878.

Pleasant Ridge Congregational church, Sandford county, Ala., Sept. 1878.

New Hope Methodist church, Lowndes county, Miss., Oct., 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

First Congregational church, Leland, Mich.

Sugar Grove church, Green county, Pa., D. B. Turney, pastor, Mar. 17, 1879.

Military Chapel, Methodist Episcopal, Lowndes county, Miss., March 23, 1879, Thomas Brownlee, pastor.

Hopewell Missionary Baptist church, Lowndes county, Miss., April 6, 1879.

Cedar Grove, Missionary Baptist, Lowndes county, Miss., May 25, 1879, Wm. Alexander, minister.

Simon's Chapel, Methodist Episcopal, Lowndes county, Miss., Jesse Murrah, pastor, July 13, 1879.

Old Tebo Baptist church, near Leesville, Henry county, Mo., W. M. Love, pastor, July 19, 1879.

—At the College church, Wheaton, on Sabbath evening after a brief discourse by Prof. C. A. Blanchard about 125 of the congregation remained to pray for the outpouring of the Holy Ghost, not only then and there and upon all the church, but especially upon the College from the very beginning of the year. It was a time of drawing nigh to God in prevailing prayer. The brethren at Wheaton believe that they have already the foretaste of a glorious visitation from on high. A number of students, already come for the term which opens on Tuesday, were present at the meeting.

—Bro. H. H. Hinman preached on the morning of the Lord's day for the Free Methodist church, Wheaton. On Monday evening he attended a consultation of the members of the committee for free missions residing in Wheaton. He expects to attend the Wisconsin State meeting this week and then go to Missouri for a month. On Sabbath, August 24, Bro. Hinman preached twice at White Oak Grove in the United Presbyterian church. On Monday evening he lectured in the town hall. All were excellent meetings. On Tuesday evening he lectured at New Rutland. He visited Streator and Homer and returned home on Friday last.

SOUTHERN MISSIONS.

—A letter from sister Tapley asks for the arnest prayers of God's people upon their work at the present time. It is the season when protracted meetings begin. Pray that the Holy Spirit may descend upon these friends and their meeting, and that Satan may not be permitted to turn the rejoicing of the children of God into extravagance and folly. The following acknowledgment is made of donations from friends:

COLUMBUS, Miss.

Mrs Paley, Morrison, Ill.,	$2.00
Mr. O. Sholes, " "	1.00
Mr. Philo Carpenter, Chicago,	10.00

And from the latter a box of books of perhaps $30 value. This money and the contents of the box are highly appreciated, and will assist us much in the furtherance of our work. Friends, you have our warmest thanks. Our hearts are cheered by your kindness and the daily remembrance of it increases our faith and courage, and we feel more strong to go forward in the work of the Lord. MRS. E. TAPLEY.

WESLEYAN.

—The Illinois conference meets at Wheaton, September 17th.

—Bro. Kinney, business agent of the connection, is now on his annual visit to the fall conferences. He attends two of these meetings in Ohio, one each in Indiana, Michigan, Illinois, Kansas, Minnesota and Wisconsin, and two in Iowa.

—Bro. W. S. May, Iowa conference evangelist visited Minnesota during harvest. At Wilton his labors were blessed with many conversions and fifteen additions to the church. At Spring Valley the Spirit of the Lord came down and twenty were brought to Christ and thirty came forward to unite with the church.

—Editor Stratton of the *Wesleyan* has been to Chautauqua. He failed to get the physical benefit desired for he was sick part of the time, but when on his feet he made some telling blows for truth as will be seen elsewhere.

—Prof. E. G. Paine of Minnesota, writes hopefully of the outlook for Wasioja Seminary. He says: "Our prospects for a large attendance at the Seminary this fall are good, notwithstanding the small crop in this section. Our greatest drawback here now is the hard times, which prevents our collecting the interest due us. The Masonic opposition to the school has ceased, openly at least, and the Masons of the place are beginning to respect us for our adherence to principle and for our success in the face of opposition. 'Nothing succeeds like success,' you know. They even take hold and help us on our improvements on the Seminary grounds and have sent their children all along."

CONGREGATIONAL.

—Rev. W. H. Brewster of Blue Island, Ill., is expecting soon to remove to Maywood, a few miles west of this city and reside with his son.

—Rev. Warren F. Day of East Saganaw, Mich., stopped briefly in Wheaton on his way home from a vacation trip. Both Mr. and Mrs. Day are graduates of Wheaton College.

UNITED BRETHREN IN CHRIST.

—Bro. J. W. Hott, editor of the *Telescope*, has returned from Virginia to his office in Dayton. Prof. Tobey his associate has been spending a short vacation at Chautauqua.

—The Rock River conference meets at Lebanon church near Fenton, Whiteside county, Ill., September 10th. The loyal brethren of the conference are roused by the strange demonstrations of the Polo faction. This matter will probably be thoroughly examined and disposed of in a way that shall honor Christ and disappoint the devil.

BAPTIST.

—The Baptist churches in Japan have formed an association for mutual help and Christian work, and have recently held their first annual meeting. The association lunch, consisting of fish and rice, was spread on the floor of the mission house and eaten with chopsticks. It will be remembered that Dr. Nathan Brown, formerly editor of the *American Baptist*, is laboring at Yokahama, Japan.

—Among the colored people who have already reached Kansas is an entire Baptist church of three hundred members, led by the pastor and deacons. With their families the party numbered six hundred souls. They were from Delta, La., and reached their destination in a state of great impoverishment.

—The thirty-ninth annual meeting of the Consolidated American Baptist Missionary Convention will be held in Cincinnati, Ohio, beginning October 9.

GENERAL.

—It is announced that Messrs. Moody and Sankey will hold meetings at Cleveland during October, and then go to St. Louis for the winter, where Mr. Moody will rent a furnished house, put his children at school, and make his home till next summer.

—The revisers of the authorized version of the New Testament have recently held their ninety-first session. It is expected that the entire revision will be completed within a year, and that publication will speedily follow.

—Among the churches of Chicago which lately have rolled off a burden of debt is the First Reformed church, corner of May and Harrison streets, Rev. B. DeBey, pastor. A few weeks ago these brethren paid off a debt of $6,000 with genuine satisfaction. An addition to this church of 120 members was one result of Mr. Moody's work here three years ago. The Reformed churches are closely allied with the Reformed and United Presbyterians, using the Psalms in worship and rejecting the secret orders.

—A St. Petersburg correspondent reports that in order to colonize the Central Asian provinces Russia has promised all her subjects residing therein unlimited land grants, and exemption from military service and the payment of taxes.

—The colored teachers of Kentucky have adopted a memorial to the Legislature asking for important modification or amendment of the school law. They ask for an equalization of the per capita and limit of school age for the children of the State, without regard to color and for the establishment of a normal school for colored teachers.

THE WHEATON CONGREGATIONAL CHURCH.

Some weeks ago several members of the body lately known as the First Church of Christ in Wheaton, asked letters from that organization to the College church. After consideration the following letter and certificate were forwarded to one of the families included in the number, and the others were told that they could have similar documents if they desired. They asked for them and received each a copy of the one here printed. The persons concerned feeling aggrieved, prepared an address to the church in question, which they forwarded to the pastor, Elder L. Taylor. As no attention has been paid to this address, signed by ten persons who were lately members of the church, it is herewith submitted to the candid candid consideration of the Christian public.

The three letters thus sent were alike with the exception that the first, in the handwriting of the chairman of the prudential committee, purported to be from "The First Church of Christ," the others, signed by the clerk, were, one from the "First Congregational church," "heretofore called the First Church of Christ," the other from "The First Congregational Church" simply. Though thus differing all bore the same date and were, with the single exception, as follows:

LETTER.

The First Congregational church in Wheaton Ills heretofore called The First Church of Christ of Wheaton to———

In reply to your request for letters of dismission and recommendation to the College Ch. we return the following answer.

While we fully recognize your liberty to go out from us at your pleasure, and we give you our Christian good wishes in so doing, nevertheless, we cannot in fidelity to yourselves and to that good order in the church of God which it becomes us to defend, give you the letters you desire. For you deliberately choose to join yourselves to a body declared to be walking disorderly, not only by us including yourselves, but also by Congregational Churches generally, in accordance with the action of Council, and therefore cut off from the communion of our churches. For you to do so, is to endorse such disorderly walking and to violate the command of God which requires us to withdraw from those who thus walk and who says "neither be partaker of other men's sins."

Against such acts we feel that we are called of God to enter our solemn protest.

At the same time being anxious not to tramel your liberty or detain in our church those who are discontented to walk with it, we have voted to you the following Certificate leaving the responsibility of its use upon you, wishing you at the same time grace mercy and peace from God and praying you to do right in his sight.

CERTIFICATE.

This certifies that—— —— —— ——, are regular members of the First Congregational Church in Wheaton Ills, (late First Church of Christ) and at their own request are dismissed from us, and when they have joined elsewhere, our church relation to them will cease. By order of the church July 31, 1879.

I. A. HART, Clerk.

ADDRESS IN REPLY.

To Rev. L. Taylor, chairman of the Prudential Committee of the First Church of Christ, Wheaton, Ill.:—

Your reply to our requests for letters to the College church is at hand. While we regret that there should be such wide differences among

Christians, and especially among those of the same church, and believing that all controversy in respect to the unpleasant state of affairs in our midst should cease; still, in justice to quite a large number of us who have felt it our duty to withdraw from your church, a few words in reply seem to be necessary.

In the first place we wish to correct a few statements which are in the letter of your handwriting, proporting to be a letter from the church.

You first state that "In fidelity to that good order in the church of God which you must defend, you cannot grant the letters asked." In this you have allowed your ideas of *Congregational usage* to take the place of Christian love and courtesy, taking as your guide some human contrivance and its queer interpretation, in place of the Word of God, which should be the Christian's only rule of faith and practice. The assertion that your church cannot give letters to the College church is unwarranted, for it is evident to all unprejudiced persons acquainted with that church, that it is owned and blessed of God and is doing better service for him than many others in this region. But you say it has no *ecclesiastical connection.* Why? Simply because by false testimony before a prejudiced jury it has been wickedly deprived of that connection. But this is no reason for refusing the letters. Would it not be orderly to grant letters to Mr. Moody's church of Chicago, which is not connected with any association? or to the hundreds of Congregational churches of New England, as Dr. Bacon's, which are independent? Are not you "teaching for doctrine the commandments of men?"

Secondly, you say we deliberately choose to join a body declared to be walking disorderly, by your church, including ourselves, and by Congregational churches generally. Now here you make two false statements. We have never declared, nor have we been of the opinion, that the College church was disorderly, nor was it so considered by your church until it seemed to be necessary to so consider it in order to accomplish other things.

This hostility and want of Christian regard for that church, has been one of the chief reasons for our withdrawal from your church. We have repeatedly denounced your attitude toward that church as un-Christian, and of this you are not ignorant. Nor is the College church considered by Congregational churches generally to be a disorderly body, but only by a few who took part in an *ex parte* council and were thereby deceived.

You say further that this church was cut off from the communion of ourchurches. The Christian church communes with God and he always receives his own. "I am the Good Shepherd and know my sheep and am known of mine." (John 10: 14.)

You say further that by requesting letters to the College church we violate the command of God, "Neither be partakers of other men's sins." Now it was for the sake of obeying that very command that we made the request. We have all felt and have not been backward in saying from the first, that the pretended excommunication of President Blanchard was unwarranted and wicked, believing that it was done to injure the character and influence of a good Christian brother in order to gratify the feelings of revenge possessed by certain members of the church who had personal grievances. And in giving our reasons to the church for our withdrawal, we distinctly stated that we did not wish to share the responsibility of the church in that action.

You say further that you feel called of God to enter a solemn protest against our act of joining the College church. Paul said in speaking of his wickedest acts, "Verily I thought I was doing God's service." And we fully believe that you will yet see your wrong as Paul did his. For the reasons already noticed you say: We have refused the letters asked and voted certificates. But these certificates are not such as Christian churches generally give, nor even such as a secular society would give to its members. A cold, bare statement of fact, rather implying that those making the request were not fit to belong to a church. Not the first word or sentiment of Christian confidence and good will, but the same uncharitable spirit is shown that has been characteristic of the church and its pastor toward the College and its friends for the past year and a half. Thus those who would be considered by you and the church as worthy members, if they only possessed the same feelings towards the College church that you have, are virtually denounced and wronged by you, and all under the mistaken idea of doing valiantly for Congregationalism, or from ill will. This will not injure us, nor the church to which we go. But it will be a stumbling block in the way of some who might desire to find the true way. It may gratify you and cause the worldly to chuckle, but it will not receive the sanction of Christians nor the approbation of God whom we strive to honor. We asked the letters that we might leave you orderly. You have taken a responsibility in the matter which you must meet before God.

Trusting that you and the church in your charge may yet see these wrongs as they are, and correct them, we go from you, not with malice and hard feelings, but with Christian good will; believing that in his own good time God will heal all differences, and enable his children to work together for the one great object, the advancement of his kingdom. Respectfully yours,

W. K. GUILD,	MRS. W. K. GUILD,
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News of the Week.

—It appears from a letter written by the Hon. John W. Foster, American Minister to Mexico, that American agricultural machinery has been successfully introduced into Mexico, and that important results are likely to follow. Mexico has a large area of wheat lands, but for want of proper implements and machinery has not been able to produce enough grain for home consumption. Hitherto implements and machines of American manufacture have not had a fair trial; but, under the influence of the new era of commercial friendliness, plows, cultivators, drills, corn-planters, and reapers have been introduced, and have been well received. This gives a new impetus to Mexican agricultural industry, and opens a new field to American manufacturers.

—Quite an excitement was caused at the Ripley farm near Forest, Ohio, last week by thirteen threshers being poisoned while taking supper at the farm-house. Upon examination it was discovered that strychnine had been used in making biscuits instead of soda, by mistake. The whole party are reported to be in a critical condition.

—The immense export of fresh meat to European markets from the United States is attracting the attention of the world. Nearly every steamer has more or less of her cargo made up of this production of the great West. There never was a period in the history of the United States when the supply of every valuable production was so near inexhaustible, and, at the same time, the demand so great. It is a year of sunshine to the American people.

—The W. U. ship Shan missionary case, which for the last year has attracted much attention, has been finally decided by the British court at Shanghai, China. The missionaries complained of the alleged outrage by a mob near Foo Chow, declaring that their property was wantonly destroyed and their premises invaded. The Chinese claimed that the missionaries had aggressively encroached upon the Native Temple grounds until the populace were aroused to violent measures. The Chinese confidently submitted the case to the English tribunal. The result was a complete vindication for them, and the overthrow of the whole missionery position. The result is considered important as establishing precedents for numerous similar affairs.

—Diplomatic relations between the Austrian and Russian Cabinets are less cordial than between any two cabinets in Europe, and the friendly intercourse which existed between the two courts for many years has also entirely ceased.

—The case of the executors of the Brigham Young estate, who were imprisoned August 4 by Judge Boreman for contempt, and taken before the Supreme Court of the Territory on a writ of certiorari, was decided to-day. The order of the lower court was reversed and the prisoners discharged.

—The American ministers to Peru, Chili, and Bolivia have been instructed to represent to their respective governments that the United States will be ready at any time, when requested by each of these nations, now at war, to use its good offices to bring about peace. This step has been taken by our government as an evidence of its friendly feeling towards these nations, and in the interest of South American commerce.

—Colonel Polk, State Treasurer of Tennessee, is in Washington and will have an interview with the President to urge him to supply the destitute people of Memphis with government rations during the remainder of tne epidemic season. The National Board of Health claim that they have no authority to feed the people except for ten days quarantine. A large portion of the $500,000 controlled by the board is being fooled away paying so-called inspectors $10 a day each and expenses to run about over the South.

—At a meeting of the Association for the Advancement of Science, last Saturday, at Saratoga, N. Y., Commander E. P. Lull, United States navy, read a paper on the inter-oceanic canal problem. He said a canal from Lake Nicargua to the Pacific would be 16 3-10 miles long, only seven of which would be difficult. The estimate makes the canal seventy-two feet wide on the bottom, with twenty-six feet depth of water. The locks are 472 feet long. Estimated cost, $66,000,000; but it may come to $100,000,000 as the outside cost.

FOREIGN.

—A dispatch from Warsaw states that the Czar of Russia arrived there in safety, accompanied by his staff, Saturday night. The city was brilliantly illuminated. There was every appearance of enthusiasm, but it is said that the illuminations were prepared in compliance with the specific orders of the authorities, and that the crowds on the streets who welcomed the Czar with cheers, were composed chiefly of persons who were employed for this purpose.

—The pressure upon the laboring classes in England is indicated in these items of last Wednesday: "The executive committee of the North and Northeast Lancashire Masters' Association will meet on the 2d of September to consider a proposal for a further reduction in wages. The masters allege that some step toward the alleviation of a depression in trade is absolutely necessary, but a general reduction is not likely to take place.

The Oldham spinners declare for a systematic emigration if reductions in their wages continue, and recommend a limitation of production for the present, until the improvement of trade.

The steamer Helvetia took out eighty farmers for Texas, dissatisfied with the agricultural prospects of England.

—A Rome dispatch reports that, on the publication of the last encyclical, which left the Jesuits the alternative of revolt or submission, the Jesuits sent the Pope a memorial entirely submitting to his Holiness. The sincerity of the memorial is questioned at the Vatican.

—It is stated by Russian papers that in consequence of the supplies sent by Russia, Bulgaria will soon be in possession of 47,000,000 ball cartridges for rifles, with which all the militia are armed.

—The bullion withdrawn from the Bank of England on balance last Wednesday, £382,000—$1,910,000, is for shipment to New York. The steamship Bothnia, from Liverpool, brought £181,000 in gold to New York.

American Produce in Europe.

Pending the appointment of a royal commission to inquire into the depressed condition of agricultural interests in England John Bright made an important speech concerning the ruinous effect of American competition. The following extract, as containing the views of one of England's first statesmen regarding the prosperity and vast influence of the United States, is especially interesting and instructive:

"The member for Lincolnshire has spoken on the influence of American produce upon English produce. He says the English produce decided the market, but that the produce from the United States, or it may be from the Dominion of Canada will henceforth fix the market in this country, and there is a great deal of truth in that. But let this commission inquire, if it can, how it comes that the landlords of this country and the farmers are not only alarmed, but in terror at the produce in corn and cattle that has been brought 4,000 or 5,000 miles from the other side of the Atlantic. This is a question, I think, that they may fairly examine, and I confess I am not sure that the statements made have been extravagant or exaggerated. I have met, within the last two or three weeks, two gentlemen very intimately connected with these matters in the United States, and I have been very much startled by some facts which they have related to me. The land that is being occupied in Minnesota, in the United States, and in the Dominion of Canada is of magnificent quality, I am told, for the production of wheat. Liverpool at this moment is as near to these farms as New York was a short time ago.

The gentleman I spoke to the other day was chairman of one of the most prosperous and best managed railways in America, and he said that the change that had taken place in the cost of transportation had been astonishing to him and it must be astonishing to everybody who looks into it. I know there are some people who do not like to hear these things. A farmer who was very much troubled and distressed on the subject, said: 'Well, you know, I wish that cursed country had never been discovered.' The fact is that the country has been discovered, although they are trying to find out where the discoverer was buried. But Columbus lived and discovered America, and from being peopled by savages the country now has nearly fifty millions of our own English-speaking people on the northern continent, and it will increase in the course of thirty-five years more, in all probability, to not less than one hundred millions. Now, I will tell honorable gentlemen opposite, and it will not add to their comfort, that the growth in the Western States is such that land in the Eastern States is decreasing in value. There is one reason for it which is not here. There the protective system of the United States had diverted all capital in the Eastern States into the manufacture of protected articles with the expectation of getting increased profits, and the capital has therefore been to a large extent withdrawn from those States; and, therefore, you find in the New England States and in New York, and I believe to some extent in Pennsylvania, that there is much land which men do not think it worth while to plough, and which is annually lessening in value and going gradually out of cultivation. If these Western States have had so much effect on land near them, what will be the effect on land in this country?

When they have 100,000,000 of population they will have paid their debt, their taxes will be at minimum; they take almost no army and no navy, as we have in Europe; they have no 'spirited foreign policy'—taxes, in proportion to their population, will grow less and less; and how England and Europe will stand the competition of America in regard to the policy of European nations, with regard to armaments and taxes, anybody might try to imagine it, but I will not try to describe it. There are farmers in America as you know, who have no rent, no tithes, no poor rate. You have all these. With you labor has risen. Labor is very dear in America. You are glad that the laborers are well paid; they will have to be still better paid. You complain of the education rate and the schools. The effect under the present state of things must be to drive the educated and spirited young men from the country into the towns, or to emigrate. There are matters which I trust this commission and the house will well consider."

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GRAIN—Wheat—No. 2		86
No. 3		82
Rejected	70	70
Winter	79	95½
Corn—No. 2		32½
Rejected		32
Oats—No. 2	21½	22
Rye—No. 2		49
Bran per ton	7 75	8 25
Flour—Winter	3 25	7 50
Spring	2 00	5 00
Hay—Timothy	10 00	11 00
Prairie	6 50	9 00
Mess Beef	8 50	9 00½
Tallow	5	5½
Lard per cwt		555
Mess pork per brl		8 00
Butter medium to best	10	18
Cheese	3	5¾
Beans	60	1 30
Eggs		11½
Potatoes per brl	1 00	1 50
Seeds—Timothy	1 53	1 60
Clover	3 75	4 35
Flax	1 20	1 27
Broom corn	2¼	6
Hides—Green to dry flint	8	14
Lumber—Clear	30 00	35 00
Common	10 00	10 50
Shingles	1 00	2 20
WOOL—Washed	28	36
Unwashed	16	25
LIVESTOCK—Cattle choice	4 45	5 20
Good	4 00	4 40
Medium	3 25	3 75
Common	1 75	3 20
Hogs	3 20	3 65
Sheep	2 00	4 00

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Flour	$3 75	7 50
Wheat—Spring	90	1 03
Winter	1 01	1 11
Corn	45½	57½
Oats	27	38
Rye		64
Lard		5 92½
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Butter	7	17
Cheese	4	6
Eggs		15½
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THE STATE MEETINGS.

WISCONSIN, September 2 to 4, at Evansville, Rock county.
IOWA, Sept. 16 to 18, Morning Sun, Louisa county.
KANSAS, Sept. 23 to 25, either at Winchester or Topeka.
NEBRASKA, Sept. 30 to Oct. 2, Palo, York county.
MISSOURI, October 8 to 10, at Avalon Livingston county.
ILLINOIS, Oct. — to —, Westfield, Clark county.
INDIANA, Oct. 21 to 23, Albion, Noble county.
MICHIGAN, October 28 to 30.
OHIO, Nov. 4 to 6, Cedarville, Greene, county.

MISSOURI.

The annual meeting of the Missouri State Christian Association will meet at Avalon, Livingston county, October 8th, 9th and 10th.

IOWA STATE MEETING.

The annual meeting of the Iowa State Christian Association opposed to secret societies will be held at Morning Sun, Louisa county, Sept. 16th, 17th and 18th, 1879, convening on Tuesday, 16th, at 7:30 P. M., according to previous action of Association. Morning Sun is on the line of the Burlington, Cedar Rapids and Northern railroad, twenty-five miles north from Burlington. Good speakers will be in attendance including J. P. Stoddard, National Secretary and D. P. Rathbun, State Lecturer. Now, brethren, in the name of our God let us make this meeting a grand rally for the Master. Come in the Spirit's power.

J. M. KENT, Pres.
A. W. HALL. } Secretaries.
J. MCCLEERY. }

NEBRASKA.

The Nebraska Anti-secrecy Association will meet in Polo, York county, September 30, 1879, the convention to be held through the two succeeding days. Come all who can; we hope to make the meeting a grand success. We must have a State lecturer and be more active.

W. S. SPOONER.

Please announce that D. P. Rathbun will lecture and work the degrees Thursday, Friday and Saturday evenings Oct. 9th, 10th and 11th at Bourbon, Marshall county, Ind.; and on the 13th, 14th and 15th at Larwill, Whitley county, (or near there), and probably at Webster, Ind., on the following evenings. S. L. COOK.

A REQUEST

To the friends of reform in Iowa. Will the secretaries of county organizations please bring or send a written report of the doings of their associations since our last meeting. It is very desirable to have at the meeting at Morning Sun a definite statement for record.

Yours for light and truth,
JOEL H. AUSTIN.

Topics of the Time.

Mr. Langstaff, president of the Howard Association of Memphis, came to Chicago Saturday night to engage the contributions of the benevolent for the relief of that fever-stricken city. The work of relief is almost wholly in the hands of this association and their treasury is exhausted. There are 1500 whites and 11,000 colored people yet remaining in the city upon whom the fever feeds. The death rate remains low compared with last year, but reaches some days twelve or fifteen. Our northern cities will again respond to this call, but it cannot be denied that with their benevolence will come the memories of former gifts which for a time have awakened gratitude in former enemies, who, acknowledging the dole, yet persist in that course of political hostility which they deprecate when trouble compels them to look north for aid. It cannot excite surprise that there are some natural feelings of repugnance expressed at this conduct. They are yet, however, only natural; a higher law, which commands to love our enemies, and hold all men as "neighbors" who stand before God equal with ourselves, calls for good deeds toward all without the intervention of spurious oaths or the incantations of the lodge.

The important political events of last week were the California elections, which show great Republican gains throughout the State. The Kalloch-DeYoung tragedy of three weeks ago had the natural effect to elect Kalloch mayor. His wound proved less dangerous than at first supposed and his recovery is probable. In New York, Conklingism is still supreme. In the nominating convention he carried his points against Vice President Wheeler, who was chairman of the meeting, and all others, and nominated for Governor A. B. Cornell, who was put out of the New York custom house for notoriously using the office of collector for political rather than public purposes. So the machine seems to grind merrily in New York. So long as the "dear people" freely put into the hopper the Knight Templar politicians will look after the crank and the grist of "spoils." But as the "Liberty singer," George Clark, has it—

"There's a good time, a good time,
A good time coming on."

We will work and wait for it.

Any conflict of authority by which for the time laws are rendered nugatory, is an occasion of triumph on the part of the communists, who thus show their place to be with the dangerous classes of society. Such a conflict good men have to regret in this city. The State law, in force July 1st, against the unauthorized bearing of arms by organized bodies of men, has been declared unconstitutional by Judge Barnum, one of the successful candidates of the Democratic-communist coalition of last spring, when politics, not the honest judgment of our citizens, managed our judicial election. The difficulties that now threaten may be terrible realities as a result of such neglect and mismanagement. Gov. Cullom refuses to accept the decision of a partisan court and will maintain the law until the Supreme Court gives a final opinion. The State militia are under his command and are liable to be called out in case of a mob, when complications of a grave character may arise. The position of the Governor is generally approved. What kind of a judge Barnum is, may be conceived from the fact that he granted an injunction to a liquor-dealer against the commissioners of the park where the State encampment was pitched last week. Thus restraining them from ejecting the nefarious business, although by State law no liquor is permitted to be sold in public parks.

History is repeating itself in Afghanistan. Saturday's dispatches bore the terrible news of revolt at Cabul, the Afghan capital, before which the Ameer was powerless. The British embassy and its guard, were cut off, it is said, to the last man, after a desperate defense. In 1838 the British troops fought their way to Cabul to reinstate a deposed prince. The main army then retired, leaving 8,000 troops and an embassy. Early in 1842 these foreign troops were compelled to withdraw towards India by a revolt; and the whole force, then numbering 4,500 British troops with 12,000 followers were massacred before reaching Jellalabad. Only one man escaped. After the first burst of indignation has subsided the good sense of the English nation will assert itself in the present affair. It has already. The pretext of a "scientific frontier," has been forcibly shown in its true nature. The old frontier was far more defensible. The Afghanistan war was for conquest and as an offset to Russia, and has been well compared by eminent English statesmen to the seizure of Naboth's vineyard by Ahab.

Rev Mr. Murray since his fancy horse business has been broken up by the sheriff, has formally withdrawn from the pulpit, and will now be free to follow his tastes to the stable and the race course. Mr. Beecher, however, still continues to be the center of attraction for Sabbath desecrating excursions. In illustrating the "progress of that grand amalgamation of the church and the world" a New York correspondent gives as an instance the sight of Mr. Beecher as chaplain of the New York 23d regiment "on horseback in uniform, marching with his employers to a Sunday military excursion, might be considered as perfect a side tableau as the man of sin could desire to adorn his hellish state." The *Christian Intelligencer* thus notices a sermon by the same chaplain which was advertised as the chief attraction for a Sunday excursion: "Mr. Beecher, without any preliminary exercises, announced his text—John 3: 5-7, 'Ye must be born again.' 'This involves,' he said, 'no introduction of new elements into the being.' 'Conversion neither gives anything to a man, nor takes anything away from him.' 'You may be born again a dozen times over, if you will.' Obedience to the law of heredity, he declared, 'would change the world more than anything else; in a thousand years we would have a race of almost perfect men and women.' In concluding he urged his hearers to 'live to a higher manhood and womanhood,' 'no matter what their belief; that is a mere personal matter which does not touch the larger question.'" And yet, while Mr. Beecher is away on such errands of disloyalty to Christ, it is grievous to see such men as Dr. Roy and the elder Van Wagner, names well known at the West, filling his pulpit so that he can be free for the excursion business.

Ebenezer's Sermon.

ANON.

(Concluded.)

To Ebenezer, right away,
He told his difficulty.
'Twas Masonry—so he did say -
With all its sin and folly,
That he must give up, ere the way
Was clear, to be saved fully;
And, there, he gave himself, to be
The Lord's, for aye, and wholly.
Thus Ebenezer came to know,
At first, about the Masons,
And since he found these books were true,
He's studied all our reasons.

In his remarks, he next struck out
'Gainst clause in obligation,
To secrets keep, whate'er about,
Of brother Master Mason;
Except it be, without a doubt,
A murder or a treason;
And these are left to Mason's choice
To keep, or to reveal them.
He quoted Scripture where the voice
Of Judge is raised to call them
Who know the facts—whate'er their vows—
Of crime, to come and tell them.

Leviticus, the fifth and first,
Is where this law is mentioned;
And he who disobeys is cure'd
As one who fraud has sanctioned.
He said,—"'For this vow, in these climes,
No one can find a reason,
Except that rascals are, oft times,
In need of help receivin',
In swindling cowan, or profane,
Or other crimes atrocious;
And that these rascals may retain
Their freedom—though so vicious.

"And then, to make the thing still more,"
Said he, "in rascals favor,
They've sworn, each one, when in their power
To warn a Mason, ever,
Of all they know to be, for him,
Containing aught of danger."
He said:—"To me, does nothing seem
In these days, to be stranger,
Than that so many Christian men
Can be so blind—or willful—
As e'er to claim that there's no sin,
In vows so strong and fearful."

The next point Ebenezer touched,
Was hailing sign of Masons.
For aiding rascals, this, he vouched,
Was best of obligations.
Whene'er one sees this hailing sign,
From one who help is needing,
He's bound, at once, his aid to join,
If prospect of succeeding.
In saving life of him who hails,
Is greater than the chances
Of losing his who heeds the calls,
Whate'er the circumstances.

But then, he said, he hadn't time,
To push the subject further,
And quoting something from a rhyme,
'Bout loving one another,
He promised us another blow,
Before his time for leaving,
That cowans all might fully know
How Masons are deceiving.
I'll tell you what it's pretty tough!
But then we daren't resent it.
I'd be for using him quite rough,
If that would but prevent it.

I guess the best that we can do,
Will be to take it coolly
Until his year with us is through,
And then we'll show him fully
That we don't hire any man,
To preach against the Masons.
If that's to be his future plan,
He'll go elsewhere for rations.
There's Elder S—— will come at once,—
If we but vote to call him;
And he will fully meet our wants,
With no such whims to spoil him.

The Old Men are Anti-Masons.

BY PROF. E. G. PAINE.

EDITORS CYNOSURE: — I seldom find a man who lived in the time and region of the Morgan murder who is not an Anti-mason. While visiting recently with Father Dunbar, now nearly seventy-seven years old, the conversation turned on secret societies. After exchanging opinions upon various phases of the subject, he gave me a history of the Morgan abduction and murder, and the subsequent political action; after which I asked him to give me an outline for publication, which he did, substantially, as follows:

I, J. Dunbar, of Banks, Faribault county, Minn., was born Oct. 31, 1802, in Seneca county, New York. I have read several accounts and confessions of the abduction and murder of Capt. Wm. Morgan in 1826. My remembrance of the circumstances, the excitement, the political action, and the overthrow of the lodge-system, consequent upon the murder, is distinct, and agrees with the accounts that I have read.

I give the barest outline: Morgan was taken from Batavia to Canandaigua and placed in jail in care of the county sheriff, Chesebro by name, upon a trumped up charge of debt; but really to gain time enough to hear from Gov. DeWitt Clinton, who was then Grand Master of New York Masons, respecting the disposition to be made of him. Clinton refused to have anything to do about the matter. Morgan was then taken to Rochester, and next by the ridge road through Orleans and Niagara counties to the Niagara river. He was placed in the magazine of Fort Niagara in care of the commandant, one Giddins. On application, the Canada Masons refused to receive him. Then a council was held of seven Royal Arch Masons of whom Giddins was one, which decided to put him to death by drowning in the river. Giddins says he saw Morgan taken out into the river by three who drew marked ballots, and saw them return without him. Valance has confessed to being one of the three.

This removal of Morgan from place to place, was evidently well understood by the Masons along the route, and was accomplished in covered wagons, with attendants and frequent change of horses. Only Masons helped in the matter, and Masons of high rank, mostly Royal Arch. They were not rowdies or roughs either, but men of respectability, including at least one Presbyterian minister of Rochester.

Morgan's body was found at the mouth of Oak Orchard Creek, Orleans Co. While the coroner's jury was in session, I was traveling through that county and distinctly remember the intense excitement occasioned by it and the result of the inquest, Morgan's wife testified, before seeing the body, to various marks on the person and clothing of her husband, and to having possession of a tooth, peculiar in size and shape, drawn from his mouth. The identification was perfect in all points and the verdict declared the corpse to be the body of Morgan. The subsequent exhumation and inquest by Masons, declaring the body to be that of one Wm. Munroe, was too evidently a fraud and failed of its purpose.

It will be noticed that Father Dunbar very pointedly refuses the statement so often made by Masons and their apologists:—"That if Morgan was killed, it was done by the roughs and not by respectable Masons. Bad men get into every society, you know, even the church." He fastens the guilt on the institution where it belongs. He was not aware of the present movement and the means at hand to carry it on; but expressed himself ready to do all that an old man can to further Anti-masonry, and said he would be glad of an opportunity to vote an Anti-masonic ticket once more.

The Mission of the Church.

BY REV. H. H. HINMAN.

For this purpose the Son of God was manifested, that he might destroy the works of the devil.—1 John 3: 8.

The first work of Satan on earth was to destroy its purity and thereby destroy its peace; and He who came to bring "peace on earth and good will to men" can never accomplish that mission, except as he restores to earth its purity by destroying the works of the devil. It is written, "He shall see of the travail of his soul and be satisfied." However Satan may offer and exalt himself against God, he shall be cast down. The mighty angel that "took up a stone like a great millstone and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down and be found no more at all," will assuredly accomplish his mission in reference to all the works of the devil. In like manner they shall perish.

This is the mission of the church of Christ. We are workers together with him. He will bruise Satan shortly under our feet. Soon the strong angel will bind him and cast him into the bottomless pit. It is not simply in seeking to save our souls that we are to save them, but it is rather in that union with Christ that makes us one with him in saving the world. "For he that seeketh to save his life shall lose it. But he that loseth his life shall keep it unto life eternal." It is the Word of God which, as a sharp two-edged sword, is to destroy every form of sin. It is the faithful preaching of the Word which is to destroy the works of the devil.

It is plain that no preaching of the Gospel can destroy the works of the devil if it is in complicity with them. If they who preach the Gospel either practice or consent to gross and flagrant violations of the law of Christ, it is plain that his law will not thereby be established. If the church and the ministry receive iniquity to their fellowship; suffer its abominations to go unrebuked; yea, allow the Old Serpent to crawl into the house of God and coil himself around the altar of prayer; yea, infuse his venom into the bread and water of life that are set for the children's table,—then Satan himself is not likely to be bruised under our feet. If one-tenth of the Christian ministry do this and the other nine-tenths silently consent to it; if, instead of rebuking those who defile the house of God, they rather rebuke those who protest against it; if it is not he that practices, but he that departs from iniquity that maketh himself a prey, then surely the church is not doing her work. The church and the ministry must be reformed before they can reform the world.

NOW WHAT ARE THE FACTS?

Freemasonry is extensively practiced and countenanced by ministry and churches. None of the great leading denominations but welcome Freemasons to their places of honor. None of the great mission boards but appoint them as their messengers and welcome them to their mission churches. It is held to be no objection to a man's being a home or foreign missionary that he should belong to the lodge, but it is held to be a serious objection that he has pronounced convictions against it. Such a man, whatever his gifts or graces, is a disturber. His name is dropped from ecclesiastical bodies. He has lost popular favor and the anathema of his church is upon him. In not one instance of an earnest advocacy of the Anti-masonic reform by any minister of any of the leading denominations, but he has suffered reproach. Alonzo H. Quint, a 32-degree Mason, has been repeatedly elected to the only permanent office in the National Congregational Council, with scarcely a word of dissent; while Jonathan Blanchard has his name dropped from the local and State Associations and from the list of officers of the American Missionary Association. What is the difference? *The one practices a popular iniquity and the other rebukes it.*

If Freemasonry is not wrong nothing is wrong. No man ever did or ever will undertake to defend it as in accordance with the Gospel. Like slavery and Romanism, it practically claims infallibility and denies all right to call in question its pretensions. It has been proved beyond all question that its ceremonies are immoral and profane, its oaths illegal and blasphemous; its pretended morality and benevolence a sham; and its religion a continuation of

THE OLD PAGANISM

for which Elijah slew the prophets of Baal.

The truth in reference to this iniquity has been before the people for at least fifty years, and all who are ignorant of the facts are willingly ignorant. The great majority of the ministry do know the essential facts, and in a large majority of cases would rejoice if the spell were broken that binds them to silence and consent. When the shackles fell from the four million slaves in the South, the bonds were broken which had bound the pulpits of the

North. Slavery had vast wealth, political power and popular prejudice, and it ruled the nation. Freemasonry has vast numbers and wealth, holds the highest places in the church and state, appeals to all the selfish and cowardly influences in human nature, and it rules the church and the nation just as did the slave power. God's people all rejoiced when the slave power fell. They would rejoice with great joy if the power of the lodge were broken. The church and the nation can never be purified and saved until this unholy spell is broken; until the church is emancipated and her pulpits and press are free. The devil of secretism, like the devil of slavery, must be cast out, though he do rend the church and the nation. No saving health can come until we are free.

WHAT IS THE DUTY OF GOD'S PEOPLE?

First, stop supporting Masonic ministers. Whatever may be true of the general character of such a minister, he is not "an ensample to the flock." He does walk disorderly, and hence the Word of God commands us to "withdraw from him." So long as secret sins are practised by the ministry, open sins will be unrebuked among the people.

Second, stop supporting missionary societies that commission Freemasons and welcome them to their mission churches. The work of home missions on our frontier and in the South cannot be over-rated. They are planting for time and eternity. The American Home Missionary Society sustains nearly a thousand missionaries. In the main, they are able and excellent men, and, considering the obstacles, working nobly for Christ. But there is also a large and increasing number of Freemasons who are used as the tools of those who "lay wait as he that setteth snares; they set a trap, they catch men. As a cage is full of birds, so are their houses full of deceit." (Jer. 5:26, 27.) When the American Home Missionary Society shall make it a rule to exclude such men from its fellowship, then it will be time to give it our support.

Third, support a Gospel that embodies that "wisdom which is from above, which is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good works." There is a large number of ministers and laymen who are faithful, who do not shun to declare the whole counsel of God. Like Paul they have "counted all things but loss for the excellency of the knowledge of Christ," and many of them have "suffered the loss of all things," so that they may win Christ. So too there are churches that have built on the rock, and are not building with hay, wood, and stubble. They have no fellowship with the unfruithful works of darkness, but rather reprove them. But these churches are unpopular and poor; their ministers are like their Master, despised and rejected of men. Now plainly our duty lies in the direction of aiding such churches and such ministers. They need our aid and they deserve it. If we fail to do our duty, Jesus will say,—"Inasmuch as ye did it not unto one of the least of these my brethren, ye did it not to me."

The Illinois State Christian Association, meeting in the College Chapel, Wheaton, Ill., Nov. 20–22, 1878, appointed the persons named below a committee on missions, connected with the Associated Churches of Christ, with power to increase their number and fill vacancies, and to act on their own responsibility, viz.: Milton Wright, J. Blanchard, J. B. Walker, J. M. Snyder, Amos W. Wheeler, A. H. Hiatt, E. B. Thompson, J. L. Barlow, J. F. Browne, Geo. R. Milton and E. L. Sheldon. The following Constitution (see *Cynosure* of Jan. 23d, 1879,) was adopted. That missionary committee are ready to act. They appeal to the friends of a free Gospel for aid. There is a vast field of work that is open before us. Shall we enter and reap?

ONE WITH GOD.

Extract from address by Rev. E. C. Pike, of Brimingham, Eng., at the London May meetings.

There is this unspeakable advantage in having a sound and good principle. We may follow it any where, it will never lead us wrong. Inconveniences there may be; positive suffering and loss there may be; the path may be the way of the Cross, but, notwithstanding all the sorrows, it leads to peace and joy. Whilest mere politicians, however shrewd, are often taken in their own craftiness, the stern adherent of a true principle is sure to find the issue of his conduct right. (Applause.) This firm stand for a genuine representation of truth, and to the uttermost fraction of it, seems to be the only attitude becoming us as servants of Christ. We are set between certain truths and men who sorely need them, but who are ignorant of of them. The only respectful and fair way of treating both the message and the people to whom we deliver it is to take scrupulous care that we impart no colorings of our own, and that we hide nothing of what we have received. And this is the only manly thing to do. We must not be afraid of the truth, in any case. If there is any want of harmony between us and it, so much the worse for us—truth will not suffer. Heaven and earth may pass away, but no bit of truth can perish. (Applause.) And as we would not fear the truth, neither should we be afraid of it. We may trust it to survive all opposition, and one day to surmount every prejudice. Shams, hypocrisies, human policies may tumble into the bottomless pit, but truth is stabled at the throne of God. Some may suppose that the attitude we have assumed tends to perpetuate sectarianism. It is quite otherwise. Compromises will never destroy sectarianism. No patchwork will ever pass for a seamless robe. When an intense loyalty to truth shall reign in hearts brimful of love, God and not man setting the fashion, then and not before the days of sects will be numbered. (Applause.) Without indulging in any gloomy misgivings in respect to the times in which we live, we may yet say that there is not too much of stern standing by right principles in vogue. I believe not in a golden age that has gone. I believe in a golden age that is to come. (Hear, hear.)

Yet there have been heroic times, and the hope for, the future is in men being as true and staunch as were the bravest and best of the fathers who have passed away. That spirit which made old Hebrew heroes what they were, and which has been the inspiration of the noblest of the saints in more recent centuries *is wanted now* and *will be wanted* in the end. Be it so that the age of "sweeter manners" has dawned; there was a rugged strength in the past for the loss of which no amount of polish could compensate. It ought to be like a refreshing breeze to invigorate the soul to meet here because of the grand principle upon which the society is based. (Applause.) Look back a moment through the dim centuries. There stands an apostle before the tribunal of the man who wields the sceptre of the civilized earth. They say his bodily presence is weak and his speech contemptible, and as he makes answer to the charge brought against him, not a human being is found to keep him company; but Paul quails not before the judgment seat of Nero—in his rapt vision there rises another spectacle, he sees the judgment seat of Christ. Look again four centuries nearer to our own time. There is a man contending for some of the great verities of the faith against heresy, which had power and fashion on its side: a little man with a slight stoop in his figure, and with a hooked nose; "a dwarf rather than a man," it is sneeringly said, yet withal having an "almost angelic beauty of face and expression."

"For the space of forty-six years," says the historian, "from the time of his consecration to the last hour of his life in this world they never suffered him to enjoy the comfort of a peaceful day." But, if there was "the whole world against Athanasius," there was, be it remembered, "Athanasius against it." Twelve centuries nearer to us still, and look, *there is a life-like man who stands bravely against fearful odds.* The vast pressure of a mighty empire is brought to bear upon him to recant what he holds, and what we hold to-day to be important and vital Scriptural truth. The man has communion with God, where, in broken words, he has laid his case where no case is laid in vain; and so, looking round upon the vast assembly of nobles and princes, he exclaims: "*Here stand I; I can do no other; may God help me! Amen.*" Yet once more, for *there are heroic souls* gone forth such a little while from this earth, that one sometimes almost wonders if they can yet be far away. A little shoemaker's shop and a brown paper map of the world fastened on the wall with big black marks to tell where heathen darkness reigns, and the large heart of the shoemaker is filled with a sublime purpose—the world will laugh him to scorn when it sees him step forth on a mission to poor idolatrous peoples. Half the church will say, "Sit down—when God means to convert the world he will do it without you," and nearly the other half will feel, "If the Lord should make windows in heaven might this thing be." But let the world ridicule—and let the church be opposed or faint-hearted—the expectation of great things from God in William Carey's soul shall not be disappointed, nor shall his brave attempts be wasted efforts.

We, too, must dare to stand alone, if need be, in truth's quarrel, and so prove that the story of the past is not lost upon us to-day, and that the heritage of the ages has not fallen into faithless hands.

—The expense of supplying the pulpits of our large denominations may be estimated from the following statement of funds invested in theological seminaries:

"Union Theological Seminary of New York, has $200,000 in buildings and grounds, $750,000 in productive funds, and $50,000 income. The interest on $200,000 is $12,000, so that the actual cost per annum of running the institution is $62,000 per annum. Its graduates are thirty-five, and their actual cost for the year was over $1,700. The number of professors is seven. The theological seminary of the Presbyterian church, at Princeton, has $925,000 in property, and $48,000 income, which added to the interest on buildings, makes $58,000 per annum. It graduated thirty students, which cost nearly $2,000 at the year of their graduation, or as the course includes three years, about $1,500 each year. Lane seminary, at Walnut Hills, reports $160,000 in buildings and grounds, and $230,000 productive funds (this report is for 1876), and $16,000 income, which makes $25,600 in all. It graduated fifteen students in 1876, which, in the year of their graduation, cost $1,700 each, and as there were twenty-eight students, counting them for each year, makes about $900 per annum. Besides building, grounds and professors, the seminary of the Presbyterian church has a library of 28,000 volumes, Union Theological Seminary at New York 33,000 volumes, and Lane Seminary 12,000. The Congregational Seminary of Chicago has six professors, and an endowment of $217,000 for which an additional $150,000 is being raised.

The Sermon.

Preached in the College church, Wheaton, Sabbath morning, August 31st, by Prof. C. A. Blanchard.

CHRISTIAN COURTESY.

TEXT:—Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous.—1 Peter 3: 8.

God does not want men to be all of one mind in the sense that they are to like and dislike precisely the same things; express their thoughts in precisely the same manner, or clothe themselves in the same kind of garments. Variety in unity is the law of the universe. Men differ in stature, in color of the hair and eyes, in gait, in ability, in weaknesses, in everything. God is the author, not perhaps wholly, but largely of these differences and hence when he exhorts us, as in this case, to be of the same mind we must interpret his word by his works. It is not in reference to all things, nor in unimportant matters that Christians are to be of one mind, but on those great questions which underlie the hopes of men for eternity. Men are lost. The Lord Jesus Christ came into the world to save sinners. Whosoever will may come and take the water of life freely. God is of purer eyes than to behold the wicked or look upon sin with any allowance. If any man have not the spirit of Christ he is none of his. The wicked go away into everlasting punishment, but the righteous into life eternal. These are the questions on which we are all to be of one mind.

Of course it is pleasant and profitable for Christians to agree on all minor questions which are connected with Christ's kingdom on earth. If we could agree on baptism, church government, the sort of songs to use in praising God, the use of instrumental music in church service, etc., etc., it would be desirable, but it is better to have Christian charity for one another on these matters, than to attempt a union which only results in the denominational Babel which now disgraces Christianity, and seems determined to drive it out of the world.

WE HAVE COMPASSION

on those who are in trouble or difficulty. If we stand side by side while some one passes, and you say to me: "Don't you pity that man?" I at once ask: "What is the matter with him?" By what evil is he afflicted? I see no reason to pity him unless he is in some trouble. But here in this tent we are told to have compassion one for another, and to be pitiful. This is an intimation that all Christians are proper objects of compassion, *i. e.*, that their circumstances are such as to make it proper for us to sympathize with them. Each one for ourselves, we know that this is true. The parents who live in some rude cabin on the distant frontier, and whose children, fair cheeked and strong armed, grow up about them, wish that they had the advantage of school and church for the training of the immortal souls committed to their charge. The parents who live in populous city, where school-house and sanctuary peal out from hour to hour the call to instruction or worship, too many times see their dear ones caught and crushed by the temptations to idleness, dissipation and vice, until their hearts are so wrung that they could be glad to see the children, for whom they would die, lowered into the grave. This is only one among the thousand sources of trouble which come to the Christian. Man is born to trouble as sparks fly upward.

"There is no heart but hath its hours of anguish,
There is no eye but hath with tears been wet;
There is no voice but hath been heard to languish
O'er hours of darkness it can ne'er forget."

Take now these dark hours in your own life, no matter what your trouble has been, whether misfortune, or your own sin, or the sin of others, and remember that this experience is not peculiar to yourself, that all men carry their load. That every Christian brother and sister is oftentimes stooped to the earth by a burden that seems too heavy to be borne, and then, perhaps you can obey the injunction of the text. "Having compassion one for another, love as brethren, be pitiful."

Courtesy is, when genuine, the expression of love and compassion. It is a treating of men according to their conditions and needs. It is doing to others as we would that they should do to us. There is a counterfeit courtesy which differs from the genuine in that there is no kindness behind it. It is the thin veneering which covers the mean, ugly timber of a selfish heart. This counterfeit may sometimes be an aid to society, a satisfaction to those upon whom it is practised and who do not detect the imposition; but in relation to the person employing it, it is like any other hollow and deceitful pretense. But as there may be an outward show of kindness while the heart is supremely selfish, so there may be and there are hearts full to the brim of kindness which do not bless the world as they might, because the love that is within finds no expression without.

In a popular poem a husband declares in giving an account of a reconciliation between himself and wife, that she kissed him for the first time in twenty years. And yet during these twenty years he had loved her and she him, but instead of expressing this love they had tucked it away down out of sight, and of course the result was "arguments and a separation." The kiss of Judas is a bad thing. Deceit and sham are no better in courtesy than anywhere else, but true courtesy is a blessed angel that goes from heart to heart and home to home, healing the sick and almost giving life to the dead. It comes down and troubles the pool, by whose margin a worn and spent one lies, and if he steps into the waters, in a moment the heart ache is gone and he is cleansed.

COURTESY HAS A CASH VALUE

to men, churches and institutions of every sort. Instances are not hard to find, they are thickly scattered along every walk in life, where men or institutions of sterling integrity have been shorn of their strength for the lack of this one thing. On the other hand there are many cases where men of inferior powers or institutions less true to the truth have practiced and prospered by making this virtue or its semblance almost their whole stock in trade. Men like to be kindly treated. All men do. They will not trade in a store or go to a church where they are not kindly treated. In general, perhaps always, they ought not to do so. When A. T. Stewart in New York found a clerk who was discourteous to customers, old or young, rich or poor, he said to him that he had no further need for his services. He one day went himself into his store and asked a clerk, to whom he was unknown, for a certain piece of goods. The clerk taking him for some old man in moderate circumstances, contemptuously threw down the piece required. Mr. Stewart took hold of the cloth and drew it toward him as if to examine it more carefully. The clerk pulled it back and rudely said: "Old man, you can see here on the counter if you want to look at it." Mr. Stewart simply replied: "Young man, if you will call at the cashier's desk he will pay you for your work. We shall not require your services after this time."

This was the word of a good business man. He had so far as the public know, no religion. He seemed to live for the world, but he knew that a courteous treatment of others was the way to success, and so he said to his clerks as does the Scripture: "Be courteous."

So also every village is witness to the fact that courtesy in churches is a paying investment. If there be two organizations in one neighborhood the one where members are most courteous, will, other things being equal, and sometimes when they are unequal, be most prosperous. I recollect to have once asked a friend to come to church. He replied: "The last time I was in your church I didn't have a very pleasant time." "Why not?" said I. "Well," he answered, "I was shown into a pew and took my seat. Directly some persons came, stood at the end of the pew and looked at me. I kept my place and they kept looking at me until I got up and took another seat. I had been here but a short time when another party came in and we went through the same performance. I took another seat and staid through the sermon, but I didn't feel well and have never been back and don't ever expect to go back again." He is not here to-day. The incident occurred years ago; the persons who were thus uncivil are, so far as I know, not connected at this time with this congregation, but the evil seed which they planted is growing a strong and vigorous plant. This friend is not here nor is he anywhere else in the house of God. He is at home at work or at rest, but not in any Christian congregation. Can we not henceforth be more careful to be compassionate, pitiful and courteous.

THE RELATIVE IMPORTANCE OF THIS DUTY

may be inferred from the prominent place which it occupies in the Scriptures. Take your concordances and run over the words love, charity, compassion, etc. You will find that they count up to hundreds. The Holy Ghost thus indicates the great need of this Christian grace. Love is of little use unless it be expressed, and the expression of love is courtesy.

The greatest of Christian graces is charity. Not the spirit that shuns faithful rebuke and atones for cowardice and negligence by an unlimited amount of private slander; but the spirit that is careful, prayerful and unwearied in its seeking and saving what is lost. Jesus says that he will judge us and send us either to heaven or hell, according as we love our fellow men or not. And John declares that the man who affirms his love for God and loves not his fellow men, is a liar. For, if a man love not his brother whom he hath seen, how can he love his brother whom he hath not seen? As the rising sun sheds its glory over the world, and reveals the charms of mountain, ocean, tree and flower, so the grace of love and practice of courtesy throw a glory over all other virtues and cause the Christian to shine as a light in the world.

SATAN WANTS MEN TO SIN.

Especially Christian men, he takes, methinks, more delight in one little slip of the Pilgrim, than in the blasphemous mouthings of a legion of devils in hell. He hesitated not to grapple with the Captain of our salvation. Forty days upon the desert mountain he plied him with temptations, until our Lord was wearied with the terrific struggle. He who sought to win our Master to his dark empire will not suffer us to escape without a trial. We need not think it strange concerning the fiery trial that is to try us, as though some strange thing happened to us. Fiery trial is the test of discipleship. We cannot escape the trial, but we can triumph in it and over it. Daniel could not avoid the lion's den, but he could come out of it. The three could not go around the furnace, but they could go through it. Joseph could not escape the prison, but he went from it to the presence of the king. This is the way it is with the children of God.

But when we refuse to sin, Satan is quite well satisfied if he can get us to make mistakes. Hence if we do love one another, if we are pitiful and compassionate, he seeks to make us discourteous so that men will not know the fact. He wants us to act so that men will count us cold, unloving and proud. If we will serve God ourselves he wants to arrange matters so that we shall not succeed in getting any one else to do so. Thus on the one hand we have a parcel of courteous hypocrites, on the other, a number of discourteous, but honest Christian men. Hence, it often happens that friends who would die for one another, walk through the world almost strangers, if not enemies.

IN THE HOUSE OF GOD.

we should be most careful of this precept. Here if anywhere we will be all of one mind, having compassion one of another, loving as brethren, being pitiful and courteous. And yet it is notorious that many times those who are courteous everywhere else, are ill-mannered in the house dedicated to the worship of Jehovah. When a stranger presents himself at our doors, we hasten to meet him, to inquire of his welfare and his needs, and to do all in our power to make him at his ease. Too many persons come to the house of God as if the only persons in the world for whom they had the least concern were themselves. They sit in their own hired house as Paul did in Rome. Only instead of preaching as he did, they sit still, look at the minister, and when service is over pass rapidly and quietly out as if they feared some one would dun them for a debt or ask them to stay to Sabbath school. If strangers come they are left to the tender mercies of the janitor, and the only seats in the church which are considered *free*.

Now it seems to require no argument to prove that this course of treatment is unchristian and should be discontinued. Who can tell how many souls weary and heavy laden with their sins, longing for some friendly word and hand, have come up to the sanctuary only to go away chilled and hopeless, perhaps to plunge into despair, perhaps to plunge into sin, in either saying, and at least with a show of reason, "No man cares for my soul."

Robert Raikes coaxed in his Sabbath school children with cold potatoes. Modern Sabbath school work-

ers have proved the magnetic attraction of sugar plums and peanuts in like cases and yet there are churches all over the country where the stranger who comes of his own accord is almost driven away by the frigidity of his reception. You have all read of the man who stood on the bank and saw another drown. A man came rushing up to him and said: "Can't you swim?" "Yes." "Did't you see the man drowning?" "Of course." "Well, why didn't you jump in and pull him out?" "Well, I did want to, but the fact is I hadn't been introduced." This was good common sense compared with the folly that waits for introductions to men that gather in churches. Carefully, prayerfully, we ought to act, doubtless, but the rule should surely be in all such cases: "Run, speak to that young man."

WE MUST DO THUS THROUGH THE WEEK.

Another care which we should constantly take is to show a kindly disposition through the week, toward our brethren and the strangers who meet us in the house of God on the Lord's day. If we love men, we shall be pleased to meet them, even for a moment, in the street, the place of business, or the gathering for pleasure, and if we are pleased our feelings will be manifested in some manner. No man likes to be forgotten, to be passed by with a cold nod or a pre-occupied stare. We do not like it ourselves and other men like it just as well as we do. Now, the pleasing of men where it can be done without a sacrifice of principle is just as much a duty as honesty or truthfulness. We are bound to please all men to their edification. If they refuse to be pleased with that which is for edification we are not bound to please them, but kindness in speech and look is generally pleasing and always for edification.

The prevailing mistake in this matter is an exclusive thought of ourselves. We have around us our own thoughts, ambitions, wishes, and burdens. We do not wish to hurt others, we simply forget them. God help us hereafter more than heretofore to be of the same mind, having compassion one of another, to love as brethren, to be pitiful and courteous.

—The Publisher's Department should be read by every one this week. It will give business to every one who has a spare half hour occasionally.

Reform News.

THE EXPOSITIONS IN NORTHWESTERN ILLINOIS.

NEAR NORA, Ill. }
Aug. 29, 1879. }

DEAR K:—What I have seen and heard in this county since coming here has convinced me that good and efficient work has been done. Bro. Browne is indefatigable in labors and wins his way to the hearts and confidence of all good people. Bro. Rathbun's work has had a telling effect and the haughty sons of Hiram are terribly stirred and much cast down in the eyes of the people. Bro. R. is a workman that needeth not to be ashamed. He has given the first and third degrees at Fulton, Elizabeth, Galena, Warren and Nora, since coming to Illinois on the 18th inst; and although somewhat wearied is still in good working trim. I witnessed his work at Warren on the third degree and on the first and third at Nora. At Warren the stage was small, but despite the difficulties the degree was well rendered. At Nora accommodations were better, and I have seldom if ever witnessed more effective work.

I left Warren the day after the working of the third degree and all appeared quiet, but I learn that since that time when we were supposed to be at a safe distance, the agitation is fierce. Bro. Browne is accused of having poisoned his wife, etc., etc. Hiram's friends in Warren performed one of their characteristics feats by stealing the pantaloons of the candidate and his pocket-book with all the money he had. The sneak-thief lodge agent either concealed himself in a back room, or by some means obtained access to the hall and bore away his prize as a trophy and specimen of craft work, and up to date no return has been made to the young man for his loss.

While Bro. Rathbun was working the third degree, the rabble outside the hall groaned and hissed and swore like dutiful sons of their Grand Master, and it remains to be seen whether the Masonic ministers of the place will rebuke the shameful conduct or approve the past and encourage its future repetition by their silent approval. Inside the hall the order was excellent and the attention all that could be desired. At Nora, where their is no lodge to incite and direct the malicious and evil-designing, everything within and without the hall was orderly and quiet. The contrast with the conduct in the lodge-governed town of Warren made the quiet, orderly meetings at Nora all the more remarkable. I do not believe Nora has a Mason who is mean enough to *steal* the *money* and clothes of a poor young man, but had they enjoyed the benefit of Masonic teaching and preaching to the same extent that Warren has, and had there been a secret lodge in the place to which a culprit could flee for refuge and comfort, it is possible that some of the honest young men of Nora might have become as proficient in deeds of darkness as their highly Masonized neighbors at Warren.

I preached here last evening at Chelsea; am to speak again to-night. To-morrow I expect to preach in Warren, and on Monday go with Bro. B. Williams across the country to Evansville. Bro. Browne is also expected at Warren Sabbath evening. Bro. Rathbun is assisting the Wesleyan church here at their quarterly meeting. There will be a number from this region at Evansville, God willing. I have been too much pressed with duties to furnish the promised notice of Father Norton's death, but will write as soon as possible. J. P. STODDARD.

FIRST OF THE STATE MEETINGS.

CHICAGO, Sept. 5th, 1879.

Many incidents of interest and of deep significance have occurred during my brief trip of eleven days. I cannot even allude to them all. Never have I witnessed more enthusiasm and settled purpose on the part of friends, or greater evidences of trepidation and alarm on the part of opponents. They evidently believe that some men's sins go before them to the final judgment and that their time is at hand. At Warren, at Nora, at Chelsea, Ill., and at Evansville, Wis., it was apparent that our cause is marching on.

I had an opportunity at Warren, Nora and Evansville to witness the working of the first and third degrees of Freemasonry by Bro. Rathbun, and was much pleased with the way in which the work was rendered. The craft were busy as usual in seeking to throw confusion into the ranks of their opponents and to blacken and defame the character of Bro. Rathbun, but utterly failed of their purpose. Bro. R. met them fairly and treated his brethren and co-workers with that Christian courtesy which is becoming a gentleman, and one in whose purpose the interests of a righteous cause and not personal interests are uppermost.

The meeting at Evansville was worthy of the first in a series of State gatherings. There were, of course, differences of opinion as there always will be among men of independent thought, but without collision; the whole convention moved on from its beginning to its close, under the guiding impulse of one Spirit; and the enemy will gain no advantage by being able to point to a single instance of discord among the brethren.

The officers of the Association were all in their places at the opening session, and the reports and business of the Association were in readiness, so that everything moved off without friction or delay. The secretary will send a full report in due time, and such a report as will, I am quite sure, rejoice the heart of every true friend.

On the second evening of the convention Bro. Rathbun opened his lodge in due and ancient form with the following as officers: W. M., Rev. D. C. Talbot; S. W., Rev. W. B. Golden (a seceder of three degrees); J. W., Elder F. J. Crowder; S. D., Elder J. F. Browne; J. D., Dea. M. R. Britten; Treas., Elder E. Collins (a seceder of three degrees); Sec'y, Rev. H. H. Hinman. Brethren Barlow, Mathews, Williams and a number of other clergymen were present on the stage or wedged in among the audience that packed the hall to its utmost capacity, and remained for two and a half hours as orderly as could be expected in such a jam.

On the next evening an admission fee of ten cents for adult gentlemen was taken at the door, which helped out with the expense without diminishing the crowd. Bro. Rathbun's work on the third degree was worthy the occasion and met the demands of the hour as may be judged from the fact that every foot of standing ground was occupied and the audience, with scarcely an exception, remained until nearly or quite eleven o'clock, and then were dismissed with the benediction and retired in good order and deeply impressed with the wicked abomination of the things that are done of them in secret.

Bro. Rathbun has won for himself, as a workman that needeth not to be ashamed, a large place in the hearts of the Christian men and women who met him at the convention and in their homes; and has shown himself worthy the love and support of all who love the truth.

Some of the craft in Evansville are happy in what they have witnessed, hailing this as the dawning of the day of their emancipation from a system they abhor; while others, evidently of the baser sort, are so stirred in their minds that they lie awake nights to hate the man who exposes their vile system and plan for his destruction.

I would gladly give a long list of the names of friends, including Bro. Stevens and wife, Bros. Bancroft, Suidter, Hoard, Harris, Whitmore, Sister Harvey and many others, but I must leave the space for Bro. Golden's report. Bro. Browne and his excellent wife, seconded by Bro. and Sister Sutphen, and a few who are not under lodge bondage, are deserving of great praise for their untiring and successful efforts in preparing the way and providing for the wants of delegates and friends from abroad. As for Bros. Hinman, Mathews and myself, we were cordially welcomed at the home of Bro. Standish, an old time reformer, where we lacked for no good thing. The kindness of Bro. S. and of his family will long be held in grateful remembrance.

Should other State meetings prove as harmonious and as effective as that of Wisconsin, the year's campaign will tell fearfully, yet gloriously on the wavering columns of our enemy. Brethren and sisters, God will do his part, will you do yours; and will you pray for me that I may have grace and wisdom to do mine? May God bless and strengthen us all for an onward movement to victory. J. P. STODDARD.

FATHER TAYLOR AT WORK.

DRESDEN, O., Aug. 28, 1879.

ED. CYNOSURE:—Father Taylor has been in our bounds for the last two weeks, and some notice of his work here may be acceptable to the readers of the *Cynosure*. He came among us August 20th, and has been lecturing and preaching wherever the way was open to him.

On Thursday evening, Aug. 21st,

he lectured in the Reformed Presbyterian church to a very good audience—good in size and appreciation. We can not give a full outline of his lecture, but he showed very plainly the origin of Freemasonry and its development. Mr. Taylor spoke for about an hour and a half, the audience giving the closest attention.

At the close of this lecture a general desire was expressed that on Friday evening the lecturer work one of the degrees. Accordingly the announcement was made to that effect. On Friday evening a large crowd assembled to see the lecturer "enter the lion's cage," for a good many present thought it was about as safe to go into a lion's cage as to thus publicly expose Masonry. But Father Taylor "dug into the wall" (Ez. 8th chapter) and showed us some of the "abominations" done behind the walls of secretism. He got along with working the third degree so far as the killing of Hiram, when Hiram not desiring such a typical death, jumped out at the window and made good his escape, leaving quite a rent in the celebrated Masonic drawers! This unexpected absconding of the candidate interfered with finishing the degree to the end, and the hour being late, the crowd was dismissed.

Of course the usual weapons were employed by the Masons to hinder and mar the good effect of such expositions, viz:—"He's crazy;" "he's a fool;" "that's all a lie;" etc. One man told me,—"You had better have that man caged;" "It's as good as a circus." Still, the great majority of the audience got a sight of the inside of the cage. They saw the foolishness and wickedness of such abominable work.

On Sabbath afternoon, after preaching in the Presbyterian church close by, in the morning, Father Taylor preached in the same place, (Ref. Presbyterian church), from the 8th chapter of Ezekiel. Being a rainy, wet evening but few came out to hear him, but those who did were well repaid.

On Tuesday night (Aug. 26th) Mr. Taylor lectured in Dresden to an audience composed mostly of Masons. They treated him very respectfully and paid close attention to the truth he uttered concerning the institution.

On Wednesday night he lectured in Tonica church (Reformed Presbyterian) about five miles north of Dresden. On account of work that kept me at home I was not present. He was to lecture to-night at the same church, and on Sabbath, Aug. 30th, he preaches on the Religion of Freemasonry at 4 o'clock.

One word and we are done. Has anything been done? We think there has been considerable done.

1. His lecturing here has shown just how the people stand as regards the subject of Freemasonry.

2. It has shown who are the true friends of this reform.

3. It has instructed and stirred up many who were cold and indifferent towards the cause.

4. It caused the enemy to prick up their ears, any way. They scent the hunters coming nearer.

5. It gave us encouragement.

Had I time I would have given a fuller notice of this series of lectures by Father Taylor, but this must suffice for the present.

Hoping he may be instrumental in destroying many of Satan's strongholds and advancing Christ's cause, I remain his friend,

W. S. FULTON.

A Word of Exhortation.

TO THE FRIENDS OF REFORM IN IOWA:—Dear brethren and sisters, elect and precious, called and chosen of God in Christ Jesus our Lord, who hath ordained that you should go forth letting your light shine out into the moral and spiritual darkness around you, that God should be glorified in you as you reflect the light of Jesus Christ; not allowing the darkness for a moment to comprehend it. To you, whose souls are lighted by wisdom from on high, is the call made to come up to the help of the Lord against the mighty. The day is near at hand for the marshalling of the Lord's hosts against anti-Christ. Come up, then to Morning Sun to the State meeting, that we may be cheered by your presence, and that we may be of one heart and mind in this work of the Lord. We send missionaries abroad to enlighten those who worship heathen gods, and shall we not enlighten by the light of the Gospel here, those who worship the god of the heathen.

Come, then, and let our hearts be warmed together as we prepare to go out and carry the Gospel to those around us. Shall we not be ready to co-operate, and move all around the silent camp of God's enemies, and we acting in concert break the pitchers like Gideon's band, and let our lights shine. The light is of little use if it does not shine. Good desire and well wishing is all very well; but the cause of Christ demands more. We have the foe to meet and we must go out to battle. We must carry the warfare against anti-Christ into his own camp as did Gideon. I believe the time has fully come when God calls upon every loyal Christian, every one who is on the side of God and Christ to come out in open defense of God's cause. Our weapons are not carnal, but are the mighty truths of God. And ye his servants are light in the Lord, and can let God's truth shine by showing your faith and zeal for the defense of his truth by making his truth known in the distribution of tracts against secrecy, and sustaining and encouraging the circulation of the *Cynosure* and other papers that oppose the secret workings of anti-Christ. You can come to the State meeting, or you can send a delegate, or you can send a pledge of financial support to the cause, and thus be represented in the field of the battle of the Lord against the hosts of Baal. You can exhort those around you to take a stand for Christ. You can refuse to fellowship those who worship the sun and sacrifice to devils. You can pray for them, and exhort them daily to turn from these lying vanities. But you cannot let them pass on unrebuked, neither can you go any longer with them. You are a soldier of Christ, and you cannot retreat so long as the Captain leads you on. And never were true soldiers of Christ needed more than now. Can the Captain depend on you? O, put on the whole armor of the Lord. Ye that are of a fearful heart, be strong in the Lord, Jesus bids you onward go.

Do you say I, cannot go abroad? In many cases it is not necessary in order to find work. Do you ask where shall I begin? Begin right in your own place. Ask yourchurch to send a delegation to the State meeting. Ask for collections to aid the work opposing secretism; aud when the dart of the enemy comes saying, the Bible and the general truths are enough, repel those by assuring the well meaning that God uses special truths and means against special sins, and then urge special effort of the church against the special effort of anti-Christ. Ask your church to be opened for discourses on the Religion of Freemasonry and the anti-Christ of secretism, that its real character may be brought to the light. We know that whatsoever hateth the light is of anti-Christ, is not of God, but is of Satan. If we would carry this Gospel of the kingdom to those in the highway and hedges, we shall find it necessary to go where they do not send for us.

And now shall we come up to the help of the Lord, and send this Gospel of good news into the regions beyond. I have been endeavoring to bring the artillery of God's truth to bear on the religion of anti-Christ by delivering discourses on the religion of Freemasonry. And while I have endeavored to secure the use of churches for this work, and found such a spirit of time serving on the part of Christians, I have been made to realize more than ever the need of missionary work in this special direction. It has seemed to be with fear and trembling that they were opened at all. It was said in the days of Christ that the common people gladly heard the word of God, and it was also said of the Jews, "seeing that ye count yourselves unworthy of eternal life, lo! we turn to the Gentiles;" and I have found a Freemason who freely and cheerfully opened his hall for the discourse, and so gave his influence that I had a large audience. He freely offers it to me for more lectures, and for the degree work if I want it. Now here is a fearful contrast between this and many Christian churches. But we must carry the light to the people, and as the light shines upon the darkness of secrecy they will come up. The fearful and weak will gain strength. Pray for the work, exhort one another daily, keep it before the people, and expect God to bless you in it. He does me. Praise his holy name. JOEL H. AUSTIN.

Correspondence.

Certain Prohibition.

"If a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known of it; if he do not utter it, then he shall bear his iniquity." Lev. 5: 1.

Looking at the above words I am unable to see any difficulty in their application to common events around us.

Suppose a case in court. The accused has a friend in a witness who is desirous to screen him. The witness evades, or conceals, or "does not utter" a part of the truth which he had "seen or known," and thus the accused escapes. The witness thus incurs the guilt which the passage specifies and shall "bear his iniquity." He may escape punishment by the law of man, but he cannot escape the penalty of the law of God.

What! Is there no mercy for such men? Yes, if they confess and forsake their sins. Then the law of Moses required him (v. 5) to "confess that he had sinned in that thing," viz., any of the sins named in verses 1, 2, 3 and 4. The sin in v. 4 being so accurate a description of the Masonic oath that it seems impossible how intelligent Christians when shown it, can avoid the duty of confessing and forsaking the fraternity which binds men by an oath so clearly prohibited by their God through Moses. Still less are they permitted to take such oaths under the Lord Jesus Christ their Lord and Master, whose command "swear not," certainly prohibits such oaths as these required by this secretist brotherhood. ?

The Beast of Revelations.

FLINT, Mich.

Having carefully note the question relative to the Image of the Beast, by Hannah D. Chapman, and also the reply to it, in the *Cynosure* of July 24, I would briefly and respectfully submit one or two facts in connection, which I hope will prove of interest to this candid sister. Please take the Bible and turn to Rev. 13, and study the symbolic diagram of the two beasts and image, and I think you will find the image symbol should not be applied to popery; that the first beast having seven heads and ten horns is a symbol of civil government, and

should be applied to the Roman Empire in its divided state; and, that the two-horned beast is the symbol of ecclesiastical government, and should be applied to the Roman hierarchy is conceded by all commentators whose opinions are entitled to any weight. The ten-horned beast in his civil character arose out of the sea (which always in prophetic style denotes people) by a commotion of its elements, political strife, wars, etc. The two-horned beast came up out of the earth, and had two horns like a lamb, denoting his peaceful origin and ecclesiastical character; but he afterwards becomes fierce, speaks as a dragon, and exercises all the power of the first beast before him, causing the earth and them that dwell therein "to worship the beast whose deadly wound was healed." You will notice this same power deceived those who dwelt on on the earth, saying to them, that the should make an image to the first beast; that is, the ten-horned beast, or Roman empire.

Masonry the parent stalk, from which grew all the branches of secretism, although as old in principle as Baal worship, cannot be styled the image, until after it merges into speculative Freemasonry, by the life given it by the two-horned beast, or popery. Freemasonry is a secret artificial empire, universal in extent, as was the Roman empire at one time, in power. That Freemasons aspire to universality in power, no rational mind with any knowledge of their political intrigues, can, for a moment, doubt.

I am pleased to witness a growing interest in this work; and, from a Scripture stand point. Masons should be shown the part they play in prophesy, the judgment and final doom awaiting them, by pointing them to the last message of mercy to this world in its present age, that of the third angel of Rev. 14:9-12.

I am glad there are a few women who have the moral and physical courage to openly denounce the dangerous power lurking in the heathen temples, scattered broadcast over the world and dedicated to Satan, the arch enemy to God and man, whose work is to dethrone Christ in the hearts of men, and his church. Women, who dare speak and write (and all should be fearless for Christ, who said, "whosoever will save his life shall lose it; and whosoever will lose his life for my sake, shall find it. Mat. 16:25,) may wage a successful warfare against Masonry. I should be glad to hear from this dear sister often; and should there be any objection to the views herein expressed, I will prayerfully consider them. NINA GREGORY.

Our Mail.

K. A. Orvis, Antwerp, N. Y., writes:

"I have just been reading Bro. Miller's trial in the last Cynosure, and I wish every minister in our church could read it. * * I read the Cynosure and then give it to those that I think it will be of benefit to—sometimes to ministers and Masons or to Anti-masons. I think some begin to feel the danger of the dark institution. May God bless you in your noble work of diffusing light."

J. C. Bartholomew, Ely, Linn county, Iowa, writes:

"The Lord willing I intend to meet with the friends at the Iowa State anniversary. I gave a lecture at the county-seat last Wednesday evening."

John Shuh, Columbia City, Ind., writes:

"May the Lord bless his work of reformation. The church of our Lord being entangled with secrecy is one of the greatest sinful conditions. I judge in the spirit of Christ."

Rev. E. Weyman, Studholm Parish, Apohocqui Station, writes:

"I think much of the principle and spirit of your paper. I believe all secret societies bound together by solemn oaths to be injurious to church and state. My prayer is that God may work a thorough work of revolution throughout the continent and the world. It must be done before the world can be much better. I suppose we are living under the sixth vial and the three unclean spirits like to work to oppose the Lord Jesus in his work."

H. Upton, Decatur, Mich., writes:

"I hope to be a life subscriber."

Alfred Osgood, Lostant, Ill., writes:

"H. H. Hinman lectured in my hall last Monday evening on the evils of secretism. Samuel Holmes, Esq., followed telling us what he had seen and known of the evil works of Freemasonry in the courts and churches in the State of Iowa where he resides. It had a good effect on the congregation."

A. J. Loudenback, Glidden, Carroll county, Iowa, writes:

"I am not discouraged yet. I never intend to give up while life lasts, and the Lord wills, for I believe it is his work."

A. W. Sackett, Godfrey, Bourbon county, Kan., writes:

"We will do all we can for the reform."

He orders "Freemasonry Illustrated" and a large number of tracts, suiting the action to the word.

J. L. Eddins, Doe Hill, Highland county, Va., writes:

"I am sorry to say the people here have no light on the subject of the secret orders. I wish I was able to put a hundred copies of the Cynosure into this office. My friends tell me my life is in danger if I say anything against the idolatrous worship. * * May God give such men as J. P. Stoddard, Rathbun, J. M. Scott and George Richey the will to press forward to tread down the foe which is the ruin of our courts and of our country."

John K. Glassford, Carthage, Mo., writes August 23rd:

"I am going to deliver two or three lectures on the first and second nights of September in this county. I suppose they will be the first of the kind ever delivered in these parts. * * I can but oppose such a vile system and ask the prayers of all Anti-masons, that the good Lord will overturn Masonry in this land and may the day be hastened."

J. Barnhart, Mansfield, Piatt county, Ill., writes:

"May God bless you in your noble effort of bringing to light the hidden things of dishonesty. I hope God will raise up men all over this country to oppose the works of the devil."

J. S. Rice, North Pownal, Maine, writes:

"I want to say in reference to the Cynosure that I consider it one of the best, if not the very best paper published in the country. It should be in every family. In my feebleness I have done all I could for it and intend to keep on doing. I am sorry that I can't send along a lot of subscriptions for it now. I am glad to know that the light is shining and the work goes on even in this State where so little is done to check the onward course of Freemasonry and so much to strengthen and advance its wickedness. I find in the report of the Grand Secretary of the Grand Lodge of Maine that their membership has fallen off the year past 212. This is encouraging in view of the circumstances. Every effort is put forth to gather in all that can possibly be persuaded to join the dark night working order. I converse all I can with church members, especially professed Gospel ministers. I find some who have been through the mill who think no better of the institution than I do, but they dare not express their views openly for they know they will suffer for it if they do. One three degree Mason, a preacher, told me that if it was not for his bread and butter he would show up Masonry. Another of the same class told me that I could not be engaged in any better business than distributing Anti-masonic books, papers, etc. We are hoping that Bro. Stoddard or his equal will be along again this fall, many want to hear him."

Those who read the Publishers' Department will remember Mr. Rice's past success in working for the Cynosure.

Sabbath School.

LESSON XXXVIII.—Sept. 21, 1879.—THE CHRISTIAN CITIZEN.

SCRIPTURE.—Titus 3: 1-9.

1. Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work.
2. To speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men.
3. For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.
4. But after that the kindness and love of God our Saviour toward man appeared,
5. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;
6. Which he shed on us abundantly through Jesus Christ our Saviour;
7. That, being justified by his grace, we should be made heirs according to the hope of eternal life.
8. This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.
9. But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

GOLDEN TEXT.—"Render therefore unto Cæsar the things which are Cæsar's, and unto God the things which are God's."—Mat. 22: 21.

[From International Quarterly.]

HOME READINGS.

Titus 1: 1-16. The Letter to Titus.
Titus 2: 1-15. The Christian's Attitude.
Titus 3: 1-15. The Christian's Duties.
Phil. 1: 1-25. The Letter to Philemon.
Mat. 22: 1-22. On Paying Tribute.
Mark 6: 14-30. On Obedience to Kings.
John 18: 19-40. Jesus before the Kings.

SUGGESTIONS.

Titus, to whom this letter was written, is not mentioned by name in Acts. He was a Gentile, converted under the preaching of Paul (Gal. 2; 1, 3; Titus 1: 4). He was a companion and fellow-laborer with Paul, one greatly beloved (2 Cor. 2: 13), and the bearer of the second letter to the Corinthians (2 Cor. 8: 16, 17, 23). "He was located in Crete, subsequent to Paul's first imprisonment, and shortly before the second imprisonment. Tradition represents him to have died in Crete, at an advanced age."

The Epistle to Titus. "When and by whom these churches were founded is quite uncertain. In Acts 2: 11, they are enumerated among those who heard the utterance of the Spirit on the day of Pentecost, and it is probable that these churches owed their origin to the return of individuals from contact with the preaching of the Gospel." It is supposed this letter was written from Ephesus, A. D. 67. The letter concerns order, which Titus was to maintain. There were many churches, and Titus was to see that elders were ordained, and the churches duly instructed. Chapter 2 contains directions for doctrine and life, and verses 11-14 are an admirable statement of the former. Chapter 3 brings the subject of our lesson before us, and it may be stated as follows, viz: A Christian is one who has become a citizen of another country, and one who owes his allegiance first to the King of kings. He cannot therefore be under obligation to obey any law that is contrary to the law of God (Acts 4: 19; 5: 29.) When we cannot obey the laws because they are against the laws of God, we are to bear as Christians the penalties imposed upon us, even as did the Apostles. It cannot be doubted that the view commonly held on this subject is wrong. We have no right to do evil that good may come. But in the discharge of all duties consistent with God's law, the Christian should be first. His example should be such as to commend his profession. But we are always to live as citizens of heaven, and pilgrims on the earth.

[From Scholar's Handbook.]

HOME READINGS.

Rom. 13: 1-5. Obeys the Laws.
Eph. 4: 1-16. Brings forth Good Works.
1 Cor. 13: 4-7. Exhibits Christian Love in all Things.
John 13: 13-17. Remembers his Allegiance to Jesus.
2 Cor. 6: 14-18. Remembers his Separation by the Holy Spirit.
Phil. 3: 13-21. His Citizenship is in Heaven.
1 Cor. 6: 1-3. He will one Day Exercise it.

ILLUSTRATIONS.

Respect for Rulers. There is too little respect for authority in America. Reverence for age, for wise men, and for those appointed to rule, is too seldom taught to the young. The sins of rulers are not to be overlooked more than the sins of the common people, neither are their good deeds and honest aims to be misrepresented.—"He that speaks ill of another commonly, before he is aware, makes himself such a one as he speaks against; for if he had civility or good breeding he would forbear such language."—Selden.

[From S. S. Times Quarterly.]

HOME READINGS.

Titus 3: 1-9. The Believer's Conduct.
Rom. 13: 1-10. A Law-abiding Citizen.
Jas. 1: 19-27. Maintaining Good Works.
John 1: 14-27. Receiving Grace for Grace.
Eph. 1: 1-12. Giving Praise for Grace.
2 Tim. 2: 14-26. Avoiding Foolish Questions.
Eph. 1: 15-23. Praying for True Knowledge.

[From S. S. Scholar's Quarterly.]

HOME READINGS.

Rom. 13: 1-7; 1 Pet. 2: 13-17. Obedience.
Gal. 5: 22-26; Jas. 3: 13-18. Gentleness.
Rom. 11: 13-36. Christ's Mercy.
Rom. 5: 1-13. Justified.
James 2: 14-26. Good Works.
Rom. 8: 15-22. Made Heirs.
1 Cor. 1: 10-31. Avoid Contentions.

GENERAL NOTES.

1. "Put them in mind to be subject." The people of the church at Crete, especially the Jewish portion, were disposed to disrespect the authority of the Roman rulers under whose power they were.

"To obey." It is necessary for the sake of preserving peace and good order, that subjects obey their rulers, as far as they can without disobeying the law of God.

2. "Unto all men." Whether they believe as we do or not. Even to our enemies we should show forbearance and kindness.

8. "This is a faithful saying." True and worthy of belief.

9. "Contentions." Disputing over unimportant matters.

"Unprofitable and vain." These matters of contention can never be decided, and would not be important if they could—would not pay for the time and temper lost.

The Christian Cynosure.

CHICAGO, THURSDAY, SEPT. 11, 1879.

CHRISTIAN UNITY.

DEAR CYNOSURE:—One of your correspondents says that if we ask for "the visible church," "we find only a shadow," and recommends obedience to Christ as the best way to find this "visible church." Is this not rather indefinite, when so many as he says cry, "Lo here and lo there?"

Would you allow me to ask what the institutions are to which he directs obedience. If he means baptism and the Lord's supper, are they not observed by every denomination except, perhaps, the Quakers or Friends? The differences of opinion prevalent regarding the manner of observing these, seem to me to be the real difficulty. Now, as all admit them, and yet differ in their ways of obedience, how are we to decide which is best? Young people can't be expected to know all the arguments on every side, and hence are they not justified in adhering to the faith of their fathers?

ENQUIRER.

The above queries are very natural, and yet it is ever true that the Lord Jesus did give his people directions that they might obey him in their meeting together as a church. The church of the present dispensation is strictly under Christ as its risen Lord and Head. The special power of the Gospel in the day of Pentecost began its world-wide warfare, and three thousand converts were its first trophies. We do not know how to direct any enquirer in fewer words than to say, Study the founding of churches as recorded in the Acts of the Apostles, and in the instructions to the churches given in the letters which follow.

To expect people in one day, who have been brought up in different Christian bodies, to surrender every point, is not reasonable. We think it enough if they agree upon the primal truths declared in the sermons given in the Acts, and agree to differ on all that is not made essential in the apostolic letters to the churches.

The danger of the church in every age has arisen from man's wisdom substituting something for the plain commands of God. Let believers treat things of man's wisdom as merely expedient at best, and not as authoritative or necessary as the bond of Christian brotherhood, and a great step towards the visible unity of God's people will have been made.

We cannot imagine that those who said, "I am of Paul, and I of Apollos, and I of Peter," did not also regard themselves as "of Christ." But the names of any other than Christ was called "carnal;" therefore, as it was wrong then to be "of Paul," etc., certainly it cannot be right now to adhere to the name of any modern teacher or form of church government.

We may here say, however, that the mission of the *Cynosure* is not to discuss sectarian differences, but to unite all Christians upon the acknowledgement of Christ as their only Lord, and the necessary result that the Masonic lodge and its Christ-excluding worship, should be a matter of discipline or exclusion from the church. For every intelligent Master Mason necessarily supports "another gospel," and incurs the curse pronounced upon its teachers.

BRO. SHUEY CAPTURES A CONFERENCE.

Brethren Hott and Tobey, the able and respected editors of the *Religious Telescope*, with Dr. Davis of the Union Biblical Seminary, a man worthy to be revered among his people as was Samuel among the Hebrews, were at the late meeting of the Miami conference of the United Brethren church. They were not members, only visiting brethren. We can imagine their feelings when the following was added to the report of the conference on publishing interests:

1. That we observe with regret that the Christian Cynosure should lend itself to the work of attacking the bishops and other officers of the United Brethren church, and by implication, innuendo and open declaration, holding up our conferences and conference actions to ridicule and reproach.

2. That we are grieved that the Telescope has allowed its columns to be used to make statements reflecting on the conduct of the First United Brethren church of Dayton and its pastor for several years past, not borne out by the facts, and quite discreditable to said congregation and pastor. We regard this as a very reprehensible use of the church organ. We also regard as highly improper the statements made in the Telescope, from time to time, reflecting on the management of the Printing Establishment, which management passes semi-annually under the supervision of a large and competent Board of Trustees appointed by General Conference. These and similar outgivings from time to time make it exceedingly difficult to get subscribers for our church paper, and render the paper distasteful to those who do subscribe and pay for it.

Since Rev. W. J. Shuey, publishing agent of the denomination, and Rev. E. S. Chapman, pastor of the first church of Dayton, were members of the conference it cannot be wholly supposition to say that the conference did their pleasure in this matter. The position of these two brethren on the lodge question is well enough known to our readers, and the *Cynosure* considers itself in good company to be reproved for zeal in a good cause alongside the *Telescope*. It does not appear how this paper could do otherwise than rebuke church leaders who were confessedly breaking down the rules of their own church, nor can we promise not to lend our columns to correspondents who are able to put in a proper light such misdemeanor. If the conduct of this paper is to be investigated, all we ask is for a fair chance, and that until next meeting the members of Miami conference read carefully *its* "attacks," etc., for themselves.

The most astounding and grievous part of the *Telescope* matter is that Bro. Shuey has had the use of its columns to an almost unlimited extent to explain his position of hostility to the law of his church and to "attack" brethren who defended it.

THE IOWA CONVENTION.

President Kent, of the Iowa Association, who is just recovering from severe sickness, has been doing all in his power for the success of the Iowa State Convention. He writes to Bro. Stoddard of a notice sent by him which did not appear in the *Cynosure*. As we have printed everything of the kind we could lay hands on, the notice referred to must have been lost in the mails, or else Bro. Kent has overlooked his letter published August 28th. The letter speaks hopefully of the prospect of the meeting, and sketches a plan of work for the year, which, as it will be under discussion at Morning Sun, will be read with interest by all who expect to be present, and may induce some to come and share in the deliberations who might otherwise remain at home.

He writes:—"The local committee at Morning Sun are wide awake. The best hall in the town hai been secured; free entertainment to all who will come is guaranteed. The notice will be thorough; our corresponding secretary is prompt and busy. Bro. S. E. Starry is working the degrees in Jasper county. He and Bro. Ferguson will be at the meeting, and it is hoped that a general rally of the friends will be made and that success will crown our efforts.

In answer to one of your suggestions, I would say that we send brethren Starry and Austin into the field together, one to lecture and preach, the other to work the degrees, to support themselves by admittance fees and contributions from the friends.

2nd. That Bro. Rathbun and a good financial agent be authorized to labor together, also to support themselves by their labor; the State to be districted or otherwise as the State Association think best. Those agents and lecturers could be instructed to appoint suitable persons in each county who together would form a finance committee who should report and remit to the treasurer of the State Association."

—Pres. Blanchard is slowly gaining in strength, and expects to start for Omaha on Friday of this week, and on Monday leave there for San Jose, California. Mrs. Blanchard will accompany him. They will remain at the home of their daughter, Mrs. Thomas E. Kennedy, in San Jose, until it shall please God to grant a return of health and vigor. A trip to California has been for two years in contemplation and arrangements have been begun once or twice, but were providentially put aside until now, when it is taken, not as a necessity, but as a means of restoration which combines also the fulfillment of former plans of visiting friends and relatives on the Pacific cost. The *Cynosure* readers will receive frequent word from their editor, who will communicate with them as often as will seem advisable during his absence.

—Bro. Stoddard returned from Evansville, Wis., last Friday, full of hope and good courage from the result of the Wisconsin State meeting. He reports, in this number. Next week he goes to Iowa.

—A letter from Pres. S. B. Allen of Westfield, last week, says that the Wabash conference has been fixed at the same time as the State convention. As most of the brethren at Westfield wish to attend conference a change in the time of the State meeting is necessary. President Allen has been written to and will inform us if the convention can be held a week earlier, that is, October 7 to 9.

—V. A. Seavey, chief of police of this city, died last Saturday after a long and painful disease. He was a 32 degree Mason and member of the Oriental Consistory of "Sublime Princes of the Royal Secret;" which, under the present management of our public affairs was sufficient reason for his rapid elevation from a simple policeman to the head of the department.

—At the request of Bro. Hinman an informal meeting of such members as could be gathered of the committee appointed at the last Illinois State meeting for free missions, etc., was held at Wheaton last week Monday. The brethren were much gratified with Bro. Hinman's report. He has undertaken this work voluntarily, trusting that God will supply means for his personal support while in the work. He finds wherever he has gone great interest manifested and a determination to send missionary money through a better channel than societies that compromise with the lodge. He was encouraged to continue his efforts among undenominational churches and others whose church boards are contamimated with secretism. A full meeting of this committee should be held ere long to consult for the enlargement of the work under the marked favor of God.

All who successfully canvass for the *Cynosure* are allowed *something* for their labor even when they send in clubs at our lowest club rates. But the chief reward of those who circulate the *Cynosure*, we believe to be the consciousness that they are working for the welfare of their country, of their fellowmen throughout the whole world, and above all for the glory of God.

—There is an interesting record come down to us of the old Salem church in Massachusetts. The election and ordination of the first pastor and teacher of the congregation was reported formally to Gov. Bradford of Plymouth, which record shows the care taken in those early days to conform all the outward observances of the solemn setting

apart of these brethren to the work laid on them by the church. The account reads:—"Every fit member wrote in a note his name whom the Lord moved him to think was fit for a pastor, and so likewise whom they would have for a teacher; so the most voice was for Mr. Skelton to be pastor and Mr. Higginson to be teacher; and they accepted the choice. Mr. Higginson, with the gravest members of the church, laid their hands on Mr. Skelton, using prayer therewith. This being done, then there was imposition of hands on Mr. Higginson."

—The Rev. Dr. McMurdy, the Episcopal clergyman whose haughty defense of Freemasonry was the only interference of the kind during the session of the Illinois State Convention, held in this city in 1874, has been put to shame by his own works at Niles, Michigan. His intimacy with a divorced woman, while not believed to be criminal, yet led him to write her a number of scandalous letters. He has resigned under a cloud. Mr. McMurdy is, if we are not mistaken, a Knight Templar and a high official in the Grand Lodge. He was also one of the charter members of the Masonic Hall Association of Washington City, and helped found Mackey's *National Freemason*, now defunct. Bro. Farout of St. Louis, Mich., measured swords with this Masonic champion with the disadvantage of being fettered by a Masonic editor. He made McMurdy feel, however, the weight of his blows for truth.

—The attention of the *Voice of Masonry* is called to this case of McMurdy. He has, perhaps, violated no tenet of the lodge, but his folly has brought the profession of morality into contempt. He is certainly as prominent a Mason as the late William Rounseville, or as Alexander White, upon whom the vials of Masonic wrath are being poured. Now, since it is considered for the good of the order to abuse the latter month after month for refusing to bury a man, why should not the picadilloes of McMurdy receive attention and the corrective powers of the *Voice* be thoroughly applied, for the good of the order and the sinning clergyman. If there is no attempt at such a good work we shall be obliged to confess that Masonic wrath takes no notice of moral delinquencies, but is expended on the heads of those who keep not the false oaths of the lodge.

Married.

Hudson—White.—In Wheaton, on the evening of Sept. 5th, at the residence of the bride's mother, Mr. Carlton W. Hudson, to Miss Myra C. White, both former students of Wheaton College. Ceremony by Prof. C. A. Blanchard. The happy pair left on the afternoon train of Friday for their new home in Indiana.

Thompson—Kinne.—At the home of the bride's mother in Bartlett, Ill., August 23rd, Alexander Thompson of Manitowanning, Canada, and Mrs. E. M. Kinne of Wheaton, Ill. Mr. and Mrs. Thompson started by boat the same day for his present home in Manitoulin Island, Lake Huron.

A Grand Temperance Camp Meeting.

Such a gathering has just been held at the lovely "Silver Lake" grove in western New York, running through eight days and evenings, with some six sessions each day.

A large number of the most able speakers addressed the throngs of people who attended. Among the most prominent, eloquent and effective were Rev. Dr. Huntington, Dr. Ives, Dr. Niles of New York, Dr. Nobles of New Jersey, Hon. Neal Dow of Maine, Hon. Mr. Carswell, Mrs. Youmans of Canada and Miss Willard of Chicago.

Wednesday evening the veteran temperance and anti-slavery lecturer and singer, George W. Clark, a white-haired old gentleman, nearly seventy, gave a very pithy, characteristic speech and a song in honor of water. During his performance he held in his hand a glass brimfull of water without losing a drop—an illustration of the effects of a temperate life upon the nerves. He was frequently applauded. He concluded with a toast to the man who cleared the land and planted the corn and raised the goose that bore the quill that made the pen that wrote the first pledge to abstain forever from the use of intoxicants.

Miss Willard was then introduced, and took her subject in hand with characteristic skill and force. She alluded in a most affecting way to the song just sung. She said "Rock of Ages" was the song of the woman's crusade, and spoke of the experiences of herself and others in that notable movement. She traced the crusade from its rise to its end. Fifty days of the crusade, she said, did what fifty years of legislation had failed to do; but there came a falling away. Men who had seemed firmest in determinations for a new life, went back. The trouble was, temptation had not been removed, the saloon doors were all open. Miss Willard gave an account of further efforts of Illinois women in a new direction. They began to look about for the source of the evil, and found the bad stream gurgling from under the State capitol—the members were countenancers of the liquor traffic. Then originated the famous Home Protection petition in Illinois, asking the passage of a bill giving women the right to vote in matters of local license or prohibition. The history of this petition, the remarkable success in obtaining signatures, and the cause of its failure, as told by the eloquent lecturess, was very interesting. She thought the line of petition the right one. She argued with great ability the right of women to vote on license questions, and gave some interesting instances of their efforts to obtain influence in the matter in Western towns. Two things were at the root of the rum evil, she said—the appetite of the patron and the avarice of the dealer. The antidote to the poison is the instinct of self-preservation in women. The speaker referred touchingly to her mother on the Wisconsin prairies, and of the encouragement she had from her, and said "offset the drinker's love for liquor by his mother's love for him." Miss Willard believes heartily, and with reason, that the great motive power in temperance reform must be woman's influence; an engine is needed, and that must be the woman's temperance ballot.

After Miss Willard's address the audience was again favored with a song by Bro. Clark, "Clear the Way."

To the Friends of Reform in Michigan.

There is a question of very great importance to be answered by you, dear friends, and that is, Shall our State meeting be made a success? This question must be answered by you, and answered not so much by what you say as by what you do. If the friends will send in their suggestions in reference to the place, we shall be able very soon to decide upon the location, and we hope to make it as central as possible, so that all can attend who will; and we wish to hold it at the time suggested by Bro. Stoddard, which is the last week in October. Now, what are you doing to prepare for this meeting? Are you making arrangements to attend, or are you saying that you would go if you were able, or that you couldn't be of any use and they can get along just as well without you? What we want is, not so much your good wishes as your presence and help. The moral effect of our meeting upon the place where it is held depends in great measure upon the number who attend; for the people will naturally measure the importance of the work and the interest felt therein by the number of delegates present. There are enough professed friends of our cause in this State to send five hundred delegates to the convention. We should commence at once to make arrangements by canvassing such territory as we may be able, to secure the means to run the convention and also to urge upon those who profess to be interested the importance of attending the meeting. There should be two or more delegates appointed by every church and association which is opposed to secret societies, and this should be done long enough before hand to give ample time to get ready.

Now friends, don't wait for some one else to do this work, but do it yourselves and then you will know that it is done. There is a great work to be done and you and I will be held responsible according to our ability. It is not enough for me to preach and pray and talk this reform, but I must spend time and money also for its advancement. Let us do all that is in our power to do, and then and only then may we hope for the approval of Heaven.

When you read this do not wait till to-morrow, but sit down and write me a card giving your name and address, and then push the work in your own neighborhood, praying all the time for the help of the Holy Spirit, and our meeting will be a grand success.

Rev. W. H. Ross,
Cor. Sec., M. S. C. A.

OBITUARY.

In the New York *Examiner and Chronicle*, of Aug. 21st, I find the following notice of the decease of my venerable uncle, a staunch Antimason in olden times, though not so indicated in said paper:

"Died, at Great Valley, Cattaraugus county, New York, July 26th, Abraham Wright, aged 90 years. Father Wright was one of the constituent members of the Humphrey Baptist church in 1845. He loved her doctrines and her ordinances. He had a rich Christian experience. Of God's love and mercy to him—a poor helpless, and wrath-deserving sinner, he never tired. In the arms of Jesus, the embodiment of the Divine Love, he still rests."

Let me add to the above, from certain knowledge, that the deceased came from a long line of New England ancestors, most of whom exceeded eighty years. The oldest one known was Lieut. Abel Wright, of Springfield, Mass., born in 1631, who lived there from 1655 to Oct. 29th, 1725, a period of seventy years, where his tombstone inscription, yet extant, says he died at the age of ninety-four years. I have twice visited it and recorded this date. Large families came from him, and ten out of thirteen of his sons and daughters married there, most of whom had considerable families, as the present writer found on record, who have been useful in the middle ranks of society, and have well served their country in peace and in war for seven or eight generations,—like the two sons of this uncle who did about four years of service in our late war of rebellion. This Abraham was one of twelve children, of whom ten lived to marry. He was born Dec. 20th, 1788, at Cambridge, Washington county, N. Y., where all were born, and was son of Deacon Abraham W., born 1752; son of Ebenezer, born 1727; son of Ebenezer, born 1701; son of Ensign Abel, born 1664. The son of Lieut. Abel Wright above described who married Martha Kitcherel, daughter of Samuel Kitcherel, of Hartford, Conn., Dec. 1, 1659.

This Abraham married Lydia Guy, of Kingsbury, N. Y., March 22, 1815, and in 1819 emigrated with his younger brother, Col. Richard, and a sister, Mrs. Esther Willoughby, to the region where he lately died, spending sixty years of his life there. In Sept., 1854, I visited him and his wife, when he was verging on seventy-five years of his eventful life, and found him a live Christian, and firm in the conviction he had long felt, like many of our family, that Masonry and all secret societies were a public bane, though previous to the new uprising of the National Christian Association, in 1868. He served his generation well as a citizen and a Christian, and we doubt not has entered into rest. I am yours,

Stephen Wright.

Glens Falls, N. Y., Aug. 27, 1879.

Home Circle.

The Promise of His Coming.

He tarries where, beneath his feet
  The stars of heaven grow dim;
From thence to crown with deathless praise
  The souls that wait for him.
Before the throne he offers up
  Faith's feeblest, faintest prayer;
And where our loved ones are at rest,
  He watches o'er them there!

Not dead but risen, for us he reigns
  With pierced hands that bless;
No soul that seeks shall find him fail
  In danger or distress.
Bright glimpses of his glory shine
  Through clouds that still conceal;
We wait the fullness that shall break,
  Patient, till he reveal!

—Selected.

"*Intense Minorities.*"

We stand not in numbers, but in God. For all practical purposes, one soul with God makes a majority. With him shall "one chase a thousand, and put ten thousand to flight." (Deut. 32:30.) When God distils and instils himself into a soul, until it is full of him, "pressed down, shaken together, running over," that soul is a match for any thing God sets him at. A man does not strike his full measure of usefulness until saved to God alone. He must travel with his hand in that of the Almighty, though his friends endeavor to pull him away, and his enemies stand and jeer at him.

Bro. W. has changed the order of speaking somewhat, by calling the human sword-points of the Almighty, "intense minorities." A minority such, to be sure; the world and the devil outvoting them by a hundred or a thousand to one; but an intense minority. One composing it is able to scale the wall of difficulties with the Word of God between his teeth, till he rides in a chariot of fire over the necks of his enemies.

Christians are in a minority, any way. The fierce world is a mammoth affair, and the lazy world greater yet; and especially, if we look after intense Christianity, it is an orphaned youth, with no place to lay its head. Yet it forces attention, claims respect, and lays the trophies of its sharpened sword at the feet of the Lion of the tribe of Judah.

Moderate Christians love to be moderate. So when the child of intensity comes along, rapping into shivers every cracked vessel of grace, it is no wonder that "a man's foes are they of his own household." A procession of snails may look very well, to the naturalist; but if one of them breaks from his shell, and cuts into the solemn ranks of snailery, there is a hubbub, of course. The devil rides the church at large, as on a steed, so that many of its movements are the guiding of his cunning hand. But intensified minorities shake the king of perdition from his seat, and move on, under the strong and steady reining of the hand divine.

Intense minorities are fighting minorities. They are born for war Cowardice is a sign of carnality; but Gospel bravery is a mark of Gospel intensity. To get out of one fight, is soon to get into another. They rather like a Thermopylæ, occasionally—where faith and firmness prevail with both God and man. They are not Jehus, but Pauls—"the love of Christ constraineth us."

An intense minority dwells in the focus of God. It is in the concentrated heat and blaze of the divine feeling and divine doing. And nothing else can live there. He who gets into the focus of the Almighty, gets purified, and therefore intense; or he soon crawls away, to the best of his ability. "God is a consuming fire."

In the eleventh of Hebrews there is an old list of these intensified ones. Noble men! noble women! "of whom the world was not worthy." And the list has lengthened amazingly since that record was made. There were ten general Roman persecutions of the Christians, during which these intense minorities flourished. And they have existed in every subsequent age. We read of their holy triumphs amid the blazing faggots of Smithfield, and under the tortures of the Inquisition. Of millions no record is made, except in the heart of heaven.

There are intense minorities today. Scattered they are in different haunts; but men and women on whose hearts the truth has been engraved with steel. They do, and dare, and suffer, for him who trod the wine-press alone; he who, in the intensity of his love and fidelity, carried his cross without the camp, and dyed it with his own blood.

But these modern intensified ones. Oh, what sights of eternity they get! Oh, what longings for souls they have! They are the holy ones. They have both an inflow and outflow of zeal that works wonders. By them, souls are converted, and believers are sanctified. Hallelujah!

Over unknown spaces we reach out toward you our hand, and bid you keep intense, though in a minority forever! The intense fire in our own heart sends out, as best it may, its molten glow of encouragement. Ye dust-begrimed warriors of the Lord, get new strength and new intensity, every morning, every meridian, every evening in the throne-room of the King. Ask not where you go, nor how you go, only that you go at the bidding of him who sends men forth, as well to Pilate's judgment hall, as to the banqueting house of love.

So many lose their holy intensity by conferring just a little with flesh and blood! So many allow at least the shadow of friends, of society, or of the church, to come between their soul's intense object and God! But do not so. Be so saved that God can give you the secrets of his saving plans, and work with you. Keep intense, by keeping in the intenser part of the divine blaze. Keep with the intense minorities, that from their closets make earth tremble and madden hell. And then, with prudent Stephen, at last, you will be permitted to look up "steadfastly into heaven," and see "the glory of God," and go to meet Jesus, "standing on the right hand of God," and live with him forever.—*Banner of Holiness.*

Lincoln's Homely Phrases.

Noah Brooks, in Midsummer Holiday *Scribner* has these remembrances. In his letter declining an invitation to attend the Illinois Republican Convention, in '63, Lincoln made use of two or three striking figures. Reviewing the military events of the past year, which had been favorable to the cause of the Union, he said:—"The Father of waters again goes unvexed to the sea." And, referring to the fact that Southern Unionists and ex-slaves had done something to help on the good work, he said:—"On the spot, their part of the history is dotted down in black and white." There was something in the phrase "dotted down in black and white" which mightily tickled the popular fancy.

At the time, however, criticism was provoked by this odd figure by the president:—"Nor must Uncle Sam's web-feet be forgotten. At all the watery margins they have been present not only on the deep sea, the broad bay, the rapid river, but also up the narrow, muddy bayous, and wherever the ground was a little damp, they have been and made their tracks." Lincoln was amused by the discussion in the newspapers to which the use of the phrase "Uncle Sam's web-feet" gave rise. He explained that the remarkable feats performed by the gun boats, in making their way through sloughs and bayous, heretofore considered unnavigable, reminded him of the stealthy passage of water fowl. The pleasantry concerning light-draft steamers going where "the ground is a little damp" is familiar to every body.

It will be a long time before our people will forget his homely simile of "elder squirts charged with rosewater," as applied to the conservative programme for prosecuting the war. This was used in a letter addressed to Cuthbert Bullitt, of New Orleans, in which letter he also said that the conservatives were like complaining passengers on a ship—"The mutineers must go untouched, lest one of these sacred passengers should receive an accidental wound."

His imagination was powerfully stimulated by any reference to the history of the republic. His address at Gettysburg, now one of the great historical speeches of the world, suggests, rather than expresses, a crowd of images. To Lincoln's mind, apparently, American history was filled with noble and pathetic figures. In some of the loftier flights of his eloquence may be found traces of a strong poetic fancy—an imagination fired by love of country, and inspired by the contemplation of the stirring events that have marked its history. No more striking example can be found anywhere than in the memorable words which formed the closing sentence of his first inaugural address:

"The mystic chords of memory, stretching from every battle field and patriot grave to every living heart and hearth stone, all over this broad land, will yet swell the chorus of the Union, when again touched, as surely they will be, by the better angels of our nature."

Why Is It?

Saloon-keepers put up a screen before their doors; home players shuffle their cards out of sight when the minister calls; and young men put their cigars behind them at sight of a lady. Why is it, unless they are ashamed of what they are doing? Now, boys, if saloon keepers think what is done inside too bad to be thrown open to the world, don't go behind the screen. If cards are not fit to shake hands over with the minister, let them alone. If the cigar in your lips offers an affront to the lady approaching, don't smoke it.

Moral Cowardice.

In nothing is the moral cowardice of men more clearly seen than in their unwillingness to stand by the defenceless and weak when they are being wronged by the strong and wealthy. Especially is this the case if our bread and butter depends upon our silence.

How very few are capable of standing boldly for an oppressed and injured man when such a course is likely to injure us. And how many wink at injustice and wrong when their interests are conserved by so doing. The stuff which reformers like Luther were made of seems to be a very scarce article nowadays.

How any man can profess to be a Christian when he has not the courage to defend what he believes to be the truth, and is willing to keep silent when he sees the weak oppressed by the strong, and cruel injustice done to those who can not defend themselves, passes our comprehension. What God wants of Christians, is that they should be men of strong, clear convictions and should live up to them. A true man and a Christian will say, and act accordingly, "Let the truth prevail, and justice be done, though the heavens fall, and though they crush me in their fall." This is moral courage and heroism, and any thing less than this is moral cowardice. May God help us to be true to our convictions and allow no false notions of temporary self-interest to hush our voices when truth and justice are in peril. —*Golden Censer.*

Childrens' Corner.

Which is your Lot?

Some children roam the fields and hills,
And others work in noisy mills;
Some dress in silks, and dance and play,
While others drudge their lives away;
Some glow with health and bound with song,
And some must suffer all day long.

Which is your lot, my girl and boy?
Is it a life of ease and joy?
Ah, if it is, its glowing sun
The poorer life should shine upon.
Make glad one little heart to-day,
And help one burdened child to play

—Selected.

Why He Did not Go.

"I don't like cirkises," said Grandma Bassett, emphasizing the remark with an extra blow of the flat-iron, as she placed it on the triangular iron stand.

"Why, everybody goes to them," said blue-eyed Miriam, coaxing the baby she had brought to show grandma how it could walk with hands outspread.

"I'm sorry for't," was the grim rejoinder.

"Sorry for what, grandma?" and a sun-burnt, laughing face appeared at the door. It was her grandson from the farm two or three miles away, and he had brought a small sack of potatoes for her.

"Sorry for what, granny?" he repeated.

"Sorry because cirkises come, and people go to 'em," was the answer.

"Oh, you're old-fashioned, granny dear! People don't have such notions now; and besides, circuses are nicer than they used to be. Why, I brought in some early apples off my own tree to sell on purpose to go to this one; and I wanted to give little Miriam a treat. I was going to ask her."

"Well, you needn't, for she can't go. I'd as soon see her buried—I'd like ter said," was the old lady's reply.

"Why, granny, how can you say so? What possible objections can you have?" asked her grandson, a little warmly. "Poor Miriam never goes anywhere. All work and no play makes little girls dull. I'm sure its very instructive—the animals and curiosities from all parts of the world; and then the music and the horses"—

"Yes, yes; I know all about it. Hevn't I had cause to? It jest makes my heart ache to hear you going on so—and—well, yes, I s'pose I might as well tell you my objections. You've never heered 'em. It's best for some things never to be spoke of only in the way of warnin'.

"I don't s'pose ye remember yer Uncle Eben? Miry here was only six months old when he died, and yer couldn't 'a' been over five, and not livin' where you do now, either. Eben was the hansomest of my boys, an' bright an' smart as he could be. There never was such a boy as he was for books.

"When he was 'bout twenty-two there came one of them soul-destroyers—that's what I call 'em—into Upton village—that's about two miles from here—an' it stayed about two months.

"I was sort o' strict, and when Eben talked of goin', I said all I could agin it; but he was of age, and I couldn't deny him right up an' down. So he went, an' from that first night my poor boy wasn't the same.

"Every day he'd be quiet an' absent-like, an' every night he'd be to Upton. Father and I grew worried, but what could we do? He didn't tell us nothing.

"One day—I guess it was a week after the cirkis had gone—what does Eben do but bring home a wife! And that wife—well, she played in the cirkis," added Grandma Bassett, with suppressed bitterness.

"She was a little creeter; but didn't I see the paint through her white veil, and didn't I feel that she wasn't a true woman, that everything about her was false as her color was?

"Poor Eben! he thought the world of her, and perhaps she meant to be good to him; but you see the power of habit was strong.

For Eben's sake we tried to like her; but we could see that the quiet of the old farm and our homely ways growed irksome to her. She wanted the cirkis life, and after her baby was born—a year from the time she fust come to us—Eben took her to a cirkis for the sake of old times, and—and—I'd a good deal rather not say it, but the fact is, it was bred in the bone. She met some of her miserable friends, and whether they persuaded her or not I don't know, but in a few days she ran away with her baby—that innocent child, to train up, maybe, for the cirkis ring."

"Indeed, that was dreadful, granny," said George in a low voice, while the fifteen-year-old Miriam looked down with motherly care on her baby-cousin, who had fallen asleep in her lap.

"Dreadful!—that wasn't the worst of it. When Eben came to know it he turned as white as a stone statue, but he never said a word. He took the best horse we had and went off. Nobody liked to speak to him, but we was all prepared like for something dreadful.

"Well, he never come home alive," quavered granny, looking hard at her iron, then setting it down and wiping her eyes with a corner of her apron.

"He was brought home—dead!—my noble, handsome boy. We never rightly knew the story, but suppose he attacked somebody, and in self-defence, so it was said, the man shot my Eben.—*Christian Statesman.*

Sagacity of Horses.

An old horse belonging to one of these parties had wandered about in search of grass and water—vainly, no doubt, for it was during the severe drought, from which the country is now but recovering. Coming to the great bare market place, and finding a knot of men talking there, he singled out one of them, and pulled him by the sleeve with his teeth. The man, thinking the horse might possibly bite, repulsed him, but as it was not very roughly done, he returned to the charge, with the same reception; but he was a persevering animal, and practically demonstrated the axiom, that "perseverance gains the day," for upon his taking the chosen sleeve the third time between his teeth, the owner awoke to the idea that a deed of kindness might be required of him; so putting his hand upon the horse's neck, he said, "All right, old fellow; march on." The horse at once led the way to a pump at the further side of the square. Some colored servants were lounging about the spot. One of them at the bidding of the white man, filled a bucket with water. Three times was the bucket replenished and emptied before the "great thirst" was assuaged, and then the grateful brute almost spoke his thanks to his white friend by rubbing his nose gently against his arm, after which he walked of with a great sigh of relief.—*Nature.*

What Ought we to do?

"Patty, come here; for I want to ask you some curious questions that my mother has been asking me. What ought we to do in March when the wind blows?"

"What ought we to do? Why, to hold our bonnets fast, that they may not be blown away."

"Yes, but that is not the answer. I will tell you what it is,—we ought to love one another."

"Very true; I did not think of that."

"Now for another question. What ought we to do in April, when the showers fall?"

"Why, to put up the umbrella, or run under a tree, or into the house."

"You have not given me the right answer now. This is the right answer:—We ought to love one another."

"That is just the same as the other."

"Yes, it is. And now for my last question. What ought we to do when May comes with the spring flowers?"

"Why, to 'love one another,' I suppose."

"You are right, Patty. Let the month be what it may—whether the winds blow, showers fall, and the flowers spring or not, just the same—every month of the year, and every hour of the day, we ought to keep the commandment of the Saviour, 'Love one another.'"

"Good Morning.

Don't forget to say "good morning." Say it to your parents, your brothers and sisters, your schoolmates, your teachers, your servants—and say it cheerfully and with a smile. There is a kind of inspiration in every "good morning," heartily and smilingly spoken, that helps to make hope fresher and work lighter. It really seems to make the morning good, and to be a prophecy of a good day to come after it. And, if this be true of the "good morning" it is also true of all kind, hearty greetings. They cheer the discouraged, rest the tired one, and sometimes make the wheels of life run smoothly.

A Dog's Suicide.—The Worcester *Spy* tells of a large Newfoundland dog at Lowell, Mass., which was observed acting in an unaccountable manner on the margin of the South common pond. He seemed to wish to approach the water, but to be at the same time held back by a dread of it. He apparently suffered, also, from spasms, during which he would leap high in the air and then writhe in agony. While a policeman went in search of a weapon to kill him and end his misery the dog jumped into the pond, in spite of his evident aversion to the water, walked twenty or thirty feet from the bank toward the middle of the pond, and there deliberately drowned himself.

Self-examination, accompanied with a careful perusal of the Holy Bible, will lead us daily to a more thorough knowledge of our own character.—*Alexander.*

Home and Farm.

—As matter of economy, use white rather than brown sugar, as it contains a greater amount of saccharine matter.

—The practice has been inaugurated in New Jersey of placing a sign at the foot of a steep hill with the following humane request: "Please uncheck your horses."

—A correspondent of the *Poultry Journal* has discovered that a very strong decoction of peach tree leaves is a specific for chicken cholera. I do not know of a single failure when used in time. Dose, one-half teaspoonful.

—Persons troubled with feet that perspire or smell offensively, may perhaps effect a cure by bathing them every night or offener in a strong solution of borax. Two or three weeks of this treatment will probably be found sufficient.

--French chicken producers find that feeding the fowls with boiled or steamed carrots, chopped into small pieces, rapidly fattens them and imparts an agreeable flavor to the flesh, greatly relished by epicures, and that the fowls thus fed sell more rapidly than others.

Onion Soup.--Cut up a quantity of small onions, fry them mellow in a quarter of pound of butter, add a teaspoonful of flour, as much gravy as is sufficient to make soup; season with pepper and salt; let it boil for some time, rub it through a seive, and then add two yolks of eggs and serve.

Uses of Borax.--A half teaspoonful of borax dissolved in a tablespoonful of boiling water and added to a quart of milk or cream will keep it from turning sour. If meat is to lie for several days before being used, it may be kept from spoiling by a slight sprinkling of borax water. Wash in borax water before cooking.

—Wheat that is allowed to stand until the grain is hard before cutting will make only an inferior quality of flour. When you can mash a grain between your thumb and finger without producing any milk there is the greatest quantity of gluten in the grain, and the proper time to cut has arrived. The straw will also be yellow for two or three joints from the ground, and the head tends down. After this stage of ripeness the bran increases in thickness and the gluten decreases in quantity.

—A. D. Ferry, a large dealer in broomcorn at Chicago, says that the color makes half the value in broomcorn. No man should raise broomcorn without cutting while the seed is in blossom, or at latest before it has passed out of the doughy state, and Mr. Ferry says this is so that our farmers may be benefited by it as well as himself. The stalk should be broken down as soon as the blush is developed and should be so well broken that the bush will hang perpendicularly, then the straws will hang closely together and be more serviceable than if allowed to spread before breaking.

The Practice of Fall Plowing.

Intelligent cultivators generally agree that fall plowing is of the utmost service to to the soil. Many consider it equal to a dressing of manure, inasmuch as it places the

the ground in a condition to assimilate all the fertilizing properties of mineral and atmospheric plant food. Soluble matters which have leached down too far for the feeders to reach are also brought to the surface by the turning over of land. Weeds, grass and the stubble of gathered crops are covered in the soil, where they will undergo decomposition and be in the right place for the rootlets to be fed upon when the crops start.

Disintegration is one of the great secrets of the beneficial effects from fall plowing. Its action is both mechanical and chemical. Land when broken by the plow holds a greater percentage of water. It freezes when in this wet state, then it thaws and the disintegration is complete. All moisture received on the surface filters through the pulverized earth evenly, and in consequence the manurial properties in the water reach every particle of the soil and are retained.

Another advantage of plowing is the much greater surface of soil exposed. Compact ground presents but one surface to the air, while that which is well broken exposes nearly every side of every particle of soil as deep as the tilth goes. The tilth is also deepened, and clay sub soils thrown on top becomes subjected to atmospheric actions which prepare it for any solvents that may be applied.

The unearthing of pestilent insects from their comfortable hiding places in the fall and exposing them to the weather is one of the incalculable benefits arising from fall plowing. The turning under of cockle-burrs, ox-eye daisy, foxtail and other noxious weeds with the stubble of the grain fields before their seeds mature is still another benefit, as these growths are destroyed and forced to serve the land they previously burdened by enriching it.

Farmers who are constantly compiaining that plowing under certain weeds only tends to a more luxurious growth are reminded that weeds which are propagated by seed should be turned under before the seed ripens. If the process is delayed a foul crop of weed seed is planted instead of destroyed. Cultivators who understand the good effects of fall plowing, some of which, by the way, is best accomplished during the summer, will set the plows moving, if they are not already started, on lands designed for winter grains fall seedings. and for corn next spring.—*N. Y. World.*

—A Swiss colony settled on Cumberland Mountains, Tennessee, in 1873. This colony of 115 families, about 700 people, purchased 10,000 acres of mountain land at $1 per acre, and now, in four years, each head of a family has a comfortable home, an orchard and garden with a profusion of mountain flowers. There is a large store that is managed for the colony, members of which get goods at wholesale cost; the colony has its own school, church, doctors, etc, and their own candidates govern. The colonists already have dairies and cheese factories in successful operation, and their products find ready sale at fancy prices. They have splendid herds of cattle, and their barns are built as carefully as their houses. There is also a colony of Swiss near Greenville, S. C., about as large as the Tennessee colony, and it is prospering finely.

Religious Intelligence.

The Associated Churches of Christ.

New Ruhamah Congregational church, Hamilton, Miss., August 25, 1878.

Pleasant Ridge Congregational church, Sandford county, Ala., Sept. 1878.

New Hope Methodist church, Lowndes county, Miss., Oct., 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

First Congregational church, Leland, Mich.

Sugar Grove church, Green county, Pa., D. B. Turney, pastor, Mar. 17, 1879.

Military Chapel, Methodist Episcopal, Lowndes county, Miss., March 23, 1879, Thomas Brownlee, pastor.

Hopewell Missionary Baptist church, Lowndes county, Miss., April 6, 1879.

Cedar Grove, Missionary Baptist, Lowndes county, Miss., May 25, 1879, Wm. Alexander, minister.

Simon's Chapel, Methodist Episcopal, Lowndes county, Miss., Jesse Murrah, pastor, July 13, 1879.

Old Tebo Baptist church, near Leesville, Henry county, Mo., W. M. Love, pastor, July 19, 1879.

Wesleyan.

—Rev. A. T. Wolff, of Sandy Lake, Pa., is stirring in the interest of the National Reform Association. He has already appeared at one or more and urges all to take positive action.

—The tenth quadriennial session of the General Conference is to be held in Pittsford, Michigan, commencing Wednesday, October 15, 1879. The delegates are expected to give full statistical reports; also, the precise vote of their respective conferences on each of the two proposed changes in the book of discipline. One is on Section 22, on secret societies, and the other is on the method of changing any constitutional rule in the book of Discipline. The number of votes for, and the number of votes against these changes will be required.

—Bro. Geo. Richey, the Ohio State lecturer, has taken charge of the Deersville, O., church so long ministered to by that good man Father Carter. The latter is left without appointment at his own request. Bro. R. B. Gardner of Elyria is missionary at large for the Central Ohio conference.

—Dr. McClurkin, of New Concord Covenanter church, attended the Central Ohio conference at East Orange and presented the cause of national reform. He was much cheered by the hearty endorsement of the brethren.

CALL FOR A CONVENTION.

We, the undersigned, being members of the Wesleyan Methodist Connection of America, and believing in the rectitude of our principles as a denomination of Christians, and believing that it would be for the glory of God and for the good of society that we should organize an annual conference in the State of Nebraska and adjoining territory, do, therefore invite our brethren and sisters of "like precious faith" to meet us in convention at Juniata, Adams county, Neb., Sept. 24th at 10 o'clock A. M. for the above named purpose:

J. M. Snyder, Sanford Bassett, Philip H. Meeker, Philo Elzea, J. E. Hawley, J. P. Niles, Elders.

Ira L. King, Licentiate.

B. F. Armitage, Geo. W. Ostler, —— Ostler, Joseph Milligan, Ira Nichols, Esther Nichols.

Provisions are made to meet all at the cars and give you free entertainment. Come one, come all.

DEDICATION.

The dedication of the new Wesleyan Methodist church, at Fort Scott, Kansas, will take place, D. V., September 21, 1879. Rev. D. S. Kinney, our beloved General Agent will be with us to conduct the services. A cordial invitation is hereby given to all Wesleyan ministers and laymen, far and near, to come. Come with hearts full of love, faith, and in the power of the Holy Ghost. Come sanctified to God, or to get sanctified. Come all that can and see what the Lord hath done for us, and let us have a "high day in Israel." Come prepared to help us pay the last dollar against the church, and let us rejoice together; and, if you cannot come, make many glad hearts by sending us your "mite," and pray that the Lord Jesus will gloriously meet with with us; make our hearts his temple, and "glory crown the mercy-seat." J. A. Richards.

Baptist.

—Mr. Spurgeon's congregation in London has eighty colporteurs engaged in the work of the church resulting in visits every month to about 75,000 families. During the past year 162,000 tracts were distributed gratuitously, and over $41,000 was realized from the sale of 927,000 separate publications. The total number of visits during the year was 926,290.

—Bro. W. W. Ames, who has been spending the summer in Donley county, northwestern Texas, has been preaching often amid the sparse population of that new region, never fearing to proclaim the whole counsel of God.

Free Methodist.

—Bro. C. M. Damon, writing from Kansas to his church paper speaks thus of an interesting historical character: "Boston Corbett, the avenger of President Lincoln's assassination, has been laboring somewhat in this neighborhood as an evangelist, with the M. E. church. He came to Kansas some time since and procured a claim of eighty acres of land near Concordia, where he built a little 'dugout,' and lives alone and in poverty. His manners are considered by the community as genial and engaging, but the quality of his religious labors is described by our people as extremely superficial."

—The *Free Methodist* is largely occupied with notes from the numerous camp-meetings now being held. From nearly all come good reports of salvation through Christ. It is a great work to maintain revival meetings in the season not generally devoted to them. May many "be added to the church of such as shall be saved."

Congregational.

—The debt of $250,000 on the Congregational house at Boston has lately been reduced by a gift of $30,000 from Mr. William Hyde of Ware, and it is proposed hereafter to put the surplusage of rent into a sinking fund.

—The two hundred and fiftieth anniversary of the formation of the first Puritan church in America was celebrated in Salem, August 17th, and the readings from Scripture and the psalms used were the same that were employed at the organization in 1829. This is the first Protestant church organized in America. The church of the Plymouth colony was organized in Holland, 1620; but the Salem church, which dates from 1629, was organized on the ground by Endicott and his associates.

—Rev. F. H. Smith of Crookston, Minn., who was, according to our report, associated with Rev. John Atkins in Anti-masonic work, has resigned.

—The *Advance* has this item about Crookston matters: "Parties in Chicago, Minneapolis and Crookston are inquiring for one John Atkins an M. E. exhorter. He has borrowed some $92 of said parties. They wish to know whether they shall charge the loans to 'profit and loss,' or 'benevolence.' He claimed to be raising money for a church in Crookston or Warren; but no church has ever been begun by him in these places." We may be mistaken, but it looks as if the *Advance* had been victimized by a Masonic correspondent, who finds through its columns a way for revenge. If not, there is a possibility of some explanations on our part.

—Rev. S. B. Goodenow of Roseville, Ill., has been bereft by death of a daughter, Mrs. Emma L., wife of O. P. Howe of Earlville, Ill., where Bro. Goodenow labored eight years ago.

—The American Congregational Union, notwithstanding the frequent abuse of its funds by its agents has accomplished a great work in providing houses for worship. It is said that one-third or more of all the Congregational churches in the country have been aided by it. The receipts last year were $27,603, but the running expenses of the society seem greatly out of proportion; they were $5,866, more than 20 per cent. This society was taken in hand by the Detroit National Council and its affairs investigated. The result was a much more economical management. There is yet room for improvement so long as the funds are misused in the building of churches in small towns where already there are several, or in building so large and expensive structures that the small congregation is overburdened in maintaining it.

United Presbyterian.

—The home of Rev. Geo. K. Ormond, D.D., near Pittsburgh was destroyed by fire with most of its contents lately.

—Rev. W. P. McNary of Bloomington, Ind., was appointed missionary to Indianapolis by the General Assembly in May. His congregation was much opposed to the removal and carried their case in the Princeton presbytery, which at its late meeting refused to release Bro. McNary from his pastorate.

—The Synod of the Pacific met at Halsey, Oregon, Aug. 7th. Rev. A. Calhoun of San Jose, Cal., presided. Four churches were completed and two pastors installed during the year. The report on Narrative and State of Religion says: "Our Sabbath schools are increasing in number and usefulness. Nine schools are reported as being open during the whole year, and they have a good upply of officers and teachers, and are altogether under the control of sessions, as our Book of Government directs. The state of religion in our families is encouraging, and the attendance and interest in our public worship is all we could expect for the number of our congregations. Yet when we look at the many unoccupied fields whitening for the harvest, we sometimes feel the weakness and inadequacy of the church for the great work to be done. But we can at least pray the Lord of the harvest to send forth laborers into his harvest."

United Brethren in Christ.

—"Albany Circuit" is a new appointment set off by the Missouri conference. Rev. J. T. Allaman was assigned to this work. Thus brethren Needles and Nutting of the *Freeman* will have a co-worker near at hand.

—Bro. Halleck Floyd of Dublin, Ind., has been elected agent of Hartsville University, and will soon enter upon his new work.

—Rev. S. M, Hippard, formerly agent of the Biblical Seminary, at

Dayton, has undertaken the same work for Otterbien University, Westerville, Ohio.

—The pastor of the Polo, Ill., church, who makes so unwise a display in Elder Hurless' report of the troubles there, sends to the *Religious Telescope* a glowing report in these words:—"This has been a year of toil and labor; but as a church we are getting along nobly. The Lord is blessing us indeed." When, whether for good or bad reasons, this same church has excommunicated two presiding elders without the formality of trial! Is this representative nullification?

—Otterbein University opened this year with 118 students and more in prospect.

GENERAL.

Mr. Moody lately laid the corner stone of a building intended to accommodate a girls' seminary at Northfield, Mass., very much to the delight of the people of the town. The great evangelist, it is said, expects to both give and get money for the institution and to cherish its interests as one of the purposes of his life. Mr. Sankey was present on the occasion and representatives of the New York press.

—The New Testament Revision Company, meeting at Westminster, the *Athenæum* states, have made such progress in their work that the New Testament is likely to be published by the University presses early in 1880. It is intended to issue in the first instance two editions—a large, handsome octavo; and a small, cheaper volume, for more general use. The English and American companies are now busy with the final revision of passages in which the same Greek words are found, so as to bring the translation into greater harmony.

—The Rev. Mr. Ward, of the Methodist South India Mission, while traversing his railway circuit near the Teloogoo country, at the beginning of the year, took twenty orphans, made so by the famine, without knowing, only trusting, how he should get them taken care of. An engineer at Goolburga volunteered to superintend their care. Thirty more orphans were added in May, and now this South India orphanage, dependent on faith, like that of George Muller, at Bristol, England, has fifty wards.

SECTARIANISM.

—Dr. Morgan Dix of Trinity church, New York, in his "Manual of the Christian Life," warns churchmen not to attend the places of worship of the denominations or sects. "Go not at all," he says, "neither to hear the preaching out of curiosity nor to oblige friends. Keep to the church alone. You have naught to do with those without the church but to pray for them and treat them with kindness."

—The *Baptist Weekly* says: "We once heard Mr. Spurgeon express his pity, mingled with no little contempt for a 'churchman' who having engaged a worthy member of the Tabernacle as a gardener, afterwards declined his services because he was a dissenter and attended upon Mr. Spurgeon's preaching. It would seem from the following paragraph that some bigoted official of the royal household has lately shown the same aversion to a Baptist domestic, but to the credit of the queen she promptly rebuked the act. A contemporary says: 'A short time ago some bigoted official dismissed from the royal household a domestic whose behavior the queen had observed with approbation. The queen missed her from her accustomed place, and on learning that the girl's atteadance at a Baptist meeting-house had led to her removal, her majesty immediately commanded her restoration to her former position.'"

THE COLORADO U. B. CONFERENCE.

The action of the Miami conference is referred to elsewhere. Not only are the thanks of those immediately connected with this paper due the Colorado brethren who favored the resolution below, but of all who love the great principles which we advocate. They meant, not the paper, but the great work for which it stands, and which they also would maintain.

EDITOR CYNOSURE:—You published some time ago how this conference last year voted down a very tame resolution in regard to our law on secrecy. That same element still lives to vote down another this year as I want to show. The committee on publishing interests, had a preamble and resolutions, the fourth and last of which read as follows:

"We have great reason to regard the Christian Cynosure, published at Chicago, Ill., and so ably edited by the great Christian reformer, Rev. J. Blanchard, as one of our warmest friends and ablest advocates of our church law on secretism, and would therefore give it our earnest sympathy and support when we can.

ST. CLAIR ROSS,
H. R. MILLER,
Committee.

This resolution was opposed and was made a test question. The yeas and nays were called for, as we wish to keep track of men and know how they vote and where they stand, and the following shows how every man voted. For the resolution: St. Clair Ross, Abraham Hartzell, Wm. Osborn; against it: L. S. Cornell, W. H. McCormick, E. J. Lamb, G. W. Rose and R. A. Cornell. These votes you may not see in the published minutes, but they are on the journal all the same and will stand for future reference. During the discussion a similar resolution was read, where the Dakota conference last year voted to adopt with only one exception. Now we would not spread these truths before the public were it not that we are in an unhealthy state and would not join the secret clan by covering up, for here we think lies the cause of our trouble; for notwithstanding there has been more missionary money given this conference for the last three years than any three prior, the work is running down; from seven fields of labor three years ago to four now; territory less; an annual decrease for the last three years, and when the stationing committee's report was read, beside the presiding elder there were only two itinerants ready and willing for the four fields of labor (and one of them a man just sent here by the Board.)

Now in conclusion, I want to say that while this element is thus running the life out of this conference, there are a few loyal ministers here who have helped build up the church in Colorado, and never joined hands with the worshipers at the shrine of earthly Grand Masters; and more, ninety-five hundredths of the church members in this conference are sound to the core with the doctrines of this church in regard to secrecy and all else. Now is it not a pity that this element could not find its equilibrium and get home and let us rest in peace?

ST. CLAIR ROSS.

News of the Week.

—The Illinois militia were in camp in South Park, Chicago, last week.

—The Washingtonian Home in this city is said to be financially involved through mismanagement of funds.

—Two men and a team were blown to atoms by a nitro-glycerine explosion near Bradford, Pa., last week.

—An Adrian, Mich., man is said to have a beard seven and a half feet long.

—Two farmers were killed in this State last week by falling into the cylinders of threshing machines.

—The Howard Association of Memphis have appealed for assistance, as follows:—"The Howard Association of Memphis, after having battled for the last two months with the dread destroyer in their midst, find every dollar in their treasury exhausted, several hundred sick and convalescents to be provided for, and a large number of nurses to be paid. We were hopeful in the beginning that with the funds then on hand, at the outbreak of the epidemic, we would be able to provide and care for the sick that would be thrown on our hands; but the fever has continued to spread, and, with two long months yet before us, leave no alternative but to appeal to the charity of the nation for substantial aid. The generous people throughout the Union will not fail to respond to this call for help. We feel that we are performing a sacred duty to the impoverished and distressed people among whom our lot is cast. The bounty of a common people was showered upon us in 1878, and to those same willing givers we appeal. If help is not speedily furnished we will be compelled to abandon the work we have been engaged, in and leaving hundreds to suffer and die for want of a Howard's helping hand."

—The Colored Refugee Board of St. Louis has held a meeting, at which reports were made going to show that there has been little falling off in the negro emigration northward, and that the number may be expected to increase after the crop is gathered. The members of the board state that a better class of colored people is coming, and that the demand for assistance is not so pressing and so general as it has been. Many of the later immigrants are from sections remote from the river.

—A late Washington special says the most convincing evidence yet received in Washington in regard to a general revival of the iron industry in this country has just been developed by correspondence with some of the largest iron firms in relation to the material needed by the government for the completion of the new War, State, and Navy Departments buildings. A majority of the firms addressed say their private orders are already so numerous that it would be impossible for them to supply the desired material within the time mentioned.

—The excursion steamer Alaska, of the Detroit and Put-in-Bay Line, when a few miles from the mouth of the river in Lake Erie on her down trip, a few days since, exploded the dome of her boiler, instantly killing both engineers and one deck hand, and seriously scalding ten other deck hands, two fatally; of the passengers on board only one, a lady, was injured, and that slightly. One man is missing. The steamer City of Detroit, but a short distance from the Alaska at the time of the accident, immediately went to her assistance, and took off the passengers and crew, and towed the wrecked steamer to Amherstburg, near the mouth of the river. The two steamers were racing at the time.

FOREIGN.

—It is reported that the recent visit of the Emperor of Germany to the Czar had only been decided on twenty four hours before the Emperor left Berlin, and that the visit was undertaken at the urgent invitation of the Czar. The preparations were made with the greatest secresy. When the Emperors met, both the railway station and the street leading to it were cleared by the police, who were stationed at every twenty yards. Special dispatches from Alexandrowe, where the meeting took place, mention among the extraordinary precautions adopted by the police on the occasion of the meeting of the Emperors, that a street communicating between the Imperial residences was macadamized, that the presence of conspiritors might be easily detected, and their escape prevented in the event of attempted flight.

—Violent storms in the Gulf of Finland have caused the river Neva to rise to the level of the streets of St. Petersburg. The canals in the center of the city have overflowed, and the Faubourgs are under water. Iron roofs have been blown from houses and churches in all directions. The guns of the citadel have been firing all Thursday night, and to-day notices have been issued warning the inhabitants to take precautions against the floods.

—Over 4,500,000 bushels of wheat were shipped to Europe last week from the principal Atlantic ports, and during the six weeks ending last Saturday the exports of wheat exceed those for the corresponding period of 1878 by the enormous amount of 9,970,000 bushels.

—The steamship Labrador, from Europe, last Tuesday brought $1,000,000 in gold bars and $300,000 in 20 franc gold pieces—a total of $1,300,000.

—There were seventy-eight deaths from yellow fever last week in Havana, a decrease of seventeen compared with the previous week. In consequence of the unusual violence of yellow fever the present summer and the fatality of the disease on board vessels which left Port Royal, the order of Nov. 28, 1848, has been revived and will be enforced. It provides that no vessel carrying above sixty persons, including passengers and crew, shall leave port without having a physician and clergyman on board.

—A banquet was recently given at Limerick, Ireland, to Mr. Parnell, the Home Rule leader. At this banquet, when the toast to the Queen was proposed, it was received with violent hisses and other expressions of disloyalty. It is now reported that the Lord Lieutenant of Ireland has ordered the Superintendent of Police of Limerick to make a report upon the circumstances leading to this unpleasant and unparallelled demonstration.

—A correspondent at Yokohama, Japan, telegraphs as follows: The Swedish exploring steamer Vega, belonging to the Nordenskjold expedition, has arrived at this port having successfully accomplished the northeast passage. The health of the entire ship's company is excellent.

—Thomas H. Powers, senior partner of the firm of Powers & Weightman, manufacturing chemists, who died a few months since, was the richest man in Philadelphia, his estate being estimated at $8,000,000 or $10,000,000, and his income at three-quarters of a million annually. The firm has been in existence sixty years. Powers had been a member forty years, and the firm name had been the same thirty-one. The firm was founded by Farr, an Englishman, Kunzi, a Swiss, who, after long investigation, discovered a process for the manufacture of quinine, which for a long time had been known only to a few French chemists. On this was founded the prosperity of the firm, and for the benefit of this and one other house quinine has been protected ever since we have had a tariff. It is said that each partner drew out $25,000 per month irrespective of any profits, and divided at the end of the year. For a long time the firm has never permitted its balance in bank to fall below $100,000. Powers was the richest layman in the Reformed Episcopal church, and gave liberally for its maintenance. Nearly all his property is in real estate, and he kept on building in order to give work to the poor. He was the sole owner of the *Episcopal Recorder*, and read all the proof before allowing the paper to go to press.

—The fisheries of Canada are of greater extent than many have been led to believe; it possesses a coast line of some three thousand miles, so fish should be plentiful and the industry important; the fisheries give employment to 200,000 men, 1,000 ships and 17,000 smacks; these are manned by 7,000 sailors and 26,000 fishermen. In 1870 the fisheries were valued at $6,600,000, and in 1874 at $11,200,000. Few appreciate the rapidly growing commercial value of Canada. In 1876 the imports were about $100,000,000, of which $40,000,000 were from England. The exports that year were $80,000,000, England receiving more than $42,500,000. Canada generally imports more than it exports, showing a steady profit on its foreign trade.

—In 1878, no less than 2,811 head of short-horn cattle were sold by auction in Great Britain; the total money realized was $805,210; the average per head, $286; the highest price for a single animal was $13,500; the average for the year was $15 per head higher than that of 1877; the number sold 350 more than last year. This shows that the great depression among United States breeders has not yet extended to Great Britain. In that country and in Canada, Australia, New Zealand and France, prices of really desirable strains of cattle still continue to rise, notwithstanding the hard times, while in this country the business has bankrupted numbers.

—A writer in the London *World* gives an interesting account of the operation of the electric lights, now in use in the London *Times* printing office. In stepping from a room lighted with gas, he says, "we emerged suddenly into what seemed a flood of daylight, which came from six small lamps placed at intervals round a large room, in which the compositors and others were busy at work. These lamps were suspended so as to be raised and lowered at will. In compliance with a wish of one of the gentlemen present, one of these lights, selected at haphazard, was turned out by means of a tap, and it remained out without the slightest perceptible increase in the volume of light in the other lamps. Then another light at a distance was treated in a similar manner and with a like result. These two were then relit by a turn of the tap the reverse way and turned on full power. Then one was slightly 'lowered' so as to give about a third of of its full light, as with ordinary gas. In short, we found there a useful and agreeable light, which can be moderated and arranged to suit all circumstaces. This is the Rapieff light. M. Rapieff says he can burn ten light, in one circuit; that his carbons will burn for ten hours; that they can be easily renewed, and without extinguishing the lights. He further estimates its comparative cost with gas as less than a third."

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No. 3		83¾
Rejected		72¾
Winter	90	94
Corn—No. 2		33¾
Rejected		33
Oats—No. 2	21½	23
Rye—No. 2		49½
Bran per ton	7 75	8 25
Flour—Winter	5 25	5 50
Spring	2 00	5 00
Hay—Timothy	10 00	11 00
Prairie	6 50	9 00
Mess Beef	8 50	9 00
Tallow	5	5¼
Lard per cwt		555
Mess pork, per brl		8 00
Butter medium to best	10	18
Cheese	8	8¾
Beans	60	1 30
Eggs		12
Potatoes per brl	1 00	1 50
Seeds—Timothy	1 70	1 80
Clover	4 10	4 30
Flax	1 90	1 27
Broom corn	2	5½
Hides—Green to dry flint	8¼	14
Lumber—Clear	30 00	35 00
Common	10 00	10 50
Shingles	1 00	2 20
WOOL—Washed	28	36
Unwashed	16	25
LIVESTOCK—Cattle choice	4 45	5 25
Good	4 00	4 40
Medium	3 25	3 75
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Wheat—Spring	96	1 02
Winter	1 01	1 11
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Oats	29	37½
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"In Secret Have I Said Nothing."—*Jesus Christ.*

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THE STATE MEETINGS.

KANSAS, Sept. 23 to 25, either at Winchester or Topeka.
NEBRASKA, Sept. 30 to Oct. 2, Palo, York county.
MISSOURI, October 8 to 10, at Avalon Livingston county.
ILLINOIS, Nov 11 to 13, Westfield, Clark county.
INDIANA, Oct. 21 to 23, Albion, Noble county.
MICHIGAN, October 28 to 30.
OHIO, Nov. 4 to 6, Cedarville, Greene, county.

MISSOURI.

The annual meeting of the Missouri State Christian Association will meet at Avalon, Livingston county, October 8th, 9th and 10th.

NEBRASKA.

The Nebraska Anti-secrecy Association will meet in Polo, York county, September 30, 1879, the convention to be held through the two succeeding days. Come all who can; we hope to make the meeting a grand success. We must have a State lecturer and be more active.

W. S. SPOONER.

Please announce that D. P. Rathbun will lecture and open the lodge at Bourbon, Marshall county, Ind., Oct. 9th, 10th and 11th; and at Larwill, Whitley county, Oct. 14th 15th and 16th, and attend the annual meeting at Albion, Oct. 21st, 22nd and 23rd. I will also be with him, if spared, at those places. S. L. COOK.

INDIANA.

All who are opposed to organized sin, give heed! The seventh annual meeting of the Indiana State Christian Association opposed to secret societies, will convene at Albion, Noble county, Ind., October 21st at 7 P. M., and continue in session till the evening of the 23rd, 1879. Let all friends of reform in Indiana and elsewhere, if possible, rally. Our reform is in defence of private and public interests; in defence of the family, the church and state. Under Divine guidance this must be the best meeting ever held in the State. Then come on, friends; we will entertain you free while here. Revs. J. P. Stoddard and D. P. Rathbun, will positively be here, and we hope the Blanchards of Illinois, Mattoon and Taylor of Ohio, Doesburg and Mathews of Michigan and every minister of the Gospel within two hundred miles. The B. & O. railroad can be reached at Walkeston, Milford Junction, Avilla and Auburn Junction. From these points trains arrive at Albion, 8 A. M., 2:10 P. M., 12 night, and 3 A. M. The lodge will be opened by Elder D. P. Rathbun. Friends come on; rally to the defence of truth and righteousness. The time will be filled by able discussions by our ablest lecturers. Come and hear them.

DR. G. W. CHAMP,
H. FLOYD, P. E.,
BENJ. BUTLER,
WALTER EDGERTON,
Ex. Committee.

Topics of the Time.

Hon. Charles Francis Adams and his wife celebrated their golden wedding at their home in Quincy, Massachusetts, September 3. This is the third golden wedding of three successive generations held in the same house. Two of these were of ex-Presidents of the United States, and the last would have been if the Anti-masonic votes had been as numerous as their will was good. So remarkable a history has probably no precedent. President John Adams and his wife celebrated the fiftieth anniversary of their wedding on the 25th of October, 1814; their son, President John Quincy Adams and his wife on the 26th of July, 1847. The intervals between the three occasions are respectively thirty-three and thirty-two years, it will be observed, which is very near the average lifetime of a generation. The respective ages of these three illustrious Americans and Christian statesmen at the interesting occasions mentioned was 79, 79 and 72.

Fortunately for the meeting of the Masonic Grand bodies of Illinois in this city this month and next, a missionary from China has just arrived here. Having learned that Chicago was the wickedest city in America, he has come to convert us to Confucianism. His philosophy contains none of the elements of superstition which disturb the peace of American churches; it will bring civilized nations to a higher state of perfection. He will make his headquarters in Chicago while he remains in this country, and as soon as he can procure a church or hall will open as a revivalist of the religion of philosophy and reason. If he remains with us a few weeks he may learn enough about another religious system which claims as great antiquity as Brahma himself, and superiority as a system which supplies to man all that his soul can desire, fitting him by means of a "common gavel" for a future of immortality and bliss. Rev. Wong Ching Foo, thus finding his mission forestalled, may be induced to look more carefully into the "supernatural" "sectarian" system known as Christianity, and to find that alone among the religions of earth it is the true one, and only presents to mankind a reasonable service. (Rom. 12: 1).

Gen. Grant is expected by Japan steamer in San Francisco this week and the city is alive to receive him. The Union war veterans have resolved to fire a national salute for their welcome from the open grounds made historic by the communist Kearney as the "Sand Lots." As Kearney has promised to burn Grant in effigy when he arrives, on this very spot, and as his "honor" among the rabble will be compromised if his word is not made good, there may follow a disagreement which will result unfortunately for the great communist.

A grand farce was concluded last Thursday at De Kalb, Miss. Over two years ago thirty-two men of Kemper county, Miss., were indicted by the grand jury for the murder of Judge Chisholm, his daughter and son, in the county jail. These parties have never been tried. They have never been arrested. Neither court or sheriff dared touch them. They only requested them to make their appearance if ever wanted. Arrangements were lately made for the trial, and Hon. Stewart Woodford, of New York, accompanied Mrs. Chisholm to the scene of the tragedy and trial. Gully, the man who shot the daughter was first tried. The evidence was clear against him, and little pains was taken to confute it. The Mississippi plan worked better. The town filled up with the followers of Gully who drank and flourished their revolvers, and the beaten jury took but fifteen minutes to decide between a verdict of not guilty and their own assassination by the same mob that killed Chisholm. The verdict was given, and Southern justice and law satisfied! Like the Yazoo assassination this farce will have the effect of opening to the world the terrible state of society in many parts of the South, and confirm the stories of the fleeing blacks. Already men are beginning to wonder why the yellow fever does not wipe out these districts where lawlessness is rife. God waits long often, as in the days of Noah, but his time of justice will come.

These developments at the South are having an effect on Northern elections. California aud Maine return Republican majorities such as they have not shown for years. In New York the Democratic party, bitterly divided between Tammany and Tilden, are attempting a useless campaign against a united opposition; and should there not be a radical and entire change in the Southern policy toward the freedmen, there will be an emphasis in next year's elections which has not been heard since Lincoln passed the second time by the votes of a loyal people.

If Mr. Talmage, who is making the popular speakers on this side the Atlantic jealous with his great crowds in England, expects to escape severe criticism for playing special correspondent for one of the flimsiest of New York story papers because of his "eccentricity," he will be mistaken. The lending of his name to circulate such moral poison as fringes his letters is better cause for discipline than his presbytery formed in his famous trial. If he thinks to emulate Beecher in the race for popular favor, let him remember the race run by the latter since he wrote for the New York *Ledger*. Few men are apt to enjoy such popularity as that of Beecher and Murray.

The Cubans promise to settle the Chinese question without consulting Kalloch or Kearney. An association of planters from that island, are asking King Alphonso for permission to import from 25,000 to 30,000 Chinamen yearly, whom they consider best adapted to endure the climate and fatigues of Cuban field labor, and to bring from Spain and the Canary Islands 10,000 workmen, continuing in this manner until the number shall have reached 400,000 men. These will be paid their passage and be supported for ten days after their arrival, during which time it is considered they may find work. The association calculates the expense of bringing 40,000 men here yearly will amount to $3,000,000, which it is proposed shall be raised by general taxation, as immigration would benefit the whole country.

Heroes.

O to side with truth is noble when
We share her wretched crust,
Ere her cause brings fame and profit,
And 'tis prosperous to be just.
Then it is the brave man chooses, while
The coward stands aside,
Doubting in his abject spirit, till his
Lord is crucified.

Count me o'er earth's chosen heroes,
They were souls that stood alone,
While the men they agonized for hurled
The contumelious stone.
Stood serene, and down the future saw
The golden beam incline
To the side of perfect justice, mastered
By their faith divine.

—English Paper.

Governing Men by their Vices.

BY JONATHAN W. MOSS.

Historians inform us that when the workers in the temperance cause visited the army under the Duke of Wellington, with their pledges for the soldiers to sign, that the great captain expelled these philanthropic laborers from the camp and ordered the whisky rations to flow more freely.

The Duke of Wellington was a great man in his way, the way of the world, and doubtless his country owed him much; and, as Byron pithily remarks in Don Juan, "Paid him too." (His income was princely.) But why did he expel the men who circulated the temperance pledge? His own explanation was this: "It is easier work to govern men by their vices than in any other way. Men free from vices become too *independent;* and those who are not addicted to some vice should be taught one."

The great Duke, looking upon the soldier as a mere tool in the hands of his superiors, very naturally regarded hearts that feel and brains that think and souls to be saved as altogether unessential, if not decidedly objectionable factors, in the production of that great killing machine called *an army.*

If the military despot finds it easier to hold his human cattle in subjection by their depraved appetites, ignorance and depravity is an indispensable condition to lodge dominion.

Without the guilty looking forward to a time when lodge protection should be needed to shield him from the hand of justice, or the ignorant expectation of good whence no good can come, how could the blinded dupe be got into the trap and therein kept in subjection? And what is the explanation of the strange phenomena, that the slippery eels of society, whose consciences, like Napoleon's, are "pliable to every touch of interest;" to whom an oath is but the idle puff of a cigar; whose hearts say of an obligation, "it is naught, it is naught;" with whom a contract only binds the other party; insolent, obstinate, and defiant of all right authority; who, when you think you have hold of them, wriggle out of your grasp with a facility only increased by your exertions to hold them,—how is it, I say, that such men can not only be caught, but held fast, governed, controlled, kept in subjection, made to bow in servile obedience down to the most pitiful minutiæ of helpless degredation in the lion's paw grip of the lodge? Ah! here is the secret. Some darling *vice* has fastened upon the victim. It may be only a little wart upon the skin, to the eye of the world; but its roots strike deep and are fastened on the heart like the arms of a cuttle fish. Thereby and thereon the hand of the lodge rests, and the whole creature becomes docile as an ox, and is made a vessel never of honor, but always of dishonor.

Is it the vices of the fleshly appetites? Yes, but not most. Not the reeling drunkard at whom the finger of scorn is pointed, for the lodge delighteth in a good name *almost* as much as it does in lies, ridiculous ceremonies and robbery. It is the man who only takes an occasional glass, but must have so much. Is the lust of uncleanness the vice of the lodge slave? Yes, but he is not generally the known and recognized debauche, but is not unfrequently the sleek-faced preacher, who prates of *entire* sanctification in this life in the pulpit; but in the lodge, after having played he was rotten and stinking, refresheth himself and boon companions from the hard labor thereof, by anecdotes of personal experiences that show that he is only on a level with the rest of them. But most, the vices of the mind—the lust for gain without labor; for social position without merit, and power without right.

The man without some darling vice upon which to place the controlling hand, some besetting sin to weaken him down to the proper degree of helpless pliancy, is fearfully apt to be to the lodge-master a tool without a handle—ugly to manage.

Cameron, W. Va.

[From the Evangelical Repository.]

Harmony of Freemasonry.

BY REV. J. C. BIGHAM.

"Masonry is moral light, and at whatever moment the first gleam of goodness brightened in the heart of man, Masonry was born."—Key to Masonry.

"Ever since symmetry began, and harmony displayed her charms, our order has had a being."—Preston.

"When first the golden morn aloft
With golden breezes whispering soft,
Sprung from the east with rosy wing,
To kiss the heavenly, first-born spring;
Jehovah, then, from hallowed earth,
Gave Masonry immortal birth."
—Preston.

"Our first father, Adam, deny it who can,
A Mason was made as soon as a man."
—Ahiman.

(A singular lodge; father Adam the only member, mother Eve, the only "cowan" and "*eaves*-dropper"—is that the origin of her name?)

Mackey, in "The Book of the Chapter," introduces his remarks on the seventh degree, with this quotation from Oliver:

"A degree indescribably more august, sublime, and important than any which precede it, and is in fact, the summit and perfection of ancient Masonry."

And then he garrotes Oliver in the following style:

"Of course no one can indulge in the absurdity of supposing that the Royal Arch degree could have existed contemporaneously with the Master's at the time of the building of the first temple. Neither degree, in fact, in its present form, is to be dated even at a later period than the building of the second. The events which they record of course, occurred at the correct historic period, but the organization and establishment of these degrees, as records, or memorials of these events, must have been a subsequent invention, when, we know not."

Of the degree of High Priest, Mackey says:

"No allusion to it can be found in any ritual works out of America, nor even here, anterior to about the end of the last and beginning of this century. Webb is the first who mentions it and gives it a place in the series of capitular degrees. It is probable that it was established by Webb."

Weishaupt, a distinguished German Mason says, (Masonry, p. 352):

"I challenge all mankind to contradict my declaration that no man can give any account of the order of Freemasonry, of its origin, history, object, nor any explanation of its mysteries and symbols, which does not leave the mind in total uncertainty on all these points. Every man is entitled therefore to give any explanation of the symbols and doctrines that he can render palatable. Hence have sprung up that variety of systems, which have divided the order. * * Our ignorance in this particular, frets me. Consider our short history. Who will show me the mother lodge? Those of London we have discovered to be self-erected in 1717; as for their archives, they tell us they were hurnt. They have nothing but the wretched sophistications of the Englishman Anderson and the Frenchman Desagulliers. Where is the lodge of York which pretends to the priority, with the archives which its king Bouden brought from the east? These, too, are burnt." (Written in 1777.)

The German Masons having heard that in the caves of old Aberdeen, Scotland, the venerable mysteries were known, and the treasures of Masonry were hid, sent a deputation to inquire. But their embassadors found the Masons of Aberdeen ignorant of all this, and eager to learn from their German visitors what was the true origin and meaning of Masonry. So the coveted secret has been sought from country to country, but never found. They cannot trace their history beyond the beginning of the eighteenth century. So Steinbrenner says, so Dalcho says, and so Weishaupt.

"If from our moral principles, we date the origin of Masonry, we must fix its era coexistent with the Almighty."—Tourn.

That is, we have adopted in our organization some truths that are eternal. The evasion is notingenuous. It is a poor society, either moral or religious, that cannot say as much. Better hold on to the challenge of Ahiman,

"Our first father, Adam, deny it who can,
A Mason was made as soon as a man."

The Book of Constitutions of the Grand Lodge of Mass., A. L., 5798, A. D., 1788, quoted in Freemasonry, page 45, claims that John Locke found in the Bodleian Library, a manuscript of the time of Henry VI. explaining ancient Masonry by questions and answers:

Question. "What mote it be?"
Answer. "It beeth the skill of nature, the understanding of the might that is therein, and its sundry workings particularly, the skill of numbers, of weights and measures, and the true manner of forming all things for man's use."
Question. "What arts have the Maconnes techedd mankind?"
Answer. "Agriculture, Architecture, Astronomia, Geometria, Numberas, Musica, Poesia, Kymistrie, Government and Relygyonne."
Question. "How came the Maconnes more techers than other men?"
Answer. "They only have the gift of finding out new arts, which gift the first Maconnes received from God, by which they find what arts they please, and the true way of teching the same, what other men do find out is only by chance, and therefore, hut little, I know."
Question. "What doth the Maconnes conceal and hide?"
Answer. "They conceal the art of finding out new arts, for their own profit and honor. They conceal the art of keeping secrets, that so the world may conceal nothing from them. They conceal the art of wonder-working, and of foresaying things to come. They also conceal the art of transmutation of metals; the way of winning the faculty of magic, the skill of becoming good and perfect, without the helpings of hope and fear, and the universal language of Maconnes."

This "Bodleian" manuscript, more than anything yet discovered, lets us into the merits of "Maconnrie," and what mints of precious knowledge we stupid outsiders are losing, according to this venerable revelation: Had John Locke discovered such a paper and believed its claims to be true, he would have esteemed it most valuable, and commended its benefits to his friends, but turning to history, we read his words of advice to his friends and pupils in his dying hours, as follows:

"Study the Holy Scriptures, especially in the New Testament. Therein are contained the words of eternal life. It has God for its author, salvation for its end, and truth without any mixture of errors for its matter."

How do intelligent Masons esteem these pretenses? The author of "Freemasonry" says:

"They are fables which, though they deceive not the learned, do miserably impose on the multitude, at best white lies, which are apt to lead to those of a darker hue."

Dr. Dalcho, who was in the early part of this century, "Sublime Master of the Degree of Perfection," and "Sovereign Inspector General," two pretty high offices for one mortal to hold, declared the story of Hiram Abiff, "Founded on the grossest errors of accumulated ages."

Weishaupt said in 1777:

"The world is already familiarized with the idea that nothing of importance or worthy of attention can spring from Masonry."

These claims of great antiquity and of profound wisdom, are merely the irresponsible ravings of Masonic writers, the store-house from which amateur orators get their material for orations on self-admiration days, when the platform is their own. But intelligent writers have grown careful on this point, and are clothing their protege in the fashion of youth, and at times, even in the suspicious garb of a foundling of mysterious origin, and of uncertain age. Advancing light has robbed them of their prestige, and left only the vague antiquity of the sentence already quoted: "If from our moral principles we date the origin of Masonry, we must fix its era coexistent with the Almighty."

What has Freemasonry done?

In his theological dictionary, article "Illuminati," Dr. Buck says:

"A name assumed by a secret society, founded on the first day of May, 1776, by Dr. Adam Weishaupt, Professor of Common Law, in the University of Ingolstadt. The avowed object of this order was, 'To diffuse from secret societies, as from so many centres, the light of science over the world, to propagate the purest principles of virtue.'"

But the real object, as we are assured by Professor Robinson and Abbe Barruel, was, by clandestine arts, to overturn every government and every religion, to bring the sciences of civil life into contempt. Freemasonry being in high repute all over Europe when Weishaupt first formed the plan of his society, he availed himself of its secrecy to introduce his new order.

Weishaupt takes a different view of the repute of Freemasonry, but states the same fact. He says,

"In secrecy our strength principally lies. On this account we should always conceal ourselves under the name of some other association. The inferior lodges of Freemasonry are the most convenient cloaks for our grand object, because the world is already familiarized with the idea that nothing of importance, or worthy of attention can spring from Masonry."—Freemasonry, page 334.

They took possession of it as thieves or counterfeiters take possession of an empty building, and, as they believed "Every man entitled to give any explanation of the symbols and doctrines that he can render palatable," they turned it to their own account. Through Professor Robinson and Abbe Barruel, the first a Scottish professor, the second a French clergyman, and both Freemasons, we have our principal knowledge of these Masonic Illuminati. They wrote at the same era without consultation, not having the same sources of information, and their conclusions agree.

In those days Voltaire, Robinette, Condorcet and Mirabeau, were leading Masons, also Weishaupt, Knigge, Zwacke and other conspirators of the French Revolution. In the first degrees the conspirators talked of liberty and equality; in the higher degrees they developed their intentions.

I quote first, rules for the direction of the "Brother Recruiter," one of whom was in each lodge. (Freemasonry, page 341*):

"Begin by descanting on the extreme felicity of being versed in sciences which few can approach, of walking in the paths of light, while the vulgar are groping in darkness. Remark that there are doctrines solely transmitted by secret tradition, because they are above the comprehension of common minds."

"Let your first care be to gain the confidence and esteem of those persons whom you are to entice into the order. Let your whole conduct be such that they shall surmise something more in you than you wish to show; hint that you belong to a secret and powerful society. Excite little by little, and not at once, a wish in your candidate to belong to a similar society."

"Assure him that he will find nothing among us hurtful either to religion, to morals, or to the state."

If the candidate prove to be tractable, and easily led, and trustworthy, he was informed at length that this was only a pious fraud and that their object was the overthrow of all religion and all government.

"If to overturn Christianity and every religion, we have pretended solely to possess true Christianity, remember, the end sanctifies the means. The sage must use all those means for good purposes, which the wicked do for evil. The means we employ to rid you and mankind of all religion, are but a pious fraud, which we always intended to reveal to you when capable of understanding it."

"All we have done for you hitherto, was only to prepare you to co-operate with us in the annihilation off all magistracy, all government, all laws and all society."

"True morality is no other than the art of teaching men to shake of their wardship, to attain the age of manhood, and thus to need neither princes nor governments. May our principles become the foundation of all morals. Let reason at length be the religion of men."

Those doctrines were taught in the Masonic lodges of France. There, the conspirators formed their plans, trained their men, and at length deluged France in blood.

Weishaupt also devised a Priest's degree, of which he says:

"One would almost think that this degree, as I have managed it, is genuine Christianity. It teaches that Freemasonry is concealed Christianity, and as I explain things, no man need be ashamed of being a Christian."

"You cannot imagine what respect and curiosity my Priest's degree has raised, and—which is wonderful—a famous Protestant divine who is now of the order, is persuaded that the religion contained in it is the true sense of Christianity. O man! To what mayest thou not be persuaded. Who would imagine that I was to be the founder of a new religion."

Describing the degree to Zwacke, he says:

"It is all one whether it be true or false, we must have it that we may tickle those who have a hankering for religion."

The whole system was exposed in 1786, by the capture of Knigge's correspondence. The doctrines of Illuminism went down for the time, in the blood of France, but the machinery through which they were made practical, still exists. Weishaupt used to say to his initiates:

"Should you ever be a traitor or a perjurer, assure yourself that every brother will be called upon to arm against you. Do not flatter yourself with the possibility of escaping, or finding a place of security. Wherever thou mayest be, the rage of the brethren shall follow thee."

We may be struck with the false pretence, the Jesuitic deception, here confessed, and defended as a "pious fraud." This, perhaps, was Masonry in its worst estate, but at its best it is burdened with false pretense.

1. It pretends to great antiquity.
2. It pretends to possess secret and sublime truths.
3. It pretends to practice great benevolence.
4. It pretends to fit men for heaven.
5. It pretends to world-wide magnanimity.
6. It pretends that Enoch, and Moses, and Solomon, and Jesus, and John the Baptist, and John the Evangelist, were Masons.
7. It pretends to possess the true name of God unknown, except in the lodge.
8. It pretends to give in the second degree, a thorough course of education.
9. It pretends that its secret emblem crossed the flood in Enoch's subterranean temple.
10. It pretends that Solomon discovered these secret emblems, and God revealed to him their meaning.
11. It pretends that Solomon determined the oaths and penalties of the first three degrees.
12. It pretends that God revealed his Masonic name to Moses on the mount.
13. It pretends to revere the Bible, yet flourishes among Mohammedans, heathens and savages.
14. It pretends to be a harmonious brotherhood, while disputes and divisions have been frequent.

It is practically true that every leader may fill its empty forms, with whatever doctrines or traditions he can render palatable.

*The work from which I make these quotations, written by a Master Mason, and printed in 1827, gives several chapters in full, from the books of Robison and Barruel. The writer has not seen the original works.

The Sermon.

Preached in the College church, Wheaton, Sabbath morning, September 7th, by Prof. C. A. Blanchard.

Not having mine own righteousness, which is of the law, but that which is through the faith of Christ. Phil. 3:9.

Every man wants some one's righteousness on when he is found of Christ. There is in all men a fearful looking for of a judgment. Whether men be Christians or heathens, they believe that the hour of death, instead of being a simple snuffing out of a candle, is the entrance on a new and wider field of existence. They believe that the life here affects the life there, and that there is to be a judgment and a Judge to decide on the case of every mortal.

Thus far all go together, but here we divide. The Christian wishes to be found in Christ not having on his own righteousness. This does not mean that he does not want to do all the good he can. It does not mean that God does not notice all the good which he does, but it does mean that the Christian would expect to be condemned if he had no goodness but his own on which to depend, and that he expects to be saved only for Jesus sake.

The heathen, on the other hand, admits to himself if not to others, that he cannot see God in peace without holiness, but this holiness he expects to acquire for himself. Sometimes in one way, sometimes in another, but always the work and the glory of his salvation is to be his own. To this end we see the costly temples which men rear out of ill-gotten gains; the wearisome pilgrimages of India and Italy; the ostentatious charities of rejecters of Christ. In every case men are in their inmost souls trembling at thought of a day when the books of their lives will be balanced, the accounts made up, and their fate settled for a long eternity. They want to be found having some righteousness. Nay! having enough to assure them of a happy and glorious home. The Christian wants to be found having Christ's, the man of the world wants to be found having his own; which is wiser of the two?

ALL HAVE SINNED AND COME SHORT.

Stamped deep into the forehead of every act which men perform is that awful yet truthful verdict,—"Weighed, but found wanting." We oft-times flatter ourselves that this is not true; that our acts, some of them at least, are very good, and will triumphantly endure the test of the last day. But a more candid and thoughtful view of the case will always convince us of our error if we are willing to see. We sin many times, and even when we do not sin we come short of the glory of God. Actual transgression, our "not doings," which are many times dark deeds indeed, and sinful, envious, wicked thoughts crowding their way into the sanctuary or the prayer-closet, these are the common experiences of Christians.

If our own obedience to the just and holy law of God were perfect, we might desire to stand erect in our own good deeds at the judgment bar of God, but because sin or imperfection attaches to all that we do, we must, as Paul did, desire a better, cleaner robe in which to appear before our Judge. When we call upon a friend we array ourselves in decent apparel. When we visit the great ones of earth we conform to the customs of the court. When we come to our Lord it must not be in the filthy rags of our own good deeds, but in the spotless robe of Christ.

Reflect a moment on the miserable condition of the man in the parable. He was an invited guest, a semi-friend. He had a garment prepared for his use; it lay ready to his hand. He had already entered the hall, had seen the assembled guests, the tables loaded with fruits and flowers, and the master of the home; but neglecting to put on the garment provided, he was seized, hurried from the brilliant scene and shot through the outer door into the darkness and gloom of the night. Such will be the fate of every man who dares to come to trial having on his own righteousness.

HOW DO I KNOW THAT I CAN GET IT?

This is an important question. It were simple cruelty to dilate on the misery of hunger before one who was starving, and whom we would not or could not supply with food. It is no kindness to tell us that our own righteousnesses are but filthy, flaunting rags, unless some better thing is provided for us. Can all be found having Christ's righteousness? Or is this so limited that it will do for only a certain limited number? Or sufficient for all, is the Lord unwilling to give it to more than a certain select company?

There are two answers to this question. The first from the book of Nature, the second from the book of Revelation. We find in nature the birds. They are adapted to flight, and being thus adapted we find the atmosphere upon which they may float or through which they may dart, blown hither and thither like clouds of summer time. We find also the finny fish; fin and tail and scale and gills. They are prepared for life in the sea, and as we found air for the wants of the bird, so we find water for the inhabitants of the deep. We find that men hunger, and for the hunger of the race we find broad acres, millions upon millions, stretching east, west, north and south, each bearing its contribution to the support of man.

So universal is this provision for the wants of created things, that we may throw the thought into a general proposition and affirm that God has made provision to supply the wants of every living thing. Wherever there is a felt need, there is provided a supply. God has done his part. If there be any lack it arises from the sin, the folly, or the carelessness of man.

The first proof then that you can have the righteousness of Christ is the fact that you feel that you need

it, and that all others feel that they need it. The whole world can truly say, sometimes in blindness and ignorance, it is true, but still can say, My heart and my flesh cry out for the living God. Because your own obedience has been defective; because your heart is uncontrollable; because if you have not help you must die, and because you do not want to die, therefore you may be sure that God has provided for you the perfect obedience you need.

We know this without the Bible. If every sacred book in the world were to-morrow buried in the sea, and every blessed promise were obliterated from the heart of man, still you could be sure that God would supply your need. But it is a pleasant thing to have two bearers of good tidings, and while we find this truth written in the book of Nature, it is delightful to turn to Revelation and find it there as well. The Bible is full of this doctrine. From the beginning to the ending it tells the story of substitution and imputation. An innocent lamb in a sinner's place; a guilty sinner in the place of an innocent lamb. Those who are naked, counselled to buy without money and without price, the robe that is pure, spotless and everlasting, this is the burden of the book.

It is said that when evening comes the pious Mohammedan going outside his tent door cries:

"Whoever thou art, whose need is great, in the name of Christ, the compassionate and merciful one, for thee I wait."

I do not know whether the story is true or false, but I am sure that this is the cry which my blessed Lord has been sending out through the world's darkness these thousands of years.

"Whoe'er thou art, whose need is great,
Thou art the one, for thee I wait."

The Son of man received sinners; he came not to help those who were strong but those who were weak; he came to seek and to save that which was lost.

HOW CAN I OBTAIN THIS?

We obtain this by faith; that is God has promised to give it to us, if we will believe his promise he will keep it. If we refuse to believe he will not give it to us, for he only makes the pledge on condition of faith. This seems hard to us only because God is a spirit and not to be seen as men are. If a parent or a friend should make us a promise we would believe them and at the appointed time expect to receive the fulfillment of their word. Now, when we are told that those who come to Christ are not cast out, that whosoever will may come and drink the waters of life freely, and other words of like import, we are taught that we can secure the righteousness of Christ for ourselves if we will. Those who believe the word and comply with the conditions will obtain it, all others will fail.

But you say, have we nothing to do? I answer, nothing except to believe. If doing could save us there would be no need of Christ, and hence the first and only thing to be done is to believe on him. This is a little thing, for a child can easily do it; it is also a great thing, for the doors of heaven turn on that hinge.

But what is it to believe on Christ? It is: 1st. To admit our own lost and undone condition as sinners. 2d. To believe and admit that the Son of man came into the world to save sinners, ourselves included. 3d. To believe that when we from the heart obey, he at once and forever saves. Some men make the mistake of taking Christ as Saviour but refusing to take him as their Lord.

He will, however, save none who refuse to obey. He does not ask us to feel happy, but he does ask us to do as he commands. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

Not that God asks us to obey first and be saved afterwards. In that case none were ever saved. But he does ask us to consent to obey, and so far as we are concerned this submission must be made before we are forgiven our sins and put in possession of the righteousness of Christ.

HOW CAN WE TELL THAT WE HAVE this righteousness? First, by successfully doing the thing which we agree to do, that really obeying Christ. John, in his Epistles, seems to have had in mind particularly the proofs of conversion. One would suppose that many times men had come to him, asking how they could be sure that they had the righteousness of Jesus, and that their sins were blotted out. At all events he many times answers the question. 1 John, 2: 3, 4, he says: "And hereby we do know that we do know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar and the truth is not in him." This text I interpret thus: Any man who lives in the continuous practice of any thing which he knows the word of God condemns; or who neglects or persistently refuses to do that which it requires, has by the Scripture no hope of salvation.

Each man will be judged by his own light. The great Ruler of mankind will not do unfairly with man. He that hath law will be judged by it, and he that hath it not will perish without it, but no man will be held to answer at that bar for any sins but his own. The man who has constantly walked up to the light which he has had and obeyed from the heart the Lord Jesus, will never be cast off by him.

A second test by which we can try ourselves is found in the same Epistle, 3: 14. "We know that we have passed from death unto life because we love the brethren." On this point it is not necessary to enlarge, as I devoted some time to it recently. It is important to see clearly, however, that this is the way to know that we are Christians. Oftentimes humble hearts are much cast down for fear that after all there may be some mistake, and the sins for which they cannot answer be brought up against them. Here are two simple tests. Do I so far as in me lies keep the commands of God? If so, then I am sure that I know Christ, for his holy Word declares that if we keep his commandments, we are sure that we know him.

Again: Do I love the brethren? Are their interests mine, and am I seeking in all ways possible to me to increase their prosperity? Do I love the place where they gather and, through feeling that I am unworthiest of them all, do I still joy and rejoice to be with them? If so, I am sure that I have passed from death unto life, because I love the brethren. Let us often bring ourselves to the test of the Word, it will sometimes pain and sometimes please, but if we are humble it will always be a blessing.

Still another proof that the righteousness of Christ is ours, if it be, is found in the fourth chapter and thirteenth verse of this same Epistle. The Holy Spirit here teaches John to say: "Hereby know we that we dwell in him and he in us because he hath given us of his spirit." In order to test ourselves by this Scripture we must carefully find who the Spirit of God is, and how he manifests himself, then if we find that this Spirit is to an extent in us we know that we are dwelling in God. Is it not clear that this beloved disciple is endeavoring through the Holy Spirit to give tests by which those who wish to examine themselves may be enabled to make sure work. The fruits that the Spirit bears are a testimony to the presence of the Spirit. Do we find that we are daily growing in meekness, gentleness, love and truth? Are we becoming more faithful and unshrinking in duty? Are we growing up into the likeness of Christ? If we are, no matter how the stormy winds of temptation may rage about us; no matter how the fiery darts of the wicked one may hiss through the air, we are safe in the arms of Jesus. This is a blessed rest. Let us labor that we may be found in Christ, not having our own righteousness which is of the law, but that which is through the faith of Christ.

Reform News.

The State Meetings.

CHICAGO, Sept. 11, 1879.

To-morrow I expect to start West, visiting Iowa, Kansas and Nebraska, etc., reaching Ohio in time for the State meeting at Cedarville, November 4 to 6. No positive arrangement has been made beyond that point except in Illinois, November 11 to 13, and New Hampshire, December 16 to 18. I wish to hear soon and definitely from friends in other States. The times suggested for meetings in States not definitely arranged are as follows:—Western Pennsylvania, November 18–20; Eastern Pennsylvania, November 25–27; New Jersey, December 2–4; Connecticut, December 9–11. Massachusetts, December 23–25; Vermont, January 6–8; Maine, January 13–15; Rhode Island, January 20–22; New York, January 27–29. Several parties have written to me, but positive arrangements have not been made. Friends can address me at the places where I attend State convention or at the *Cynosure* office, and my letters will be forwarded. All communications respecting the funds of the National Association should be addressed to the Treasurer, E. Hildreth, 292 W. Randolph street, and all post office orders or drafts should be made payable to him. Friends sending funds to the N. C. A. will avoid delay and save trouble by giving special attention to this. J. P. STODDARD.

Cor. Sec'y.

Notes by the Way from Bro. Mathews.

DEAR K:—Believing all our reform friends wish to know how the work prospers, I send a few notes. After the Niagara County Association I went with friends to the Free Methodist camp meeting for Buffalo district, held at Tonawanda. Bro. Geo. Coleman had charge, whom I know to be neither ring-streaked nor speckled, but clean on our reform. O, that all in authority in all churches were so! During the week many were converted to God; two cases from among the boatmen, J. R. Nichols and E. Kelley. Mr. Nichols' case proves the Scripture (Isa. 11:6). "A little child shall lead them." Three weeks prior to meeting him at the altar a penitent seeker of salvation, his child died. She was only six months old, but his idol. His distress was great over the loss and instead of "taking it to the Lord in prayer," he got drunk. In the night while awake—"Yes," he said, "as surely awake as I am now, my child appeared and holding out her hand she said:—'Pa, come.'" Here his sobs and groans were heart-rending and many with us wept as he arose and stood on the mourner's bench and cried out:—"I'm coming, God help me; I'll keep coming!" This scene lasted till 1 A. M. Sabbath morning, when Bro. Nichols was set free. His exertions had sobered him and our Jesus triumphed. Praise his name! A shout of victory went up which was repeated in love-feast as we listened to his testimony and that of his wife, for both were saved. The power of God was signally manifested throughout the day and no disturbance occurred.

In the afternoon while preaching, my soul was pressed with a message on lodgism. I delivered it to the advantage of my own soul, but more especially to that of Bro. Norton, of Tonawanda lodge of A. F. and A. M. He had come out, but intimidation held him from divulging; hence his experience was intermittant. While I gave the signs and dueguards of Blue Lodge Masonry, he turned pale with many others. Yet I had not said Masonry. The Spirit still pressed me and I gave the penalties of the Chapter degrees, yet had not said Freemasonry. Here was witnessed a scene I shall not try to put on paper, but simply say Bro. Norton was delivered, and jumping into the air with arms lifted high above his head, he exclaimed:—"THE MASONIC DEVIL'S DEAD! THE MASONIC DEVIL'S OUT!" and covering his face with his hands, he wept for joy. It was a repetition of the history found in Ezra 3, chap. 11; 12 and 13 verses. As I look back to the meeting I feel, O, that all who talk as though bringing in our reform prevented our success, could have been present, it would have cured them!

The work went with increased power and on Monday the altar was crowded with seekers, more than at any previous service. God have mercy on cowardly preachers! Amen.

I left on Tuesday, and reaching home arranged for my western trip. On Sabbath I attended the love-feast, and then left for Hudson, where I preached to a large audience at 8 P. M., having traveled twenty-five miles in my own conveyance. Monday, at 1 P. M. I ticketed for

Chicago, and thence to Evansville, Wis., arriving at 1:30 A. M. Tuesday, where I spent three very pleasant days, working for God and truth. For some reason our Free Methodist brethren who wrote me they would be there failed, and finding no lecturers out on invitation, I came home with Bro. Rathbun. I found the field white to the harvest and thrust in my sickle preaching twice each day Saturday and Sabbath, so closed a good quarterly meeting at the Wesleyan church at Dayton, Clarence county, Iowa. On Monday night to a large audience I told my experience, showing the cause and cure of intemperance.

E. MATHEWS.

FROM BRO. AMES ON THE REMOTE FRONTIER.

[Through the kindness of Bro. Stoddard, to whom the following letter was sent, we print a letter from Rev. W. W. Ames, late of Menomonie, Wis., sending a word of cheer to his co-laborers in that State and giving us a glimpse of frontier reform work:]

CLARENDON, DONLEY CO., TEXAS, Aug. 26, 1879.

VERY DEAR BROTHER:—Having just a few minutes before starting or sending to the postoffice with mail, I wish to send you and all your co-workers in the reform work my hearty greeting, and request that you remember me very kindly to all the friends at the Wisconsin State meeting next week. May God bless each and all, and inspire with new zeal for the great work in which they are engaged.

There are no organized secret societies here that I am aware of, but there are a few individuals doubtless who have had the "cable-tow" about their neck, and think they wear a very precious jewel,—I suppose on the end of their tongue.

One brother in the M. E. church, (the only church here) who moved away a short time since, in praying for the little children in Sunday school said, "We pray thee to endue them with a competency of thy divine wisdom." Perhaps some of the little ones might have guessed what he meant by a "competency" of wisdom, but I knew that I had read just that prayer or sentence as a part of a Masonic prayer. And so that "jewel" jingled just loud enough for me to discover where he without doubt obtained it.

The class leader, a very nice man, but who evidently thinks Masonry a bright particular feather in his cap, has said that he was a Mason, but nothing more, except these two things, which doubtless he thought no "profane" would understand.

At a certain business meeting at which I was invited to stay, a brother was appointed to a certain office with specified duties. I overheard the class leader say to him, "take due notice of the same, and govern yourself accordingly." So the jewel jingled just a little. Last Sunday, at the social meeting, he prayed that "at last me may be called from labor to reward." I thought he came very near to saying "from labor to refreshment," but that would hardly be understood by the good, pious sisters, and some of the *uninitiated* brethren.

What a pity that, otherwise such good men, should be so deluded as to the genius and aims of the so-called "ancient and honorable," handmaid.

It having fallen to my lot to preach considerably here, I have taken occasion to say some things which I trust will serve to enlighten the minds of God's people as to the contrariety between Christianity and these oath-bound societies.

I gave the oath-bound rings a hard hammering on the Fourth of July, particularly as being opposed to the spirit and genius of republican institutions, and the rights of individual citizens.

May the Lord bless all the laborers in the reform work, and may I have their prayers, as I trust I have had in the past, that I may do yet some useful service in the good cause.

W. W. AMES.

THE NEW JERSEY WORK.

FROM BROTHER MICHAEL.

Our reform in New Jersey is increasing in interest and power. Had we the money and the men adapted to the work we could keep two more laborers constantly employed. Bro. Miller and myself to a very great extent are dependent upon our own efforts for a support. I expect to proclaim the truth throughout the State, but very little will be done if I wait to be invited to particular places and to be assured that expenses will be met, halls and churches opened, and that I will be well paid for my services. Such is the condition of the church and such is the power of the lodge in this part of the Union, that, I suppose, five invitations of this kind would not be received in a year.

If our work is to advance, we must go uninvited into new fields, bear all, or nearly all, the financial responsibility, and by arguments which cannot be answered and with divine power which demands respect, we must compel the people to hear. The opposition is severe, and is of a low and malicious type, and it is only by constant, determined, sanctified and carefully managed effort that the victory can be gained.

Cannot every reader help on this work by subscribing for five or ten copies of the little book mentioned by me in the *Cynosure* of August 28th in an article entitled "A Word to Lovers of Truth?" If I can sell a large edition, even at the small price of ten cents a copy, a profit will be realized which will be of great service to me. Besides, the pamphlet will be a very useful publication. I do not want your money now, but will you not send on your names, stating how many copies you will take at the rate of ten for one dollar? Address

J. T. MICHAEL,
Milford, N. J.

LODGE NOTES.

—The Templars of Honor and Temperance (Temple of Honor) have had their own way in Wisconsin for a few years, and their orators boast how they are in the advance, "leading the way for Good Templars," etc. The latter repudiate the insinuation and throw back the boast thus:—"The Good Templars of Wisconsin are doing three-fourths of all the temperance work in Wisconsin and gaining in numbers every day. The Temple of Honor is losing ground (3,000 members during the past year,) owing to the milk and water policy of its Grand Templar. He opposes prohibition, and is killing his order." The trouble with both these orders is that instead of leading in the temperance work they are among its greatest hindrances. Anything to promote the fancied success of their secret cabal is the first business. The real work for temperance is done outside their guarded doors.

—The Masonic editor of the *Inter-Ocean* says the *Masonic Review* is "by all odds the best Masonic periodical published.

—The Illinois Knight Templar Grand Commandery meets in this city, October 28, and the Royal Arch Grand Chapter on the 30th.

—The Grand Lodge of Odd-fellows meets in Baltimore this week. It boasts that "sixty years have passed since the twig was planted by Wildey and his constituents, and mighty is the grand paternal oak that now overspreads this and other continents." But the oak grows no more and is badly rotted at the heart.

—The I. O. M. A. (Independent Order of Mutual Aid) is dead. Its *Supreme Lodge* tried to hold a session in Cincinnati, August 16th. The *Supreme* president called on the *Supreme* secretary for his report, which was to the effect that every lodge was delinquent and the order dissolved for lack of a constituency. Let us write the epitaph *"Died by act of God."*

—The Supreme Council, Ancient and Accepted Scottish Rite meets in Philadelphia this week. Several "Illinois Princes" attend to get their last degree, the 33d.

—The order of Foresters hold what they meekly style their "High Court of the World" at London, province of Ontario, October 14th.

—Dr. P. B. Reynolds, the exalted Mason, is grand physician for the For-order. He issues directions for the medical examinations of all candidates. He probably does not accompany these certificates with that of some of our Chicago pastors about his family shortcomings between this country and England.

—One of the Chicago lodges of the "Ancient Order of Druids" is dragged into court, Louis Daubert, plaintiff. A court report says:—"For eight years last past he, (Daubert) had been a member of the West Chicago Hain, No. 18, of Chicago, under the jurisdiction of the Grand Grove United Ancient Order of Druids of the State of Illinois. According to the by-laws any member in good standing and having paid his dues and assessments was entitled to $5 a weeks for twenty-six week in case of sickness, and $3 a week after that until his recovery. In case of his death he was to be allowed $35 for burial expenses, and his widow and minor children were to be paid $500 within four weeks out of the mutual mortuary benefit fund of the society. In March, 1877, Daubert took sick, and was paid $5 a week until October, 1877. Here the payments stopped, although his illness continued. In March, 1879, he reported himself as recovered, although he was not really so. About two weeks after his report as above he was expelled from the society for some pretended infraction of the by-laws. He now asks the court to compel his reinstatement as a member."

LITERARY.

—The *Library Magazine* has been changed from a monthly to a weekly, remaining at the same price, $1.00. The first issue of the weekly falls below the standard of this publication in excellence of selection. American Book Exchange, publishers, New York.

—The *Christian Statesman* came last week in new type, a neat and most attractive dress. The two combinations of matter and style make this one of the most welcome of our exchanges. The present number contains articles by Prof. J. R. W. Sloane, "The Pope's Bull against the Comet," and a European letter on the Napoleonic dynasty from Rev. S. F. Scovil. The *Statesman* is still edited and published by Revs. T. B. Stevenson and D. McAllister at No. 7 North 10th street, Philadelphia.

—The September number of the *Princeton Review* opens with a compendious view of the Progress of Christianity in the United States, by Prof. Philip Schaff. Prof. Ferri, of the University of Rome writes an elaborate paper on the Philosophic Movement in Italy; Prof. Henry Coppel of Lehigh University one equally so, but more popular, on Painting in its Historic Relations. Prof. Day, of New Haven, writes on Religion and Morality; Prof. Calderwood, of Edinburgh University, on The Problem of the Human Will; Pres. Dabney, of Hampden Sidney Seminary, on Secularized Education, in which he shows with great force the danger of a purely secular education, and the advantage which will be taken by Rome if our state education theories are carried out severely. Virgil as a Precursor of Christianity, by Principal Shairp, of St. Andrew's University, and The Laws of War in their Bearing on Peace, by Dr. Amos, of London, complete the number. Published at 37 Park Row, New York.

Correspondence.

THE LODGE MUST GO DOWN.

EVANSVILLE, WIS., Sept. 5, 1879.

EDITORS CYNOSURE:—Masonry is no better, but at every public expose new symptoms of approaching dissolution are manifested, and as people sometimes sing for the comfort of sick and dying friends, so we heard music on the street last evening as of those who realized that Masonry must die. It is past cure; gangrene has set in, it may linger some time; patent and homeopathic medicines are resorted to, the galvanic battery applied, but it does not revive; the lifting of a door latch increases the nervous fever, and there is general discouragement and mourners go about the streets.

Often the lecture-room rings with laughter at the ridiculousness of Masonry, but I can never lose sight of the principles of the institution, knowing that it desires the life of the lecturer, the more private laborer, and even the silent sympathizer in this reform; and as murder is not always profitable, it will torture in every way, poison and destroy family affections, break asunder the tenderest God-given ties that bind human hearts as one, set the iron heel on our spiritual privileges, put barriers between neighbors and make rough paths for our feet. It will destroy our property; with a smile of deceit it will ruin, or with a curse it will kill.

Not many years since there was no place for the oppressed to seek aid or sympathy, except in the closet with the door shut. when the troubled soul knew that Jesus Christ was mighty to save, and did give grace and strength and wisdom according to the day; but despair is changed to hope, darkness to light, the oppressed and down-trodden are lifted up, the bond go free, the foolishness of the world is evidently confounding those that thought themselves wise. The sunlight of truth concerning Masonry is lighting the family, the neighborhood and the world, and when the institution reaches out the bow, and says *come under*, men hesitate, and conclude they prefer freedom to a Masonic yoke, realizing that a decent burial is preferable to a heathen one; that when sick their families can care for them, supply their wants as well as strangers, and it is quite generally known *now*, that it is against the law of the land to leave the dead unburied. It is not more than two years since I heard people say, if you join the grange they will care for you when sick, and bury you when dead.

I hope intellectual light will increase and workmen be multiplied, till all denominations will be willing to have the Lord Jesus Christ preached in their pulpits.

MRS. BELVA STEVENS.

EXALT CHRIST.

MONROE, WIS., Sept. 7, '79.

DEAR CYNOSURE:—Having recently been to the Wisconsin State Convention, where a goodly number of our faithful and zealous workers in this much needed reform were seen and heard, I closely observed all the phases of the foe and its relation to Christianity, and am convinced now that Freemasonry and Christianity are antipodes to each other. There seems to be an irrepressible conflict between the two. They cannot long exist together; one or the other must prevail; each claiming supreme authority over its adherents—and "*No man can serve two masters*," at the same time. It follows, therefore, that in the ratio one master is *loved* the other will be *hated*.

And now, dear brethren of this reform work, I wish to suggest to you, that your success largely depends upon the estimate men put upon Christianity. Let each of us exalt Christianity; this can only be done by showing respect to its Author. And inasmuch as Jesus instituted but one church, and most fervently prayed that all who believe on him through the words of his Apostles may be one, as he and his Father are one, and "that the world may believe that thou hast sent me" (see John 21: 11, 20); and again in the great commission to "Teach all nations," "Teaching them to observe all things whatsoever I have commanded you" Mat. (28: 19, 20)—should you, dear brethren, succeed in persuading Christians everywhere to observe, religiously, only what the Apostles commanded, to always call Bible things by Bible words; then our Blessed Master would be honored by those who profess to love him. Then as Masons will behold the rising glory of the church of Christ in its pristine beauty and primitive simplicity, they will love it more than the darkness of the mystic order.

A hint to the wise is all I intended. Yours fraternally,

GEORGE ELY.

Virtue that parleys is near the surrender.

A man would not be alone even in paradise.

Not the pain, but the cause, makes the martyr.

Something should be learned every time a book is opened.

Learn by the vices of others how detestable your own are.

Books are to the young what capital is to the man of business.

A truly great man never puts away the simplicity of a child.

To wicked persons the virtue of others is always a subject of envy.

Whatever is obtained by deceit cheats no man so much as the getter.

The grandest of heroic deeds are those which are performed within four walls and in domestic privacy.

OBITUARY.

Died, at Lexington, Ill., August 30, 1879, MRS. MARY C. MAHAN.

In briefly sketching the life of Mrs. Mahan, we must go back into the days when slavery held the nation's throat, and we shall find her among the early abolitionists, devoted to the cause of human liberty, when it cost something to be a "black abolitionist." Her husband suffered martyrdom in the cause of freedom; for though he was not killed, like Elijah Lovejoy and others, he was persecuted to death by the slave power.

The deceased was a daughter of Jeptha and Mary Curtis, and was born on the 28th of February, 1803, in Fayette Co., Pa. All that is known of her remote ancestors rests in the memory of Cassander Mahan, her only surviving sister, aged 79, and the wife of Wm. Mahan, of Lexington, Ill. The lives of these two sisters were very closely linked together; having married two brothers, their children were doubly connected, and there has always been a more than ordinarily close attachment between the two families.

Her maternal great-grandfather emigrated from Germany about the year 1747, or probably earlier, on account of religious persecution. His wife died on the ocean and was buried at Philadelphia, and his children were sold out for seven years to pay their passage, in accordance with the custom among the poorer class of emigrants of those times. Her grandfather was a soldier in the Revolutionary war, but very little is known of his record.

When the deceased was about four years old her father moved West, going down the Monongahela and Ohio rivers in a flat-boat as far as Manchester, and settled on a farm about three miles from Winchester, in Adams Co., Ohio. The country then was in a wild and primitive state, the Indians having left there but a short time previously. She was married in the year 1820, at the age of 17, to John B. Mahan, a son of the Rev. Jacob Mahan, a minister of the United Brethren church. Her husband was a Presbyterian minister, a bold, outspoken foe of slavery, and by his prominence in the anti-slavery cause brought upon himself the malice and hatred of the slave-driving aristocracy of the neighboring State of Kentucky. He was a prominent lecturer in the anti-slavery field, and assisted in organizing the second anti-slavery society in the State of Ohio, of which Mrs. Mahan was a member.

In the year 1838 came the great trouble of her life, a trouble which wrecked her husband financially, and sent him prematurely to the grave. He was then keeping a hotel in Sardinia, Ohio, and in prosperous circumstances. Sardinia at this time had about it a good many strong anti-slavery men, and runaway negroes from Kentucky usually passed through it, it being on the line of what was popularly termed the "underground railroad." Mahan always stood ready to feed or help a poor fugitive. In the summer of this year two runaway slaves stopped at his hotel, and took dinner. They left the hotel shortly afterward, and that night stopped at the house of Wm. Mahan on Bell's Run, a few miles out from Sardinia, and concealed themselves a couple of days on his premises. They were alleged to be the property of one William Greathouse, of Mason Co., Kentucky. Greathouse, a viler man than whom never breathed good air, was hotly in pursuit of the fugitives, and coming to Sardinia learned that they had been at Mahan's hotel. Here now was his opportunity. He had been itching for years for a chance to punish some Ohio abolitionist. He went before a grand jury of Mason Co., Kentucky, and swearing to a positive lie, obtained an indictment against Mahan for abducting slaves. A requisition was obtained from the Governor of Kentucky, and Governor Vance of Ohio, with a promptness, only equalled by his abject servility to the slave power, without any shadow of law, delivered Mahan to the tender mercies of slave-catchers, and he was carried to Washington, Ky., and imprisoned.

Mrs. Mahan, with true wifely devotion, followed him to prison, and remained with him until triumphantly acquitted at the hands of a slave-driving jury, for it was known by everybody that Mahan had not been in the State of Kentucky for nineteen years. It now became apparent that the criminal prosecution was resorted to for the purpose of getting Mahan within the jurisdiction of the civil courts, for he was immediately sued for the value of the slaves. There never was any proof against him except that these runaways had eaten at his house, but a servile jury rendered judgment against him for some two or three thousand dollars, and he was compelled to give security, and was harrassed with costs and expenses until all his property was gone, and he was left penniless. He died in 1844, and his monument in the old cemetery at Sardinia, bears this simple inscription:

"JOHN B. MAHAN,
Died Dec. 17, 1844.
A Victim of the Slave Power."

Mrs. Mahan, left a widow with a large family of children, thought of building up a new home in the West, and in 1846 moved to Lexington, Ill., where she has resided ever since. She lived to see the early struggles for liberty ripen into a glorious fruitage in the abolition of slavery, and the elevation of the negro.

Slavery being out of the way, she turned her attention to other reforms, and became an ardent Anti-mason. She was a subscriber to the *Cynosure*, and in all probability circulated more Anti-masonic tracts than any single person in the United States. She was the mother of ten children, three of whom are dead.

She was a church member for fifty-five years, a zealous Christian, charitable to a fault, and well prepared for death. The writer hereof stood by her bedside, and heard her last sigh, felt her last pulse-beat, saw death solemnly kiss down her eye-lids—and when the invisible wings of life had folded themselves about her forever, he thought in his soul, "would that all men were as well prepared for the great seal of eternity which the 'King of Terrors' will some day stamp on every human face."

JAMES WELLS.

Letters from my old home and former field of labor bring intelligence of the decease of my much beloved brother in Christ and faithful co-worker in the Gospel ministry, REV. ISAAC NORTON, who, ripe for the harvest, was gathered by the reaper into glory.

There is only one other man to whom under God I am more indebted than to Father Norton, for what little success I have had in Gospel work. Ripe in Christian experience, familiar with the practical of life, conversent with the men and the history of modern reforms, uncompromising in opposing sin and Sa-

tan, catholic in faith and practice among all who loved and followed the Master, with a courage at times bordering on the reckless, he extended to me the right hand of Christian fellowship, and was just the councilor needed to supplement the efforts of an inexperienced pastor. In reviewing a pastorate of more than ten years during which he was a very constant attendant on my ministry, I recall no one, among the choice spirits who bore so patiently and lovingly with my many weaknesses, who was more true and helpful. He was ready at all times to bear his part in every good work and to give a reason for his hope; and when called to his reward, departed full in the faith of that Gospel which he had preached to others for over forty years.

The deceased was born on Long Island in 1790, but removed soon after with his parents to Herkimer county, N. Y., where at seven years of age he received the Spirit's witness, although he did not enter into covenant relation with the visible church until ten years later, when he united with the Free-will Baptists. He settled in the then frontier town of Byron, Ill., in 1837, where he resided until a short time previous to his death. He served in the war of 1812, and was ordained to the Gospel ministry in 1839.

As a minister, Father Norton, as he was familiarly known, was very successful and greatly beloved, and he leaves a number of churches that were gathered by his labors, as monuments to his faithfulness. He was a staunch and uncompromising abolitionist, from the first inception of that vital issue into the great conflict which for a time threatened the disruption of both church and state in America, and like nearly all the veteran heroes in that struggle, he was an out-and-out opponent of the whole system of secretism. He saw with clearness of vision, such as none but the spiritually enlightened possess, that Freemasonry was anti-Christ, and that the minor secret orders were only satellites revolving around a common center, where the Prince of Darkness, clothed as an "angel of light," sat supreme; and neither hope of reward or fear of punishment by the powers of man or devils, could for a moment deter him from uttering his testimony against this system of iniquity, as he had formerly rebuked the oppressor when the advocate of the African's right to be free, was scorned, denounced, mobbed, and thrust out of the popular churches of America as the testifying Anti-masons are to-day.

Since I entered my present work I have not been personally associated with the deceased as formerly, and have delayed this brief sketch hoping to receive from the friends further details of his experiences and expressions during the last days or moments of his stay; but it is perhaps enough to know that he acted well his part in life and slept the peaceful sleep of the blessed, August 17, 1879, in the 90th year of his pilgrimage. His funeral was attended by a large number of friends in the Congregational church at Byron. The services were conducted by Rev. H. J. Ferris, pastor of Stillman Valley church, who took for his text Hebrews 11: 16, and 2d Tim. 4: 7.

The relatives of the deceased have the sympathy of many who knew and loved the departed, but better still they have the promise and assurance, if faithful, of meeting where parting shall be no more.

J. P. STODDARD.

Sabbath School.

SPECIAL LESSON.

LESSON XXXIX.—Sept. 28, 1879.

SCRIPTURE.—John 18: 19-23.

19. The high priest then asked Jesus of his disciples, and of his doctrine.

20. Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple whither the Jews always resort; and in secret have I said nothing.

21. Why askest thou me? Ask them which heard me, what I have said unto them: behold, they know what I said.

22. And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?

23. Jesus answered him, If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?

LESSON TEXT.—Is. 45: 18, 19.—"I am the Lord and there is none else. I have not spoken in secret, in a dark place of the earth."

Commit the lesson.

HOME READINGS.

Mat. 5: 13-16. Let your light shine.
Mat. 6: 1-8. Avoid Pharisaism.
Mark 4: 21-25. The truth is for proclamation.
John 1: 1-13. Christ the light of the world.
1 John 2: 1-11. We follow him.
Eph. 5: 1-17. Wickedness done in secret.
Psalm 32. David's concealment and confession.

THE COMMENTARIES.

ON JOHN 18-20.—He had taught no private or concealed doctrine. He had taught nothing to his disciples which he had not taught in public, and commanded them to do.—Mat. 10: 27; Luke 12: 3.—Barnes.

He appealed to those who had heard him denying that he had taught any secret doctrines (as the Greek philosophers were known to do) or formed any private faction.—Cottage Bible.

He spake to the world, to all that had ears to hear and were willing to hear him, high or low, learned or unlearned, Jew or Gentile, friend or foe; his doctrine feared not the censure of the mixed multitude: nor did he grudge the knowledge of it to any (as masters of some rare invention do) but communicated it as the sun his beams.....He sought no corners, for he feared no colors, nor said anything that he needed to be ashamed of; what he spoke in private to his disciples he ordered them to proclaim on the housetops. Mat. 10: 27. God saith of himself (Is. 45: 19) "I have not spoken in secret;" his commandment is not hidden, Deut. 30: 11. And the righteousness of faith speaks in like manner, Rom. 10: 6. "Truth fears nothing but concealment," says Tertullian.—Mathew Henry.

ON EPHESIANS 5: 11, 12.—The apostle then proceeds to warn the Ephesians against uniting with the heathen in any of the unfruitful works of darkness, among which he includes the profane mysteries and riotous and lascivious indulgencies of idolatry. From this state of spiritual sloth and darkness, he calls upon them to awake and arise that they may receive the beams of light from heaven.—"Christ shall give thee light."—Cottage Bible.

Missionaries tell us that they cannot describe the images on the car of Juggernant, or tell us what is done in the idol temples. All over the world the same thing is true. The cheek of modesty and virtue would be suffused with shame at the very mention of what is done by the worshipers of idols; and the same is true of what is done by multitudes in Christian lands who are not worshipers of idols. Their deeds cannot be described in the circles of the refined and the delicate; they cannot be told in the presence of mothers and sisters.—Barnes.

On v. 12, last clause, Barnes says: "The reference may be to the vices which were secretly practiced then as now; the abominations which flee from the light of day, and which are performed far from the public gaze.

We must have no fellowship with sin or sinners. Sinful works are works of darkness; they come from the darkness of ignorance they seek the darkness of concealment, and they lead to the darkness of hell ...We must rather reprove them; implying that if we do not we have fellowship with them. We must prudently and in our places witness against the sins of others...."The things which are done of them in secret." The apostle seems to speak here of the Gentile idolators, and of their horrid mysteries which abounded with detestable wickedness, and which none were permitted to divulge on pain of death.—Henry.

"Have no fellowship." Chandler observes that the Greeks used this word to denote a "participation in their religious rites and mysteries." Wherefore by this precept the Ephesians were forbidden to enter into any of the heathen fellowships. "Works of darkness." The apostle calls the heathen mysteries works of darkness, because the impure actions which the initiated performed in them, under the notion of religious rites, were done in the night time; and by the secrecy in which they were acted, were acknowledged by the perpetrators to be evil.—MacKnight.

Plants cannot bear fruit in the absence of light. Sin is darkness and its parent is the prince of darkness. Graces on the other hand, as flourishing in the light, are reproductive, and abound in fruits.—Jamieson.

ON MATTHEW 10: 26.—There is no use, and no need of concealing anything; right and wrong, truth and error are about to come into open and deadly collision; and the day is coming when all hidden things shall be disclosed, everything seen as it is, and every one have his due (1 Cor. 4: 5).—Jamieson.

ON MARK 4: 22.—Here the idea seems to be this: I have privately expounded to you these great truths, but only that ye may proclaim them publicly, and if ye will not others will. For these are not designed for secrecy. They are imparted to be diffused abroad and they shall be so; yea, a time is coming when the most hidden things shall be brought to light.—Jamieson.

[It will be our purpose in this lesson to arrange the various passages of Scripture which refer to concealment, or the principle of secrecy. Able arguments on the subject are within the reach of all. Among the best of these is the article on "The Curse of Concealment" reprinted in the Cynosure of August 4th from the Armory, and especially the sermon of Prof. R. T. Cross on Secretism. We would advise every teacher to read these arguments in connection with the lesson. The sermon can be had for 50c per dozen.]

The true mysteries or secret things belong to God and not men—Deut. 29: 29; Job 15: 8. These mysteries are not whether the finger is crooked one way or another, or certain words which men protect by solemn pledges of secrecy. A kind of mock mystery may be thrown about the meanest circumstance, as children boasting, "I know something you don't;" so, by putting a guard at the door and exacting promises of concealment with severe penalties to bind them, men have thrown about the systems of organized secretism a mystery which does not belong to them. The true mysteries belong to God. They are known to him. Ps. 44: 21; 90: 8; Eccl. 12: 14; Mat. 6: 4; Mark 4: 22; Rom. 2: 16. They are revealed by God. Ps. 25: 14; Prov. 3: 32; Amos 3: 7; Mat. 11: 25; 13: 35; Rom. 16: 25; 2 Cor. 3: 13. These true mysteries are of two kinds—those of the kingdom of nature and those of the kingdom of heaven. We are surrounded on all sides by them. They are such as these: the nature of the light; what force whirls through space the heavenly bodies, causing them to return to their exact place after cycles of ages; attraction; chemical action; why the same food makes hair on one animal and wool on another. See Job 37 to 41. The mysteries of grace are such as faith; prayer; Christ's incarnation, suffering and death; the resurrection; holiness; the coming of Christ to receive his people. These heavenly truths the angels even are busied in searching out, and all men are urged by the Word of God to learn all that can be found out. This knowledge is not intended to be shut up, but everywhere promulgated among men. We are not bound by oaths and penalties either from inquiring into or proclaiming these true secrets of grace and nature, Job 37: 23; Ecc. 3: 11.

The mysteries of grace were revealed by Christ to his disciples, Mark 4: 11; Eph. 1: 9; 3: 3; 1 Tim. 3: 16. By the disciples they were given to the world, 1 Cor. 4: 1; 13; 2; 15: 51; Eph. 6: 19; Col. 2: 2. By the promise of the Saviour the Holy Spirit does the same work for us, John 14: 26; 16: 14; 1 Cor. 2: 10-13.

The example of Christ is given us in the lesson and home readings. He was the Light of the World, in him was no darkness or concealment, Lu. 2: 32; John 1: 4; 3: 19; 8: 12; 12: 35; Rev. 21: 23. God is light, 1 John 1: 5; 1 Tim. 6: 16; and his Word is light, Ps. 19: 8, 119: 105; Pr. 6: 23. So Christians are to be children of light, Eph. 5: 8; 1 Thess. 5: 5; 1 Pe. 2: 9.

With a single exception there is no command in the Word of God to conceal a matter; those who follow Christ are expected, as we see by the passages already quoted, to be open-hearted and frank in their nature. The exception is found in Prov. 25: 9 and Mat. 18: 15. The only secrets we are admonished to have are a brother's faults which have been put away, repented of and forgiven. Difficulties between neighbors are not to be bruited about, but if possible settled between the parties concerned, and then buried forever—to be as if they had not been. Praise God that he commands this! When upon earth Christ kept back some things from his disciples, because it was not time for them to know them. He also bade some whom he had healed to "tell no man," that is, not proclaim it unnecessarily,—for their healing could not be hid from those who knew them. The reason for these injunctions are generally plain from the sequel, when it appears that his work was hindered by the publication of the miracle. See Mat. 8: 4; 10: 27; John 16: 12.

Contrary to the Word of God men try to conceal sin. It is of the nature of sin to hide itself. Satan concealed his hideous nature in a serpent. Adam and Eve hid from God after their disobedience, and the race follows. But sin cannot be concealed from God, Ps. 90: 8; 1 Tim. 5: 24, 25; Num. 32: 23; and to attempt to do so is folly and sin, Prov. 28: 13; Gen. 3: 8, 10; Job 31: 33.

Examples of this are frequent in Scripture and the memory of the scholars should be taxed to recall them. Such instances as the sons of Jacob secreting from their father the fate of Joseph, Achan hiding his plunder in his tent, Gehazi, David in the matter of Uriah, Ananias agreeing with his wife,—these and others can be searched out. The 32d Psalm shows David's trouble while concealing his sin and the joy following confession and pardon.

LESSON HYMN.—"Let us Walk in the Light."

The Christian Cynosure.

CHICAGO, THURSDAY, SEPT. 18, 1879.

The Case of Police Superintendent Seavey.

A brief note mentioning the death of the Chicago Superintendent of Police and his high Masonic position was printed last week. We return to the subject with changed feelings, not with respect to his death and the city's official loss, but of gratitude to God for his matchless grace. The funeral was of an official character, the procession being escorted by a hundred members of the police force, with full band, members of the common council and many other city officers. The Consistory of thirty-two degree Masons also attended with their band, but in a subordinate capacity. The services at the house were an address by Rev. John Williamson, of the Michigan Avenue Methodist Episcopal church, followed by brief remarks by O'Neil, the leader of the Masons, and Mayor Harrison. Neither Mr. Williamson nor O'Neil made any reference, if reported correctly, to the high Masonic standing of the dead, and the Mayor lugged it in at the close of his remarks in a labored manner. The meaning of this studied omission of the lodge appears plainly in the following from Mr. Williamson's remarks respecting Mr. Seavey's conversion:

"This remarkable change in Mr. Seavey's religious views was especially gratifying to his family and friends, since it was once his rule not to refer to such matters himself and not to tolerate appeals intended to lead him to a different mind. He once had great confidence in his honesty of motive as a sufficient and satisfying preparation for a future life, but after great exercise of soul this common illusion was dispelled, and Jesus Christ lovingly and loyally substituted. As he himself sweetly expressed it. He wanted to rest in Jesus' bosom."

It thus appears that Mr. Seavey had renounced his faith in the mysteries of the Masonic religion and had humbly, hopefully, peacefully accepted Him, whom he had been for years schooled in the lodge to reject or to treat as a kind of nonentity. This religion of nature, taught by every lecture, every prayer and every symbol of the Masonic system, in which he had placed his confidence, as do the large proportion of active Masons to-day—this common illusion was dispelled, says the speaker, and the love and loyalty of a manly heart turned to Jesus Christ, the Lord of life and glory. Blessed, glorious change! In the presence of such a hope no wonder the Masonic virtues of the dead were unmentioned. The great Conqueror of the hearts of men trampled the gewgaws of the lodge in the dust, and appeared in the solemn hour, as he must ever be confessed, supreme, the Lord of all.

Doubtless had the severity of Mr. Seavey's disease allowed him space to consider he would have prefered no remembrance about his coffin, by symbol or by marshalled lodge, of the system whose instructions had been false to the sacred and eternal interests of his soul.

The Sabbath School Lesson.

As promised a few weeks ago a special lesson has been prepared for the last Sabbath of this quarter (Sept. 28), opening the Scriptures on a leading topic of our reform work. The selection has been made with a view to begin this subject logically, and to meet the question of secretism frankly and at the very threshold. Whether our exposition of the Christian character, as revealed in that wonderful scene in the trial of our Lord, shall meet the wishes of our Sunday school friends or no is immaterial, if only we can arouse them to a candid, careful study of the Word of God itself. Its testimony we believe to be everwhelming. The two-edged sword of the Spirit cuts through the meshes of secretism and the whole system vanishes as the misty ghost of Luno swept by the blade of Fingal on the bleak hills of Scotland.

There are two or three points to which special attention should be called by those who are instructing our children and youth. The Bible enjoins secrecy only in the case of forgiven injuries of a personal character. Nowhere are we admonished to conceal anything else, and it is a fair inference that promises of permanent secrecy should never be given. There are matters of a private nature which are left to our common sense; circumstances may require them to be made public. So long as they affect nobody but ourselves, the knowledge of them is immaterial to others.

It is often said by lodge orators that the early Christian church was a secret society. It is a lie and a slander. Because an old Scotch lady once hid her Bible in a loaf and baked it; because the Covenanters held their conventicles in among the crags and river beds out of sight of the murdering bands of Claverhouse, did they thus become secret societies? Let shame have her seat on the brow of him who can repeat the slander! No more has the true church of Jesus Christ ever been associated with secretism. The only instance where this business was associated with nominal Christianity resulted in Jesuitism.

We have yet learned of but two schools that intend using these reform lessons—Bro. Dean's at Waupun, Wis., and the College school at Wheaton. We hope, however, that many more will undertake a Bible exercise of this kind. Every church which holds this reform among its cherished principles will do wisely not to neglect the children, but instruct them betimes in the doctrine of their fathers. We shall thus hasten the day when all will join in singing, "The light of the world is Jesus."

The Miami U. B. Conference.

Space limited our remarks on the action of this conference last week. The resolutions commended the management of the printing establishment at Dayton, with its employment of Masons, in connection with the reproof of the *Telescope* and *Cynosure* for permitting the unwise and dangerous efforts of a small party to overthrow the testimony and destroy the peace of the whold United Brethren church. If the resolutions passed in Bro. Shuey's favor mean anything they say that the columns of the *Telescope* are to be openad to the advocacy of the "minor" secret orders, as is really done in the column after column printed by the publishing agent. An editorial in the *Telescope* of last week shows clearly how the whole secret system must stand or fall together. But one of the ablest reviews of this controversy appears in the September number of the *Young Reformer* of New Rumley, Ohio, which we commend to all who are interested in this very important discussion. That article closes with this forcible paragraph:

"But if our church is ordained of God, as we believe it is, and it is a self-evident fact that it cannot possibly exist without Freemasonry being in some way connected with it, then doubtless the institution must after all be a good thing and serves its purpose, and the church had better cease to use her influence against it, lest haply if she fortunately or unfortunately succeeds in destroying it, she will destroy herself, and thus commit two wonderful sins, viz.: blot out a great lodge that was useful and performed its mission in the world, and then commit suicide."

In our religious columns are reprinted resolutions by two annual conferences, which do not fear to take their stand with Christ and truth. While grateful to the Auglaize brethren for their notice of our honest purpose to stand by them as they do by Christ, we yet prefer to regard their resolution as intended for all the friends of this reform, whom this paper represents and who labor hand in hand with it. They will stand by the loyal United Brethren with their prayers and sympathy, and after helping as far as they may be able in bearing their burden, will also rejoice with them when they shall have achieved the promised victory.

—The attention of every reader is called to the publishers' department, and what is there said of the suppliment to be issued with the next *Cynosure*. If we had hope of *ten thousand* subscribers last year, there is much more reason in such expectation this. Let us all strike hands for such a list.

—Bro. Stoddard started Friday evening for Iowa State meeting at Morning Sun. Read his programme elsewhere.

—President and Mrs. Blanchard took the Friday morning train on the Chicago and Rock Island road for Omaha. They expected to spend the Sabbath with a friend, Mr. Hurlbut, and proceed on their westward journey Monday noon. At Wheaton a crowd of friends gathered at the depot to bid them God speed on their journey. The President had purposed to say a few words to the readers of the *Cynosure* in this issue, respecting his journey, but his strength was sufficiently taxed in other preparations. His sickness of a month and a half renders it necessary that he should have rest from active efforts in our reform. It will be a severe disappointment to the California brethren not to hear him in a series of lectures in their several centers of reform work; but this cannot be thought of, at least for the present. In the good providence of God strength may be given before his return so as to enable him to undertake some work of this kind.

—The Iowa meeting at Morning Sun promises to be one of the grandest gatherings ever held in the State. After the quarterly meeting at Dayton Chapel by Elder Rathbun, he, with brethren Mathews and Furguson, started for the State meeting by private conveyance, lecturing and arousing the people on their way for a grand rally. We look for an early report.

—We heard nothing of Bro. Hinman's movements in Missouri up to Monday afternoon, except that he reached Trenton, Grundy county, on Saturday, Sept. 6, and preached the following Sabbath in the Baptist church and had an appointment to lecture on Monday evening. On Monday a letter reached us dated Albany, which would gladly have been printed this week if possible. He reports the friends about the *Freeman* office hard at work in preparations for the State Convention at Avalon.

—The National Reform Association for the recognition of God in Christ in the Constitution is proposing to hold a series of State meetings in Ohio, Illinois, Iowa, and Kansas, on the third Wednesday, respectively, of October, November, December, and January. In Western Pennsylvania the convention will be held in connection with the annual meeting of the Association at Pittsburgh, on the third Wednesday of February next.

—The Mayor of Chicago, Carter H. Harrison, has given a city lot to the Foundling's Home, the proceeds of the sale of which will help on an excellent charity. In this donation Mr. Harrison probably acted as a man and not as a Mason, and thus showed himself capable of forgetting for once the obligations of the "mystic tie."

—The Baltimore *Methodist* notices the receipt of Bro. Michael's two tracts: "The Difference between the Discipline and Practice of the Methodist Episcopal Church," and "The Methodist Episcopal Church and Freemasonry." The author is complimented with having stated his opinions openly and with decided ability. Bro. Michael's tracts should have a wide circulation; they are good for other "lukewarm" churches beside the Methodists.

—Father McNamara, a Catholic priest who seceded from the old church and set up an Irish branch in New York the other day, has attempted to forestall difficulty and unite his faction by solemnly excommunicating the head of the Papacy and all its branches. His desperation excites nothing but ridicule from the press for presuming to excommunicate persons who were never members of his organization. We know of a case having some resemblance to this, attempted by a Protestant body making pretensions to far greater piety and good sense than they would allow to Father McNamara, the end of which cannot be long delayed of chagrin and discomfiture that they have lent themselves to the lodge to do a work of folly and wrong.

—A very interesting note has just been received from a young preacher in northern Indiana. He sent, some time ago, for tracts, which aroused in him a conviction of the evils of the lodge system. Having been a Mason he readily comprehended the force of the arguments and determined his course of opposition to the lodge system. He proposes as fast as possible to procure and circulate tracts, and thus break up the den of lodgery in his place. He writes hopefully of the result, although beset with much hostility. He has been summoned to a trial for remarks upon the infidelity of one of the lodge members. He does not state whether before the lodge or no, but that is as we understand his letter. He is determined to attend and manfully meet the charges and push the matter to the wall. Let us remember this brother before God.

—Some good friend in Cromwell, Iowa, has our sincere thanks for a circular issued to "Masonic Brethren" throughout the country, from the Masonic Temple at Louisville, Kentucky, advertising "Coleman's Masonic Calendar." The most interesting part of the circular to us is contained in the following paragraph, which is the more valuable since it was prepared only for Masonic readers, but it is such a testimony to the efficacy of the reform as we should look far to find again:

"Passing on to another department of this subject, there are but few Masons who have an idea of the amount of *excrementa* thrown off annually from our 10,000 lodges. During the years 1876, 1877 and 1878, the appalling number of 2,933 Masons were EXPELLED from the lodges of the United States and Canada! 2,933 expelled Masons! 2,933 men *dead* as to Masonry, yet *alive* as to the harm they do us by their evil lives, their exposures, their influence upon the rising generation! Besides this, 2,609 more were suspended for periods, more or less lengthy, for gross unmasonic conduct, and 44,299 for non-payment of dues! In the same period, 63,000 Masons demitted, the larger part of them to avoid paying their share toward the support of the order. Here is the sum total of 100,000 Masons who have *gone back* upon their fraternal pledges within the little period of three years!"

—Rev. Enos Collins, of Wisconsin, a seceding Mason, subscribes to the following recommendation of the new book, *Freemasonry Illustrated:*

"I pronounce it the most powerful arraignment of Freemasonry and the whole lodge system that I have ever seen. The ritual or "work" of the first three degrees as given is substantially the same as when I took those degrees about thirty years ago, and the three hundred and eighty-two quotations from standard Masonic authorities contained in the foot notes, not only confirm the truthfulness of the exposition on the pages where they occur, but they show from these indisputable authorities that Freemasonry is a system of false, Christless religion which is leading tens of thousands to eternal death. President Blanchard's remarkably clear analysis of the character of these ceremonies and Masonic doctrine following each degree is the crowning excellence of the volume. The book deserves a very wide circulation as it is a storehouse of information in reference to the secret orders, which overshadow our land as a deadly pestilence."

—The St. Paul, Minn., *Dispatch* publishes a ringing letter from Bro. Wm. Fenton, in which the character and claims of the Masonic institution are very ably discussed in the light of a wide range of extracts from Masonic works and the Judge Whitney case. It closes with an appeal to the noble-minded women of St. Paul thus: "But I want to ask the true women of St. Paul which law concerning adultery they prefer, God's law, or the Masonic law, remembering that even though they are related to a Master Mason the Masonic law does not protect them while amongst Masons except it is known to Masons that they are so related. And I want them to think of this while they are listening to their Masonic pastors preaching to them." The *Dispatch* says in an editorial note:

We do not endorse our Anti-masonic contributor, Mr. Fenton, in all things. But a reasonable amount of his literature seems to be in demand, both by Masons and outsiders."

If some one had injected a like public spirit into the *Advance*, it would not have withdrawn from the discussion of a question vital to the churches of which it is the organ in so velvety a manner.

Price of single subscriptions to the *Cynosure* $2 per year in advance. This is low considering the size and value of the paper.

THE REFORMES OF DANSVILLE, NEW YORK.

In connection with the new reform song book now preparing by the veteran liberty singer, Geo. W. Clark, our readers will be pleased to see the following from a letter written last June to one of our Chicago dailies by James G. Clark, "the poet singer," whether a relative of the more famous George W. we cannot say. It gives us a glimpse of the lives and homes of men who are making Dansville well known throughout the land for good principles and good health:

"In an article going the rounds of the press concerning the prominent agitators who have survived Wm. Lloyd Garrison, I do not see the name of James C. Jackson, the famous health reformer, and founder of "Our Home" in Dansville, N. Y., the largest and most successful hygienic institution in the world.

"Dr. Jackson, when a mere stripling youth, threw his whole soul into the then unpopular cause of abolition, and for years stood in the front rank of the little band of orators whose eloquence was the distant thunder of that storm which afterward uprooted chattel slavery and swept it, root and branch from the continent. He lacked the wealth and the grand presence of that moral and physical king of reformers, the late Gerrit Smith, who was his intimate personal friend and co-laborer, but he was not a whit behind the latter in magnetic power, eloquence and logic. His influence over an audience even now, is at times almost marvelous. He labored in the cause till the moral and intellectual fire within actually burned up his vitality, and left him a physical wreck, cast ashore at the little water cure of Glenhaven, near the head of Skaneateles Lake, N. Y. Here he was given up to die by all the physicians except Mrs. Dr. Gleason, now of Elmira Water Cure (a woman whom the Rev. T. K. Beecher says is "without a peer in her profession"), and for weeks the little spark of life merely flickered in its socket. But it was not to go out. It was to be restored to more than its former brightness till it should shine in all civilized lands, illuminating the paths of the sick and disheartened, and leading them out of diseased conditions into happiness.

"Dr. Jackson's sickness and recovery proved to be the educators that fitted him for the grander warfare against the slavery of false living. Tens of thousands, myself included, who are in almost perfect health now, owe their health, and many of them their lives, to this earnest champion of health reform. The doctor still lives, and inspires the institution he has founded, and he has the rare satisfaction, vouchsafed but to few workers, of seeing his mission successfully taken up by his children, who are graduates of the best medical colleges in the land.

"Just across the street from "Brightside," Dr. Jackson's family residence, in Dansville, New York, is a little brown cottage owned and occupied by Geo. W. Clark, author of "The Harp of Freedom," "Liberty Minstrel," "Songs of the Free," etc., the "revival tune books" of the abolition movement. Mr. Clark was a singer of rare power and expression in these liberty conventions. He is 64 years old, and his beard and hair are white as silver, but his voice, like the voices of the genial and irrepressible Hutchinsons, retains much of the old-time ring and sweetness that thrilled and inspired Garrison, Pierrepont, Green, May, and Gerrit Smith nearly forty years ago, when the writer of this article was a nine-year-old anti-slavery boy in a good Democratic family in Constantia, N. Y."

MCCURDY.

ST. LOUIS, Mich. Sept. 1[illegible], '79.

EDITOR CYNOSURE:—I see in your issue of date, a notice of my quondam adversary. I think it must be Rev. Dr. R. McCurdy, (you get it McMurdy,) D.D., LL. D., R.·. E. P.·. G.·. P.·. E.·. W. S. And now you seem to add (if it be the same much-titled champion), "Tekel," "weighed and found wanting." Well, few "kites" could fly long with such a "caudal extremity"; certainly it is no more of a surprise to me, than pleasure, to hear this report of such a man, who could not only wear the above medley of sacred and profane titles, but who in addition to his reckless denial of my statements of matters of fact, and his amazing utterances of falsehoods in favor of Masonry could consent to be a party, with his bigoted Masonic editor, of the gross injustice to me as a respondent to an unprovoked attack upon my little criticism, compelling me to accept the space of one column in reply to over nine, and choking me off, even at that disadvantage.

But it gives me not a tithe of the pleasure to read the report of his fall at the end of such an unconscionable course, that it would to read of his hearty repentance and renunciation of his terrible sins.

Pardon these reflections thus called up if they seem out of place. I rejoice however that God has just given me a third society to preach to who make "no fellowship with the unfruitful workers in darkness."

R. FAUROT.

Notice our special reduction to *subscribers only* on paper covered three-degree edition of our new book "FREEMASONRY ILLUSTRATED."

— The Bureau of Statistics has received all the reports from collectors of customs concerning the imports and exports of the last fiscal year, ending June 30, which show the balance of trade in favor of the United States to be nearly $265,000,000, as against $257,000,000 the previous year. The total value of exports was $710,000,000, and the imports $445,000,000. Nearly $5,000,000 more of coin and bullion was exported last year than imported.

Home Circle.

"They Shall See God."

"They shall see God." O heaven's benediction!
Falling like music from the upper spheres;
To you it comes, laden with sin's affliction—
Promise of joy for sorrow, songs for tears.

Sometimes our hearts are dull, our eyes are holden,
Earth's shadows press around and dim our sight;
It seems so far away, that city golden,
We see it not, frail children of the night.

But, "blessed are the pure;" with vision clearer,
They gaze on things eternal, things unseen;
The land far off comes ever near and nearer,
Until there seems but little left between.

Earth wears for them the ever-bright reflection,
The softened glory of the tearless land;
While all the treasures of a pure affection
They daily pour within the nail-pierced hand.

No longer is it Chance that smites them blindly,
Or drives them here and there in wanton play;
'Tis he, Eternal Love, who smites them kindly,
And leads them by a right, though winding, way.

Far out upon the desert hot and burning
They see the common bushes all aflame;
And from the flocks a little moment turning,
A voice speaks forth the unutterable Name.

The changing seasons, ever coming, going,
Like four evangelists his praise record;
Nature herself is but a verger, showing
The silent, glorious temple of the Lord.

And when the heavenly life on earth is ended,
And Christ shall touch the lingering film away,
When he shall come, by angel guards attended,
"They shall see God" through one eternal day.

—Rev. Henry Burton, B. A.

The Vagaries of Fashion.

There is one thing which we have never been able to understand, and which we believe few can possibly comprehend or explain. It is the vagary of female fashion. Who it is that invents it, and has the knack to maintain it as long as he pleases, and then with equal audacity and success starts something fresh, is all a mystery. The phenomenon is by no means new. A hundred and sixty years ago the old essayists were at a loss to know how the extravagant oddities of female attire originated, and were so cleverly kept up in spite of torrents of ridicule. Then, as now, a new fashion had its run of a few years, and dropping out of use as mysteriously as it commenced, was followed by something equally preposterous.

In these vagaries of fashion there seems for the time being to be a kind of mental derangement—perhaps more correctly the prostration of intellect, through a deficiency of moral courage. Forty years ago the lady part of mankind fell into a mania for wearing dresses with huge shoulders blown up like balloons. It amounted to a purposeless distortion of the person. So everybody said it was. But the avowal made no difference Sleeves must be made six times larger than they need to be. Shoulders must be distorted, rendered positively ugly. It was the fashion, and that was enough. In due time, when the mania had run its course, the ballooning was given up, and the shoulders shrunk to their natural figure. When it was all over, no one ventured to explain how the frenzy had originated, or what was its meaning. On the contrary, as if ashamed of the weakness, the subject was skilfully dropped. Next in the order of this species of feminine dementia came the crinoline vagary. A petticoat of horsehair and whalebone was employed to distend the outer dress far beyond the person. It was a resumption of hoops, with the difference that while hoops expanded sideways, the crinoline spread out all round. Every woman had the shape of a handbell, wide at the lower edge and small above. Gracefulness was out of the question. If the object was to produce a monstrosity, it was eminently successful. The crinoline mania had a fair run for several years, and given up, there occurred the fresh surprise how it ever had received the slightest encouragement.

Crinolines of every variety having been relinquished, feminine society is sorely in want of a new eccentricity. It would be against all rule not to appear ridiculous. So wits are at work in the grand arcana of fashion. The world had not long to wait. The fiat goes forth from somewhere that, as a superlative novelty, dresses are to be worn tight to the person from top to toe. Instead of paddings and ballooning, there is to be squeezing so tightly as to be hardly able to breathe. To impede walking, and if possible to prevent sitting, the legs are to be held back with strings. By way of compensation for the tightening up, the dress is to be so long as to trail three or four feet on the ground. Such may be called the present fashionable regime, maintained, as usual, with the force of inexorable law. Woe be to the fine lady who does not make herself as lank as a skinned rabbit, and who fails in the tuckings and tyings to restrain locomotion! What her natural shape may be is nothing to the point. She may not be able to go up or down stairs, except by one foot at a time, like a child learning to walk, but that is of no consequence. Fashion demands that she shall appear maimed in the lower limbs. The law is to be obeyed, and that's an end of it.

Slim in figure, squeezed like a wasp, and with head dresses as fantastic as can be devised, there is one more token of high fashion. It is a return to the antiquated practice of wearing high heeled shoes, which happily falls in with the plan of bandaging back the legs, to prevent freedom in walking. The folly of distorting the foot, by throwing the pressure unduly on the toes, is so manifestly vicious, and has been so frequently the subject of remonstrance, that it calls only for a passing denunciation. Those who are guilty of the error will in this as in some other matters live to regret their weakness. The wonder is, how the ridiculous extravagances in attire, which are here barely alluded to, should for a moment have met with any degree of support. In the the article of dress, men and women appear to have pursued an entirely different course for the last fifty years. The tendency in male attire has been toward extreme simplicity—perhaps too extremely so—while, as regards the female mode of dressing, according to fashion, it has been a succession of wild eccentricities, always going from bad to worse.—*Harper's Weekly.*

The Rich Man on Riches.

The following story, says the *Wayside*, is told of Jacob Ridgway, a wealthy citizen of Philadelphia who died many years ago, leaving a fortune of five or six million dollars:

"Mr. Ridgway," said a young man with whom the millionaire was conversing, "you are more to be envied than any gentleman I know."

"Why so?" responded Mr. Ridgway. "I am not aware of any cause for which I should be particularly envied."

"What, sir," exclaimed the young man in astonishment. "Why, are you not a millionaire? Think of the thousands your income brings you every month?"

"Well, what of that?" replied Mr. Ridgway. "All I get out of it is my victuals and clothes, and I can't eat more than one man's allowance, or even wear more than one suit at a time. Pray, can't you do as much?"

"Ah, but," said the youth, "think of the hundreds of fine houses you own, and the rental they bring you?"

"What better am I off for that?" replied the rich man. "I can only live in one house at a time; as for the money I receive for my rents, why I can't eat it or wear it; I can only use it to buy other houses for other people to live in; they are the beneficiaries not I."

"But you can buy splendid furniture, and costly pictures, and fine carriages and horses—in fact, any thing you desire."

"And after I have bought them," responded Mr. Ridgway, "what then? I can only look at the furniture and pictures, and the poorest man who is not blind can do the same. I can ride no easier in a fine carriage than you can in an omnibus for five cents, without the trouble of attending to drivers, footmen and hostlers; and as to any thing I 'desire' I can tell you, young man, that the less we desire in this world the happier we shall be. All my wealth cannot buy me a single day more of life—cannot buy back my youth—cannot purchase exemption from sickness and pain—cannot procure me power to keep afar off the power of death; and then, what will it avail when, in a few short years at most, I lie down in the grave and leave it all forever? Young man, you have no cause to envy me."

A Splendid Charge in Battle.

We talk exultingly of a "splendid charge," yet very few will think of the hideous particulars these airy words stand for. The "splendid charge" is a headlong rush of men on horses urged to the fullest speed, riding down and overwhelming a mass of men on foot. The reader's mind goes no further, being content with the information that the enemy's line was "broken," and "gave way." It does not fill up the picture.

When the "splendid charge" has done the work, there will be found a sight very much like the scene of a frightful railway accident. There will be a full complement of broken backs, of arms twisted off, of men impaled on their own bayonets, of legs smashed up like bits of firewood, of heads crunched by iron hoofs of horses, of faces trampled out of all likeness to anything human; so the dismal catalogue runs on.—*Charles Dickens.*

Ebal and Gerizim.

Gerizim was one pulpit and Ebal the other. While I remained to read the blessings Mr. Samson passed over to Ebal to read the curses, and Bishop Marvin went down to listen in the plain below, where the hosts of Israel had stood. The two readers were fully a mile apart, and hardly distinguishable from the rocks on which they stood, and yet, as they read the blessings and curses of the twenty-seventh and twenty-eight chapters of Deuteronomy, not only did Bishop Marvin hear every word with wonderful distinctness, but they could hear and understand each other, save when an occasional gust of wind swept away a word. This is, perhaps, the greatest auditorium in the world, and with such an auditory as listened and responded "Amen," when the Levites read the blessings and curses, history cannot show a more imposing spectacle. How these hills re-echoed every word said, as if to add yet other voices to the solemn tones to the tribe of Levi. The lesson ended, one of us proclaimed: "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him might be saved,' while the other responded: 'Believe on the Lord Jesus Christ, and thou shalt be saved.' Then the two voices on the mountain sides and the other in the valley below sang:—"Praise God from whom all blessings flow.' Meeting again in the valley we returned to our tents, remarking upon this most wonderful whispering gallery of God's own making. It was this place, unknown to him save by tradition or the inspiration of the divine Spirit, that Moses selected for the great drama in which Israel should have set before them the evil and the good."—*Christian Advocate.*

God never made a hypocrite.

Dying is as natural as living.

The more laws, the more offenders.

Resist temptation till you conquer it.

Childrens' Corner.

No Time Like the Present.

If you're told to do a thing,
And mean to do it really,
Never let it be by halves;
Do it fully, freely.

Do not make a poor excuse,
Waiting, weak, uneteady;
All obedience worth the name
Must be prompt and ready.

When father calls, though pleasant be
The play you are pursuing,
Do not say "I'll come when I
Have finished what I'm doing."

If you are told to learn a task,
And you should begin it,
Do not tell your teacher, "Yes,
I'm coming in a minute."

Waste not moments nor your words
In telling what you could do
Some other time; the present is
For doing what you should do.

Don't do right unwillingly
And stop to plan and measure;
'Tis working with the heart and soul
That makes our duty pleasure.

—Phoebe Cary.

French Bessie.

CHAPTER I.

SATURDAY NIGHT.

It was Saturday night, or rather Sabbath morning; for the hands of the marble clock which stood on the dining-room chimney-piece pointed to half-past twelve; but, though Mr. Mowbray was a strict Sabbatarian, he never moved, but continued to pour over the business cash-books, which he had himself carried over from his counting-house that afternoon. At length, having repeatedly arrived at the same conclusion, he pushed back his chair, and started to his feet. "The scoundrel! the ungrateful scoundrel!" he muttered again and again, as he paced the floor with hasty strides. "To rob me—*me*, his best friend! But I'll expose him; I'll g ve him up to the vengeance of the law; transportation's only too good for him. If Monday morning were only come, I'll have him arrested and sent to jail: and richly he deserves it."

Mr. Mowbray was very angry, and not without cause, for he had just discovered that his chief clerk—a man in whom he had placed implicit confidence—had robbed him of a large amount; and the fact that this man was not only his servant, but a friend whom he had loved since the days of his boyhood, had made him at first slow to believe in his guilt, and then, when conviction of the truth was forced upon him, all the more angry and indignant. Burning with rage and mortified affection, he continued to give vent to his feelings by threats of speedy vengeance, till the door softly opened, and a sweet face peeped in.

"Papa, why are you so late up? D n't you know it's Sabbath morning?" said the young girl to whom it belonged, glancing with surprise, as she spoke, at the books on the table.

"Come in, Bessie," said her father, glad at the prospect of a little sympathy; and Bessie, enveloped in a flannel dressing-gown, and with her naked feet thrust into a pair of slippers, shuffled into the room, saying, as she shut the door behind her—

"I was in bed, but I could not go to sleep, knowing you were up. What is it, papa?" and she again glanced at the books.

"Bessie," said her father solemnly, David Montgomery is a thief, and has robbed me of I don't know how many hundred pounds."

"David Montgomery robbed you, papa?" cried Bessie, opening her eyes very wide.

"Ay," said Mr. Mowbray, bitterly; "he has robbed me—the man who has been more a friend, than a master to him."

"But papa," said Bessie, "are you sure it is true—may there not be some mistake?"

"I have only too much proof of the truth of it," replied her father, pointing to the means of his information. "The fellow is cunning, but not cunning enough; there is enough in these books, Bessie, to transport him twice over."

"Oh, the cruel, wicked, ungrateful fellow!" cried Bessie, clenching her small fist, as her face flushed and her eyes filled with angry tears; "how could he do it?"

"You may well say that," cried Mr. Mowbray. "Why, Bessie, as I have told you before, we were inseparable at school, and so fond of each other; they used to call us David and Jonathan; and when I prospered in the world, I could not be happy till he shared my prosperity. I am sure that the liberal salary I gave him should have placed him far above all temptation."

"What could he do with so much money?" Bessie asked wonderingly.

"Speculation; speculating with my money, forsooth!" said her father, with increased bitterness; "but I'll teach him a lesson he won't forget in a hurry. If Monday morning were only come, he'll get leave to speculate at leisure; but go to bed, darling, you'll get cold standing here," he added tenderly.

"Will you promise to go too, papa?" said Bessie; "it's Sabbath morning," she added in a whisper.

"Immediately," said Mr. Mowbray, glancing at the clock; "good-night, again, my love."

"Good-night, dear papa," said Bessie, as she left the room. But the next moment, her pretty night-capped head appeared again.

"May I tell French Bessie, papa?" she whispered.

"Yes, you may tell her," said Mr. Mowbray, after being assured that the painful news would not be spread.

"Thank you, papa," said Bessie, as she ran briskly, and full of importance upstairs.

CHAPTER II.

FRENCH BESSIE.

French Bessie was the daughter of Mr. Mowbray's sister, who, having married a Frenchman, and dying a widow in the land of her adoption, had bequeathed her only child to her brother's care; a charge gladly accepted by Mr. Mowbray, who hailed with delight the little French girl as a welcome companion to his own motherless daughter. She very soon endeared herself to her uncle's heart, by the poignant grief she displayed for the loss of her mother, and the tender veneration with which she cherished the memory of a sister whom he had dearly loved. Indeed she was at first inconsolable; but time works wonders, even with grief the most acute, and by slow degrees his niece recovered her cheerfulness, and eventually became the merry sprite of the household. Both girls were named after their grandmother, and to prevent confusion, Mr. Mowbray had proposed, shortly after her arrival, that the stranger should be called Elizabeth, a proposal to which she submitted without remonstrance. But, through the night, her cousin found her sleep broken by the sound of deep, heavy sobs, which her companion was vainly endeavoring to smother, and on anxiously inquiring the cause of her tears, discovered that she was grieving over the idea of being no longer called by the name which had sounded so sweetly from her mother's lips.

"Mamma always called me Bessie. Oh, my cousin, call me Bessie still," she sobbed, as the other Bessie tried to comfort her; "call me Bessie *French*, and there can be no mistake."

"*French* Bessie, you mean, my dear," said English Bessie, smiling at the oddness of the appellation; but, promising to use her influence with her father, the stranger was henceforth, to her own great satisfaction, always called French Bessie.

"What is it? Uncle—is he ill?" she eagerly inquired, as Bessie entered the bed-room they shared in common; but instead of replying, Bessie burst into fits of laughter, for French Bessie was sitting up in bed, enveloped in pillows which (having a wholesome terror of what she styled the "Scottish rheumatism") she had twisted round her head and shoulders in grotesque fashion of her own devising, her small face peeping out from the bundle of feathers "like a mouse in a cauliflower," her cousin told her afterward.

"But you would not laugh if uncle were ill," she said. "What is it, then? Has the chimney of the kitchen gone up on fire? Has the cook left the water-pipe running and drowned all the mice? Has the dog or cat gone mad? Has—"

"No, no, no," interrupted the laughing Bessie.

"Very well," she continued, without moving a muscle of her face; "if uncle be not ill, and nothing has happened, what care I? I'll go to sleep." And after thumping and arranging her pillows, she lay down and began to snore ostentatiously.

"You're enough to provoke a saint," whispered Bessie into her ear.

"Give over tickling my cheek with your breath, my cousin. Don't you see I am fast asleep?" she murmured softly.

"Well, but Bessie—dear French Bessie—something *has* happened, and I am dying to tell you," cried Bessie.

"Why don't you tell it, then?" said she, opening her eyes and looking as bright and sharp as a needle. Then, first exacting a promise of secrecy, Bessie poured forth her tale, pausing at length more for want of breath than lack of words, for indignation made her eloquent.

French Bessie was all alive immediately to the importance of the communication.

"What, what," she said, "can it be possible! the Monsieur Montgomery who dined here at Christmas, with his pretty, gentle wife? Surely it cannot be true!"

"It's quite true. Isn't it awful?" said Bessie, solemnly.

"Ah," said French Bessie, sitting up once more, and pitifully clasping her hands,—"ah! the poor man!"

"The poor man!" cried her cousin, indignantly; "the poor man, forsooth! It's my papa that's to be pitied."

"Ah! yes, yes, yes," cried French Bessie, eagerly, "I am very sorry for uncle. He has lost a great deal of money and his friend besides; but this man, who has wronged his friend and master, is most to be pitied; for uncle has done no wrong, but this man has done a great sin, and has lost his good conscience and his character. Ah, the poor man!" and again she clasped her hands.

"He is a wicked fellow, and papa intends to send him to prison on Monday morning," said Bessie.

"What! put him in prison? Ah, uncle won't do that, I am very sure," said French Bessie, gravely.

"And why not, I wonder?" retorted English Bessie.

"Because uncle is a good Christian, and he will forgive him," she replied; "he *must* do it, he cannot help doing it," she added.

"There is no *must* in the matter, and I am sure my papa will not forgive him," said Bessie, decidedly.

"Ah! say not so," French Bessie sorrowfully replied; "we all go astray in our own way, and in cherishing an unforgiving spirit uncle may be committing as great a sin in the sight of God as this man who has robbed and cheated him."

"So because we are bound to forgive our enemies, you would let thieves and robbers escape without punishment," cried Bessie, indignantly.

"Ah! no, no, no," she cried, looking somewhat puzzled; "no, my cousin; I have nothing to do with thieves end robbers; but this man is in uncle's power, and he can forgive him or send him to prison, as he chooses. If he do the first, he may save him from more wickedness; if he do imprison him, Monsieur Montgomery is ruined, and uncle himself will have acted the part of the debtor in the Bible parable, who, after having been forgiven his own debt cast his fellow servant into prison."

"Papa never was a debtor, and never cheated anybody, so never needed such forgiveness," said Bessie, angrily.

"Ah! but that is very true," cried her cousin, eagerly. "I know how good he is; but that is not what I mean. I mean," she continued, pausing and hesitating—"I mean that when uncle prays to have his sins forgiven, even as he forgives those who have trespassed against him, that he must forgive David Montgomery for the injury done to himself; and if he do that, I do not think he will be anxious to send him to prison as a punishment."

"I fear I have preached to you a sermon," she added, covering her face with her hands for a moment. "Come to bed, child," she cried, with a whimsical, pretended asperity; "if you stand there staring at me much longer you'll catch the Scottish rheumatism."

Bessie silently obeyed, and lay down beside her cousin without a word, but very soon she whispered: "Bessie, dear, I see it all now; you are right as you always are."

"Yes," she replied, "I am always right when I am not wrong; go to sleep now, my dear, or you will be nodding and snoring in church when the Rev. Dr. Rivers is preaching. Is it not the Sabbath morning, my cousin?"

And Bessie did go to sleep, and slept sweetly and soundly, for she had forgiven David Montgomery with all her heart. Not so her father; *his* rest was broken and disturbed, for, attracted by the sound of voices as he passed up stairs, he had almost unconsciously paused on the landing and listened to French Bessie's sermon, and it caused a struggle within him, the result of which was doubtful, even when he rose, agitated and unrefreshed, on Sabbath morning.

[*To be Continued.*]

Religious Intelligence.

THE ASSOCIATED CHURCHES OF CHRIST.

New Rnhamah Congregational church, Hamilton, Miss., August 25, 1878.

Pleasant Ridge Congregational church, Sandford county, Ala., Sept. 1878.

New Hope Methodist church, Lowndes county, Miss., Oct., 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

First Congregational church, Leland, Mich.

Sugar Grove church, Green county, Pa., D. B. Turney, pastor, Mar. 17, 1879.

Military Chapel, Methodist Episcopal, Lowndes county, Miss., March 23, 1879, Thomas Brownlee, pastor.

Hopewell Missionary Baptist church, Lowndes county, Miss., April 6, 1879.

Cedar Grove, Missionary Baptist, Lowndes county, Miss., May 25, 1879, Wm. Alexander, minister.

Simon's Chapel, Methodist Episcopal, Lowndes county, Miss., Jesse Murrah, pastor, July 13, 1879.

Old Tebo Baptist church, near Leesville, Henry county, Mo., W. M. Love, pastor, July 19, 1879.

THE METHODIST PROTESANT CONFERENCE OF WEST VIRGINIA.

CHARGES AGAINST ELDER TURNEY DISMISSED.

The Freemasons of West Virginia are furnishing a fresh illustration of the saying,—"Whom the gods would destroy, they first make mad."

The following documents will explain themselves to every reader of the same. Let them appear at once and score Anti-masonic victory, No. 1, for West Virginia. It is found after due trial and examination, that the Methodist Protestant Annual Conference of West Virginia, to the disgust of some Freemasons, refuses to treat Anti-masonry as a crime. The Lord be praised for his goodness.

BILL OF CHARGES.

At a regular quarterly conference held at the Grafton Mission Station of the M. P. church, by the official members thereof, on August 23, 1879, the following preamble and resolution were unanimously adopted:

WHEREAS, The Rev. D. B. Turney, a minister of the West Virginia Conference M. P. church, did, while pastor of Grafton Mission and subsequently, conduct himself in a manner unbecoming a minister of the Gospel and calculated to stir up strife and dissension, by opposing, from the pulpit, on the street, in a public meeting called for the purpose by himself and held in a hall in the town of Grafton—and in various other ways—all secret societies, in such a manner and such language as to disturb the peace and harmony of the church of which he was pastor and even endanger its very existence, by arraying himself against certain members and by seeking to array the members against one another—and thereby bringing himself, his calling and his church into disrepute—making for himself and the church enemies, and, as he himself admitted, weakening the influence of both for good. And,

WHEREAS, He has also, while a member of said conference, and subject to its authority, accepted an appointment from the National Anti-secret Order Association as Vice-President for the State of W. Virginia, and engaged in a work foreign to his ministerial duties, that of organizing anti-secret order societies and publicly disseminating the principles of said Association, as he stated in an interview with a reporter of the Wheeling Register and others, he had been doing and intended to do the remainder of his life. And,

WHEREAS, He did further prove unfaithful to his calling as a minister by soliciting a nomination at the hands of a political convention, stating at the time that he intended soon retiring from the ministry. And,

WHEREAS, He is also guilty of immoral conduct. 1st. Of slander, in publicly stating as truths that he could prove, that the Freemasons were guilty of untold murders—that none of them could be believed under oath—and that all members of all secret orders were Baal worshipers and not Christians—when such could be no more than mere opinions of his, not susceptible of positive proof. And of slandering his own annual conference by stating as a fact that he was wrongfully kept from receiving an appointment at the session of 1878 by Masonic influence, and by stating in a communication to the Grafton Sentinel, and in conversation with various persons, that said conference defrauded him of missionary money due him, both of which false statements he is sowing broadcast to the injury of the conference. 2nd. Of equivocating and falsifying as follows: (1) Stating that he had never made political speeches in Ohio, and afterwards admitting that he had. (2) Stating that no names were signed to a notice served on him in Grafton, and afterwards admitting that there were. (3) Stating that on a certain occasion he forgot his clerical pass and hence was obliged to pay full fare on the railroad, and afterwards stating that he was obliged to pay full fare because the ticket agent learned he was an Anti-mason, and so refused him the reduction he was entitled to. (4) Charging F. M. Durbin with threatening to prevent him from getting an appointment because he was an Anti mason. (5) Stating to parties at Benton's Ferry and Bobtown that a certain person in Grafton gained entrance to a Masonic lodge there, though not a member. (6) Stating that he read in the minutes of our conference an order that all missionary money should be divided between Parkersburg and Grafton missions. (7) Representing himself, as he boasts of having done, by signs, grips, passwords, etc., as a Mason, for the purpose of deceiving members of the order and learning their secrets. (8) Of a sinful temper, by exhibiting spite and malice toward a brother minister, by threatening to write to the people at one of his appointments and use his influence to persuade them not to support him, if he joined a certain secret order. And,

WHEREAS, We deem him unfit to exercise the functions of a minister of the Gospel, and an injury to the M. P. church,

Be it resolved, that this quarterly conference object to the passage of his official character in the annual conference, and demand that he be brought to trial on the above specified and preferred charges.

J. F. COWAN, Chairman.
C. W. NEWLON, Sec., per Cowan.

The above bill of charges was presented against me at the session of the West Virginia annual conference of the Methodist Protestant church, held at St. Marys, from August 27th to September 2, 1879.

The first "whereas," omitting the abusive remarks, charges me with earnest Anti-masonic work; but it fails to specify any impropriety of language or manner in my opposition to lodgery. Surely if I used any unbecoming language, some quotation might be given.

The second "whereas" is altogether to my credit in my judgment. A convention of the National Christian Association opposed to secret societies, which met at Worcester, Mass., in October, 1878, (nearly a month after my term of pastorship at Grafton had expired), elected me one of its Vice-presidents and published my name as Vice-president for West Virginia, and I have done what I could to disseminate the proper and Scriptural principles of that Association. I have done so in behalf of Christ and his church. Truth is always important, always worth contending for. Is it a crime to do right?

The third "whereas" charges me with seeking a nomination from a political convention. No such event took place in West Virginia. That was years ago, in Illinois, where I then lived. What a wonderful charge!

The next charge, that of immoral conduct, is most awful, and might do me great harm but for the specifications under it.

1. Is it slander to call the Masonic order a murderous institution? Not at all, unless it be slander to tell the truth.

2. Where, when and to whom did I state that none of the Freemasons could be believed under oath? I think I used the word "some" instead of "none." With that amendment, the statement, I believe, ought to pass muster.

3. In the Baal-worship specification, the charges avoid giving my words or any mention of the occasion calling them forth. My words were these:

"Freemasonry is, in my judgment, the image of the beast, and in its ceremonies has revived some of the most marked peculiarities of ancient Baal-worship; and how those who regard it as a modernized Baal-worship can fellowship it as Christians, is more than I understand."

The remark occurred in my sermon at Pruntytown on the first Sabbath of July last.

4. I was left "in the hands of the President" at the conference session of 1878, contrary to my written request; and the missionary money due me was not paid me. Both of these statements are strictly true; and truth is not slander.

(*To be continued.*)

THE REFORMED CHURCH.

HOLLAND, Mich.
Sept. 10, 1879.

EDITOR CYNOSURE:—The reform movement against secret societies and Freemasonry in particular is continually advancing. The circular sent out by the First Reformed church here, has been acted upon by several congregations. The Third church here, at a meeting of the Consistory, adopted a preamble and resolutions even stronger than those of the First, in spite of the opposition of its pastor. The Zeeland church also took an active step in petitioning its Consistory to join hand in hand with the First church here, to bring it before the Classis of Holland, and so on up to the General Synod. The churches of Rev. B. Van Ess, of North Holland, and Rev. J. F. Zwemer, of East Sangatuck, were a unit in demanding secretists to be excluded from the church. Several other churches have been heard from, and, although some of their pastors are opposed to the movement, owing to their receiving part of their salary from the Board of Domestic Missions of the Reformed church, they are determined that secretists, or Baal worshipers, shall either renounce their adherence to lodge worships or be excommunicated from the church. The congregations are, with few exceptions, outspoken in their firm determination that when every prayerful, orderly, Christian method has been tried to accomplish this result and fails, other steps will be taken, as the Lord in his own good time will direct through his Spirit.

The Classis of Holland held its fall session here last week. After the usual routine business was finished, the reform question was introduced. Some very lengthy debates followed. The vote on the most important points stood sixteen for reform; six against; three noncommittal. The whole matter was finally referred to a special committee of five, to report at its next spring's session.

The Classis of Grand River, commencing its session to-day at Grand Rapids, will have to deal with the reform question also, as many churches and their pastors, prominent among whom is Rev. J. W. Te Winkel, at Kalamazoo, and his congregation are fully convinced that secretism and lodgery in the church is an *offensive sin*, and contrary to the revealed will of God.

Let every true child of God rejoice, and sincerely tender him our grateful thanks, and pray that he may continue to lead us to the honor and glory alone of his name; then march boldly on, and the sea shall divide! Yours in the Lord,

J. O. DOESBURG.
P. M. Unity, ☐ No. 191.

THE REFORMED CHURCH.

—In the *United Presbyterian* we find the following interesting facts: From the Acts and Proceedings of the General Synod which met in Newark, N. J., June, 1879, we obtain a very satisfactory view of the institutions, work and condition of the church. Its theological seminary at New Brunswick, N. J., is well known for its high character and usefulness. In the home mission work 95 missionaries have been employed, and 106 churches aided, in which 549 members were received on profession, and 297 on certificate. The receipts were $24,371. Its foreign missions are at Amoy, China; Arcot, India and Yokohama, Japan, and number 11 principal and 105 out-stations. The working force consists of fifteen foreign and six native ministers, and about 100 assistants and teachers of various grades. There are 33 churches with a membership of 2,045, and 51 schools, with 1,784 pupils, of whom ten are theological students. The receipts of the Board were $58,443, but the expenses were near $4,000 more, and the debt is $17,500. The statistical tables give the following items: Ministers, 546; churches, 509; members, 80,228; increase on profession, 3,548; on certificates, 1,737; decrease, 3,417; baptisms—infant, 4,138; adult, 1,284; scholars in Sabbath schools, 79,250; contributions for all purposes, $922,926—an average of $11.50 per member.

HOLINESS WORK.

—Bro. P. B. Williams of the U. B. church in Zanesville, Ind., writes to the *Young Reformer* of the blessing he received at a camp meeting near Columbia City. Another held on the fair grounds, at Warsaw, Ind., was a time of great power. This is his glowing report of it:

"This meeting begun August 11th, and lasted ten days. Hundreds were saved from inbred sin, and near two hundred were converted. Among the speakers were Dr. Foote, Bishop Weaver, Wm. Taylor, known as the California street preacher, and sister Foote, (colored lady,) of Cleveland, Ohio. This sister is a power for God, bold and fearless in the defense of truth. On Sabbath, in the midst of an audience of seven thousand,

and over one hundred ministers, she appealed to the people in behalf of a pure church and ministry, using the most sublime yet powerful arguments against secret societies.

These meetings are death to lodgeism. I have heard more than a dozen in one little meeting get up and declare that the holiness movement had saved them from Masonry. One brother at Warsaw sought the blessing of 'heart purity' in a definite manner, and gave up Masonry, Oddfellowship and Knights of Pythias. Praise the Lord! Holiness and lodgeism, heart purity and lodgeism, are not congenial to each other. O for more 'Holiness unto the Lord,' and less conformity to the world. I am sorry to know that some of our own ministers are weakening in their opposition to lodge power at a time when our power is being felt by the powers of darkness, and when our power should all be utilized to make a death blow, if possible, against idolatry in the lodges. I wish each minister in the land would listen to and heed the voice of God, saying, 'Preach the preaching I bid thee.' Instead of this the world is saying, 'Flatter us, and we'll flatter you,' and thus the ministers are yielding to the demands of the world May the tidal wave of holiness spread until all are fully saved."

UNITED BRETHREN IN CHRIST.

—Bro. P. B. Williams, Zanesville, Ind., closed a special four days' meeting in Wooster, Ind., about the middle of August. Twenty-five professed conversion and others received the blessing of Spirit.

—The West Nebraska conference meeting in Adams county, August 14th, passed the following, which shows a determination to maintain the position of the church against the orders:—*Resolved*, That we are more than ever in favor of our position on the subject of secret societies, and urge our presiding elders and preachers in charge of fields to carefully observe our cherished principles in the administration of Discipline, in disseminating information among our people on this subject."

—The Auglaize conference meeting at Liberty Chapel, Allen county, Indiana, reporetd 165 appointments and 156 organized churches with over 6,000 members. This body gave also a good testimony against secretism in the following:

"*Resolved*, 1. That we are glad to observe the marked interest which is being manifested in the opposition to organized secrecy by Christians of the various denominations.

"2. That we hail with delight the Christian philosopher, Joseph Cook, as a powerful reformer, and bid him God speed in his opposition to the lodge and other evils and errors.

"3. That we also recognize in the *Christian Cynosure*, of Chicago, Illinois, a powerful agency under God for the vindication of our long-cherished principles of opposition to Baal-worship, as represented in the lodges of Masons and kindred societies of our land."

UNITED PRESBYTERIAN.

—The General Assembly at its May meeting took the following action: "Resolved, that the Assembly address a brief official letter, over the signature of its moderator and principal clerk, to all the churches, urging the parents to secure home study of God's Word, home preparation for the lessons of the Sabbath school, the regular attendance of their children, and, as far as possible, of themselves, upon the sessions of the school, and to bring their children with them to the house of God" The committee to whom the matter was referred say in their report: "Whatever exceptions may be taken to the Sabbath-school system, it is the best means which the church has yet devised for bringing its influence to bear as an organization for the instruction of the young. God has owned it and made it a blessing, and every consideration which should induce attendance at all should induce regularity of attendance."

—The Second Church, U. P., of Monmouth, Illinois, has had over $6,000 subscribed towards the erection of a new house of worship. The work will be begun soon.

—The Pittsburgh *Commercial Gazette* reports a ministerial convention held at Blairsville, Pa., in August, in which a number of pastors who were taking a vacation in the vicinity took part. Rev. R. B. Taggart of Mt. Pleasant, preached a sermon on "secret societies."

—Monmouth College opened with over eighty new students, and other evidences of enlargement and prosperity.

CONGREGATIONAL.

—Rev. J. P. Richards, who has been living at Bowensburgh, Ill., for a number of years, has removed to Belmont, Wis., where he is settled for a year. Bro. Richards is one of the staunchest of the reform ministers. His lecture work in this State and Iowa a few years ago will be remembered.

—The Union Park Congregational church in this city is in trouble between its deacons, the Scriptural managers of its temporalities and its trustees, which represent the alliance of the church with the world for the sake of business. The latter had rented the church to a theatrical manager, to reproduce on its platform the highly moral and sentimental play of Uncle Tom's Cabin. After the bargain was made the deacons met to consider it and were agreed in condemning such a use of their house of worship. It was too late, however, and all objectors had to fall to the rear while the play went on.

—In Michigan there are a total of 233 Congregational churches, ten of which have settled pastors, 180 have acting pastors, eight are supplied by other denominations, and forty-three are vacant; there are 196 ministers, fifty-six of whom are without charge; number of members, 17,142; additions during the year, 1,615, of whom 1,001 were on profession.

ADDRESS OF ANTI-MASONIC LECTURERS.

General Agent and Lecturer, J. P. Stoddard, 221 West Madison street, Chicago.

For State Lecturers see State Association list.

Others who will lecture when desired:
C. A. Blanchard, Wheaton, Ill.
R. B. Taylor, Summerfield, O.
N. Callender, Starrucca, Pa.
J. H. Timmons, Tarentum, Pa.
P. Hurless, Polo, Ill.
J. R. Baird, Tcmpleton, Pa.
T. B. McCormick, Princeton, Ind.
E. Johnson, Dayton, Ind.
J. M. Bishop, Chambersburg, Pa.
D. S. Caldwell, Clyde, O.
A. Mayn, Promise City, Mich.
J. B. Cressinger, Sullivan, O.
W. M. Love, Baker, Mo.
A. D. Freeman, Downers Grove, Ill.
Jas. McCleery, Monroe, Iowa.
R. Faurot, St. Louis, Mich.
J. L. Barlow, Menomonie, Wis.
J. P. Richards, Bowensburg, Ill.
A. H. Springstein, Caro, Mich.
Edward Mathews, Brooklyn, Mich.
J. T. Hobson, Leesville, Ind.
Wm. Fenton, St. Paul, Minn.
E. I. Grinnell, Blairsburg, Iowa.
Warren Taylor, Milnersville, O.
J. S. Perry, Thompson, Conn.
C. F. Hawley, Wheaton, Ill.
J. T. Michael, Milford, N. J.

News of the Week.

—President Hayes is on a tour through the West which will extend to Kansas. He attended the opening of the Cincinnati Exposition last week and took a short trip into Kentucky. He is received with great popular favor.

—Considerable excitement was caused in Lincoln Park, this city, one day last week, by the appearance around the animal cage, of a large coach dog, evidently rabid. The beast sprung on keeper Richard Drisco, and bit him in the right hand, inflicting thirteen wounds, and then attacked, and also bit in the hand, Anthony Arnold. It is said several others were bitten, but their names could not be ascertained. The animal was eventually shot by a park gardener.

—A little three-year-old daughter of Wm. Price, of Aurora, Ill., was stolen from his home last February. He got on her track and after following over the States and the West Indies, he found her deserted on a vessel at Liverpool. It cost him all he was worth but he found his child.

—In the Chancery Court of Campbell County, Kentucky, Chancellor Menzies has rendered a written opinion that the lottery, commonly known as the Commonwealth Distributing Company of Kentucky, conducted by Thomas J. Commerford, secretary, and his associates, is an illegal enterprise, subject to suppression at any moment by grand juries, and that the purchasers of tickets have no security for the payment of prizes.

—All fears of yellow fever in Washington have subsided, and it is now generally believed in medical circles that it will not spread much outside of Memphis and New Orleans. Many do not believe that the National Board of Health has been of any service whatever, and an attempt will be made to abolish the whole concern as an expensive and useless affair. The danger is that Congress can be convinced that the present board has been useful, and continue the same as a permanent institution. A large number of fat salaries are involved, but that is all.

—Senator Blaine telegraphed last Tuesday evening the following from the Maine election:—The result of to-day's election may be briefly summed thus:—We have carried a large majority of the House of Representatives, and a majority of the Senate apparently, though not certainly. We have given our candidate for Governor, a plurality of more than 20,000 votes over the Greenback candidate, and 40,000 over the Democratic candidate. Whether we have given him an absolute majority over both will only be determined by further returns, and possibly by the official count. On joint ballot in the Legislature we shall have a large majority, thus controlling the Executive Council and the selection of all the State officers. The majority against us last year was over 13,000, equivalent to 60,000 majority in Illinois, to 80,000 in Pennsylvania, or to 100,000 in New York.

—The steamer Wieland, from Hamburg, brought $1,290,000 in French and German gold coin to New York last week. The Weser, from Bremen, brought $450,000 in foreign coin and bars. The Algeria, from Liverpool, brought $1,556,200, and the St. Laurent, from Havre, $1,595,600 in specie.

—A strange and fatal disease of the malarial fever type, is prevalent in the western part of Georgia. Out of fifty-eight persons attacked within the past three weeks only three have recovered. The disease has some characteristics of typhoid fever, but is more rapid and fatal. The tongue swells until the mouth cannot be closed, the victim chokes, and blood breaks from the ears, eyes and nostrils. The body is covered with large black spots as death approaches. The disease is spreading without appearing to be contagious, and there seems to be no way to check it.

FOREIGN.

—In a public speech at Exeter, Sir Stafford Northcote, Chancellor of the Exchequer, said the outbreak in Afghanistan appeared to have been unpremeditated. So far as could be judged, the Ameer has been entirely fair to the British, and it was certain that the assistance he implored would not be refused. There seems to be great doubt, the Chancellor said, whether a prompt advance is possible.

—The London *Times* points out that the government of India is systematically concealing news concerning military instructions. Rumors, which are plentiful, must be accepted with reserve. All that is certain is that the plan of operations successfully followed last autumn will be repeated this. Three columns will follow the same routes, starting, however, from the scientific frontier instead of from the cantonment which in 1878 marked the boundary.

—A Hindoo attached to Major Cavagnari's mission at Cabul, who concealed himself during the attack by the mob, and who escaped at night, has arrived at Kiratza. He reports that the embassy was attacked in the morning and set on fire at noon, but that it held out until evening. He believes that all the others connected with the mission were killed.

—One of the greatest struggles ever known in the cotton trade will probably be entered upon soon in England. The employers decline to withdraw their notices of 5 per cent reduction in wages, and the spinners and weavers are determined to resist the reduction. If a strike ensues nearly all of the working people in the Ashton district will be involved and the strike will probably be a protracted one, as the spinners' union is amply provided with funds.

—The St. Petersburg *Gazette* advocates boldly the carrying out of what has been called the secret Anglo-Russian programme in Asia. This is to divide Afghanistan on the line of the Hindoo Koosh mountains, Russia taking the northern section and England the southern. It has been hinted that England was moving slowly in carrying out this programme, because the government was not sure of popular support. But the massacre at Cabul gives the government its opportunity.

—Twenty-eight million francs' worth of French gold left for the United States last week.

—The Pope has written an autograph letter to the Emporer of Germany, summing up the results of the late negotiations, and suggesting that the Emporer's direct intervention in the way of clemency is the only way to re-establish harmony. It is reported that Bismarck knew and approved of this step beforehand.

Brief Mention.

The oil wells in Pennsylvania pour out altogether about 50,000 barrels of oil daily.

The Erie canal was commenced in 1817, and completed in 1825. The main line measures 363 miles in length, and cost about $7,200,000.

In 1834 the table cutlery in this country was imported from England. To-day only small parcels can be found in the American market.

The cotton mills of Russia are reported to be running day and night, and have consumed fifty per cent. more of the staple this year than during the same period last year.

America raises wheat two thousands miles from her ports of export, conveys it by rail to the points of shipment, transports it over three thousand miles of ocean to Great Britain, and sells it at a shilling a bushel less than it costs the English to grow it.

England imports annually 130,000,000 pounds of raw hides (either dried or salted); 600,000 pounds of horns and hoofs; 7,400,000 pounds of cow hair; 9,200,000 pounds of bones, and 125,000,000 pounds of tallow. Of the hides the United States furnish 12,600,000 pounds.

Flour is imported duty free into Germany, England and Austria. In France, wheat flour pays a duty of 1 franc, 20 centimes per 100 kilogrammes (220 pounds); in Italy, the duty amounts to about 70 cents per sack of 280 pounds. In Russia, the duty is about 50 cents per 270 pounds.

A merchant, sitting in his office in South street, New York, recently received an answer to his dispatch sent to Shanghai, six hours previously. Thirty thousand miles in six hours is good time, even for the telegraph. The charge to Shanghai is $2.80 per word; to Yokohama $3.06; but the code, or cipher, is so well systemized that a single word serves for a dozen when transcribed.

Over fifty patents have been obtained for cow-milkers, thirteen in England and forty in America. These machines have been divided into three classes. First, tube-milkers; second, sucking machines; third, mechanical hand-milkers. The first are tappers, the second suckers, and the third squeezers and strippers. Some devices are formed of combinations of these classes. As yet no one machine can be considered a success, as, notwithstanding the apparent success in single milkings, the constant use seems to forward a tendency towards drying off the cow. From our own experience, we are disposed to think that no machine which does not jar the udder in a manner similar to the bunting of the calf or the practice of the hand milking will be a success.—*Ex.*

A Boston merchant writes to the *Commercial Bulletin* that the highest salesman's salary that he ever knew of, was $30,000, which was in the height of war time. He also says: "I know a man who for years received annually $17,000 for his labors as salesman. I think it would puzzle him to-day to pay his board bill regularly. Within a few days I saw a man who received at one time a salary of $10,000. He was well up in his trade, but to-day he is simply a beer drinker. I have known parties who were in the receipt yearly of from five to twelve thousand dollars. I have known many such as salesmen, and small indeed is the proportion of those who profited by their talents permanently. They aped in their living the class who possess solid and accumulated wealth, or grew indolent in gathering their laurels, only to see those they possessed fall to the ground beyond power of replacement. The slower, more moderate, less brilliant fellows generally fortify themselves better against fate, and make their exits from their accustomed spheres with more fortitude and dignity.

NATIONAL CHRISTIAN ASSOCIATION.

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SECRETARIES.—Prof. W. O. Tobey, Dayton, O., and H. L. Kellogg, Chicago.

PRESIDENT OF THE CORPORATE BODY.—Philo Carpenter, Chicago, Ill.

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REC. SEC'Y.—Thos. Hodge, Chicago, Ill.

COR. SEC. AND GENERAL AGENT.—J. P. Stoddard, 221 West Madison street, Chicago, Ill.

TREASURER.—Rev. E. Hildreth, 292 Randolph street, Chicago, Ill.

The object of this Association is: "To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

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President, Rev. E. Collins, New London.
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Bran per ton		7 75
Flour—Winter	3 25	5 50
Spring	2 00	5 00
Hay—Timothy	10 00	11 00
Prairie	6 50	9 00
Mess Beef	8 50	9 00½
Tallow	5	5½
Lard per cwt		5 75
Mess pork, per brl		8 25
Butter medium to best	10	21
Cheese	5	7½
Beans	75	1 35
Eggs	14	15
Potatoes per brl	1 00	1 60
Seeds—Timothy	2 10	2 25
Clover	4 10	4 30
Flax	1 20	1 25
Broom corn	2	6
Hides—Green to dry flint	8¼	14
Lumber—Clear	30 00	35 00
Common	10 00	10 50
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WOOL—Washed	26	38
Unwashed	20	26
LIVESTOCK—Cattle choice	4 45	5 25
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THE STATE MEETINGS.

KANSAS, Sept. 23 to 25, Winchester
NEBRASKA, Sept. 30 to Oct. 2, Palo, York county.
MISSOURI, October 8 to 10, at Avalon Livingston county.
ILLINOIS, Nov 11 to 13, Westfield, Clark county.
INDIANA, Oct. 21 to 23, Albion, Noble county.
MICHIGAN, October 28 to 30.
OHIO, Nov. 4 to 6, Cedarville, Grcene, county.

NEBRASKA.

The Nebraska Anti-secrecy Association will meet in Polo, York county, September 30, 1879, the convention to be held through the two succeeding days. Come all who can; we hope to make the meeting a grand success. We must have a State lecturer and be more active.

W. S. SPOONER.

MISSOURI.

The annual meeting of the Missouri State Christian Association will meet at Avalon, Livingston county, October 8th, 9th and 10th.

INDIANA.

All who are opposed to organized sin, give heed! The seventh annual meeting of the Indiana State Christian Association opposed to secret societies, will convene at Albion, Noble county, Ind., October 21st at 7 P. M., and continue in session till the evening of the 23rd, 1879. Let all friends of reform in Indiana and elsewhere, if possible, rally. Our reform is in defence of private and public interests; in defence of the family, the church and state. Under Divine guidance this must be the best meeting ever held in the State. Then come on, friends; we will entertain you free while here. Revs. J. P. Stoddard and D. P. Rathbun, will positively be here, and we hope the Blanchards of Illinois, Mattoon and Taylor of Ohio, Doesburg and Mathews of Michigan and every minister of the Gospel within two hundred miles. The B. & O. railroad can be reached at Walkeston, Milford Junction, Avilla and Auburn Junction. From these points trains arrive at Albion, 8 A. M., 2:10 P. M., 12 night, and 3 A. M. The lodge will be opened by Elder D. P. Rathbun. Friends come on; rally to the defence of truth and righteousness. The time will be filled by able discussions by our ablest lecturers. Come and hear them.

DR. G. W. CHAMP,
H. FLOYD, P. E.,
BENJ. BUTLER,
WALTER EDGERTON,
Ex. Committee.

Please announce that D. P. Rathbun will lecture and open the lodge at Bourbon, Marshall county, Ind., Oct. 9th, 10th and 11th; and at Larwill, Whitley county, Oct. 14th 15th and 16th, and attend the annual meeting at Albion, Oct. 21st, 22nd and 23rd. I will also be with him, if spared, at those places. S. L. COOK.

Topics of the Time.

President Hayes reached Chicago on Monday on his way to Kansas. His reception was cordial but no public demonstration of such enthusiasm and enormous proportions as during the fire tournament of last year was attempted. Indeed about all the enthusiasm of the nation seems to have gone like a rush of the blood to San Francisco, to welcome the return of Gen. Grant after his two years' banqueting with the great ones round the wide circuit of the world. He was landed amid the thunder of all the cannon that could stand a charge of powder from the city, the batteries and the vessels in the harbor, American and foreign, amid the diapason of the bells, and the hoarse roar of two hundred thousand human voices from the hills, and wharves, and streets, and boats that filled the bay. If the correspondents are not crazy, San Francisco has given the ex-President all the welcome one man can endure from the nation, and which should satisfy him in respect to popular favors for the remainder of his life with the chance of a third term thrown in.

In a speech at an agricultural fair last week Lord Beaconsfield promulgated some opinions which are no credit to his intelligence, or else he is in deep anxiety respecting the condition of the husbandmen of England. The greatest apprehension, he said, was felt in this country because we cannot compete with Canada with our high taxes and wages. "Since the surrender of the territories of the Hudson Bay Company, Canada had become possessed of an illimitable and fertile wilderness. Nearly all the chief landholders in the extreme Western States of America had sold out, gone to that wilderness, and begun the work of cultivation there. He had heard on high authority that Canada expected to outstrip the United States in competition of the European markets. He, therefore, advised the farmers of England not to be too precipitate. Another high authority had informed him that under all the circumstances the markets of the United States would be distributed, and that, with an impulsive character of humanity in the United States, the Canadian wilderness would soon be occupied by millions." The eminent premier must have sat too long at a banquet before that speech, and had become confused in his data. If he knows no more of Europe than of America he ought, in mercy to the nation he represents, to resign without delay.

The decision of a newly made judge in the courts of this city against the State militia law will soon be tested. A man drawn for the jury in the same court claimed excuse because of his membership in a local militia company. Of course his excuse was not granted, and he will seek a higher tribunal to settle the point. The decision against the State law drew from the communists such exulting sentiments as these: The Republicans have their military organization, the Democrats have theirs, and the socialists must have theirs. The effect of it would be to indicate anew that socialism was aggressive and that society must act on the defensive. "There will be less backing done in the future," said one leader, "and socialism will continue its warfare upon the customs of society with greater success. As for myself, and I believe I may speak for other socialists, I have no respect for ninety-nine one hundredeths of the laws that are now in force, but I propose to obey them until we can overturn them by such means as we have, the militia law or in some similarly peaceful way." An emphatic platform! If our law-abiding people allow it to prevail through the ignorance of the foreign poor, they cannot complain of insufficient warning.

The Zulu affair is over so far as the resistance of that brave savage is concerned, for he has been captured and his forces scattered and beaten. Whatever England may have gained in territory from these wild tribes is not a tithe of what she has lost in self-respect, and in the respect of the Christian world for beginning a needless war and carrying it on in a barbarous manner. Cetywayo, the Zulu king, was hunted like a wolf, and no overtures were permitted from him or his friends in his behalf. His own tribe were encouraged to treat him like an outlaw or a wild beast to be shot at sight. His scattered bands were destroyed with dynamite or smoked out of the caves where they were secreted to be shot. This is the glory of a war that has cost England with her starving thousands twenty-two and a half million of dollars.

The *Catholic Review* quotes approvingly the following on the New York churches:—"No Catholic pulpit is vacant, and no Catholic priest is without his daily work to do in the army of the faithful; while some dozens of Protestant churches are without a pastor, and half a dozen others are involved either in local quarrels or in personal scandals which are a reproach to the cause of Christ. Our brethren of the Roman hierarchy are governed by a hand which is generally strong enough to suppress and settle its quarrels, and to keep the scandals from becoming the property of the public." There is a very deep significance in this last sentence. The troops of priestly misdemeanors and quarrels between the altar and the benches are kept dark, though they may outnumber those of the Protestants two to one. Only when some gigantic fraud explodes like a volcano the tough crust of Jesuit secrecy is broken through. Such was the Purcell affair in Cincinnati. The grand effort to raise three or four millions to pay off this defalcation does not keep up its enthusiasm and the shrewdest advisers counsel bankruptcy proceedings to throw off the whole matter from the shoulders of the priest.

Please read carefully the first page of the supplement which accompanies the present number of the *Cynosure*, and work and pray for the true success of the paper. These supplements will be sent free to persons requesting them for canvassing purposes.

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Protestantism in Spain.

BY REV. JOHN BOYES.

Attention has recently been called to the religious condition of Spain by several resident Protestant ministers. When a child, we were familiar with the intention of the Apostle Paul, as expressed in a treasured letter of his to the Roman Christians. "When, therefore, I have performed this, I will come by you into Spain." At that time the Peninsula from the Pyrenees to the Straits of Gibraltar, was divided into three Roman provinces, bearing the common name of Spain. On the release of the Apostle from his long imprisonment in Rome, he crossed over to Spain and there preached Christ wherever opportunity presented, till a Christian church sprang up, flourished, and spread its invigorating influences throughout the Peninsula. Its vestiges appear early on the page of history. Not later than 304, A. D., just before the Diocleian persecution broke out, the bishops of the primitive Christian church met in conference, to consult on the progress of their work. All the important towns and cities of Spain sent representatives to the conference. Many Spanish Christians, during that persecution, went to swell the number of the souls beneath the altar.

Since the establishment of the Papacy until the present day, its deadly Upas shade has rested over the land, blighting every bud of spiritual life, and curbing the aspirations of the people after a better state of things. Until very recently a sort of ecclesiastical police, with a legalized intolerance, have exercised a despotism of the most appalling kind. Darkness has rested over the land. The outlook is now brighter than it has been for ages. Christianity as a star of hope, in spite of the scandals of the palace, the venality of court and cabinet, and an outrage of justice in the tribunals, is again rising and shedding its benign influence over Spain. We must, however, say that except in cases where absolutely crushed by the hand of power, the people have always recoiled against the abounding falsehood and oppression of the court and church. We must not charge all Spaniards as persecutors, or as being favorable to the atrocities of the Inquisition. At the first, the Inquisition had to fight hard for an admission into the country, then to struggle hard for the ascendancy, and always to encounter a large share of public abhorrence.

The British and Foreign Bible Society, has, with varying fortune, striven hard for a long series of years to introduce the Bible into Spain. We have heard some of its agents relate their experiences in the work, and have known some English Protestants who have resided there. We remember an amusing story of a friend, an engineer, whose house was searched by the Spanish police, for heterodox books. Being comparatively ignorant of the English language, after carefully turning over the leaves of Dr. Adam Clarke's commentary, they left it under the impression that it was a treatise on engineering.

Since 1868 tens of thousands of Spanish Bibles have been scattered through the land, and liberty of worship has become an established principle of Spanish legislation. The people for ages have suffered from bad government, bad laws and bad religion; and, as a result since religious freedom has been so far secured, a reaction has taken place, and doubtless there is less reverence for sacred things and a deeper seated cynical infidelity now than existed half a century ago. Deteriorating influences abound still; but on the other hand, we must not lose sight of the fact that there is an increasing multitude of cases, where a new evangelical sentiment is growing up. Many have learned the way of life and are steadfastly walking therein, while many others are asking for "the old paths and the good way."

The Methodists are doing a good work in Spain, and have already the earnest of an effective native ministry. Proper and timely means must be taken for its preparation, and it will then become a source of strength. Schools are being started for the young of both sexes, from which in due time class-leaders, local preachers, and an army of Christian workers may be expected to rise. Those who are living on the spot, and are engaged in the various departments of Christian work are the most hopeful respecting the future of the country. The movement is not confined to any particular locality, but is national.

We are glad to find that British Protestants are taking up the work, and trust that 'ere long spiritual darkness and bad government will alike give way to a brighter and better state of things.

Shrewsbury, England, Sept. 4, '79.

Free Missions.

OBJECTIONS ANSWERED.

I find two objections urged against our free mission movement. First, that it will only develop another sect; and secondly that it is unnecessary.

The first objection comes from those who belong to and believe in sects, at least in their own, and while they do not profess to find any Scripture warrant for a division in the church, yet hold that their own sect is essential to the greatest prosperity of the cause of Christ. If their doctrine is true and if sects are under any circumstances admissable, then surely a sect that should have for its object the purification of the church from the contamination and control of the lodge might be a very innocent and a very useful institution.

But is it true that a missionary society free from the lodge would be a sect or tend to promote one? The Associated Churches of Christ cannot become a sect,—First, because there is no intention or desire to make them one, while many individuals and some churches connected with this movement protest against sects and would in no wise be connected with one.

2nd. These associated churches are diverse in doctrine and government, and could never be consolidated without a radical change which no one proposes to make.

3rd. Experience shows that organizations formed to oppose a specific form of evil can last only so long as the evil lasts to which they were opposed. The anti-slavery societies died with the death of slavery. The Free Presbyterian church ceased to be when slavery was abolished; and so would the Wesleyan Methodist had all the objects of a separate existence been accomplished. The Baptist Free Missionary Board never became a sect, nor did the American Missionary Association. The former fulfilled the object of its organization and then ceased to be a separate body. The latter has done, and is still doing a noble work, but is no more a sect than when it was organized, nor is there the slightest reason to believe that a missionary society divorced from the lodge would ever become one except in the sense of leading Christians to be separate from the world, a separation greatly to be desired.

The other objection is that such a missionary organization is unnecessary to do the work we have at heart. It is true that the Wesleyans, United Brethren, United and Reformed Presbyterians and others have missionary societies that are free from the lodge. We propose *in no way* to interfere with them, but rather to invoke God's blessing upon them. But the great mass of Christians are not, nor ever will be identified with them. The fact that they do not even propose to unite with each other is reason enough why none of them should absorb the Christian world. If Christians outside of these denominations ever have a missionary society divorced from the lodge it must be by each denomination having a separate free missionary society, or by the free men and women in all of them uniting to form one that shall be both undenominational and free.

None of our great missionary organizations are free to make war on this modern Baalism. Organized to oppose heathenism abroad they make no protest against lodge idolatry either at home or in the churches organized in foreign lands. The American Home Missionary Society has in commission a large number of Freemasons. Its agent in Iowa lately wrote to a faithful pastor that he did not think that one so much opposed to secret societies would be wanted by any church in Iowa. The home missionary agent in Wisconsin said publicly that he had been in the Masonic lodge and "never saw any evil in it." The Presbyterian and Baptist Home Missionary societies are similar in this respect, while the M. E. church has a majority of its ministers who belong to the lodge.

It is plain then that to sustain these missionary societies is to sustain Freemasonry, and to help build up a false and corrupt religion. It is a duty we owe to ourselves, to the church, and to Christ, to stop giving our money to the adherents of the lodge and give it rather to those who "have no fellowship with the unfruitful works of darkness but rather reprove them." If there are any existing missionary societies that are doing this work let them be sustained, but if we do not give to them, let us have our missionary society to which we can give without doing evil that good may come.

H. H. Hinman.

Albany, Mo., Sept. 12, 1879.

A Contrast.

One cannot read D'Aubigne's history of the religious reformation in England without being forcibly struck with the novelty of his style. You are rapidly taken from incident to incident with a satisfaction that while you are being instructed you are also interested and pleased. Notice here the poetry of his diction: "In the county of Lincoln, on the shores of the North Sea, along the fertile banks of the Humber, Trent, and Witham, and on the slopes of the smiling hills, dwelt many peaceful Christians,—laborers, artificers, and shepherds, who spent their days in toil, in keeping their flocks, in doing good, and in reading the Bible. The more the Gospel light increased in England the greater was the increase in the number of these children of peace. These 'just men,' as they were called, were devoid of human knowledge, but they thirsted for the knowledge of God."

These "just men" constituted one of the blessed "secret societies" of the days of the great reformation. Their enemies, the priests of the church of Rome, were seeking to take their lives because they would read the Word of God; but they were determined to live as long as they could while they also enjoyed the study of the Scriptures. They would meet in each other's houses on Sundays and holidays, and sometimes spend a whole night in reading and studying the Word. If a stranger should come among them "fear of the priests and of the fagot made them dumb."

"At the marriage of a daughter of the aged Durdant, one of their patriarchs, the wedding party met secretly in a barn, and read the whole of one of St. Paul's epistles."

Fear of death caused these souls thristing after righteousness to as-

semble themselves in secret. To join their society one need only indicate a holy desire to study God's Word. What a contrast between this and modern secret societies! But I need not show forth the contrast, for too well is known the difference. What do men connect themselves with secret societies in our day for? To get more good? Is not the most ostensible object with them worldly gain? And with this they hope to get a name and be better known in the community. Then, too, there is such a novelty, when traveling, in taking the hand of a stranger and finding in him a covenanted brother, be he saint or sinner. I do not know but there is a smack of novelty in the way some learn to deceive their brethren. You know that the vulgar, and especially the "old fogies," must have the wool pulled over their eyes; and so it is occasionally *pulled over*. "A tree is known by its fruits," says Christ.

Now, why may I not get as much good, and do as much good, and be as good, as there is a possibility of getting, doing, and being? But where is the ultimate source of goodness? Is it not Christ and his church? Suppose there is some goodness in a secret society; why go there when we may go to the fountain-head, the church?

I was once told by a minister of the Gospel that the reason he connected himself with secret societies was that he desired to go there, among worldly men, and wield an influence for good. Now this certainly is a good motive for joining a secret society. (And let me here say that this minister declared to me that he belonged to all the leading secret societies.) But what we all may know of the character of secret societies it is evident that the best we can say of this assumed motive is that it partakes largely of the Jesuitical principle, "Do evil that good may come."

A father and his son started out on a journey with an ass. The son rode and the father walked alongside. They had not gone far when the son was ridiculed for riding while his father had to walk. The father bade the son dismount and he would ride. Soon the father was made fun of that he, strong and robust, should ride and compel his son to walk. The father then bade the son get on before him. Soon they were ridiculed for both riding the poor ass. The poor ass had need to be carried himself, they remarked. At once the father bade the son with him dismount, and they would carry the ass. They did so; but on crossing a bridge the poor ass, unused to such service, kicked himself off into the river below and was drowned. It is thus that in whatever circumstances we seek to please everybody we do lose in the end. When once you become a member of a secret society you begin seeking to please every one of the fraternity. Talk to any one about the welfare of his soul? No. You must be liberal in your views; so liberal that you must even admit that the lodge will take all the "brothers" to heaven. The good you wish to do your fellowmen financially you can do in the church, and thus doing it in the name of Christ, as did the Christians of old, you will receive a rich reward.

Brethren, you who belong to these societies, do you not conscientiously feel that you could do more lasting good for Christ if you disclaimed every other society but his? Do you not feel yourself weighed down by a weight that weakens your ability for spiritual usefulness? Be candid with God and your own immortal soul, and for the sake of the souls around you "present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

The Scriptures tell us that God is a jealous God. If a man is jealous of his wife is it not because he fears that she is giving to another man the love that belongs exclusively to himself? Now, God's command is that you give him all your love. And when you have given him all, you must regret that you cannot give him more—more time, more talent, more money. Our probationary state is too short to allow of the dividing of our time. We need to use all our time here in preparing for the glories and blessed service of heaven. If we do not enjoy the service of God here below so as to give it all our time, all our thoughts and meditations, may we not entertain fears that this will cripple our capabilities for the enjoyment of his service in heaven?

"Thou shalt not bow down thyself to them [images] nor serve them; for I the Lord thy God am a jealous God." When one belongs to a worldly society he is giving it service that should be given to God and his church. Then he sets up an image in his heart that should not be there.—*R. W. Fryer, in Telescope.*

In a sermon at Baltimore, recently, on the Lord's Prayer, Mr. Moody touched incidentally upon the hard times. "We hear," he said, "a great deal of talk about hard times, but what has caused them? Sin. Look at the great amount of money that is spent in this great country for whisky alone. We don't say to God, 'Give us this day our daily whisky,' do we? I tell you there are mints of money spent for whisky that ought to feed children's mouths with bread. The fact of the case is, this nation has been too prosperous. The Jews, the chosen people of God, never could stand prosperity. As soon as they got rich, they went to worshipping idols, and whenever they got fat, they began to kick against God. I fear American morals suffer in proportion as the nation prospers.

The Sermon.

THE GOOD MAN IN BAD COMPANY; OR, SPECULATIVE FREEMASONRY A WICKED AND DANGEROUS COMBINATION.

[A sermon delivered in Belchertown, Mass., July 8, 1830, by David Pease, pastor of the Baptist church in Conway.]

Shouldst thou help the ungodly, and love them that hate the Lord? Therefore, is wrath upon thee from before the Lord.
2 Chron. xix. 2.

These are the words of Jehu, a prophet of the Lord, who met Jehosaphat the king of Judah as he returned from his dangerous enterprise with Ahab against the Syrians at Ramoth-Gilead. Jehosaphat is justly numbered among the pious kings of the Jews. There were good things found in him; he took away the idolatrous groves and prepared his heart to seek the Lord. He however had his faults. He seems to have had a strong propensity for popularity. It also appears he wanted decision in resisting the temptation laid before him by the wicked king of Israel; therefore, contrary to the instructions of Micaiah and doubtless the remonstrances of his own conscience, he engaged in an unrighteous war at Ramoth-Gilead. His great fault, and the sin for which he is so severely reproved in the text, is, his loving, helping and acting in concert with idolatrous Ahab. I am as thou art.

It is illegal, unscriptural, and anti-Christian, for the good and bad, for the believer and infidel, to form one common interest and maintain a common fellowship for each other; "for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? Wherefore come out from among them, and be ye separate, saith the Lord."

Now no community boasts of so much charity, brotherly love, and universal fellowship, as the Masonic society. It glories in making no distinction in its fellowship, on account of religion. The Mahometan with his Koran, the Hindoo with his Shaster, and the Deist with his light of nature, are all brought upon a level with the Christian and his Bible; and if but good Masons, they are alike entitled to a seat in the Celestial Lodge above.

I am ashamed, and regret to say, that for a number of years I have held an affinity with that institution. I have in vain sought its light, I have foolishly worn its high-sounding titles, I have wickedly taken its illegal and unscriptural oaths, and frequently witnessed, what now appears to me, its profane and blasphemous ceremonies; but am at present fully convinced, that Speculative Freemasonry is an unlawful, dangerous, and wicked combination.

The first moral defect which I shall attempt to point out, is, that it is a system of falsehood. It pretends to great antiquity. It is usual for Masons in their public documents, to date the commencement of Masonry with the creation of the world. But this deception has been fully exploded, and it is now found, that after making the moderate deduction of five thousand seven hundred and ten years from Masonic statements, we come at the true age of this ancient and honorable fraternity.

The devotees of this institution have with equal affrontery, arrogated to themselves all the good and great, from Adam to the beloved Evangelist, as the worthy and zealous patrons of the order. But not satisfied with an attempt to sanctify the institution by the names of these venerable patriarchs, inspired prophets, wise kings, and holy apostles, they have profanely associated with these Scripture worthies, the names of pagan priests, idolatrous kings, and heathen philosophers, all meeting upon the level, and alike entitled to a place in the Grand Lodge above. But none of those ancient worthies make so conspicuous a show in the vain-glorious annals of Masonic tradition, as Solomon, king of Israel, Hiram, king of Tyre, and poor Hiram the widow's son. By these ancient grand masters, we are sagely told, Masonry was organized, and brought into its present beautiful form. Upon the tragical death of the latter, is founded the third, or what is called the sublime* degree of a Master Mason.

This, like several other degrees, pretends to originate from circumstances which never did exist, and are in contradiction to the Scripture.

It pretends to be a system of morality and charity, and by this deceives the unsuspicious. Its principles have been said to be as pure as the air of heaven. It has been called the "handmaid of religion." It has been represented as of heavenly origin, and its precepts equally precious with Christianity itself. If so, why not answer every purpose of Christianity? These pretensions have been thrown out as a bait, and have allured but too many within its serpentine coils.

I admit, that Masonry makes an outward show of morality and the virtues of Christianity, so far as they would seem to serve her selfish purposes. But I ask, are we indebted to Masonry for these virtues, or to the Bible? To the Bible, no doubt; and Christianity would have inculcated them in her own humble way, wherever her voice had been heard, without the aid of blinder or cable-tow, square or compass, plumb line or level, hod or trowel, chisel or mallet, and most of all, without the influence of those horrid and abominable oaths, the mere recital of which, is enough to make a savage shudder.

The Masonic institution has long been known as a secret society. It is so, and its greatest secret is its principles; its real, not its pretended principles. Its real principles are to be found, only in its unlawful oaths and bloody penalties. I therefore consider the Masonic institution to be based upon laws and usages which require the taking of human life, contrary to the laws of God and our country; and as it is to the obligations we are to look, for the principles of the order, and not to what Masons have published to the world as such, I shall present a few of the penalties of the Masonic code. In the first degree, the poor blind candidate is required to bind himself to the faithful observance of all its injunctions, "Under the less no penalty, than to have his throat cut across, his tongue torn out by the roots, and his body burned," etc. In the third degree, the candidate binds himself "Under no less penalty than to have his body severed in the midst, and divided to the north and south; his bowels burned to ashes in the center," etc. In the sixth, or what is called the Most Excellent Master's degree, he binds himself "under

*The sublimity of this degree consists in a mock ceremony of murdering a man, and then burying and raising him. In some lodges they make use of a coffin, and the candidate is actually incased in it. In this manner the most solemn and awful things are trifled with in Masonry.

no less penalty, than to have his breast torn open, his heart and vitals taken from thence, and exposed upon the dung hill to rot," if ever he should violate any part of his obligation. The Royal Arch Mason binds himself "under the no less penalty, than to have his skull smote off, and his brains exposed to the scorching rays of the sun," should he violate any part of his obligation. In the order of knighthood called Knight Templar, there is a still more appalling discovery of the barbarous and profane nature of this unlawful and wicked combination. In the lower degrees, the Mason trifles with his liberty and life: but in this, the precious soul, for which the son of God suffered and died, on which he placed a value far above the whole world, is here bartered away, and doomed to suffer a double damnation, that is, the punishment of his own sins, in addition to those of another, as the penalty of the known violation or transgression of any obligation that he has taken, or shall at that time, or at any future period take, in relation to any degree of Masonry, or order of knighthood. Here it may be seen, that the higher and lower degrees form one chain, "any degree heretofore taken, taken at this time, or shall hereafter be taken, in relation to any degree in Masonry, or order of knighthood." That is, if a Christian professor, or a minister of the gospel, should have the honor of receiving the degree of Thrice Illustrious Knight, as very many have, and should know that a brother in the same church with himself, or a brother in the ministry, had, from the conviction of duty to his God and country, exposed any of the secrets of the Masonic combination, he is bound, directly in opposition to the laws of the Lord Jesus Christ, "under the no less penalty, than to suffer all the punishment of his own sins, in addition to the punishment of the sins of the soul that once animated the skull," out of which he drank wine, "To take the most decided measures to bring him to the strictest and most condign punishment, agreeably to the rules and usages of the ancient fraternity." And if it should not be practicable or safe to Morganize his body, then to "point him out" as a perjured wretch, or "an unworthy vagabond; by opposing his interest, deranging his business, transferring his character after him wherever he may go, and exposing him to the contempt of the whole fraternity and the world, but of the illustrious order more especially, during his whole natural life," and if possible, Morganize his character.

If more were necessary to prove the proposition, that the institution is based upon laws and usages that require the taking of human life contrary to the laws of God and our country, they could be produced in abundance from the traditions of the order. In addition to this, we have a witness in the abduction, and merciless Masonic murder of Capt. Wm. Morgan, that cannot be mistaken. Not that we suppose his execution to have been a solitary instance, in which Masonry has taken upon itself the prerogative of inflicting death in violation of the laws of God and legal authority. How many have fallen victims to this self-created power, existing in our midst, and trampling upon our dearest rights, will only be known in that great day of accounts, when God shall make inquisition for blood, and bring to light the hidden things of darkness. In addition to the Masonic murder of Morgan, there is now but little doubt, that the author of Jachin and Boaz in England, Smith the re-publisher in New England, and Murdock of New York, who was supposed to have leaked out some of its precious light, suffered death agreeably to the rules and regulations of the ancient fraternity.

I have stated, that the great secret in Masonry was its real principles; and that its real principles were to be found in its oaths or obligations. The secret of Masonic secrets is its unlawful oaths. This I think will appear from the following consideration; that there is nothing in the Masonic mysteries, which Masons are so anxious to keep from public view, as their oaths. Now all who are acquainted with Masonry know, that Masonic oaths might be published, and read by the world, and any one who wished to become a member, could with the utmost safety examine, compare, and try them by the Bible and the laws of his country, and determine for himself in the moments of calm reflection, whether there was anything in them contrary to his religion or allegiance. All this might be done without the least danger of exposing any of the signs, words, tokens, grips or secrets, unless the oaths are the grand secret of the order. If they are not, why unwilling to publish them, and let them have a fair investigation? The truth is, they were never made for examination; they could not pass the ordeal. No considerate person, after such an examination, would consent to take them upon himself; and more than this, an exhibition of these oaths to the public, would most surely produce an excitement, such as has been produced by the late disclosure. Here lies the great secret of Freemasonry.

It is the unlawful oaths and profane ceremonies which produce the alarm. By these illegal oaths, property, liberty and life are put in jeopardy, and this alarms the public. The ground of this fear may be seen from an examination of the several points to which a Mason is sworn. A few of which I will notice; from which it will be easily perceived, that those who feel these oaths obligatory might be led to conceal the crimes of another, when it would be his duty not to conceal them. A point in the Master Mason's oath reads thus: "I promise and swear, that a Master Mason's secrets, given to me in charge as such, and I knowing them to be such, shall remain as secure and inviolable in my breast as in his own, when communicated to me; murder and treason excepted, and they left to my own election." In the explanation of the five points of fellowship, secresy is enjoined without any exception. "Breast to breast, that you should keep the Master Mason's secrets, when given to you in charge as such, as secure and inviolable in your breast, as they were in his own, before communicated to you." In the Royal Arch degree, a companion swears that he "will aid and assist a companion Royal Arch Mason, when he is engaged in any difficulty; and espouse his cause so far as to extricate him from present difficulty, if in his power, whether he be right or wrong." He also swears that he "will keep the secrets of a companion Royal Arch Mason, murder and treason not excepted."* This however is varied in some chapters, and perhaps now in most instances. But the variation, as far as I have been acquainted, is but a little improvement upon the original. The improvement, if an improvement, is, all the secrets of a companion Royal Arch Mason without exception.

If such a combination to aid and assist in wickedness, is not inconsistent with morality, religion, and justice, what is so? If such an affinity is not helping the ungodly, we may look in vain for it. Of what use are laws, while so many can make them void by such a combination? This wickedness has been cloaked under the mantle of charity; and it would seem that it has been thought, that charity, in this way, could hide a multitude of sins. But what is the charity of the institution? Is it the pure and unostentatious charity of the Gospel? I have no doubt but there are men belonging to the order, who are charitable, men too of the best principle, who would wish to do right in all things. There are men connected with the institution whom I highly respect, and to whom I am indebted for many favors, kindnesses, which I hope never to forget. It is not my design to indulge myself in bitterness against Masons as men in an individual capacity. It is the institution to which I am opposed; an unholy alliance with a bad thing. It is like good Jehosaphat's joining affinity with wicked Ahab. Good men in bad company. Good men bound by a covenant of death and hell* to aid and assist bad men in their cause whether right or wrong, and to oppose, defame, and injure, in character, business, property, and life, those that expose it. This is not charity, but selfishness. Does not the obligation which the Mason enters into in relation to the fraternity, destroy the benevolence of the act of giving to his needy brother? What is it but the fulfilling of his covenant? a covenant backed with a bloody penalty. If he does not give, he will have his throat cut. It is not charity; we could be charitable without such engagements; at least the Saviour did not teach charity in this way. If what has been stated be correct, it must appear to every unprejudiced mind, that Freemasonry is an unlawful, dangerous, and wicked combination. "Every association," says a European historian, "which has mystery for its basis, or an oath of secrecy, is a league of robbers against society; a league divided in its very bosom into knaves and dupes, or in other words, into agents and instruments; and it is thus we ought to judge of those modern clubs, which, under the names of Illuminists, Freemasons, etc., infest Europe."

Observation and experience but too well confirm the correctness of this fact. Freemasonry, like the sweeping plagues of Egypt, had come up and filled the whole land, infesting all our religious and civil institutions, perverting justice, and threatening our liberties. It had seated itself in the temple of the Most High. It had nearly secured the reins of government. It had seized with such an iron grasp the press, that essential medium of information, that scarcely was there one to be found, who had disposition or courage enough to publish to the world its acts of violence, or oppose its lawless encroachments; and had not the slumbers of the people been timely broken by a cry from the West, Freemasonry, in all probability would soon have been in America, what it was in France in the reign of anarchy and cruelty. If a doubt remain upon this subject, I think it must be removed by listening a moment to its proud and insulting language uttered by one of the true sons of the order a little before the Batavia outrage, who boastingly defied not only his own country, but the world in arms, as unable to stop its proud march. "What" says the orator, "is Masonry now? It comprises men of all ranks, wealth, office, and talent, in power, and out of power, and that in every place where power is of any importance. It fears nothing from violence, either public or private, for it has every means to learn it in season, to counteract, defeat and punish it. Good or bad, the world must take it as it is. Think of it, laugh at it, hate it, or despise it. Still it is not only what I have told you, but it will continue to be, and the world in arms cannot stop it." This was the menacing language of speculative Freemasonry in 1825. But what is Masonry now, 1830. How art thou fallen. O thou proud boaster. Thy pomp is brought down to the grave. The noise of thy gavel dies away upon the ear with the dying groans of Morgan.

(To be continued.)

*When I was exalted, it was administered to me as above, that is, murder and treason not excepted, and I hesitated; but the administrator told me that they had all so received it, and that I could advance no further without taking the oath in that way; and they gave me an explanation, but it was far from being satisfactory. The explanation, as nearly as I can recollect, was, that I was not bound to any but worthy companions, and a worthy companion would not be guilty of murder or treason. I was also told that as we advanced we became more and more bound to each other, or to that amount.

*See the fifth libation, K. T.

Reform News.

THE WISCONSIN STATE MEETING.

THE SECRETARY'S REPORT.

EVANSVILLE, Rock Co., Wis.

The Wisconsin Anti-secret Association met in Grange Hall at 3 o'clock P. M., Sept. 2, 1879. Bro. F. J. Crowder of the U. B. church opened the first prayer and conference meeting. A number of the brethren gave us short, stirring speeches, and our sitting together this afternoon was profitable to all present.

In the evening Bro. J. P. Stoddard gave us one of the most soul-stirring lectures to which we had ever listened; the effect of his lecture was to thrill all classes and cause the anti-secret force to redouble their efforts against the terrible evil of secret societies.

Wednesday morning after a short prayer and conference meeting led by Bro. Hinman, some communications from brethren who could not be with us were read, bringing cheer and comfort with them. After the reading of the communications Bro. Hinman spoke to us a few minutes on the subject of missions. About one hour and a half was then spent in hearing short lectures. Bro. Edward Mathews of Brooklyn, Mich., gave us in his own peculiar way some items of his experience as a reformer, and it was easy to be seen that he won all hearts as he carried the house with his eloquent and thrilling address. Bro. Mathews has won many friends in his first visit among us.

WEDNESDAY AFTERNOON.

Devotional exercises led by Bros. Mathews, Rathbun and Crowder.

A communication was then read by Bro. Barlow, from the First Baptist church of Menomonie, also one from S. E. Orvis and Stephen Wright.

Bro. Harris was chosen delegate to the National Anti-secret Convention. Bros. Browne and Whitmore were elected delegates to the Iowa State convention. Bro. Barlow was chosen to represent us by letter in all the State conventions except Iowa and Illinois. Bro. Seth Austin was chosen as delegate to the Illinois State convention.

Some little time was spent in hearing from the delegates of last year; after which the committee on permanent organization being ready to report the following named persons were elected to fill the offices of the Association the ensuing year:

President, Rev. J. L. Barlow of Menomonie.
Rec. Secretary, Rev. Wm. Golden, Martin, Green county.
Cor. Secretary, Rev. F. J. Crowder, Port Andrews.
Treasurer, M. R. Britten, Vienna, Walworth county.
1st Vice-President, Rev. E. Collins, New London.
2nd Vice-President, Capt. W. Wilson, Menomonie.
3rd Vice-President, Andrew Stevens, Footville.
4th Vice President, J. W. Wood, Baraboo.
5th Vice-President, J. Bancroft, Monroe, Green county.
6th Vice-President, Rev. E. L. Harris, Delevan.

Our president gave us a stirring inaugural address as he took his seat for the coming year.

Bro. H. H. Hinman then gave us a lecture followed by some spicy and interesting remarks by Rev. D. C. Talbott of the U. B. church,

Bros. Golden, Mathews, Rathbun and Browne gave us short addresses which were followed by a short and deeply interesting speech by sister Mattie Harvey of the U. B. church.

Some time was then spent in enrolling the names of those who wished to be identified in this movement against organized sin, and fifty-two names were taken. After a few remarks by Bro. E. Collins on the evils of Freemasonry in the family, the meeting adjourned until 7:30 in the evening at which time Rev. D. P. Rathbun worked the first degree of Masonry before a large and attentive audience and with the help of God he made it appear nearly as ridiculous as it really is.

THURSDAY MORNING.

The brethren came together at an early hour seemingly anxious to get to work. After the convention was called to order by the president, Bro. Golden led the devotional exercises, and then business proceeded by calling for the report of the committee on State Lecturer. The committee not being ready to report a few moments time was granted them to prepare their report. The interval was occupied by Bro. Hinman by presenting to us the subject of Free Missions, and he presented the following resolution which was adopted by the convention:

Resolved, That our abiding hope is in the faithful preaching of the Gospel uncontaminated and uncontrolled by organized secretism and therefore we earnestly commend to the sympathies and material support of our friends (who are in their own ecclesiastical relations compelled to give what they do give for missionary purposes where their money must go either directly or indirectly for the support of Masonry) the Christian Commission on Free Missions organized at Wheaton, Ill., Nov. 20-22, 1878.

The committee on State Lecturer now returned and recommended an informal ballot in order to ascertain the mind of the Association as to who shall be their State Agent and Lecturer. Such a ballot was taken and resulted in the election of Bro. Edward Mathews of Michigan. Arrangements were then made to secure a salary as far as possible, and our efforts met with some considerable success.

Bro. F. J. Crowder was then called for and gave us a short sermon on the omens of coming time. Bro. C. is one of our sound and reliable men; one that the church of God and the anti-secret association can depend upon every time and everywhere. Thank God for the noble men who are giving their attention to this reform work!

THURSDAY AFTERNOON.

Session was opened by Rev. D. R. Grover, and as he read a portion of the Scripture and offered prayer to God it was very plain to all who were present that his prayer was heard for answers of peace descended upon our waiting hearts. Some items of business being speedily adjusted we prepared to listen to a lecture from Bro. Barlow of Menomonie. I cannot give this lecture any kind of a just description, but will simply say that the waves of feeling that were set in motion by this man Barlow have not yet subsided, and may God help us to ever keep them in motion.

Mr. Editor, I want room just here to say that I simply wish the readers of your excellent paper could all of them be permitted to hear two of our noble men lecture on this sort of organized sin, namely, Stoddard and Barlow, and it seems to me that they would stir themselves, and if they could do nothing else to benefit the work they would help get subscribers for the *Cynosure*.

The next item was the report of the committee on resolutions, and the committee being ready to report the following resolutions were adopted which we wish you to insert so that the readers of the *Cynosure* may know what we are doing:

RESOLUTIONS.

Resolved, 1st. That we recognize the hand of God in the progress of our reform work throughout this State and other parts of our country; and that we plight to God and each other, our faith afresh, to continue faithful in the good cause as the Master shall open the way.

2nd. That we earnestly commend the Christian Cynosure, and the publishing interests of the National Christian Association, and we hereby express our desire that both the paper and the uniform publications connected with the N. C. A. work shall be owned and controlled by that body and carried on at the Publishing House, No. 221 W. Madison street, Chicago, at as early a date as possible.

3rd. That, as the continued existence and the ceaseless productions of Freemasonry is a standing and growing menace to all that is good and sacred in religion, tender in the family and stable and precious in the state, we are called upon by the principles of loyalty to Christ, love for the family relation, and faithfulness to the state, to continue and increase our efforts for its final and complete overthrow.

4th. That from all the testimony presented before us as an Association, we are finally convinced that the institution now known as Freemasonry is undoubtedly the secret worship of Baal as it was practiced in Israel, Phœnicia, etc., in the days of pagan ascendency; that it is thoroughly and purely anti-Christian in practice and principle—a degradation to man and a gross insult to the God of heaven and earth; and that we earnestly call upon professing Christians, and more especially upon all ministers of the Gospel, to have no fellowship with it.

5th. That we hold it morally wrong to invite Freemason preachers into our pulpits or recognize them as true yoke fellows in the Gospel.

6th. That the cause of anti-secrecy needs the more hearty and general co-operation of women, and that we will try to secure this by recognizing and setting forth woman's part in this reform and endeavoring to secure her efficient aid.

7th. That we as a convention are in favor of having at an early day local and county organizations wherever practicable, and that our State agent be so instructed.

8th. That we commend the faithful work of Rev. D. P. Rathbun, and that he and all others who have had Christian courage to renounce the hidden things of dishonesty and identify themselves with our reform, each are entitled to the warmest sympathies of all who love righteousness and we pledge them one and all our hearty support in the trials incident to the warfare in which they are engaged.

9th. That this convention send greetings to all the churches who are in sympathy and hearty co-operation with our reform, and especially those who are represented by those with us in this convention, viz., the church of the United Brethren in Christ, the Regular Baptists, Wesleyan Methodists, the Church of Christ, Free Methodists, Lutherans, Congregationalists and (thank God) one Episcopal Methodist.

On Thursday evening a large and crowded audience gave attention to the working of the third degree of Masonry by Rev. D. P. Rathbun, after which the convention adjourned. WM. B. GOLDEN, *Sec.*

FROM BRO. HINMAN AND MISSOURI.

ALBANY, Mo., Sep. 11, 1879.

DEAR BRO. KELLOGG:—The State meeting at Evansville, Wis., was one of the best that I have attended in that State. Bro. J. F. Browne is certainly entitled to much credit for getting up and conducting it. He having been a resident from his boyhood astonished his friends, especially the Masons, and henceforth will be not without honor in his own country. Bro. Rathbun did his work well and powerfully overcome the opposing influences.

Leaving Evansville on the 5th I stopped for a few hours at Freeport, where the Free Methodist brethren have raised the standard of reform and have made a good beginning.

Leaving at midnight of the 5th I came direct to Trenton, Mo., a flourishing village of about 3,000 people and the county seat of Grundy county. It has three churches, Baptist, Methodist Episcopal and Presbyterian. The pastors of the two former are active Masons. The Presbyterian minister is a young man of fine ability and not a Mason, but in full sympathy with them. Dr. Freeman, formerly of Newark, Ill., kindly provided for my entertainment at a hotel and got me an appointment to preach Sabbath afternoon in the Baptist church and to lecture in Winter's Hall on Monday evening. The ministers declined to make any announcement and the bills excited much remark. The Masons here have a lodge, chapter and commandery.

On Monday they got out a handbill stating their warm appreciation of my efforts and their desire to aid me. It was signed by about thirty Masons, and posted extensively. The result was a full house and excellent attention. I thanked them for their kind offers of aid, especially as it was in contrast with the mob violence which Bro. Stoddard had encountered at Chillicothe. During the night a fire broke out close to where I was staying and three buildings burned and others were saved with great difficulty.

Next morning I rode thirty-five miles, through a fine country with most splendid crops, to Bethany, the county seat of Harrison county, where I was hospitably entertained by Mr. T. C. Needles, and kindly brought to this place, where I found the brethren hard at work in getting ready for the State meeting at Avalon, Oct. 8-10.

I have been deeply impressed with the low state of morals in Missouri. I do not know that Masonry is stronger here than in northern Illinois, but the tone of morals is lower. People speak of the "saloon business" as a legitimate calling, and it is not considered an un-Christian practice to take drams. Ministers use tobacco much more generally than with us, and to belong to the lodge is considered highly respectable. The demoralizing influences of slavery still rest on the people and the corrupting influences of false religion are as truly apparent as in the days of the slave power. Yet northern Missouri is a beautiful land and is manifestly improving. The standard of a pure Gospel is being raised and many good people are rallying around it.

Yours in the Lord,
H. H. HINMAN.

THE PRELUDE AT MORNING SUN.

MORNING SUN, Ia., September 16, 1879.

I reached this quiet little city on Saturday morning and was cordially received by friends who remember my former visit. There has been progress here which is very noticeable during the last six years. As Prof. Blanchard would state it, the church of Christ has gone up and the lodge has gone down. Never have I been more deeply impressed with the great importance of our lecturers being affable and courteous in their associations with those among whom they labor, than since coming here and conferring with the brethren. Able presentation on the rostrum are indispensable, but the effect of the best speech is largely neuteralized by discourteous and un-

(Continued on ninth page.)

The Degrees Worked Successfully in Missouri.

A NEW HIRAM-KILLER.

AVILLA, Mo., Sept. 3, 1879.

EDITORS CYNOSURE: — Sharon church is a snug little building situated about eight miles northeast of of Avilla, Jasper county, Mo. It is surrounded by as fine prairie lands as has been the good fortune of your correspondent to look upon. In all directions as far as the eye can discern, immense fields, fine orchards, good substantial farmhouses betoken wide awake, energetic labor. Great herds of cattle upon the yet unoccupied lands show that capital has found its way among us. Good turn-outs and splendid roads indicate thrift. To the casual observer all seems peace, unity and good will; and there is much. You remember the pure waters of that lake that you sat beside last night; to whose banks you returned this morning. How changed. The winds had stirred up the slime and dirt that had settled to its bottom. The monsters of its bosom who were scarcely seen when all was quiet now writhe and plunge about in anger. You cannot admire it now. You gather your garments about you and go away with this thought, God hath done this. So with our usually quiet neighborhood.

The announcement of Bro. Glassford,—"I will, God helping me, work the first, second and third degrees of Masonry during the evenings of Sept. 1st and 2nd, at Sharon church," was accompanied by the first token of the coming storm. Many lowering frowns and the customary threats of the lodge did not deter him from the work. Monday evening found the house packed to hear the truth. The initiated were there in numbers. "Brethren, with malice toward none and charity for all and for the glory of God do I this." Then in a most impassioned manner did he hold us by a description of his lodge life and then the workings of the craft with its horrid oaths.

He promised us on the following evening to allow us to see a Mason made. We sought our places of rest glad that there were those who love righteousness, fear God and hate sin.

Tuesday evening the house was filled to overflowing. At an early hour Rev. Mr. Masters led devotional exercises, after which a candidate was duly prepared, brought out in due form "seeking light," finding it by having his hoodwink removed; explanatory remarks being made in the meantime by Bro. Glassford. So through the two following degrees,—slain by the three ruffians, buried, raised by the "lion's paw" to the "five points of fellowship" in the "sublime degree of a Master Mason" receiving the great "Ma-ha-bone." I never saw a more attentive audience, excepting now and then a Mason would lose his jewel. Our worthy brother warned young men with great energy to shun the environs of the lodge. He said "I do not hate Masons I pity them, but the impending wrath of God calls upon me to cry out against the blasphemous teaching of the lodge. Its plans whereby a 'way' is prepared by the trowel and square for man to gain entrance to the temple of our Lord other than through the atonement of Christ, 'For there is no other name given under heaven, or among men whereby we can be saved.'"

The meeting closed at a late hour and although the "tools" made many threats yet Bro. Glassford was so pointed and decided, and being shod with the preparation of the Gospel, having Christ for his buckler he feared not, knowing that God had and would close the mouths of beasts.

We have talked with many here whom we supposed were strong adherents of secrecy, but find that many—the mass are not attending the lodge and many do not hesitate to speak against it.

GEO. LEE LEAMING.

Bro. Starry Doing a Grand Work in Central Iowa.

CLARENCE, Iowa, Sept. 5, '79.

Brother S. E. Starry, of Clarence, Cedar county, Iowa, a seceding Mason, on Monday and Tuesday evenings of August 25th and 26th, worked the first and third degrees of Masonry in the Bethel Wesleyan Methodist church in Baxter, Jasper county, Iowa, in a most admirable manner before a large and well behaved audience. Masonry here during the working of these degrees lost its vim and its heretofore manifest moroseness, and has withered into deep disgrace.

In Union Chapel, August 27th and 28th, in Union settlement, in the same county, he again lectured and worked the first and third degrees of Freemasonry in most excellent order, leaving a most favorable impression for the Anti-masonic cause.

Again at Independence Center, in Jasper county, August 29th and 30th, he worked the above named degrees of Masonry before a full house. Good order prevailed, with the exception of profane language being used publicly, by Masons. At the conclusion of the lecture the first evening, a Mason arose and said that he would not do as S. E. Starry had done, (that is, in exposing Masonry,) for all the State of Iowa. "No wonder," said Starry, "because you would be revealing Masonry and would expect to receive its penalties.

On his working the third degree the house was closely packed at an early hour, while a multitude surrounded the building vainly desiring admittance. There were a number of the Masonic fraternity present, quite exasperated on seeing their pet and corrupt institution exposed. While items of the degree were worked, these excited Masons would swear profanely and belch out in an insulting manner, "That's a lie;" "That's a lie." At the conclusion of the lecture a Mason arose and said that if what S. E. Starry had done was Masonry, he did not know what Masonry was. Starry then asked the Mason if he did not take an oath or obligation in the third degree to keep the secrets of a Master Mason, murder and treason excepted. He said, "No."

Starry then asked him if he would make an affidavit of this statement before a justice of the peace. He said he would; but when a justice was called for he made an effort to leave the house and soon left. While leaving, Starry asked the Mason if he was knocked into the blanket when taking the third degree. Under great excitement he replied, "Yes." Said Starry, "On entering the third degree were you prepared as the candidate was here to-night?" He answered, "Yes," and absconded in confusion, having acknowledged items of the degree to be correctly worked. Under the extreme excitement, Starry retained the utmost self-possession, and manifested himself a gentleman and master of the occasion.

The friends of reform in Jasper county were well pleased, edified and strengthened by Bro. Starry's work among them.

After resting over the Sabbath, Bro. Starry returned to Marengo, Iowa county, Iowa, and on Monday evening, September 1st, to the great satisfaction to the friends of reform, worked the first degree in Masonry. Tuesday, September 2d, in company with Rev. Geo. Fry and the writer, he repaired to Benton Center, Benton county, and in the evening the people of that place for the first time were astounded with Starry's exposure of the first degree of Masonry. Great excitement prevailed.

On Wednesday evening, September 3d, Bro. Starry exhibited Masonry to great advantage before a crowded house and worked the third degree in an energetic and effective manner. Excessive sensation prevailed with members of the fraternity present. The killing of Hiram was done in such a skilfull manner that all Masons present put on a forlorn and melancholy countenance and to all appearance all hope for their institution seemed to expire in them. Bro. Starry's confession of the guilt of Jubela, Jubelo and Jubelum, for murdering so great and good a man as Master Hiram, was performed and spoken in such an extreme pathetic style as to work powerfully upon the sympathies of the whole audience. Masonry under all these successful exposures has received its death stroke in the center of Benton county.

Bro. S. E. Starry, of Clarence, Iowa, we pronounce an admirable and successful worker of the degrees of Freemasonry. He is now ready for the field of active labor and may be employed by communicating with him at Clarence, Cedar county, Iowa. May God abundantly prosper his work. W. S. MAY.

Correspondence.

Four Scenes in St. Paul, Minn.

ST. PAUL, Minn., Aug. '79.

DEAR BRO. K:—In the spirit of the following stanza I would relate what I have to say:

> "I'm not ashamed to own my Lord,
> Or to defend his cause;
> Maintain the honor of his word,
> The glory of his cross."

Scene 1st. In a sermon, as an apt illustration of the depravity of man, I mentioned a few facts and principles of Masonry. At the close of the meeting a few Masons stood near me, and one of them remarked to me, "You are hard on us." Truly the truth should press hard upon the wicked, it is their only hope. One of these Masons desired an interview at some future time.

Scene 2nd. In another church, the handsomest in the city, the First Baptist, the pastor's text was, "The secret of the Lord is with them that fear him; and he will shew them his covenant." (Ps. 25: 14.) In the sermon we were told, that as secret societies have their secrets so has Christianity. He calls Jesus Christ "The Grand Master himself." He tells us that the secrets of Christianity are to be had by initiation and induction. That one must lay off his sandals to get divine truth. That we must live up to the degrees of the Supreme One and then higher degrees of illumination will appear. And thus he continued comparing and using Masonic language to teach the Christian religion. He did not tell us what the right of induction is, nor that we must be stripped almost naked, have a hoodwink over our eyes and a rope around our necks in order to be initiated into the secret society. But he did tell us that, "The only way in which we can know their secrets is to be initiated into them." So with Christianity, "we must be initiated in order to know the secret of the Lord."

Scene 3rd. At the prayer-meeting of the last named church I was deeply impressed to clear my conscience by speaking, and I arose and said, in allusion to the last Sunday morning sermon, "that to say, 'the only way in which we can know the secrets of Masonry is to be initiated into them,' is an infamous lie." At the close of the meeting one of the deacons followed me into the street and told me that I was not wanted there, and that if I did not keep away from that church he should take means to keep me away. I told him that no lie is of the truth, and came away.

Scene 4th. On the next day I happened to meet the Mason who had desired an interview with me. He commenced upbraiding me for

the inconsistency of opposing Freemasonry and preaching the Gospel at the same time. And he went on to remark how impossible it was for any one who had never been in a Mason's lodge to know what was done there. He talked so fast that I had no opportunity to speak, but I made some Masonic signs, whereupon he immediately began to rebuke and admonish me as an untrue Mason and finally denounced me as a traitor to Masonry. I then assured him that I had never taken a Masonic obligation. He then laughed and left me abruptly. And this Mason has been a professing Christian for thirty years and is now a leading member in the Baptist church. How long will Christian (?) churches continue to "love darkness rather than light," and persist in driving the truth away against the plainest common sense? Oh for the power of the blessed and adorable Holy Ghost to carry conviction along with the truth! We must remember that Jesus said, "Without me ye can do nothing."

Yours truly,

W. FENTON.

THE CAROLINA KU-KLUX.

CHARLOTTE, N. C.

EDITOR CYNOSURE: I suppose that all secret societies are kindred in their natures. It seems to me that selfishness is the foundation of them all.

I take the liberty of sending you a leaf from my diary, which you may publish or not, as you may think best.

KU-KLUX.

May 20, 1879, there was a celebration of the Mecklenburg declaration of independence. Mrs. H. and I went down to Charlotte in a carriage. A man from Spartanburg county, S. C., who has lost the use of both his lower limbs, came in on the train, and was lying in the road and we took him into our carriage. In the procession there were men, who were dressed as I supposed that the Ku-Klux dressed; we fell into conversation about the Ku-Klux, and this man said that they killed a number of men in Union and York counties, S. Carolina, that he did not remember that they killed any one in Spartanburg county, but that they whipped a great many there. He said that the first object of the Ku-Klux was a laudable object, which was to protect widows and orphans from the "niggers," and to keep niggers from assuming an equality with white people, but that after they took everybody into the lodge, they killed and whipped for amusement. He said that he was a Ku-Klux, that the Ku-Klux stole his mule and rode him at night, and replaced him before daylight; he found out who did it, and told some one about it, and the Ku-Klux gave him the alternative of joining them or leaving the country. Yet he contended that this was no violation of his rights as a free man. He acknowledged that they would have killed him if he had divulged the secret of the horse theft, but he claimed that as as long as he said nothing about that, he was as fair as anybody was. He said that the Ku-Klux harmed nobody who did not put himself upon an equality with "niggers." He remarked that many "niggers" who had assumed that they were better than a "nigger" is, had disappeared from Spartanburg county, but that it was impossible to prove who killed them. I am, etc.,

REV. R. M. HALL.

REMEMBER THIS BROTHER.

September 15, 1879.

DEAR CYNOSURE: I love you more and more. I am sorry there are not more who would take you for a weekly visitor. I have been a subscriber for several years and expect to be as long as I live. I read and then hand to others with the request to read and circulate. Besides I have given out several thousand tracts, of which I keep a supply on hand. Being in public business, also depot agent, I have good opportunities to give out tracts.

All went well until a few weeks ago, when the craft began to complain and some threatened to quit dealing with me. Then a demited Mason commenced to tell stories on me and got several Masons to help him. They told me they were going to injure me all they could; and at it they went in regular Masonic style. They called a meeting of the farmers, while one wrote to the R. R. company about me, trying to have me removed, etc. One Mason stopped me in the road and began cursing me, and when I laughed at him he threatened to knock me off my horse. But I still talked kindly to him and finally he walked away. I thought for awhile they would injure me some, but I told the Lord about it. I told him I must have help and that he had promised not to forsake me, and that unless he helped me the evil ones would out do me. And now I want every one to help me thank him for the victory he has given and ask for more grace that I may continue to gain other victories through him.

I have found many warm friends and more Anti-masons, but they are afraid to come out boldly. I again ask all *Cynosure* readers to pray for me, for I look for another attack in some other way soon, as you all know they work in secret. But if the Lord is for me who can be against me to hurt me. Yours against Masonry,

J. B. STINESPRING.

I think the first virtue is to restrain the tongue; he approaches nearest to the gods who knows how to be silent, even though he is in the right.

Sabbath School.

LESSON XL.—Oct. 5.—OUR GREAT HIGH PRIEST.

SCRIPTURE.—Heb. 4: 14 16; 5: 1-6.

14. Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.

15. For we have not a high priest that cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

16. Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need.

1. For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins:

2. Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.

3. And by reason hereof he ought, as for the people, so also for himself, to offer for sins.

4. And no man taketh this honor unto himself, but he that is called of God, as was Aaron.

5. So also Christ glorified not himself to be made a high priest; but he that said unto him, Thou art my Son, to-day have I begotten thee.

6. As he saith also in another place, Thou art a priest for ever after the order of Melchisedec.

GOLDEN TEXT.—"Seeing he ever liveth to make intercession for them." Heb. 7: 25.

[From Scholar's Handbook.]

CENTRAL TRUTH.—Christ is the High Priest forever.

HOME READINGS.

Heb. 5: 5-14. Jesus, Son of God.
Luke 4: 1-14. Jesus, Son of Man.
Luke 11: 1-13. Our Teacher.
Heb. 9: 11-22. Our Sacrifice.
Mat. 26: 36-46. The Man of Sorrows.
Mat. 3: 10-17. Anointed of God.
Gen. 14; 14-24. Like Melchisedec.

STEPS TO THE LESSON.

The Sacred writer having referred to the various ways in which God had made known his will to man, speaks of Christ as revealing God to us, and declares the superiority of Christ to Moses. He next shows how Christ is our perfect High Priest, fulfilling what was foreshadowed in the Mosaic law. In Tyndale's English version, chapter five begins with this lesson.

NOTES.

"Hebrews." The persons for whom this Book was written. They were Israelites who had embraced Christianity; whether they were of Palestine, or of some other country, as of Alexandria, is a question in dispute among scholars.

"Hebrews, Book of." The authorship of the Book is disputed. In the early church Barnabas and Paul were each spoken of as the author. Paul's name is said not to have been affixed to it for 300 years. Luther ascribed it to Apollos; and learned scholars, as Erasmus, Calvin and Alford, did not regard it as Pauline. The weight of modern scholarship, however, seems to favor the view that it was dictated by Paul to Luke, who wrote it out from memory, as Paul was in prison. It was very probably written before the destruction of Jerusalem. Leathes places it at 62-64 A. D., others at 68-70 A. D. The place from which it was written, Alford thinks, was Ephesus, others say Cesarea or Rome. Its design is to show the superiority of the Gospel to the Jewish covenant.

"High Priest." The chief officer in the Jewish church; first filled by Aaron, and continued until Christ, about 1400 years. His work was to act as leader of the people in the worship of Jehovah, and once a year to enter into the holy of holies, to make an offering for all the people.

"Aaron"—lofty, elder brother of Moses and first High Priest of the Jewish church; was a speaker for Moses at the Court of Pharaoh; aided him in guiding the Israelites through the wilderness; died on Mt. Hor.

"Melchisedec"—king of righteousness, a king of Salem, and priest of God, who met and blessed Abram after the latter's victory over the king of Elam or Syria.

On v. 15, Jamieson remarks: "We have not an High Priest" who cannot sympathize with our infirmities, our weaknesses, physical and moral (not sin, but liability to its assaults). He, though sinless, can sympathize with us sinners; his understanding more acutely perceived the forms of temptation than we who are weak can; his will repelled them as instantaneously as the fire does the drop of water cast into it. He, therefore, experimentally knew what power was needed to overcome temptations. He is capable of sympathizing, for he was at the same time tempted without sin, and yet truly tempted. In him alone we have an example suited to men of every character and under all circumstances. In sympathy he adapts himself to each as if he had not merely taken on him man's nature in general, but also the peculiar nature of that single individual.

On v. 4.—This verse is quoted by some to prove the need of an apostolic succession of ordination in the Christian ministry; but the reference here is to the priesthood, not the Christian ministry. The analogy of our Christian dispensation would warn ministers, seeing that God has separated them from the congregation of his people to bring them near himself, and to do the service of his house and to minister, that content with this they should beware of assuming the sacrificial priesthood also, which belongs to Christ alone. No Christian minister, as such, is ever called Hierus, i. e. a sacrificing priest. All Christians without distinction, whether ministers or people, have a metaphorical, not a literal priesthood. The sacrifices which they offer are spiritual, not literal, their bodies and the fruit of their lips, praises continually. (Heb. 13:15.) Christ alone had a proper and true sacrifice to offer.

THE BIBLE.

Why do men put windows in their houses, to let in the sunlight? why don't they have gas light? The sun has been shining so many years. Why don't they say, "It is so old we don't want it." Why don't they say, "Let us have a new light? Let us shut out the light of heaven, by boarding up our windows?" There would be just as much reason in that as in their talk about the good old Bible. We have not outgrown it. It is what we need. Take all the books in the world, and that Bible will outweigh the whole of them. Let those men who talk about the Bible travel into some country where they have no Bible, and they would not stay in such a place. Take a town with five or ten thousand inhabitants, and no Bible or no ministers, and see if these infidels who are talking about the Bible will live there. They would get out of it, as Lot got out of Sodom. It is better to take the old way of Knox, Bunyan, Wesley, and Newton, than to be led off into darkness and fog. Christ is the way. I am told, that in the frontier, men cut off the bark of the trees to show the way to the cabin, and they called it blazing the way. So the Son of God has been in the wilderness and blazed the way and gone up on high, and now he says, "Follow me."—*D. L. Moody.*

The Christian Cynosure.

CHICAGO, THURSDAY, SEPT. 25, 1879.

Editorial Correspondence.

Omaha, Sept. 15, 1879.

By advice of Henry J. Gleason, Esq., we took the Rock Island & Pacific railroad to Council Bluffs across the river from here, and surely no invalid could have been better attended or fared better at home. I have travelled much by rail, and have never seen this road excelled. We left Wheaton Friday morning, and in twenty-three hours reached the Missouri. The machinery all perfect, and the road, which I have travelled in its early rough state, is now as smooth as a parlor floor, and our movement over it as still as travelling on a carpet. The officers and employees were all gentlemanly and friendly, and seemed more like old neighbors than strangers.

The pastor of the Congregational church here, the oldest pastor in the city, had learned of our coming and telegraphed to Wheaton to request me to preach for him yesterday, but I was gone before his telegram reached me. He called and repeated his request in person, but I was too infirm to venture to preach. However, I went into the pulpit at his request and made a few remarks at the close of his discourse and closed the services. The church is large and well filled. Col. C. G. Hammond of Chicago, and Hon. Francis Colton of Galesburg, were here when it was built and gave heavily, as they are wont, to good objects.

Fifteen years ago, when I came here from the mountains, I preached for this same church in another building. Then there were from two to three thousand people here. Now there are twenty-nine thousand, and some two hundred houses have been built in the last six months.

I can not learn whether a copy of the *Cynosure* is taken here, though there may be. The deacon of the church, with whom we stop, and a large circle of old friends and acquaintances are decidedly and without fear for the reform. Dea. Hurlbut will henceforth receive the *Cynosure* and will do his utmost to diffuse its sentiments. He never had seen but one copy of the paper; but he takes the *Advance* and said he was rejoiced to see General Howard coming round on my side lately.

I write this hasty sketch under some pain and must close. We hope to start for desert and mountain at 12:30 to-day.

Border of Wyoming Ter., Sept. 16, 1879.

Dear Cynosure:—We are about 470 miles from Omaha and have just left the long State of Nebraska. As we came down the Missouri bluffs in Iowa, we began to see cornfields killed by the frost; and leaving Omaha, all day yesterday the same phenomena appeared, now a field whitened, some almost blackened by the frost, and in five or ten minutes we would be running along by heavy, green, vigorous corn, untouched by frost. Whether the ears in the frosted fields had advanced so as to afford any crop I cannot learn.

This (Tuesday) morning we saw a herd of antelope frisking and playing in the distance, all the wild animals we have yet seen; but all day to-day we have been passing immense herds of cattle, thousands on thousands, and the grass is better than in our pastures at home and much like it. These herds must of course get drink somewhere, but the Platte river, and any other stream which manages to keep itself above ground is far away out of sight. These are the successors of the buffalo herds which grazed in this paradise of cattle only a few years ago. The breeds of these cattle are endlessly diversified. Some slim, lean, long-horned creatures, looking more like wild animals than tame. But the multitudes of calves among them show improved blood, as the bulls seem to have been shipped from the East. Near the small station-towns along the road you will see huge corrals with conveniences for shipping these cattle on the railroad.

It is now about noon. Not a tree or shrub, far as the eye can reach, diversifies the monotony of rolling prairie, covered with grass. The only exception has been a long rock bluff or range of bluffs on the south and near the railroad, where all the best trees have been cut into railroad ties and wood, leaving the forlorn shrubs standing like degenerate descendants of Puritan ancestors, retaining nothing of them but their name without their virtues.

I had almost forgotten to say that my health increases as we ascend this vast inclined plain, which seems a dead-level till the instruments tell us we are a thousand feet or two above sea-level. The air grows clear and bracing, and the alkali in it makes your finger nails brittle as glass. As yet we have reached neither sage brush, wolves, deserts or mountains. We are only one-fourth of the distance from Omaha to the Pacific coast. If God restores my strength the next three days as he has the last, the readers of the *Cynosure* and friends at Wheaton shall hear from me on themes which have been thrilling my moral and intellectual being for the whole time since I was taken sick; themes on which I dare not venture now.

The cars we are on are not quite as capacious as those of the Rock Island road. But they are homelike, and all the officers seem like old friends. The courtesy and urbanity of the gentleman in the office of Mr. Kimball at Omaha, gave me an impression of the power of mere manners, even in intercourse between strangers, such as I had never felt before. How strange that we cultivate this power so little.

I am told that I am writing too much, and must say,

Yours in Christ,
J. Blanchard.

The State Meetings.

The early reports from Morning Sun show a degree of enthusiasm and success which might have been expected from the grand opening in Wisconsin, but which, nevertheless, thrills us with gratitude and wonder. Foremost and bravest on the battle-fields of freedom and the union Iowa's good sons and daughters do not belie their lineage on the field of moral victory.

Our general secretary, weary with the hard work he never refuses at these meetings, writes from a full heart a few details of the Convention at Morning Sun. In another letter he says Bro. E. Mathews goes to Minnesota where he speaks this week, beginning Tuesday evening. Elder Browne, our Illinois lecturer, wins praise wherever he goes. "He has done nobly," writes Bro. Stoddard. (Remember this, friends in Illinois!) With Bro. Starry, *par nobile fratrum*, they wish to make a track of living light through Illinois to Westfield. The latter having lately renounced the lodge for Christ's sake, and "bright" in the ritual, is quickly developing into an able exposer of the true inwardness of Freemasonry. Now our Illinois friends have a work to do *this week*. Write to Bro. Browne at *Lena, Illinois*, and engage him for two evenings with Bro. Starry. The Illinois State meeting is postponed till *November 11th to 13th*. This gives them six weeks for work. They can visit twelve points. Let these places report to them *without delay*, so that by Monday morning, September 29th, they can arrange to start. This matter does not brook delay, dear friends. Be in earnest in your effort, and never forget that you lose half the blessing if you forget that "the laborer is worthy of his hire." The State gathering last year at Wheaton was one of the best of our meetings. Now let Westfield not be behind in this matter.

From Iowa, Bro. Stoddard goes to Kansas and Nebraska, and then eastward to Missouri, where Elder Rathbun meets him, when both go on to Indiana, and possibly together will visit Michigan and Ohio, returning to Illinois in November. Thus like the watch-fires of the Scottish border the West will blaze from a hundred heights, and the yeomanry of reform will be gathering for the campaign of 1879–'80. Truly

"Mine eyes have seen the glory of the coming of the Lord."

Too late for publication last week word came that the Kansas meeting would be held positively at Winchester. This town is on the Kansas Central railroad, in Jefferson county, near Valley Falls, and centrally located in respect to Atchison, Leavenworth, Lawrence and Topeka. While many of our friends are reading this, that Convention will be closing; let prayer arise to God for his benediction upon the Kansas brethren, and a special blessing upon the meetings yet to come.

Let the East, too, beholding the mighty work of God in the West, come up like old Israel, as one man to the rallying places of the hosts of the Lord. Bro. Michael, abundant in labors, cries out not to forget New Jersey. What shall be done for these brethren? They are yet few, but are mighty men like the sons of Zeruiah. Would it be wisest for the brethren of Eastern Pennsylvania to unite with those of New Jersey in a grand, strong meeting, in which the interests of both sections could be wisely considered? or can the cause be best subserved by a meeting for New Jersey alone?

New York and New England will soon answer with echoing gleams to the watch-fires of the West, and join hands in this great work of filling the ranks of Christ's army in readiness for the battle day of God.

"He has sounded forth the trumpet that shall never call retreat;
He is sifting out the hearts of men before his judgment seat;
Oh! be swift, my soul, to answer him! be jubilant, my feet!
Our God is marching on."

Masonic Benevolence.

A Sabbath school teacher in Union Park Congregational church, invited a member of her class, a young man about seventeen years of age, to her house for personal conversation in regard to the salvation of his soul. Judging from his exemplary conduct and thoughtful attention to Sabbath instructions she hoped he was not far from the kingdom of God.

In reply to a question about his relations to God, he said that he had not decided what he would do about accepting Christ, but that he was determined to join the Freemasons as soon as he was of age, assigning as a reason, the great benevolence of the order.

Many young men may be found with a purpose similar to that expressed by this one. If those who find themselves disappointed in Masonic benevolence could put their sad stories together into one volume these bright hallucinations concerning the virtue of Freemasonry would be to a great extent dispelled.

We give below an account of Masonic benevolence recently related to us by a Master Mason's widow.

A gentleman of consumptive tendencies joined the Masonic lodge in a town in New York, took three degrees and afterward served the lodge as tyler. At the time of moving his family eleven miles from this place the lodge was indebted to him quite a sum for his services. He told them that as his health was poor he

should not be able to attend the lodge often, and he would leave the amount due him to be applied in payment of his future dues. Soon after he visited a sister in a distant town in Connecticut, and after a time died there, leaving his family without means. The Masons of that place told his wife that the undertaker in their town was a Mason, and told her to go and get everything she wanted for the funeral. She selected a casket, box to enclose it, etc., and about thirty Masons took charge of his funeral, burying him Masonically. Much to her surprise after the funeral a bill was sent in for everything she had selected, except a deduction of $2.50 for a Masonic burial plate. The widow had no means to pay the bill, but went to work with her hands, earned, and paid the money.

Her husband was a quiet man naturally, and doubtless his Masonic obligations made him more so. At various times during his life when asked whether there was anything wicked in Masonry, he would reply:—"If a man lives up to his Masonry, he cannot help being a good Christian."

The widow, now thrown upon her own resources, came to Chicago for work. But a stranger in the city, work and friends came slow. She was attacked with inflammation of the eyes, so severely that for nearly a year she was almost blind. She applied to the Masons for aid, supposing that the prime object of their organization was benevolence, and that the wants of a Mason's destitute and afflicted widow were just what they were anxious to relieve. Those she applied to sent her to others and these told her to write to the lodge which her husband first joined; she did so, and they replied that the lodge had been burned out, was poor, and was unable to assist her. Astonished at such charity, sick and destitute, she was thrown upon her own resources and the kindness of friends, the record of whose alms is not found in Masonic Grand Lodge reports. Now with restored health she is supporting herself in Chicago nursing the sick, and asks us not to publish her name lest the Masonic benevolence which was so helpless in her time of need might be changed to Masonic vengeance, depriving her through Masonic physicians and Masonic patrons of the means of support, only for the crime of telling the truth about her experience in regard to Masonic benevolence.

How often, to those who enjoy the fulness of blessing to be found in the service of Christ does the question come, when hearing the bitter stories of those who look elsewhere for comfort:—"Wherefore do ye spend money for that which is not bread and your labor for that which satisfieth not?" Is. 55:2

—The *Cynosure* readers will read with sincerest pleasure the two letters from their editor in this number, and mark the evidence of returning vigor. On Friday last he and Mrs. Blanchard, probably reached their destination in San Jose, and were welcomed by a select company with as much enthusiasm and a hundred times the personal esteem as awaited General Grant on his arrival at San Francisco on the day following.

—Austin Burchard, uncle of President Hayes, died last week at his home in Fayetteville, Vermont. He was an earnest reformer who carried his principles on his face, not in his pocket. We lately printed a letter from Z. Eastman, Esq., an old anti slavery editor, in which his activity as an Abolitionist and Antimason was ably sketched.

—Bro. Hinman is earnestly at work in Missouri. On Sabbath, the 14th, he preached in the Methodist Episcopal church in Albany, and on Monday evening lectured to a full house in the United Brethren church south of Grant City. Tuesday evening he lectured and worked the first degree at another point near Grant City. His appointments were at Grant City, Wednesday evening; Isdora, Thursday evening. Bro. E. G. Cooper is also lecturing, and others are at work to rally every one to the State meeting at Avalon.

—The readers of our religious department will see with gratitude to God the honorable disposition of Elder Hurless' case before the Rock River U. B. conference. The patience of the conference toward the erring brethren, giving them two days and a half, is good evidence that the vindication of this brother is complete. It is an evidence of the good sense of the Methodist Protestant conference of West Virginia, also, that the charges against Elder Turney were dismissed. The Satanic hatred of the lodge is responsible for this last attempt at persecution.

—The resolutions of the Wisconsin convention are among the best we have read for years, proceeding from any of our reform conventions, especially the 4th, 5th and 6th. They strike out with unusual boldness and originality from the well beaten path our committees so patiently follow. Had the convention put nothing else on record, the fourth resolution would have marked it as a great meeting of men who valued the truth above all the honors of this present world.

—The Grand Lodge of Oddfellows sitting in Baltimore last week, published the following table of statistics of their work during the year:

Number of grand lodges	50
Subordinate lodges	6,975
Grand encampments	39
Subordinate encampments	1,863
Lodge initiations	33,380
Lodge members	414,291
Encampment members	82,408
Local relief	$1,740,405.63
Total revenue	4,366,9-6.51
Decrease	156,065.83

Price of single subscriptions to the *Cynosure* $2 per year in advance. This is low considering the size and value of the paper.

Reform News.

(*Continued from fifth page.*)

gentlemanly bearing in personal intercourse. I trust that God may give me more wisdom and prudence in this matter and that all who labor in this cause may feel its importance.

I preached Sabbath morning in the U. P. church and in the afternoon in the M. E. church, and am very comfortably located at the house of Rev. J. R. Johnston, an old time M. E. minister, who, with his excellent wife, is heartily with us. They recently celebrated their golden wedding and sister J. insisted that inasmuch as she had kept her promise to obey her husband for fifty years the order should be reversed, and he should do the obeying for the next fifty years. The occasion was a very happy one, attended by the ministers and many prominent citizens of the place, who left a gold-headed cane for the groom and gold-framed spectacles for the bride, along with other prized and appropriate offerings of respect. Bro. J. has had some experience as nonmason in Ohio, Indiana and Iowa, which is deeply interesting, and which I hope he will give in his own way to the readers of the *Cynosure*.

When a lad, he received from one Dr. Mitchell an expose of thirty-two degrees which the doctor had published, and which was ultimately put out of the way by some means. The craft were greatly disturbed by the expose, and three times gave Dr. M. poison, and otherwise tried to take his life. Bro. Johnston being intimately acquainted with the doctor, and knowing personally of the attempts made by the fraternity to kill him, of course had no desire to become one of a band of midnight assassins and poisoners, and so has repelled all efforts made to drag him into the lodge, and is to-day a free man.

AFTER THE CONVENTION.

SEPT. 18, '79.—Before leaving on the next train for Topeka, Kansas, I want to say to the friends that the Convention closed here last evening at 11 o'clock, completing one of the grandest victories ever won in this State on the field of moral conflict. Near a hundred and fifty were enrolled, among them such solid men as Bros. Brokaw, of Washington; J. Brown, D. D., of Columbus City; Dr. Norris, of Birmingham; Hon. Mr. Kemp, of Dayton; Rev. A. M. Shimer, College Springs; Rev. J. A. Pollock, of Burlington; Joseph McClery, of Marshall; Rev. M. S. Drury of Western; Moses Varney, of West Branch, etc.

There was some pre-judgment here against working the degrees, but since witnessing the rendering of the first by Bro. Starry, and the third degree by Bro. Rathbun, a very marked change has taken place.

Bro. Browne and his wife were here as fraternal delegates from Wisconsin; he has rendered such effective service as to make himself and this new feature of our work very popular. Bros. Browne and Starry have arranged to work together in Illinois. Bro. Rathbun was appointed as fraternal delegate to Missouri and Illinois, and Bro. Austin to Wisconsin—each with an alternate. Dr. Norris was chosen to attend the N. C. A. meeting in Chicago in June, 1880, with Rev. M. S. Drury as alternate.

The Free Mission movement was heartily endorsed, and Bro. Joel Austin commended to the favorable notice of friends in the State. Dr. James Brown was chosen president for the ensuing year; and an endorsement of the *Cynosure* was given in the shape of twenty-five subscribers. Bro. Hall was re-elected secretary, and will send an early report.

I never attended a more harmonious convention, or saw men returning to their fields of labor with better heart for work. God bless the dear brethren and stir them up to pray for their servant in the Lord,

J. P. STODDARD.

To Indiana Friends.

ALBION, Sept. 20, 1879.

Friends in Indiana, are you preparing to come to our annual meeting? From present prospects we will have the largest meeting we have ever had. Now, friends, do not fail this time; rally 'round our common cause. Let us meet once more. Let all the earnest, sincere ones come. Let the lukewarm and fearful come. Let those who have better plans come. Let all come who can. I am urged by many friends to request those who cannot come and whose heart is in the work to forward a contribution, large or small, as the Lord directs, so it will reach us before the meeting; it may be sent either to myself or Elder A. Worth. I assure you friends it shall be reported to the meeting, together with the giver's name. The meeting will be attended with some expense; we have faith to believe that many will help us. If some of our wealthy friends would send us $5, and each subscriber to the *Cynosure* whatever his conscience dictates, it will greatly encourage the meeting and stimulate the friends all over the State. One brother has already notified me that if he is not here he will forward his contribution. Come every one who can. Yours,

S. L. COOK.

—Bro. Britten writes from Wisconsin that Rev. Wm. B. Golden, of Martin, Green county, in that State, is preparing to work the degrees in public. He is a seceder, and was the secretary of the Evansville convention. In Missouri we see a young brother Glassford already at work. It is a most cheering mark of the progress of our work that so many are now laboring to open the long-blinded eyes of their neighbors to behold the idolatry and blasphemy of the lodge.

Home Circle.

We Know in Part.

We know in part, if that is true
  Which only looks and smiles on us,
Then vanishes within the blue
  Of vaulted depths mysterious.

Whether in part, or not at all,
  So plagues us here at every turn!
We have it, sure, and then we fall
  To doubting and to deep concern.

My soul and I grow coldly strange,
  When most we feel the lonely stress
Of life upon us, as we range
  This thorny, under wilderness.

I hear my soul's voice fainting far
  Among the dims that line the sky,
While groping blind, from star to star;
  We know in part, my soul and I.

We call it science, and are pleased
  With names that mock our hungry hearts;
But inner truth cannot be seized
  By ignorance; we know in part.

The germs and cells, wherein they say
  That life was cradled into soul,
Are crypts from which have crept away
  The truth that made out knowledge whole.

We cannot grasp a single law,
  And hold it till we find the clue—
The thread o'er which its pulses draw,
  The primal pulse from which it grew.

All matter gravitates by rote,
  The learned say, but stars cry out,
"There is no music in a note.
  We sing but when our God's about."

We know in part, the other part
  Is hid in God, and only shines
In points of glory on the heart
  That moves toward him in love's straight lines.

—Prof. B. F. Larrabee.

The Disadvantage of Brains.

Brains are often an occasion of serious disadvantage to their possessors. Inventors die in poverty, while thieves fatten in plenty. Poets starve in garrets, while stupid dolts revel in luxury. Men of marked genius often find this world a foreign country. There are many positions in human society where the ability to detect a rogue, or discern a sham, and the courage to expose a fraud or unmask a villain, operates to the disadvantage of those who possess it. The man who hates shams is hated by *shams*. The man who discerns hypocrites finds hypocrites to be his foes. The man who will not lie nor countenance others in lying, gets the ill-will of all who hold that falsehood and trickery are consistent with Christian character and duty. It has been intimated that some persons think that "the chief end of man is to stand still and hold back." He who can drift with the current, escapes many difficulties which those experience who try to row against wind and tide. The old Scotchman said: "It is a sair thing to the flesh for a man to have more light than his brethren." Nevertheless it has pleased God to give some men intellectual acumen, powers of discernment and discrimination, ability to see what needs to be done, and willingness to stretch forth the hand and do it. But these persons often entail upon themselves dislike, trouble and discouragement. There are so many established rules, and vested interests, and ancient absurdities, and place-loving barnacles, which are affected by their action, that they find themselves in hot water, with few around who are willing to help them out.

Had they seen less, known less, and said less, they might have avoided the trouble. Had they been content to see things go on as they were, everything would have been satisfactory; but intelligence, discernment, and a determination to do right at all hazards, have brought them into serious difficulty.

Notwithstanding these disadvantages, the gift of intelligence and wisdom is not altogether in vain, "There is a spirit in man; and the inspiration of the Almighty giveth them understanding." And those to whom God has given light and truth, intelligence and knowledge, are responsible for the use of their gifts, and must be faithful to that which they have received. While they should seek to give no needless offense, that the ministry be not blamed, yet they should also hold the light which they have received as a sacred trust, letting it shine before men; and during the trials and persecutions which are occasioned thereby, they should trust in God to bring good out of evil, and blessings where afflictions now abound. He who giveth wisdom liberally, and upbraideth not, will not forsake them in the trials in which they are involved through fidelity to truth, to conscience, and to God. But let them beware of rashness and hastiness. Let them be wise as serpents and harmless as doves. Let nothing be done through strife or vain glory. "Who is a wise man and endued knowledge among you? let him show out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not; and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." James 3: 13-18.—*The Christian.*

The Nobleman's Offer.

A forcible illustration of the sin and folly of those who doubt the Lord's promises of salvation, and delay to accept his proffered grace, is found in the following account of the offer made by a British nobleman to his tenants. The substance of the story we have often heard, and believe it to be entirely true. We give it as reported in the *Interior*, from the lips of Geo. J. Mingens, superintendent of the New York city mission.

Lord Congleton, one of the band of earnest Christian workers, among whom Lord Shaftsbury is perhaps the most widely known,—men who would be noble without hereditary titles, and who share that exceptional grace to which not many mighty or noble are called;—had thrown himself heartily into evangelical work both among the London poor and upon his own estates. Not being gifted with all that persuasiveness of speech which some possessed, he found that few believed his report, and grieved that the message of God's love which he bore was rejected and neglected by so many. Pondering the matter in his mind he sought to teach his tenants a lesson of faith which they could not well forget, and which might incline them to believe the testimony concerning Christ and his great salvation.

The session of Parliament was over, and he started for his country seat. The morning after his arrival he had the following notice posted in various conspicuous places about the village that lay upon his estate, and on the great gate of his private grounds:

NOTICE.

"Lord Congleton will be present, with his steward, at his office in the village, between the hours of 9 A. M. and 12 noon, —— day of ——; and will then and there pay freely all accounts and debts, to whomsoever owing, of any of his tenants who cannot discharge their obligations. To avail themselves of this offer, the applicants must present their accounts in the form of separate bills, containing the exact statement of the amounts and nature of the debts owing to each creditor. They must give, also, a statement of their own means and whatsoever property they may have. CONGLETON."

Soon, around each placard a crowd began to gather. Curiosity, astonishment, possessed the villagers. "What does it mean?" And crowds gathered around the office. To one and all, the steward gave only one answer:—"That is Lord Congleton's signature; the notice speaks for itself." Further explanations of his master's motives he refused; nor would he answer any questions. "He was simply ordered to fix up those placards. That was all he knew."

The day drew on, with an increasing excitement on the part of the poor. Some looked at the latter clause. It seemed to intimate they must surrender all they had, to claim the benefit. They were not insolvent, and so *they* concluded not to apply. Others had accounts of a nature they did not like to expose to his lordship. Others had little faith in the whole matter. 'Twas some new, unaccountable whim of Lord Congleton's. "But there's his own signature, he'll never dishonor that," said a neighbor. And so discussion ran high.

Many gathered up their accounts, and made out the required statements, resolving to see how others fared, and if they succeeded, to present their list of hopeless debts. Some planned how to keep back part of their assets, and some again, deterred by arguments or ridicule, gave up all thought of the matter.

The day came, and the crowd of tenants and lookers on were gathered near the office. All efforts to gather any further information were fruitless. A little before the hour Lord Congleton's carriage drove up, and he stepped hastily into the office, and the door was closed and locked after him. Precisely at nine a step came from the inner room, and they heard the bolt thrown back.

Men looked at each other. None were willing to go first, fearing either the confession of poverty, or the ridicule that would meet an unsuccessful application. "You go and try, Jones," said a man to his neighbor. "I'm not so poor as you think for," was the reply, albeit each had shown friends their lists, and consulted with them about the debts they meant to present. So the minutes wore by, while men looked upon each other and waited.

It was near ten o'clock when an old couple, who for two or three years had been inmates of the poor-house, entered the group before the office. "Is it true," they said, "Lord Congleton has offered to pay all our debts?" "Don't know; he has paid none yet." "But has any one been in?" "Not yet." Just then the notice hanging outside the office door caught the old man's eyes. It was faded by sun and rain. "Why, wife," said he, "this has been here for days, and I know his lordship's signature. Thank God! we can die at least free of debt," and they started for the door. "Aye, aye, you go first, old man, and tell us how you fare." "I don't think you are out of the poor-house yet." "Guess he'll be fooled." So their neighbors comments fell about their ears as they entered.

Within the inner office they found Lord Congleton and his steward. The old man laid his statement and bills upon the table, saying:—"These are my debts, my lord. I have nothing, but live in the poor-house. This, however, matters little, if I die debt-free."

"Why should I pay your debts?" asked the nobleman. "I cannot tell why, except that you say you will. I know your signature, and believe your promise." "That is enough," said Lord Congleton.

The steward then made up the account and drew a check, which he handed to his master. He looked at it, compared it with the statement, and passed it with his signature to the old man. He earnestly thanked his benefactor, and then started to the door, saying:

"I must tell my neighbors!" "No, you shall not," said Lord Congleton, "they must trust my word."

The old couple were shown into another room to wait till twelve; and in the meantime the steward told his master their history. Coming down from comparative comfort, their poverty had been misfortune, and not fault. Lord Congleton was interested in them, and ordered the lease of a little place to be made out

in their name, which he added to the check.

Outside, the time wore away; and as the old people did not come forth, all settled down to the opinion there was nothing in it. Twelve drew near. Men looked at each other, but did not go. Slowly the hour rang out, and with the last stroke the door opened, and the old man came out. "Have you got your money?" With that he showed his check. "Good as a note of the Bank of England!" There was a rush around Lord Congleton as he entered his carriage, and men shook at him their statements. "My lord, will you pay my debts?" "Lord Congleton, there's my account."

"Friends, it is past twelve o'clock," said he, as he drove away.—*Selected.*

Childrens' Corner.

PRAYER HYMN.

Now, as our Saviour taught to say,
In truth and spirit let us pray;
Our heavenly Father, hear our prayer;
Thy name be hallowed everywhere.

Thy kingdom come; thy perfect will,
In earth, as heaven, may all fulfill;
Give this day's bread, that we may live;
Forgive our sins, as we forgive;

Lead us temptation's snares to shun,
And save us from the evil one.
Now, and forever unto thee,
The kingdom, power, and glory be.

FRENCH BESSIE.

CHAPTER III.

DR. RIVERS' CHURCH.

Sleeping in church, French Bessie looked upon as a crime, on the heinousness of which she was fond of dilating as opportunities occurred. "Why go *there* to sleep," she would say; "can't sleepy people stay at home and sleep in bed? It provokes me to see them nod, nod, nodding, when they should be listening to the sermon; and oh! how brisk these sleepers get, once out of church! their dull eyes get bright enough then, and their heavy limbs become, all of a sudden, sprightly and active. To be sure," she would continue, gravely, "it is pleasant to get out to the pure air and sunshine. Even those who have been worshiping in the spirit and the truth feel that. I do feel it myself," she would add, with a sigh.

But even French Bessie's sharp eyes could detect but few sleepers in Dr Rivers' congregation. He preached in a quaint old church in the outskirts of the town, where, in the stormy winter days, the wind was heard moaning ominously through the old rafters of the high arched roof, and where, in the peaceful summer time, the doors being left open to admit the cooling breeze, the singing of the birds in the churchyard outside was distinctly heard mingling with the soft dashing of the waves on the neighboring seashore.

There, in that old church, a devout congregation assembled for worship every Sabbath morning, and sang the old hymns of Zion to the plaintive old melodies which their fathers had loved and sung before them. And there every Sabbath morning they joined with all their hearts in the earnest prayers of their pastor, at the close of which each felt that his or her case had been specially remembered before the mercy-seat, and the blessing implored which each most needed; and there, Sabbath after Sabbath, Dr. Rivers delivered, with unwearied faithfulness and simplicity the old Gospel message of salvation, at the same time reproving, rebuking and exhorting his Christian brethren with all fidelity and earnestness; thus giving to each of his hearers their portion of meat in due season.

"I've been *halve*-way to heaven," whispered French Bessie to her cousin, as they left the church on the first Sabbath after her arrival. "That man's prayers are worth coming from France to hear; and the singing, ah! surely they sang with their hearts; surely it was the true worship. No fear there, my cousin, of any one supposing they have made a mistake, and had admission to a concert without a ticket; no choir duets or solos there. And the reading of the Scriptures!" she continued, warming with her subject. "I just shut my eyes and listened, and I did wish all the blind people in the city were there too; and I saw only one old gentleman sleeping during the time of the beautiful sermon, and I did feel as though I could have boxed his ears."

It was evident, from the expression of French Bessie's face, as she sat in the church on the Sabbath morning which followed the discovery of David Montgomery's defalcations, that she had not changed her opinion, but was enjoying with a keen relish, the services of the sanctuary; and when Dr. Rivers announced his text, and began to preach, her every feature beamed with wondering animation, and she cast occasional eager glances toward her uncle and cousin, as though anxious to ascertain if they shared and sympathized with her feelings. For the subject chosen for exposition was the parable of the forgiven but unmerciful debtor; and creeping close to her cousin, she whispered, "Has he heard of it, think you?"

Bessie's mouth twitched at the corners as she shook her head and looked straight before her, to avoid meeting French Bessie's eye; but the latter, wholly unconscious of having provoked any risibility was speedily absorbed in the sermon, which seemed to afford her great satisfaction. English Bessie, too, listened with rapt attention, and the expression of her countenance, always sweet, gradually became almost angelic; whilst the hard lines, which contact with the world and a successful course of money-making had imprinted on Mr. Mowbray's brow, disappeared, and his usually firm, determined mouth, mellowed and relaxed making the resemblance between him and his daughter marked and striking.

After a masterly analysis and explanation of the general scope and meaning of the parable, Dr. Rivers pressed upon his hearers the great moral lesson inculcated in it, warning them, at the same time, against taking advantage of it to offend their brethren with impunity, by trusting to a sense of duty for a speedy forgiveness.

"There are many things," said he, in conclusion, "both forbidden and inculcated in the New Testament, for which there is no direct 'Thou shalt,' or 'Thou shalt not,' but the duty of forgiveness is enforced with all the authority of a command, coming directly from the Author of Christianity himself, and inculcated by the whole tenor of Scripture."

"Just so," thought French Bessie, "just what I thought; uncle *must* forgive him."

"Was not it beautiful?" she cried, as having left the church they mingled with the crowd of people which thronged the streets. She spoke in eager, animated tones, and a lady walking directly in front started, and looked round to see the speaker. It was Mrs. David Montgomery.

At sight of the culprit's wife, Mr. Mowbray shrank back, as though he had himself been the guilty party and his daughter blushed crimson; whilst French Bessie greeted her with a warm extra cordiality, which would have surprised her not a little had she not ascribed the warmth of the girl's manner to her foreign birth and breeding.

But Mr. Mowbray speedily recovered his self-possession, as he saw, from the calm serenity of Mrs. Montgomery's manner, that she was unaware of the dire calamity hanging over her; and when, on parting, he stooped and patted kindly the head of a fine little boy who clung to her hand, French Bessie thought within herself, "All right, uncle could not have done that if he had been going to send his father to prison to-morrow morning."

CHAPTER IV.

MONDAY MORNING.

Monday morning came, and, with a heavy heart and slow, unwilling step, Mr. Mowbray repaired to his counting-house.

"Tell Mr. Montgomery I wish to speak to him," he said, as he passed the porter, and entered his private room. In a few minutes, the culprit appeared. "Shut the door, David, I have something to say to you," said his master, gravely.

Pale and trembling, David obeyed, for one glance at Mr. Mowbray's countenance had told him that his defalcations had been discovered, and he experienced all the sensations of a criminal who has been tried and found guilty, and who, hopeless and despairing of mercy, awaits the final sentence of the law.

Mr. Mowbray was obliged to clear his throat more than once, before he said, in a severe tone of voice: "I see your conscience has already told you, David, what I have got to say. I little expected that you, of all men, could have been guilty of such treachery, not to speak of your base ingratitude toward myself. I am sure I have always acted toward you more as a friend than a master."

Here Mr. Mowbray paused, overcome by his emotion, and David made a gesture, as though about to reply, but though his lips moved, no sound came from them, for his tongue was dry and parched, and cleaved to the roof of his mouth.

"I am not surprised you are struck dumb with shame," continued Mr. Mowbray, with a sigh; "you richly deserve the severest penalty of the law, and I fully intended to prosecute, but I have changed my mind, David; I forgive you, and, if it be any comfort to you, I promise to keep your secret and save your character; here is your salary up to date, which I pay you for the sake of your poor wife and helpless children."

He laid the money on the table as he spoke, and, lifting the notes, David began to count them with his trembling fingers. He was no hardened criminal, and did it mechanically, not knowing what he was doing. But his master noted the action with a bitter rising at the heart—"barefaced scoundrel!" he muttered to himself.

"All right, I hope?" he added aloud, in a tone intended to convey his feelings. Again David opened his lips, but his words were inaudible, and with faltering steps he turned to leave the room. With his hand on the door he turned round and, without lifting his eyes, again attempted to speak; but his white quivering lips refused their office, and he departed without having uttered a single word.

When he was gone, Mr. Mowbray found on the floor the notes, which he had unconsciously allowed to slip from his fingers. "Too proud to take them from me," he sighed. "Oh, David, ungrateful David!" and tossing them into his desk, he burst into tears.

[*To be Continued.*]

Home and Farm.

A NOVEL METHOD OF PRESERVING GRAPES.—The Chinese are said to preserve grapes for a very considerable period by cutting a circular piece out of a ripe pumpkin or gourd, making an aperture large enough to admit the hand. The interior is then thoroughly cleaned out, the ripe grapes are placed inside, and the cover replaced and pressed in firmly. The whole is then kept in a cool place.

ONIONS FOR FOWLS.—Too much can hardly be said, says an exchange, in praise of onions for fowls. They are a preventive of and a remedy for many diseases to which domestic fowls are liable. For gapes onions are the best thing that can be fed. The *Stock Journal* recommends giving fowls as many as they will eat, chopped fine, as often as three times a week.

RUBBING POSTS.—A few rubbing-posts set up in pastures will save injury to the fences. Cattle will use these conveniences very often, if provided for them, and it is worth all the trouble to witness the enjoyment of the animals in the use of them.

SAVING TUBE-ROSES.—The *Gardeners' Chronicle* relates the following experience of a practical hand in saving tube-roses for flowering the second and third year: "Last year, instead of throwing away our plants when done flowering, I saved twelve, which were placed under a stage in a late vinery, where they remained until the end of April, without receiving any water other than the moisture of the house, by which time most of them had thrown up their flower spikes from young tubers formed immediately upon the top or crown of the old ones, and from the union of which—when the plants had received a thorough watering, and otherwise were subject to a growing temperature—a profusion of roots emanated, after which the plants received a suitable shift to a small twenty-four, and each individual flower expanded in the most satisfactory manner.

FRUITFULNESS OF WHEAT.—The power of little things is shown in the following German calculation: If we reckon that a single grain of wheat produces 50 grains, and that these 50 will each produce 50 grains more, we find:

In the second year.....	2,500	grains.
" third "	125,000	"
" sixth "	15,625,000,000	"
" twelfth "	246,169,625,000,000	"

The third year's crop would give 300 men one meal, leaving enough bran to feed eight pigs for one day. The produce of the single grain in the twelfth year would suffice to supply all the inhabitants of the earth with food during their lifetime.

Religious Intelligence.

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational church, Hamilton, Miss., August 25, 1878.

Pleasant Ridge Congregational church, Sandford county, Ala., Sept. 1878.

New Hope Methodist church, Lowndes county, Miss., Oct., 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

First Congregational church, Leland, Mich.

Sugar Grove church, Green county, Pa., D. B. Turney, pastor, Mar. 17, 1879.

Military Chapel, Methodist Episcopal, Lowndes county, Miss., March 23, 1879, Thomas Brownlee, pastor.

Hopewell Missionary Baptist church, Lowndes county, Miss., April 6, 1879.

Cedar Grove, Missionary Baptist, Lowndes county, Miss., May 25, 1879, Wm. Alexander, minister.

Simon's Chapel, Methodist Episcopal, Lowndes county, Miss., Jesse Murrah, pastor, July 13, 1879.

Old Tebo Baptist church, near Leesville, Henry county, Mo., W. M. Love, pastor, July 19, 1879.

WESLEYAN.

—The Illinois annual conference met in the Wesleyan church in Wheaton, Wednesday morning, September 17th, Rev. J. L. Clark in the chair, and Rev. Wm. Pinkney of Sycamore being secretary. The conference was well attended, many of the brethren coming in their own conveyances in the primitive way, and one having driven through the dust for some 140 miles from Mercer county. Such zeal and faith was sure to be manifested in the devotional meetings which were deeply spiritual in tone. Among the members best known to the readers of the *Cynosure* were brethren Brooks, Clark, Lathrop, Pinkney, Riley, Hawley, Dodd, G. L. Arnold, Spaulding and Spencer. Other members as Elder Snyder, P. Elzea and Bro. Campbell have during the year gone to Kansas and Nebraska. Elder D. Wright was the only member of the body who died during the year. He was some 80 years old. Part of Thursday evening was devoted to a memorial service. Devotional exercises were held before every sitting, and a preaching service every evening. Rev. D. S. Kinney, the connectional agent from Syracuse, preached on Wednesday evening. His annual report was given next day and was received with great satisfaction.

The first day was spent in the examination of character of the preachers, and the celebration of the Lord's Supper. A question arose as to the disposal of Sabbath schools organized on a union basis and name, yet controlled by Wesleyans, such a school being reported at Harmon, Lee county, where conference met last year. The school was not accepted as Wesleyan, and a report ordered to ascertain the proportion of Weselyans in such schools.

On Thursday, Elders U. D. Lathrop, of Viola, and A. R. Dodd, of Elgin, were elected respectively president and secretary of the conference. The election was appropriately followed by prayer for the Divine blessing upon them in their official relation. On the same day brethren Grinnell, Campbell and Thorn, were forward for examination and ordination. The examination was held on Friday afternoon and was satisfactory. The solemn setting apart of these young brethren for the ministry took place on Sabbath afternoon.

Among the important items of business were the following:—It was voted unanimously to recommend to the General Conference meeting next month in Pittsford, Michigan, that the constitution be changed so that any change in that document or the discipline should require not only a two-thirds vote of the annual conferences, as now, but also the same vote of the local churches. Unaminously also the following was adopted:

RESOLVED, That we hereby recommend our next General Conference to place such an article in our Book of Discipline as shall give us before the world an unequivocal standing on the acknowledgement in the Constitution of the United States of Almighty God as the source of all power and authority in civil government of his annointed King, Jesus Christ, and of his revealed will as the foundation of all laws.

Also voted that all the pastors of the conference should preach at least one sermon during the year on the subject of Christianity in our government. It was resolved to purchase a large tent suitable for the purposes of preaching and worship, to be used for special meetings anywhere in the bounderies of the conference. Two ministerial associations are to be held during the year, one at Flora, in June, the other at Hopewell, in August. The next meeting of the conference is appointed at Nora, Jo Daviess county.

On Saturday forenoon the conference accepted the invitation of the Faculty and visited the College in a body, where they were shown through the fine buildings, examined the cabinets, libraries, scientific apparatus, etc., and took in the splendid view from the main tower. A vote of thanks was given to the Faculty for their kindness, uniting the sympathy and co-operation of the body in the efforts of the institution for Christian education and reform.

There is little change in the location of the members for the ensuing year. Elder G. T. Riley was elected conference missionary, and Bro. C. F. Hawley was left to look after the important work opened by him in Missouri.

On the Sabbath the different pulpits of Wheaton were filled by members of the conference, Elders Lathrop and Hawley preaching to large audiences in the College chapel.

THE METHODIST PROTESANT CONFERENCE OF WEST VIRGINIA.

CASE OF ELDER TURNEY CONCLUDED.

(*Concluded.*)

The charge of falsehood and equivocation sounds serious; but in view of the specifications, I do not think my reputation for veracity will suffer.

1. In a conversation with Mr. Durbin, that eminent brother asked me whether I did not think I was serving God when I stumped the district in Illinois as a candidate for Congress, and I replied that I did not stump the district, though I admitted having made some political speeches at Vandalia and at Vera, in Fayette county, Ill. He also inquired whether I did not make some political speeches in Ohio. I replied that I had not made any political speeches there. Neither had I.

2 The notice served on me in Grafton, was put into the printer's hands a few hours after I received it, and printed names and all, with my reply. Accordingly, I had no occasion to make any statements about it. Neither did I. There was also an anonymous communication in one of the Grafton papers, written by a member of my church, which I may have denounced as its merits demanded, although my recollection gives me no clue to anything which I said on the matter.

3. The statement that I forgot my clerical order on a certain occasion and had to pay full fare is true. As the ticket agent who exacted the full fare was the person through whom I received the order, I asked him whether he could not give me the usual one-third reduction anyhow; and was very plainly given to understand that he would not accommodate any Anti-mason. My statements were both true, though I might have made them more explicit had I known that any trap was set for my words.

4. I did charge Bro. F. M. Durbin with making the threat in question, and I was told by a person on whose word I rely that he did make such a threat. Moreover, I made the charge to Bro. Durbin's own face. Does he dare to state that I had no justificable reason for making the charge? Is it a crime to charge a man with doing what he did do?

5. My statements at Benton's Ferry and at Bobtown contained the truth. Is telling the truth to be classed as equivocating and falsifying? I have not been so taught. Besides, do you notice that the time of my statements is not given, nor the person of whom I spoke named, nor the lodge which I was informed that he had visited? The specification is made as vague as possible, thereby keeping me from meeting it in a more definite manner.

6. I do not recollect just what I did say about the missionary appropriations in the Conference Minutes for 1877; but as the charge fails to name times, dates and persons, it does not merit my notice.

7. The Freemasons of Grafton having said that I knew nothing about the secrets of the fraternity, I took the only course that was open to me to prove that I did know their secret work. As Paul says, "Being crafty, I caught them with guile." I met the Rev. G. W. Barrett, now the honored president of the West Virginia Annual Conference, an M. P. minister who did not know me to be an Anti-mason, and I tested his Masonry by the usual grips, questions, etc. At the conclusion of the test I told him that I was an Anti-mason and not a craftsman, and he said he would not have been the man who had betrayed those things for a thousand dollars. Relating the result of my test to Bro. F. M. Durbin, he remarked that Bro. Barrett was green. Those are the facts out of which this terrific seventh point has been made.

8. The eight specification of exhibiting spite and malice, etc., is a unique thing in its line. I did declare that I had a mind to write to certain persons at Pruntytown, informing them that a certain minister had said that he intended to soon join the Masonic lodge, as I had reason to believe that some persons at Pruntytown were not willing to support Freemasonry in the pulpit; but I disclaim any malice or spite in the matter. I did not think it right to have Freemasonry in disguise foisted upon an unwilling people, even by a brother minister of my own conference. Without doubt I had a right to warn my unsuspecting Anti masonic friends, that they might not be ignorantly and unintentionally building up the vile mysteries of Mahabone. * * * * *

Now, wherein have these Grafton brethren shown me to be "unfit to exercise the functions of a minister of the Gospel," etc.? Just look at the resolution which follows the above set of so-called charges:—"Be it resolved that this quarterly conference object to the passage of his official character in the annual conference, and demand that he be brought to trial on the above specified and preferred charges." What right has any quarterly conference to "demand" that a member of an annual conference "be brought to trial," etc.? Is not the annual conference competent to judge for itself whether one of its ministers ought to be tried, or not to be tried, after hearing the charges against him? Does the Grafton Quarterly Conference own the West Virginia Annual Conference that it may "demand" that the latter body shall heed its mandates, without question, to bring to trial anybody who may incur the ill-will of the diminutive quarterly conference over there at the Grafton Mission? Am I to be tried on a mere patchwork of hearsay reports, for which nobody is to stand sponsor? The fact is, and the fact will remain, that the only real charge in the paper is my Anti-masonry, and it would have been more creditable for my Grafton brethren to have done up their resolves in these words:

WHEREAS, D. B. Turney is an Anti-mason, and

WHERRAS, It would not be safe to physically Morganize him,

Resolved, That we will at least persecute him, by objecting to the passage of his official character, (although we cannot name any official act of his which was wrong), and by demanding that the conference have him tried and expelled.

That, in my humble judgment, would have been as much to the purpose as the foregoing bill of charges, which bill was duly repudiated by the majority of the Committee on Difficulties and by the vote of the annual conference adopting the report of said committee that there was no sufficient ground for trial on account of said charges, etc. Anti-masonic victory No. 1.

D. B. TURNEY.

—Elder Turney has lately removed from Cameron to Petroleum Station, W. Va. His post-office is Rogers, Ritchie county, W. Va.

UNITED BRETHREN IN CHRIST.

THE CASE OF ELDER HURLESS.

MENDOTA, Ill., September 17, 1879.

EDITORS CHRISTIAN CYNOSURE, *Dear Brethren*:—Believing that you are anxious to learn of the disposition made of Elder P. Hurless' case, I conclude to write you concerning it. But I wish to say by way of preface that it is thought best to refrain from publishing anything that might disturb the quiet of the conference in any quarter; therefore, only the result is given. It was mutually agreed to leave the past history of the matter. Over two days and a half were spent in probing and investigating. Liberty was given for the prosecutors to bring up anything that had not previously been disposed of. And although boasts of "new charges" and "new matters" had been freely made, when it came to the test nothing could be proved, and the one who had been foremost in such boasts

frankly acknowledged that he had no case, and that proof was lacking to sustain the charges.

A resolution was passed with only five dissenting votes declaring that it is the opinion of this conference that the proceedings of the Polo church against Elder Hurless were illegal and that he was justified in procuring an injunction to protect himself and the law of the church against such proceedings. A vote was then taken on the passage of his character; the yeas and nays were called, and only one voted against the passage of his character, three declined to vote. The prosecutor of the case voted yea. At this juncture I offered the following resolutions:

Resolved, 1. That it is the opinion of this conference, that it is due Bro. P. Hurless to say to the church at large and the public generally, that we believe the attempt to arrest his character at this conference session, is the result of malicious and persistent persecution, and we hereby declare that we have the utmost confidence in his purity and integrity.

2. That this resolution be published in the Religious Telescope, Western Light, and Christian Radical.

To these resolutions there was not a dissenting voice. I forgot to add the *Cynosure* to the above papers. But you can publish them if you desire. The pastor of the Polo church, J. G. Dressinger, was found guilty of mal-administration and rebellion, he made suitable confession and asked pardon, which was granted. The Polo faction received a terrible rebuke from which it is hoped it will not recover. Elder Hurless went out from the conference standing higher in the estimation of the members of conference and visitors present, (which were many,) than ever before. His purity and integrity were so clearly shown that none but prejudiced minds could doubt them.

An excellent spirit pervaded the conference after the adjustment of these difficulties. The future for the conference looks bright. Law and order prevailed. P. Hurless, J. H. Grimm, and W. H. Chandler, were elected presiding elders. Our next session is to be at Ridott, Stephenson county. Your brother in Christ, W. H. CHANDLER.

CONGREGATIONAL.

—Oberlin Theological Seminary opened Wednesday last. The address was delivered by Prof. Smith, on Methods of Investigation in Science and Theology. The junior class begins its work with eleven members.

—The Union Park church of this city find the public comment on the theatrical performance in their house and the Michigan Avenue Baptist church too strong to be passed in silence, and at a late meeting the following resolutions were adopted:

WHEREAS, Through representations and influences which we do not think it worth while to characterize, and by actions on the part of the authorities supposed to be in the line of established precedents, and for which we do not wish to be understood as measuring out blame, the Union Park church building was obtained for the performance of a play called "Uncle Tom's Cabin," and was actually used for that purpose; and,

WHEREAS, This action may be thought to be in accord with the sentiment of the church, and will be likely to be quoted by the parties interested in their mischievous business if there is no public disavowal of indorsement; there ore,

Resolved, 1. That we reiterate the views formally expressed by us in a paper submitted to the trustees, but which, it was thought, came too late to arrest the contract, and in the most emphatic terms record our disapprobation of the proceeding. Such exhibitions we hold to be wholly out of place in houses which have been solemnly set apart to the worship of God; detrimental to all the ends for which the church has been established; inconsistent with the high standard of spiritual life; calculated to hinder the work of our Lord, and to bring the very name of religion into reproach.

2. That we record our conviction that the policy of renting the church building for any purpose not clearly in keeping with its sacred character, is not wise, and we hereby express the belief that there will be no repetition of it in the future.

3. That we deem it our duty to warn all whom it may concern against the approaches of these men, who, under pretense of furnishing innocent amusement, will be sure to scatter seeds of dissension, obstruct the currents of godliness, and fill the hearts of good men and women with sorrow.

UNITED PRESBYTERIAN.

—Rev. John Culbertson who was a frontier minister for thirty-nine years, was a man of great endurance. It is said that in this time he preached "two thousand four hundred and fifty-two days, baptized one thousand eight hundred and six children, married two hundred and forty couples, and rode on horseback seventy thousand miles, or nearly equal to three times around the world."

—Miss E. F. Johnston, who sailed from this country on the 21 ult., reached Liverpool safely and left there for Egypt on the 16th. She will reinforce the Egyptian mission.

—Rev. Samuel Martin and his family with Miss Rosa A. McCullough, will sail from Philadelphia about the middle of next month for India. He has been detained for a time by the sickness of his children.

FREE METHODIST.

—A correspondent of the *Free Methodist* writes thus of the State Holiness camp meeting held lately at Corsicana, Texas:—"Hundreds have been converted, and hundreds have entered into perfect love. Two Methodist preachers are among the latter number, pastors of M. E. C. South. The work is thorough. Tobacco, dress, and secretists all get their share of reproof. Many are as clear witnesses to the saving power of Jesus as I ever saw. We are watching with blessed interest the results of this meeting. Four denominations are represented among the workers."

GENERAL.

George Muller, of Bristol, England, has just returned to this country. Prof. Thwing, writing from Switzerland, tells of an interesting visit at the Orphanage at Bristol, and adds:—"Mr. Muller left unanswered 108 written invitations to preach in various parts of the United States when he sailed for home, June, 1878. He returns to America in a few weeks, and expects to reach New York early in September. His address will be the General Post Office of that city. Mr. Muller's last tour was through Spain, Italy, and Switzerland. He was providentally brought into connection with not a few titled and crowned dignitaries, in whom he says he found responsive hearers. Great numbers attended his meetings and the Lord's power was shown. He dislikes to talk about his missionary work, but wishes to spend his remaining days in holding up before believers the reality of a higher life of abiding trust in the promises of our Lord Jesus Christ."

—The Lutherans estimate that they will gain in Nebraska this year no less than 18 000 communicants by Scandinavian immigration into that State. The immigration into Minnesota is also very large. In one month 1,170 Scandinavians passed through St. Paul for the regions beyond.

News of the Week.

—The contributions in Chicago for Memphis are between $1,500 and $2,000. The fever is abating in that city.

—The beautiful buildings of the State Institution for the Deaf and Dumb at Delevan, Wis., were burned last Tuesday. The fire was discovered in the cupola of the main building about 8:30 o'clock. It spread rapidly and soon enveloped the roof and run down the winding stairs to the first floor, thus setting fire to all parts of the main building. The building was full of children. There were 147 in attendance besides the employes. They were all gotten out of the building safe, and none were hurt.

—A Washington dispatch announces the arrival of Mrs. Sprague and her three children at Edgewood, the former homestead of her father, the late Chief Justice Chase; also that the place has been withdrawn from sale, from which it may be inferred she has returned to stay.

—The dimensions attained by the petroleum trade are indicated by figures which show that the total export from the United States for the month of July was over 50,000,000 gallons, of the aggregate value of $4,238,461.

—The race of the Pacific railroads to the Western coast is likely to become spirited. The Northern Pacific is being pushed through Dakota; the Atchison, Topeka & Santa Fe is working rapidly into Arizona, and we now have assurances that work on the Texas Pacific will shortly commence from a point west of Fort Worth, in Texas, to San Diego, on the coast of Southern California.

—There was a shocking calamity shortly after midnight of the 17th at a fire which occurred in a three-story tenement house, in South Boston. The house was occupied principally by Germans, nearly all of whom were asleep at the time. The fire broke out in the rear portion of the lower story, and made such rapid headway that before those in the upper stories could descend all avenues of escape were cut off. The scene was one of the greatest distress, as the imprisoned victims appeared on the roof and at windows in a vain attempt to seek safety. Several were burned to death and others were badly injured.

—A cable dispatch from London announces that the surplus grain crop of America for export, together with that of Russia, is estimated to fall 505,000 quarters short of the deficiency in various other countries.

—A dispatch received by telegraph from Simla says it is believed in the best informed circles that the Ameer was undoubtedly in complicity with those who committed the assault upon the British Embassy at Cabul, if he is not guilty of directly instigating the affair himself. Facts pointing in this direction are coming in possession of the British authorities. The pretended imprisonment of the Ameer is believed to have been resorted to for the purpose of deceiving the British as to his loyalty to them. It is held that there can be but little question of his association and communication with Russian agents for the purpose of organizing a combined defense of Russians and Afghans against English troops.

—A dispatch says intelligence has been received of a terrible outbreak at Herat. The troops have revolted and murdered the civil and military authorities.

—Sir Garnet Wolseley telegraphs from South Africa that all the important Zulu chiefs have now submitted to the British authorities. Further particulars of the capture of King Cetywayo have been received. It was somewhat by accident that the capture was effected. A patrol of the king's dragoon guards, scouting in the heart of the Nyome forest, fell upon his trail, followed it up, and ran him to the earth. Finding himself surrounded, and resistance being altogether impracticable, the African monarch advanced to the captain of the patrol and tendered him his surrender. He was in a greatly exhausted condition, and bore on his person the evidence of much privation, suffering, and mental disquietude. During the march eleven of his followers tried to escape, and six were successful. The other five were shot. The king will be taken to Maritzburg, and from there to Greytown.

—The cotton operatives on a strike at Ashton, England, number between 8,000 and 11,000. The streets are crowded with the unemployed, but little excitement is manifested. Serious complications are arising at Preston.

—Relative to the apprehended distress among the working classes in the thickly populated towns in the northeast of England it is estimated that 20,000 persons in the district referred to have been thrown out of work during three years past. There are thousands of empty houses in Darlington. Stockton and Newport are also seriously affected. The climax of distress has been reached at Middleborough.

—The Russian journals continue their crusade against Germany, and assert, almost unanimously, although of course, in different language, that Germany betrayed Russia during the negotiations which closed the war by the Berlin conference, and that her policy transferred at the initiative of England the fruits of the Russian victories to Austria. A correspondent at Paris has reason to believe that the newspaper war between Germany and Russia is a mere diplomatic comedy to test the intention of France. Several of the French journals influenced by the tone of the Russian press against Germany, have commenced an agitation for revindication of Alsace.

—A Vienna correspondent reports that in consequence of the bad harvest and numerous floods, the distress in parts of Hungary threatens to become appalling during the coming winter. The Temes Banat district is threatened with famine, and some of the inhabitants are preparing to emigrate to Servia.

—In Spain the recent orders for 18 000 men for Cuba have caused much agitation throughout the kingdom, and the Basque provinces are only restrained from insurrection by the presence of large garrisons. Carlist partisans have arrived in Guypuzcoa, and it is feared the attempt to enforce conscription will be the signal for another rising.

—A Berlin dispatch says the new treaty between Germany and Japan guarantees free exercise of religious observances and free access to the interior of Japan.

Miscellany.

—A Harrisburg soldier lost his hearing during one of the engagements of the civil war. A few evenings ago he went into the river to bathe, and while thrusting his head under the surface of the water, he thought he heard a loud report. Instantly raising his head he was astonished to find that his hearing had been restored.

—The information is both agreeable and surprising that there is not an infidel book in the Welsh language. But when we learn in connection with this fact that with the people of Wales the Bible is the book, and that they are devout and earnest students of it, it is not strange that neither popery nor unbelief makes progress among them.

—The Rev. Mr. Rendall, the intrepid Scotch missionary to the Portugese in Funchal, Maderia, says that an ex-priest has been excommunicated and anathematized for turning Protestant. One item of his sentence might prove embarrassing if it was enforced here; "No one is to speak or hold any communication with him, and should he chance to enter a street-car, all the faithful in it are to get out!"

—A speaker at the Brooklyn convention made the following statement: "Among the applicants for admission to the Inebriate Asylum at Binghampton, were eight judges, thirty-nine clergymen, two hundred and twenty-six physicians, three hundred and forty merchants, thirteen hundred rich men's daughters."

In Philadelphia, during the last twenty years, 184,966 persons have been committed to the city prison for drunkenness alone.

—When W. E. Gladstone was prime minister of the United Kingdom, a deputation of brewers waited on him to remind him of the loss the revenue would sustain by any further restrictions on the liquor traffic. His reply was: "Gentlemen, you need not give yourselves any trouble about the revenue. The question of revenue must never stand in the way of needed reforms. Besides, with a sober population, not wasting their earnings, I will know where to obtain the revenue."

—One of the most striking of the late illustrations of the political strength of beer is furnished by New Jersey. Its last legislature, late in the session, passed an act to prohibit the sale of intoxicating liquors to minors and children. Two Methodist conferences passed resolutions asking Governor McClellan to sign the bill, or to file it in the office of the secretary of state and thus permit it to become a law. This reasonable request was seconded by presidents of colleges, professors in theological seminaries, temperance and law and order societies, by many clergymen and other distinguished citizens, but all to no purpose. Listening to the voice of the breweries and grogshops, the governor vetoed the bill. Great indeed is the power of beer.—*National Temperance Advocate.*

—Sunday, as observed by a large part of Chicago's population, is fast becoming not merely a day of harmless pleasure and mirthfulness, which the liberal innovators on old customs intended, but a day of reckless dissipation and drunken deviltry. The tragedy at the Bohemian picnic a week ago, and the long list of murderous affrays published yesterday, tell their own story, and they will be repeated from Sunday to Sunday, until sensible people, liberals as well as the stricter sects, step in and correct the evil. Whether there is any middle ground between the old Sabbath severity and this wild riot, we do not know. It is to be hoped there is. But if there is not, then we say without hesitation, give us the old New England Sabbath. Anything is preferable to this letting down of all restraint, and turning loose thousands of young men to contract evil habits and be led by vicious men into excesses, which finally culminate in crime.—*Inter-Ocean.*

—A word for your children: Protect them against the corrupting literature that floods the country. From New York city alone half a million such publications are issued weekly. They penetrate everywhere. No quarantine has been or can be established except by strict parental vigilance. Let that vigilance be exercised as you value the salvation, temporal and eternal, of your child.

—Mr. Spurgeon, in speaking to his vast audience on the duties of parents to their children, said: "Make the bridge from the cradle to manhood as long as you can. Let your child be a child, and not a little ape of a man running about the town."

NATIONAL CHRISTIAN ASSOCIATION.

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The object of this Association is: "To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform. All donations, (drafts or P O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

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J. B. Cressinger, Sullivan, O.
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A. D. Freeman, Downers Grove, Ill.
Jas. McCleery, Monroe, Iowa.
R. Faurot, St. Louis, Mich.
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J. S. Perry, Thompson, Conn.
C. F. Hawley, Wheaton, Ill.
J. T. Michael, Milford, N. J.
H. H. Hinman, Wheaton, Ill.

MARKET REPORTS.

CHICAGO, Sept 2, 1879.

GRAIN—Wheat—No. 2		99¼
No. 3		93
Rejected		80
Winter		1 03¼
Corn—No. 2	36⅜	37
Rejected	35½	36
Oats—No. 2	25	25¼
Rye—No. 2		57½
Bran per ton	8 00	8 25
Flour—Winter	5 25	5 75
Spring	2 00	5 00
Hay—Timothy	10 00	12 00
Prairie	6 50	9 50
Mess Beef	8 50	9 00½
Tallow		06
Lard per cwt		6 10
Mess pork per brl		8 75
Butter medium to best	10	23
Cheese	09	11
Beans	75	1 35
Eggs	14	15
Potatoes per brl	1 00	1 60
Seeds—Timothy	1 70	1 90
Clover	3 65	4 40
Flax	1 20	1 25
Broom corn	03	06
Hides—Green to dry flint	8¼	14
Lumber—Clear	33 00	35 00
Common	10 00	10 50
Shingles	1 00	2 20
WOOL—Washed	26	38
Unwashed	20	26
LIVESTOCK—Cattle choice	4 15	5 00
Good	3 90	4 10
Medium	3 25	3 75
Common	1 75	3 20
Hogs	3 10	3 65
Sheep	3 25	4 25

New York Market.

Flour	$4 15	8 50
Wheat—Spring	1 09	1 14¼
Winter	1 07	1 16
Corn	51½	52
Oats	36	40
Rye		72
Lard		6.50
Mess pork	8 75	9 40
Butter	9	25
Cheese	4	7¼
Eggs	18	20
Wool	19	45

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Rev. H. T. Cheever, Worcester, Mass.
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Rev. Geo. Thompson, Leland, Mich.
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And many others.

The following are a few of the claims the *Cynosure* has on the liberal patronage of the reading public: It contains vigorous and valuable reviews of the topics of the times, Secular news, Market Reports, Religious Intelligence, Sabbath-school department, Home and Farm, etc., in addition to its Anti-masonic departmetnt and its strong, wise editorials on subjects of vital importance to patriots and Christians. The paper is adapted to persons of all ages and conditions. Its Anti-masonic department has no equal. Though the nation has been startled and shaken with fear at the power of the secret political societies of the South and the Labor Unions of the whole country, and even now regards life as unsafe in the South and on the Pacific coast, and none can dispute the fact that the business depression of the past five years is largely due to these secret conspiracies, still thousands have no conception of the

GIGANTIC POWER OF THE SECRET ORDERS,

and few of those who realize their baneful influence have the moral courage to oppose them. Yet God has raised up witnesses against these dark orders many of them men noted for their piety, and others whom the nation has been proud to honor.

Secret societies swindle men out of their money, their freedom and their religion. The secret orders, says an observing philanthropist, are sucking every thing good out of our free institutions.

Wendell Phillips, says of secret societies: "They are a great evil; entirely out of place in a Republic, and no patriot should join or uphold them.

"Considering the great forces which threaten the welfare of the nation in the next thirty years and how readily and efficiently they can use any secret organization, such should not be allowed to exist."

Hon. Charles Sumner wrote from Washington to Samuel D. Greene in January, 1854:

"I find two powers here in Washington in harmony, and both are antagonistical to our free institutions and tending to centralization and anarchy, FREEMASONRY AND SLAVERY; and they must both be destroyed if our country is to be the home of the free as our ancestors designed it. *Masonry seemed to be dead at home, but it is rife here.*"

In 1855 the "Know-nothing" order and its hostility to immigration came before the Senate, when in his speech Wm. H. Seward used this remarkable language:

Secret societies, sir? Before I would place my hand between the hands of other men, in a secret lodge, order, class or council, and bending on my knee before them, enter into combination with them for any object, personal or political, good or bad, I would pray to God that that hand and that knee might be paralyzed, and that I might become an object of pity and even mockery of my fellow men.

Swear, sir! I, a man, an American citizen, a Christian, swear to submit myself to the guidance and direction of other men, surrendering my own judgment to their judgments, and my conscience to their keeping! No, no, sir. I know quite well the fallibility of my own judgment, and my liability to fall into error and temptation. But my life has been spent in breaking the bonds of the slavery of men. I, therefore, know too well the danger of confiding power to irresponsible hands, to make myself a willing slave.

The great hope of the nation lies in the propagation of true American principles. No instrumentality is more effectve in such a work than

A GOD-FEARING INDEPENDENT AMERICAN PRESS.

Americans—those who love the principles of equality and justice upon which our civil and religious institutions rest, should know that Freemasonry, Odd-fellowship and the Communistic orders are all of foreign birth and utterly at variance with our free institutions, and must be destroyed or they will destroy all that is dear to the Christian patriot.

Reader, you want to know more of the movement against secretism. Are you a voter? You ought to read the platform of the American party. You ought to know at least what influences are at work in your own caucuses and county offices to defeat the will of the people, to screen defaulters, and open jail doors.

There is an easy way to it. Read the *Christian Cynosure.*

Are you a Christian? You should know what the churches and Christian organizations are doing, what testimony they are bearing. You ought to know how the Methodist Bishops stand; how the Congregational Council is run; how Presbyterians and Baptists are intimidated; how the Friends toil to keep out the false paths, and the Wesleyans to strengthen their godly testimony; how the United Brethren maintain the noble action of their General Conference; how the Free Methodists and Dunkers make seceders; and how staunchly the Presbyterians, United and Reformed, stand the storm.

You will find the record in the *Cynosure.*

Are you a professed opponent of secretism? Grieve, pray, fight no longer alone. Read how your brethren have united, and meet yearly from all parts of the land Read how our self-denying lecturers are awakening the people, while they are mobbed, egged, stoned, poisoned, slandered,—and yet glory in their sufferings for Christ.

Read how skillful Masons repenting of their ed oaths, are rousing thousands to the evils of th and displaying its every secret to all the worl this entrenched, boasting system is made to t with rage and fear. *Read it in the Cynosure.*

Read the *Cynosure* and take courage at the

WONDERFUL PROGRESS OF THIS REFORM

evinced in the official statement of Josiah mond, Sovereign Grand Inspector General, (33d that one hundred and fifty thousand Freemaso left the order within the past ten years, and the of the order is not only stopped, but its membe actually decreasing. Odd-fellowship is also on cline in most of the States, and the Grange, powerful, is nearly dead in the Northern States YOU aid in the final triumph?

THE RICH should read the *Cynosure* in orde wisely to use their wealth and influence for th of God and the good of their country.

THE POOR should read the *Cynosure* the b understand how to oppose and remove the e their social, civil and spiritual prosperity.

FARMERS should read the *Cynosure* to see h higher degree sharpers of the Masonic ring unsuspecting country people by means of the and other organized secret measures.

ALL PATRIOTS should read the *Cynosure* t the principles of permanent local and national p ity, or, already understanding them, to unite forces in the defense of that righteousness wh alteth a nation.

CHRISTIANS should read the *Cynosure* to s Masonic lodges and numerous other secret Je training schools are ruining souls and subvert Christian religion.

TEMPERANCE MEN should read the *Cynosure* t that the Masonic order is a bulwark of the rum which they are seeking to overthrow.

BUSINESS MEN should read the *Cynosure* to s confidence is impaired and their interests injured secret system of organization.

SCIENTIFIC MEN, REFORMERS, EDUCATORS, I ED LODGE MEMBERS, PHILANTHROPISTS, MEN a MEN every where should read the *Cynosure* their patronage and example give a new impetus defensive war against their sly and deadly enemy. orders compel us to rise in self-protection. "Wh men associate the good must combine, or one fall the unpitied victims of an ignoble struggle.'

Notice a few of the many testimonies show importance and value of the *Cynosure* whic recently come to us:

The *Evangelical Repository* for September, 1879, says: "The *Cynosure* still deals its sledge-hammer blows against Masonry, O ship and every other organization carried on under the cloak of sec facts and arguments are drawn from every point of the compass. ness of information it displays in regard to that system which i combats is remarkable. It is doing a good work, and deserves h port."

The *Gospel Preacher* of Ashland, Ohio. one of the organs of th Baptist or Tunker church says: "The *Christian Cynosure*, pub Chicago, Ill., comes to our table this week filled with excellent mat the leading anti secret journal of America, has an extensive circul is ably edited. Its attacks on Masonry are evidently intended to Scriptnral injunction: 'What thy hand findeth to do, do with all Its stinging blows are having their effect and we trust will be th shedding light in all the dark places of our land."

Wm. H. Taylor, Sparta Center, Kent county, Mich., writes: " take my bread and butter but do not stop the *Cynosure.* While I pect its companionship. The principles it advocates are my prin friends are my friends and my chief desire is God speed the day w they shall triumph."

Thos. C. Haines, Glencoe, Oregon, writes: "The *Cynosure* I We take nine papers and 1 would rather give up any other one, a have aimed to take only the best of papers."

Josiah Shaw, Eau Claire, Wis., writes: "All I need say in comm of your paper is I have read it from its first number and expect to I live. I have recently interviewed a Masonic friend and he readi that Masonry may tend more to evil than good and with pleasure re *Cynosure.*"

Stephen Hatch, Little Valley, N. Y., writes: "I have taken y ten years and have always liked it very much. I read it with great

J. A. Conant, Willimantic, Ct., writes: "I like to have all who the *Cynosure*, for it is indeed a valuable paper, and if the Christian the country would read its columns, and heed its admonitions, Mas all kindred orders would soon be things of the past, of which the would say as little as possible and be just."

Manrice Langhorne, Washington, D. C., writes: "I get the regularly, and it is a great relief to me to read it. It ought, in thi of freemen, to have a circulation of 500,000."

J. M. Allen, St. Edward, Neb., writes: "I hardly know how I withont the *Cynosure.* It brings comfort and consolation every we

Rev; Seth C. Rice, Aztalan, Wis., writes, that the editorials *nosure* are alone worth more than the paper costs.

Will all those who read this article who now receiving the *Cynosure*, send us fifty cents a thereby securing the paper for the next three m

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CHAPTER XXIX.

SECRETS[362] AND DOCTRINES ILLUSTRATED.

RATION[30] FOR ENTERED APPRENTICE DEGREE.

eacons or Stewards strip him to his shirt and drawers, and his drawers must be exchanged for a pair furnished by the lodge which fasten with strings. The *left* leg of these is rolled up above the knee. If his shirt does not open in front it is turned around, and if there are metal buttons or studs on it they are removed.

The *left* sleeve of his shirt is rolled up above the elbow, and the *left* side of his shirt is tucked in: so that the left leg, left foot.[31] left arm and left breast are bare. A slipper is put on his *right* foot, a hoodwink[32] over his eyes, and a small rope called a cable tow[33] is put once around his neck.[28]

uly and ed. En- rentice



ate taking Entered Apprentice Obligation. See page 107.

OTE 362—FROM "FREEMASONRY ILLUSTRATED."

n well said that the emblems are the Masonic secrets written out, s they do—but only to the instructed eye—all the Esotery of on."—*Morris's Dictionary, Art. Emblems—Symbols.*

OTE 30—FROM "FREEMASONRY ILLUSTRATED."

TION. There is much analogy between the preparation of the Masonry and the preparation for entering the Temple as prac- he ancient Israelites. The Talmudical treatise entitled escribes the regulation in these words: 'No man shall enter into onse with his staff [an offensive weapon,] nor with his outer with his shoes on his feet, nor with money in his purse.'' *Mack- t, page 42, Art. Preparation.*

OTE 31—FROM "FREEMASONRY ILLUSTRATED."

all the systems of Masonry, the act of uncovering one or more onstitutes a part of the rite." *Morris's Dictionary, Art. Discal-*

OTE 32—FROM "FREEMASONRY ILLUSTRATED."

rial darkness which is produced by it [the hoodwink] is an em- larkness of his soul. *He is deprived of everything that has a* herewith he could purchase food, to indicate his utter destitu- ental wealth of primitive truth." *Pierson's Traditions page 39, ered Apprentice.*

OTE 33—FROM "FREEMASONRY IL USTRATED."

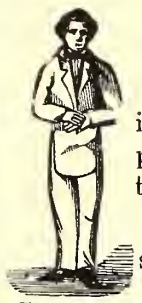
e Tow is emblematic of the cord or band of affection which the whole fraternity, as in Hosea xi: 4: 'I drew them with cords h bands of love.' But there is another and not figurative use ement with which Masons are well acquainted." *Mackey's Lex- able Tow.*

OTE 28—FROM "FREEMASONRY ILLUSTRATED."

stands without our portals, on the threshold of this new Masonic ness, helplessness and iguorance. Having been wandering amid d covered over with the pollutions of the outer and profane mes inquiringly to our doors seeking the new birth and asking l of the veil which conceals divine truth from his uninitiated * There is to be not simply a change for the future but also an f the past; for initiation is as it were a death to the world and a to a new life." *Mackey's Ritualist. pages 22-23.*



Shock of Enlightenment[63] or Rite of Illumiuation, First Degree.



Entered Apprentice Due-Guard

DUE-GUARD[19] OF AN ENTERED APPRENTICE.

Hold out left hand, with palm up, a little in front of the body, height of hips; next place right hand horizontally over the left, two or three inches above it. [See cut.]

SIGN OF AN ENTERED APPRENTICE

Made from due-guard by dropping left hand to side, and at same time raise right arm, with hand still open, and draw hand quickly across the throat, the thumb being next to the throat, then hand drops to side. The sign refers to the penalty[60] of the degree; throat cut across, etc.



Entered Apprentice Sign.

ENTERED APPRENTICE SIGN WITHOUT DUE-GUARD.

Draw open right hand across the throat, thumb next to throat.



Entered Apprenticc Grip.

ENTERED APPRENTICE GRIP.

Grasp hands as in ordinary hand-shaking, and press ball of thumb hard against the knuckle-joint of each other's fore-finger.

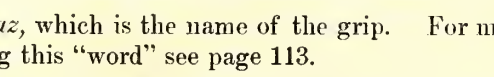
ENTERED APPRENTICE WORD.

Boaz, which is the name of the grip. For mode of giving this "word" see page 113.

"THE WORKING TOOLS OF AN ENTERED APPRENTICE

Are the *Twenty-four Inch Gauge* and *Common Gavel.*

"THE TWENTY-FOUR INCH GAUGE



Is an instrument used by operative masons to measure and lay out their work; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of dividing our time. It being divided into twenty-four equal parts, is emblematical of the twenty-four hours of the day, which we are taught to divide into three equal parts; whereby are found eight hours for the service of God and a distressed worthy brother, eight for our usual vocations, and eight for refreshment and sleep."—*Mackey's Ritualist, page 38.*

NOTE 63—FROM "FREEMASONRY ILLUSTRATED."

"In Masonry by the shock of enlightenment we seek humbly, indeed, and at an incouceivable distance, to preserve the recollection and to embody the idea of the birth of material light by the representation of the circumstances that accompanied it, and their reference to the birth of intellectual or Masonic light. The one is the type of the other; and hence the illumination of the candidate is attended with a ceremony that may be supposed to imitate the primal illumination of the universe." *Mackey's Ritualist, page 34.*

NOTE 19—FROM "FREEMASONRY ILLUSTRATED."

"A Due Guard is a portion of the manual exercises of the lodge, by which we are reminded of sacred engagements." *Morris's Dictionary, Art. Due Guard.*

NOTE 60—FROM "FREEMASONRY ILLUSTRATED."

"A most solemn method of confirming an oath was by *placing a drawn sword across the throat of the person to whom it was administered*" *Pierson's Traditions, page 35, Subject Entered Apprentice Degree.*

"THE COMMON GAVEL

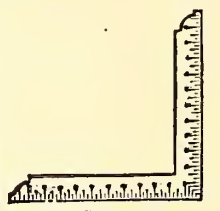


Is an instrument made use of by operative masons to break off the corners of rough stones, the better to fit them for the builder's use; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of life; thereby fitting our minds as living stones for that spiritual building, that house not made with hands. eternal in the heavens."—*Mackey's Ritualist, page 38.*

JEWELS OF A LODGE.

"A Lodge has six Jewels; three of these are immovable and three movable.

"The immovable jewels are the *Square, Level and Plumb.*



Square.



Level.



Plumb.

"THE *Square* inculcates morality; the *Level* equality; and the *Plumb*, rectitude of conduct.

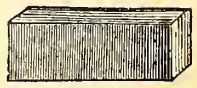
"They are called immovable jewels, because they are always to be found in the East, West and South parts of the Lodge, being worn by the officers in those respective stations"—*Mackey's Ritualist, page 57.*

"THE MOVABLE JEWELS

Are the *Rough Ashlar,* the *Perfect Ashlar* and the *Trestle-Board.*[94]



Rough Ashlar.



Perfect Ashlar,



Trestle-Board.

"The rough ashlar is a stone as taken from the quarry in its rude and natural state. The perfect ashlar is a stone made ready by the hands of the workmen, to be adjusted by the working tools of the Fellow Craft. The trestle-board is for the master workman to draw his designs upon. By the rough ashlar we are reminded of our rude and imperfect state by nature; by the perfect ashlar, that state of perfection at which we hope to arrive by a virtuous education, our own endeavors," [etc.] *Mackey's Ritualist, page 58.* [*See page 140 of "Freemasonry Illustrated."*]

THE POINT WITHIN A CIRCLE.[98]

"Lodges were anciently dedicated to King Solomon, ** but Masons professing Christianity dedicate theirs to St. John the Baptist and St. John the Evangelist, who were two eminent patrons of Masonry; and since their time, there is represented, in every regular and well-governed lodge a certain *point within a circle,* the point representing an individual brother, the circle the boundary line of his conduct to God and man, beyond which he is never to suffer his passions, prejudices, or interest to betray him, on any occasion. This circle is embordered by two perpendicular parallel lines, representing those saints, who were perfect parallels in Christianity, as well as in Masonry; and upon the vertex rests the Holy Scriptures, which point out the whole duty of man. In going around this circle we necessarily touch upon these two lines, as well as upon the Holy Scriptures; and while a Mason keeps himself thus circumscribed, it is impossible that he should err."—*Sickels's Monitor, page 50.*



The Point within a Circle.

NOTE 94 FROM "FRREEMASONRY ILLUSTRATED."

"To every Mason, whatever may be his peculiar religious creed, that revelation of the deity which is recognized by his religion becomes his trestle-board. Thus the trestle-board of the Jewish Mason is the Old Testament; of the Christian, the Old and the New; of the Mohommedan, the Koran." *Mackey's Ritualist, page 59.*

NOTE 98—FROM "FREEMASONRY ILLUSTRATED."

"The Phallus was an imitation of the male generative organ. It was represented usually by a column, which was surrounded by a circle at its base, intended for the *cteis*, or female generative organ. This union of the phallus and the *cteis*, which is well represented by the *point within the circle*, was intended by the ancients as a type of the prolific powers of nature, which they worshiped under the united form of the active or male principle and the passive or female principle. The *two parallel lines*, which in the modern lectures are said to represent St. John the Baptist and St. John the Evangelist, really allude to particular periods in the sun's annual course.—" *Mackey's Ritualist, pages 62-63.*



Preparation Fellow Craft Degree.

PREPARATION FOR FELLOW CRAFT DEGREE.

Candidate is prepared much the same as in the first degree. The *right* leg, *right* arm, *right* breast, and *right* foot being bare, a slipper on *left* foot and the cable tow twice around his naked right arm near shoulder.

A small white apron with bib turned up and he is "duly and truly prepared" to be made a Fellow Craft.



Candidate taking Fellow Craft Obligation.

"Increased privileges and honors thus encircling the profession of Fellow Craft, weightier and more numerous responsibilities are superadded.

"Powerful obligations,[12] impelling him to be secret obedient, honest and charitable, guide and restrain him. * * *

"He is subject to the discipline of his mother-lodge, and to all the penalties[100] of Masonry." *Morris's Dictionary, Art. Fellow Craft.*



Shock of Enlightenment.[64] Fellow Craft Degree.



Due-Guard, Fellow Craft.

DUE-GUARD OF A FELLOW CRAFT.

Hold out right hand, palm down, height of hips, and raise left hand to point perpendicularly upward, fore-arm forming a right angle with arm. [See cut.]



Sign of a Fellow

SIGN OF A FELLOW CRAFT.

Made from due-guard by dropping left hand carelessly to side while raising right hand to left breast, fingers a little crooked; then draw hand quickly across the breast; then drop hand to side. [See cut.]

NOTE 12—FROM "FREEMASONRY ILLUSTRATED"

"It is the obligation which makes the Mason." *Morris's Dictionary, Art. Obligation.*

NOTE 64—FROM "FREEMASONRY ILLUSTRATED."

"This mental illumination—this spiritual light, which, after his new birth is the first demand of the new candidate, is but another name for Divine Truth—the truth of God and the soul—the nature and essence of both—which constitute the chief design of all Masonic teaching." *Mackey's Ritualist, page 33.*

NOTE 100—FROM "FREEMASONRY ILLUSTRATED."

"PENALTY. The ceremony of entering into a covenant among the ancient Hebrews is alluded to in Jeremiah, XXXIV. 18. It was usual for the parties covenanting, to cut a beast in twain and pass between the parts thereof. Jeremiah also relates the penalties to be inflicted upon the people for a breach of their covenant. An English writer, Brother Goodacre, (quoted by Dr. Oliver,) thus fully explains the whole ceremony of making the covenant. The allusion will not escape the attentive Mason. 'After an animal had been selected his throat was cut across [Entered Apprentice's penalty,] with one single blow, so as to divide the windpipe, arteries and veins, without touching any bone.' The next ceremony were to tear the breast open and pluck out the heart, [Fellow Craft's penalty] and if there was the least imperfection, the body would be considered unclean. The animal was then divided into two parts and placed north and south, [Master Mason's penalty] that the parties to the covenant might pass between them from east to west; and the carcass was then left as a prey to voracious animals." *Mackey's Lexicon. Art. Penalty*



PASS GRIP OF A FELLOW CRAFT.

Grasp right hands as in ordinary hand shaking and press ball of thumb hard between knuckles of first and second fingers.

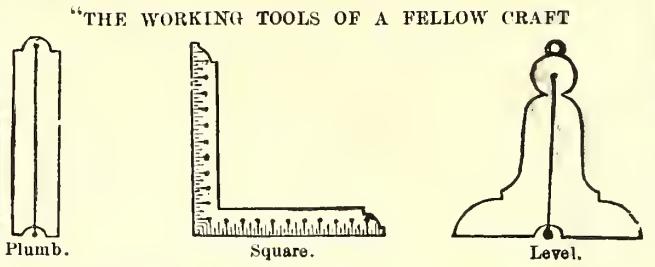
PASS OF A FELLOW CRAFT—*Shibboleth;* the name of the grip.



GRIP OF A FELLOW CRAFT.[111]

Grasp right hands in the usual way and press thumb on knuckle joint of second finger.

"THE WORKING TOOLS OF A FELLOW CRAFT



Plumb. Square. Level.

Are the *Plumb*, the *Square*, and the *Level.*

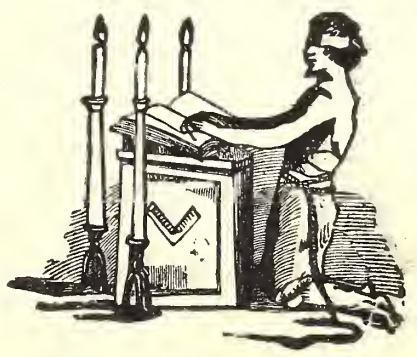
"The *Plumb* is an instrument made use of by operative masons to raise perpendiculars; the *Square,* to square their work; and the *Level*, to lay horizontals; but we, as Free and Accepted Masons, are taught to make use of them for more noble and glorious purposes; the plumb admonishes us to walk uprightly in our several stations before God and men, squaring our actions by the square of virtue, and remembering that we are traveling upon the level of time to that undiscovered country from whose bourne no traveler returns."—*Mackey's Rit. p. 73.*



Preparation of Candidate, Master Mason's Degree.

PREPARATION OF CANDIDATE, MASTER MASON'S[121] DEGREE.

The candidate is stripped, as in previous degrees, but in this "*Sublime Degree,*" both breasts, both arms both feet and legs are bare. He is hood-winked and the cable-tow is put three times around his body.



Candidate taking[121] Master Mason's Obligation.[112] See page 252.

NOTE 111—FROM "FREEMASONRY ILLUSTRATED."

"Increased privileges and honors thus encircling the profession of Fellow Craft, weightier and more numerous responsibilities are superadded. Powerful obligations impelling him to be secret, obedient, honest and charitable, guide and restrain him." *Morris's Dictionary, Art. Fellow Craft.*

NOTE 131—FROM "FREEMASONRY ILLUSTRATED,"

"This has very properly been called the *sublime degree of a Master Mason*, as well for the solemnity of the ceremonies which accompany it, as for the profound lessons of wisdom which it inculcates. The important design of the degree is to symbolize the great doctrines of the resurrection of the body and the immortality of the soul; and hence it has been remarked by a learned writer of our order that the Master Mason represents a man saved from the grave of iniquity and raised to the faith of salvation." *Mackey's Ritualist, page* 109.

NOTE 114—FROM "FREEMASONRY ILLUSTRATED."

"We may not call in question the propriety of this organization; if we would be Masons we must yield *private judgment*. 'To the law and to the testimony—if any man walk not by this rule, it is because there is no light in him." *Pierson's Traditions, page* 30.

NOTE 121—FROM "FREEMASONRY ILLUSTRATED."

"The importance of secret-keeping is made the ground-work of all Masonic degrees; not so much on account of the intrinsic value of the Masonic *esoterica* as that Masons may learn the virtues of discretion and fidelity to a trust." *Morris's Dictionary, Art. Secret Breaking.*

NOTE 112—FROM "FREEMASONRY ILLUSTRATED."

"An obligation is an essential part of a degree. There are three parties to every Masonic obligation; first the candidate, second the presiding officer who represents the society and third the Omnipresent Deity." *Morris's Dictionary, Art. Obligation.*



Due-Guard, Master Mason.

DUE-GUARD OF A MASTER MASON.

Extend both hands, in front of the body, height of hips, palms down, thumbs nearly touching each other. [See cut.]

SIGN OF A MASTER MASON.

Made from due-guard, by dropping left hand and drawing right hand across the bowels to the right, thumb toward the body, height of hips. [See cut.]



Pass Grip of a Master Mason.

PASS GRIP OF A MASTER MASON.

Grasp hands natural press thumb between knuckles of second and third fingers.

STRONG GRIP OF A MASTER MASON OR LION'S



Hands joined as shown in cut, thumb and pressing hard on hand and wrist of each other

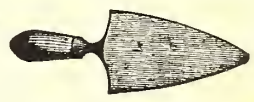
PASS OF A MASTER MASON *Tubal Cain;* name

"THE COMPASSES



Are peculiarly consecrated to gree, because within their points, when properly extend emblematically said to be incl principal tenets of our profess hence the moral application of the Compasses third degree, is to those precious jewels of a Mason, Friendship, Morality, and Brotherly L *Mackey's Ritualist, page 110.*

"THE WORKING TOOLS[71] OF A MASTER MAS



Are all the implements sonry indiscriminately, b especially the *Trowel.*

"The *Trowel* is an instrument made use of by tive Masons to spread the cement which unites ing into one common mass; but we, as Free and ted Masons, are taught to make use of it for t noble and glorious purpose of spreading the ce brotherly love and affection; that cement whic us into one sacred band, or society of friends an ers, among whom no contention, should eve but that noble contention or rather emulation; can best work and best agree."—*Mackey's R page 111.*

THE TRAGEDY[149] OF THE THIRD DEGREE.



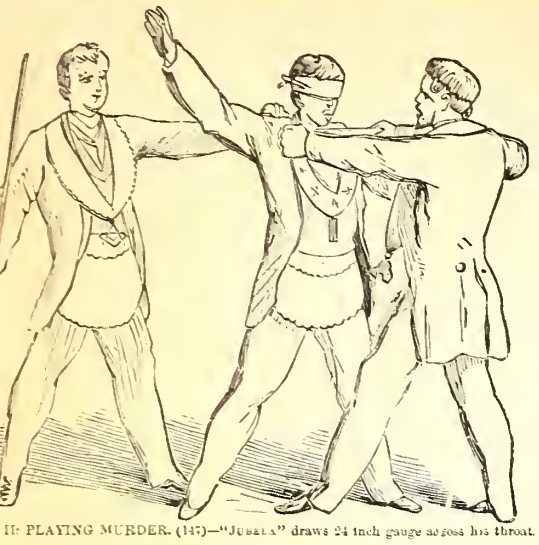
PLAYING MURDER: SCENE I.—Assault by "*Jubela*" on the alias "Grand Master Hiram Abiff."

NOTE 71—FROM "FREEMASONRY ILLUSTRATED"

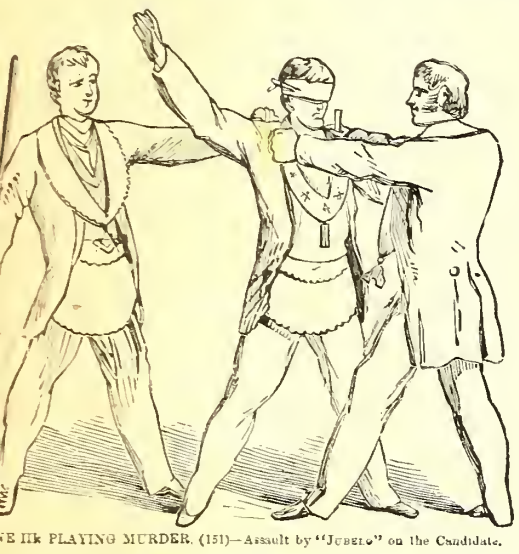
"Speculative Masonry is the application and sanctification of t tools and implements, the rules and principles of operative masc veneration of God and the purification of the heart. The specula is engaged in the construction of a spiritual temple in his heart spotless, fit for the dwelling place of Him who is the author *Mackey's Ritualist, page* 39.

NOTE 149—FROM "FREEMASONRY ILLUSTRATED.

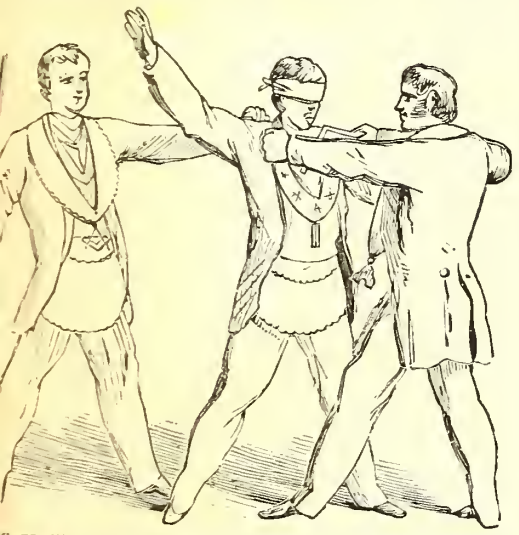
"The esoteric drama of the Master Mason's degree contains v the elements of sublime tragedy, such as in the prolific mind o peare would branch out into Hamlets, Macbeths and Othello



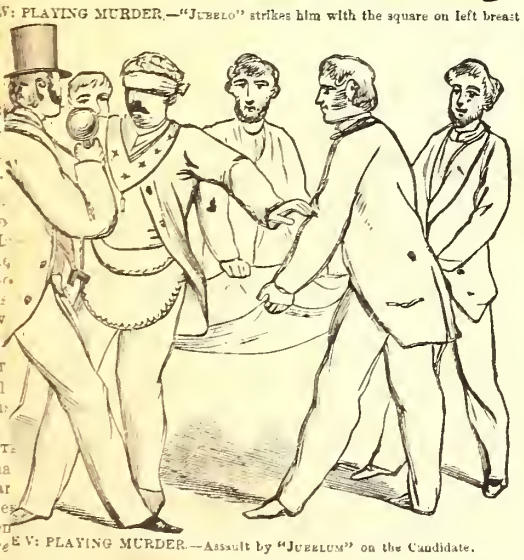
II: PLAYING MURDER. (145)—"JUBELA" draws 24 inch gauge across his throat.



E IIk PLAYING MURDER. (151)—Assault by "JUBELO" on the Candidate.



V: PLAYING MURDER.—"JUBELO" strikes him with the square on left breast



E V: PLAYING MURDER.—Assault by "JUBELUM" on the Candidate.

TE 147—FROM "FREEMASONRY ILLUSTRATED."

he who has visited the holy of holies and traveled the road of
ve any conception of the mysteries unfolded in this degree.
icon, Art. Master Mason.

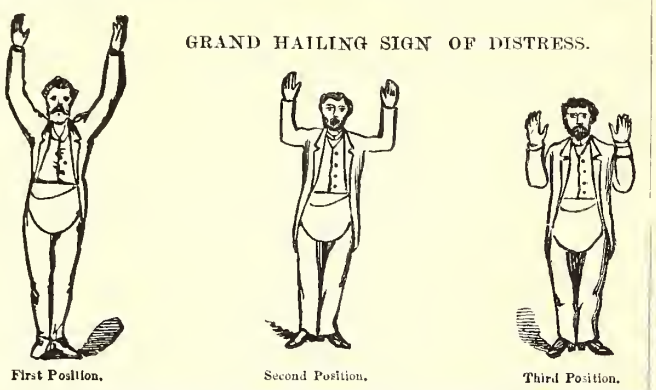
TE 151—FROM "FREEMASONRY ILLUSTRATED."

e duty of Hiram Abiff to superintend the workmen, and the re-
officers were always examined with the most scrupulous exact-
d opening of the day, when the sun was rising in the east, it
aut custom, before the commencement of labor to go into the
offer up his prayers to Jehovah for a blessing on the work. These
oms were faithfully performed for the first six years in the se-
of his lodge and for the last year in the precincts of the most
At length, on the very day appointed for celebrating the cope
uilding, he retired as usual, according to our traditions, at the
welve, and did not return alive."—*Pierson's Traditions, page*



SCEN VI: PLAYING MURDER. (164)—"JUBELUM" killshim with the Setting Maul and tumbles him into the Canvas.

GRAND HAILING SIGN OF DISTRESS.

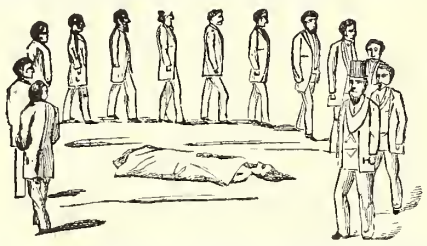


First Position. Second Position. Third Position.

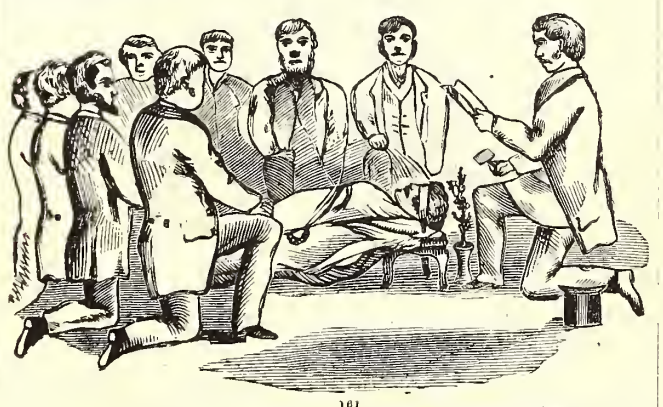
SCENE VII: PLAYING DISTRESS.—Mourning for "our Grand Master Hiram Abiff."

Raise hands and arms as shown in first cut and if in the ceremony of "raising" or in the dark the words in brackets may be used, otherwise not. [O Lord.] Bring arms from first to second position, [My God,] bring arms to third position [was there no help for the widows Son?] bring arms to side.

In the dark when in distress the words are, *Is* there no help etc., but in the lodge in, raising Hiram the word *was* is used. In the ceremony of "*raising*" after the second attempt and failure to raise the body, first by the Entered Apprentice's Grip and then by the Fellow Craft's, when this sign is given the words are, "O Lord my God, O Lord my God, O Lord my God, I fear the Master's word is forever lost."



SOENE VIII: PLAYING DISTRESS.-Procession Singing Dirge for "our Grand Master Hiram Abiff."



SCENE IX: PLAYING RESURRECTION [161]—Praying at Mock Resurrection of Candidate alias "our Grand Master Hiram Abiff."

NOTE 164—FROM "FREEMASONRY ILLUSTRATED."

"The Ancient Mysteries, those truly Masonic institutions, which by a series of solemn and imposing ceremonies prepared the mind of the initiate for the reception of those unpopular dogmas. * * * In all of them there was, in addition to the instructions in relation to the existence of a Supreme Deity, a legend in which, by the dramatic representation of the violent death and subsequent restoration to life of some distinguished personage, the doctrines of the resurrection and the soul's immortality were emblematically illustrated."—*Mackey's Lexicon, Art. Antiquity of Masonry.*

NOTE 161—FROM "FREEMASONRY ILLUSTRATED."

"The small hill near Mount Moriah can be clearly identified by the most convincing analogies as being no other than Mount Calvary. Thus Mount Calvary was a small hill; it was situated in a westerly direction from the temple and was near Mount Moriah; it was on the direct road from Jerusalem to Joppa, and is thus the very spot where a weary brother, traveling on that road, would find it convenient to sit down to rest and refresh himself; and it was outside of the gate of the temple; and lastly, there are several caves, or clefts in the rocks in the neighborhood, one of which it will be remembered was, subsequently to the time of this tradition, used as the sepulchre of our Lord. The Christian Mason will readily perceive the peculiar character of the symbolism which this identification of the spot on which the great truth of the resurrection was unfolded in both systems—the Masonic and Christian—must suggest."—*Mackey's Ritualist, page* 116.



SCENE X: PLAYING RESURRECTION—Candidate Raised on the Five Points of Fellowship. [169]

FIVE POINTS OF FELLOWSHIP.

Foot to foot, knee to knee, breast to breast, hand to back and cheek to cheek or mouth to ear, when they whisper: *Mah-hah-bone*, which is the Master's word.

EMBLEMS[383] OF THE MASTER MASON'S[180] DEGREE.

"THE THREE STEPS



Usually delineated upon the Master's carpet, are emblematical of the three principal stages of human life, viz: *youth, manhood*, and *age*,. In youth as Entered Apprentices, we ought industriously to occupy our minds in the attainment of useful knowledge; in manhood, as Fellow Craft, we should apply our knowledge to the discharge of our respective duties to God, our neighbor, and ourselves; that so in age, as Master Masons, we may enjoy the happy reflection consequent on a well-spent life, and die in the hope of a glorious immortality.[159]

"THE POT OF INCENSE



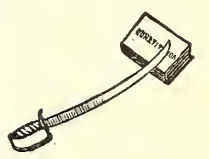
Is an emblem[384] of a pure heart, which is always an acceptable sacrifice to the Deity; and as this glows with fervent heat, so should our hearts continually glow with gratitude to the great and beneficent Author of our existence, for the manifold blessings and comforts we enjoy.

"THE BEE HIVE



Is an emblem of industry, and recommends the practice of that virtue to all created beings, from the highest seraph in heaven to the lowest reptile of the dust [etc. See page 307 of "Freemasonry Illustrated."]

"THE BOOK OF CONSTITUTIONS GUARDED BY THE TYLER'S SWORD



Reminds us that we should be ever watchful and guarded in our thoughts, words and actions, particularly when before the enemies of Masonry; ever bearing in remembrance those truly Masonic virtues, silence and circumspection.

"THE SWORD POINTING TO A NAKED HEART



Demonstrates that justice will sooner or later overtake us; and although our thoughts, words and actions may be hidden from the eyes of man, yet that

NOTE 169—FROM "FREEMASONRY ILLUSTRATED."

"FIVE POINTS OF FELLOWSHIP. The term alludes to a symbolical ceremony in the Master Mason's degree which is chiefly esoteric. It is an elegant summary of the whole benevolent code of Freemasonry, and eminently worthy of study."—*Morris's Dictionary, Art. Five Points of Fellowship.*

NOTE 383—FROM "FREEMSONRY ILLUSTRTED"

"Under the term Emblems, writers include those conveying both the esotery and exotery of Masonic knowledge."—*Morris's Dictionary, Art. Emblems.*

NOTE 180—FROM "FREEMASONRY ILLUSTRATED."

"The Master Mason is one who has been 'raised to the Sublime Degree,' having passed from the Middle Chamber to the Sanctum Sanctorum, or Most Holy place of the Temple."—*Morris's Dictionary, Art. Master Mason*

NOTE—159 FROM "FREEMASONRY ILLUSTRATED."

'In the *initiation* of life and death, of which the initiation in the third degree is simply emblematic, *innocence* must for a time lie in the grave—at length, however, to be called by the Grand Master of all things to *immortality*."—*Mackey's Ritualist, page* 118.

NOTE 384- FROM "FREEMASONRY ILLUSTRATED."

"Everything in the *esotery* of the society is written down, or engraved upon durable objects by Symbols. Each of these has a public and private meaning, the latter communicated only by suitable restrictions to proper persons. These Symbols form a large part of the universal language of Masonry."—*Morris's Dictionary, Art. Symbol.*

"ALL-SEEING EYE,



Whom the Sun Moon and Stars obey, and under whose watchful care even comets perform their stupendous revolutions, pervades the inmost recesses of the human heart, and will reward us according to our merits.

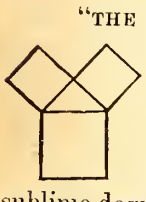
"THE ANCHOR AND ARK





Are emblems of a well-grounded *hope*, and a well-spent life. They are emblematical of that divine *ark*, which safely wafts us over this tempestuous sea of troubles, and that *anchor* which shall safely moor us in a peaceful harbor, where the wicked cease from troubling and the weary shall find rest.

"THE FORTY-SEVENTH PROBLEM OF EUCLID.



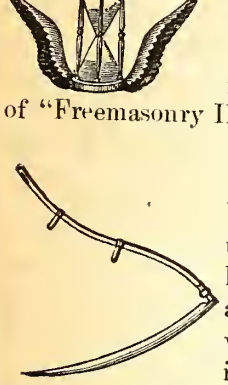
This was an invention of our ancient friend and brother, the great Pythagorus, who, in his travels through Asia, Africa and Europe, was initiated into the several orders of priesthood, and raised to the sublime degree of Master Mason,. [etc See page 310 of "Freemasonry Illustrated."]

"THE HOUR GLASS



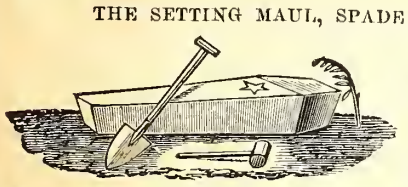
Is an emblem of human life. Behold! how swiftly the sands run, and how rapidly our lives are drawing to a close! [etc See page 310 of "Freemasonry Illustrated."]

"THE SCYTHE



Is an emblem of time, which cuts the brittle thread of life, and launches us into eternity. Behold! what havoc the scythe of time makes among the human race! If by chance we should escape the numerous evils incident to childhood and youth, and with health and vigor arrive to the years of manhood; yet, withal, we must soon be cut down by the all-devouring scythe of time, and be gathered into the land where our fathers have gone before us."—*Sickels's Monitor, pages 113-119.*

THE SETTING MAUL, SPADE AND COFFIN.



"The second class of emblems are not monitorial, and therefore their true interpretation can only be obtained within the tyled recesses of the lodge. They consist of the Setting Maul, the Spade, the Coffin, and the Sprig of Acacia. They afford subjects of serious and solemn reflection to the rational and contemplative mind."—*Mackey's Ritualist, page 131.*

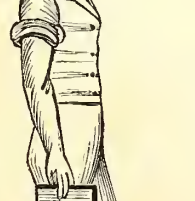
FOURTH, OR MARK MASTER'S[223] DEGREE.

[FIRST DEGREE OF THE CHAPTER.]

CRAFTSMEN FROM THE QUARRIES.



Candidate.



Junior Deacon.

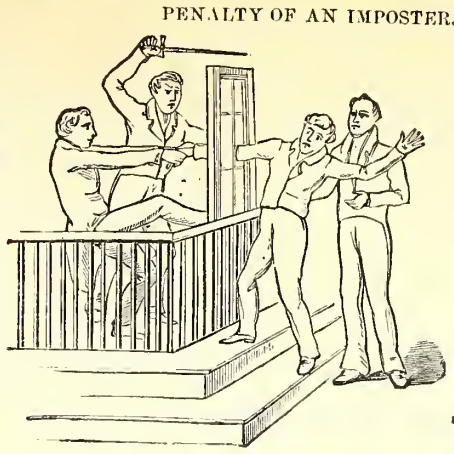


Senior Deacon.

NOTE 223—FROM "FREEMASONRY ILLUSTRATED."

"A candidate receiving this degree is said to be 'advanced' to the honorary degree of a Mark Master."—*Mackey's Ritualist, page* 271.

PENALTY OF AN IMPOSTER.



Penalty of an Imposter, when detected in trying to collect wages not his due.



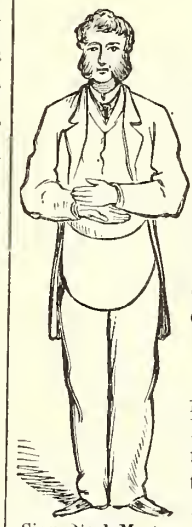
Preparation for Mark Master's Degree. Stripped to his shirt and drawers and both breasts bare; hoodwinked and a cable-tow four times around his body.



Due Guard, Mark Master.

DUE-GUARD OF A MARK MASTER.

Third and fourth fingers of right hand closed; thumb and first and second fingers extended; position of carrying the keystone; then bring right hand up to right ear and move it back and forth as if brushing back a lock of hair, ear passing between thumb and finger each time. [See cut.] This refers to the penalty of having right ear smote off.



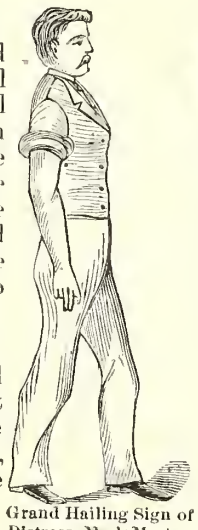
Sign, Mark Master.

SIGN, MARK MASTER.

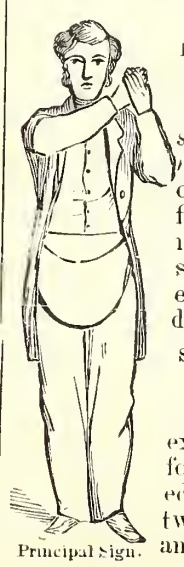
Made from due-guard by dropping right hand and arm to a horizontal position, extended in front on a line with the hips, and at same time raise left hand about the height of your chin, and bring it down edgewise on right wrist, as if to chop off right hand.

GRAND HAILING SIGN.

Close the third and fourth fingers of right hand, extending the thumb and second finger, the position in which the keystone is carried.



Grand Hailing Sign of Distress, Mark Master.



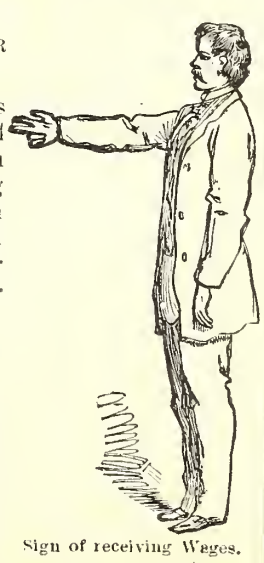
Principal Sign.

HEAVE OVER, OR PRINCIPAL SIGN.

With a vigorous *slap* place back of *right* hand in palm of *left*, both being flat and held down near right hip, then swing them together over to *left* shoulder

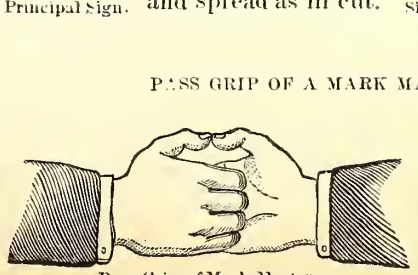
SIGN OF RECEIVING WAGES.

Hand and arm extended, third and fourth fingers closed, thumb and first two fingers extended and spread as in cut.



Sign of receiving Wages.

PASS GRIP OF A MARK MASTER.



Pass Grip of Mark Master.

Right hands grasped, as if to pull a person up a steep bank, thumbs touching at ends. [See cut.]

REAL GRIP OF A MARK MASTER.



Real Grip of a Mark Master.

Little
locked, oth
ed, poi
thumbs,tog
shown in c

WORD: *Siroc, or Mark Well.*

WORKING TOOLS OF A MARK MASTER.

"THE CHISEL,



Morally demonstrates the advantages of discipline and education. The mind, like the diamond in its original state, is rude and unpolished, but as the effect of the chisel on the external coat soon presents to view latent beauties of the diamond, so education discovers the latent virtues of the mind, and draws them forth to range the large field of matter and space, to display the summit of human knowledge, our duty to God to and man.

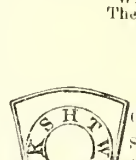
"THE MALLET



Morally teaches us to correct irregularities, an
duce man to a proper level; so that,
deportment he may, in the school of dis
learn to be content. What the mal
the workman, enlightened reason is
passion; it curbs ambition, it de
envy, it moderates anger, and it enc
good dispositions; whence arises among good
that comely order,

"Which nothing earthly gives, or can destroy,
The soul's calm sunshine, and the heart-felt joy."
—*Mackey's Ritualist, pag*

THE MARK OF A MARK MASTER.



"In the passage from the second
of Revelations, which is read during t
sentation of the Keystone, it is most p
that by the 'white stone' and the 'new
St. John referred to these tokens of a
and friendship."—*Mackey's Rit. page*



Step and Due-Guard of a Past Master.

DUE-GUARD OF A PAST MASTER.[266]

Fingers of right hand closed, end of thumb between closed lips, as if ready to split open the tongue with thumb nail. [See cut and penalty of obligation.]

SIGN OF A PAST MASTER.[272]

Raise right hand to left shoulder, hand open, and draw it diagonally down across body to right hip, thus crossing the penalties of the first three degrees. [See cut.]



Sign of a Past M



Grip of a Past Master.

GRIP OF A PAST MAST

Give Master Mason's
inside of right feet tog
then whisper the "V
Giblim. Next grasp
arms just above the
with right hands and
arms at elbow with
hands, saying as char
made, From a grip
span.

NOTE 266—FROM "FREEMASONRY ILLUSTRATED."

"Those who receive the degree in the Chapter are termed 'virtua
Masters, in contradistinction to those who have been elected and instal
a regularly constituted Symbolic Lodge, who are called 'actual' Past M
the former having no rights or privileges, as such, out of the Ch
Sickels's Monitor, Part 2, *page* 19.

NOTE 272 FROM "FREEMASONRY ILLUSTRATED."

"The ceremonies of the degree, when properly conferred, inculcate a
of diffidence in assuming the responsibilities of an office without
preparation for the performance of its duties."—*Mackey's Lexicon, Ar
Master.*

NOTE 268—FROM "FREEMASONRY ILLUSTRATED."

"The Giblim, or the Giblimites, were, therefore, stone-squarers or

ARATION OF CANDIDATE,
CELLENT MASTER'S[276] DEGREE.

Deacon removes candidate's
puts a cable-tow six times
his body. No hoodwink in
ee.



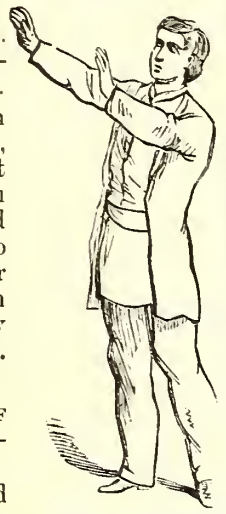
Preparation Most Excellent Master.



d, or Penal Sign, Excellent Master.

DUE-GUARD, OR PENAL SIGN. MOST EXCELLENT MASTER.

Hands on center of breast, fingers just touching each other, and crooked, as if to tear open your breast, which is the penalty of this degree. [See cut.]



Sign of Astonishment Most Excellent Master.

SIGN, OR SIGN OF ASTONISHMENT.

Hands and arms extended forwards wards, eyes rolled back, as shown in the cut.

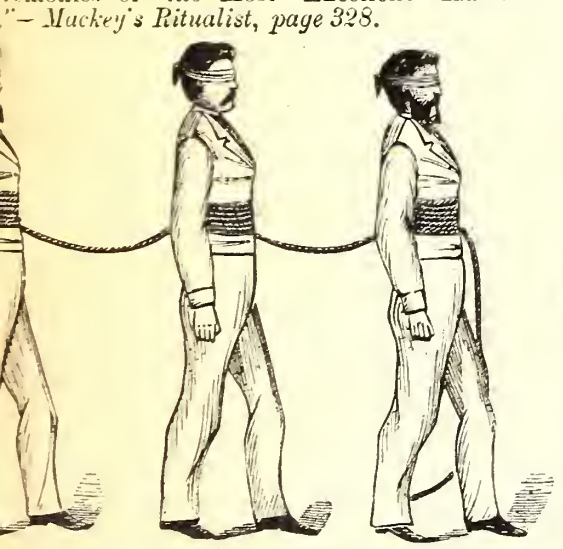
GRIP, MOST EXCELLENT MASTER.[279]



Grip, Most Excellent Master.

Grasp right hands, and with finger on under side and thumb on top press third finger near le. [See cut.]

his bringing of into the tem- h shouting and and depositing the holy spot it was thence- o remain, that is commemorated by a portion of remonies of the Most Excellent Master's[280] ."—*Mackey's Ritualist, page 328.*



Royal Arch Candidates[919] duly and truly prepared.

NOTE 276—FROM "FREEMASONRY ILLUSTRATED."

degree has special reference to that important period when the tem- ed by King Solomon for the worship of Jehovah was completed and ted in all its glory and beauty."—*Sickels's Monitor, Part 2, page 27.*

NOTE 279—FROM "FREEMASONRY ILLUSTRATED."

sixth degree, or that of Most Excellent Master, is as intimately ed with the third, or Master Mason's, as the Mark Master's is with that ellow Craft. The Master Mason's degree is intended, in its symbolic o teach the doctrines of the resurrection of the dead and the im- y of the soul But this corruption can only put on incorruption, and tal put on immortality by a passage through the portals of the grave. e the degree of Most Excellent Master comes forward with its beau- mbolism, to represent the man prepared to enter upon that eventful "—*Mackey's Ritualist, page 312.*

NOTE 280 FROM "FRREEMASONRY ILLUSTRATED."

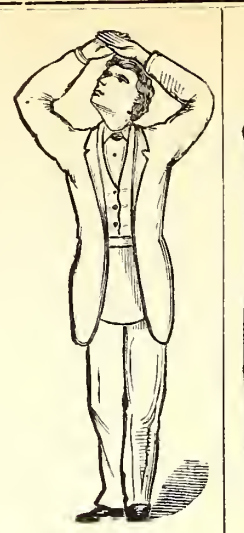
Most Excellent Master represents King Solomon, and should be in a crimson robe, wearing a crown, and hold ng a sceptre in his —*Mackey's Ritualist, page 321.*

NOTE 319 FROM "FREEMASONRY ILLUSTRATED."

e, and only three, can be exalted at the same time."—*Sickels's Moni 2 page 74.*



Royal Arch Due-guard—First Position.



Royal Arch Due-Guard—Second Position.

ROYAL ARCH DUE-GUARD.

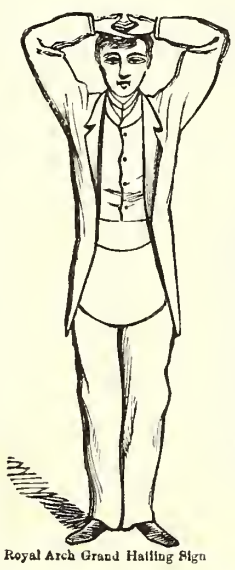
Turning to the left and looking up, raise left hand and arm, as shown in cut, first position, palm of hand out; then bring up right hand, with a slight slap on back of left; then turn to the right, and raise right hand, and bring up left hand with a slap on right hand. [In some Chapters this is called the "sign," and the next sign is called the penal sign, as it is.]

ROYAL ARCH[317] SIGN.

Right hand held with edge against forehead, thumb next to forehead; then draw hand across to the right. This refers to the penalty of the degree—skull smote off. See page 513.



Royal Arch Sign.



Royal Arch Grand Hailing Sign

GRAND HAILING SIGN.

Fingers interlaced and held over the head, as shown in cut first position; turning to the right, bring hands down on thighs with a slight slap as if suffering severe pain in the back.



Grand Hailing Sign—Second Position.



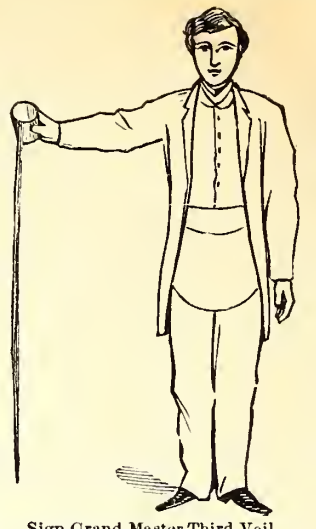
Sign Grand Master First Veil. Holding out a cane.



Sign of G. Master Second Veil. Putting right hand into bosom.

NOTE 317—FROM "FREEMASONRY ILLUSTRATED."

"The great object of pursuit in Masonry—the scope and tendency of all its investigations—is TRUTH. This is the goal to which all Masonic labor evidently tends. Sought for in every degree, and constantly approached, but never thoroughly and intimately embraced, at length, in the Royal Arch, the veils which concealed the object of search from our view are withdrawn, and the stimable prize is revealed."—*Mackey's Ritualist, page 339.*



Sign Grand Master Third Veil. Pouring out water as shown in Cut.

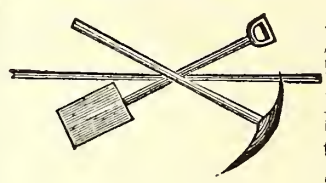
WORDS OF G. M. FIRST VEIL:
Shem, Ham and Japheth.[339]

WORDS OF G. M. SECOND VEIL:
Shem, Japheth and Adoniram.[342]

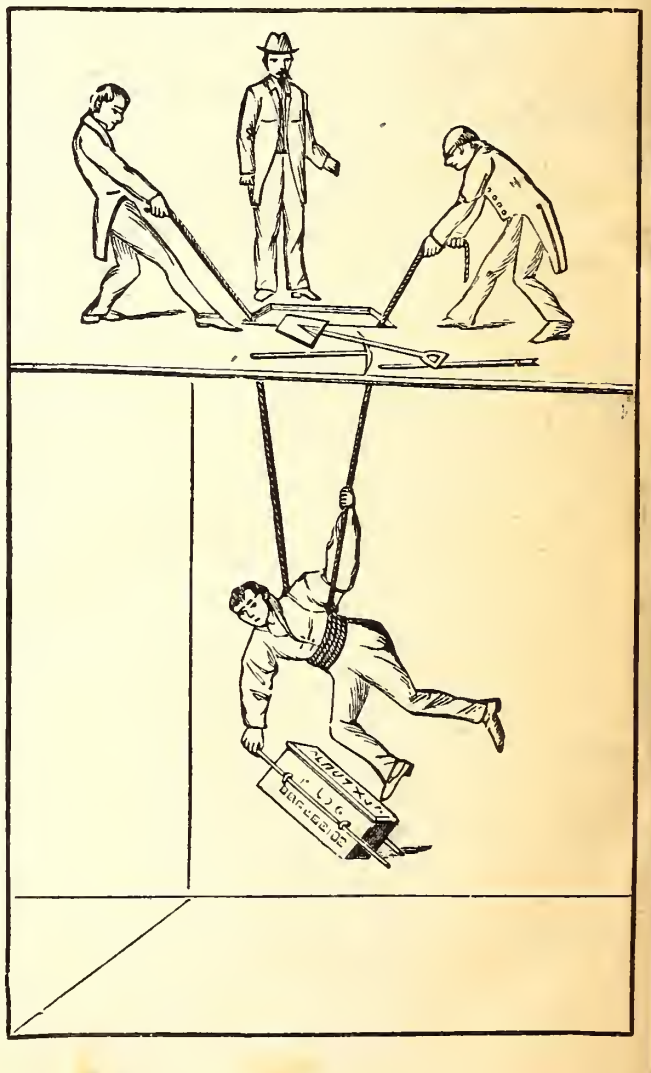
WORDS OF G. M. THIRD VEIL:
Haggai, Joshua and Zerrubbabel.

SIGNET OF G. M. THIRD VEIL:
That of Zerrubbabel or Truth.

"THE WORKING TOOLS OF A ROYAL ARCH MASON



Are the *Crow, Pickaxe* and *Spade*. The *Crow* is used by operative masons to raise things of great weight and bulk; the *Pickaxe* to loosen the soil, and prepare it for digging; and the *Spade* to remove rubbish. But the Royal Arch Mason is emblematically taught to use them for more noble purpurposes. By them he is reminded that it is his sacred duty to lift from his mind the heavy weight of passions and prejudices which encumber his progress towards virtue, loosening the hold which long habits of sin and folly have had upon his disposition, and removing the rubbish of vice and ignorance, which prevents him from beholding that eternal foundation of truth and wisdom upon which he is to erect the spiritual and moral temple of his second life."—*Sickels's Monitor, Part 2, page 65.*



NOTE 339—FROM "FREEMASONRY ILLUSTRATED."

"Here our attention is invited by memorial words to the first ark, the ark of safety, which was constructed by *Shem, Ham* and *Japheth*."—*Mackey's Ritualist, page 372.*

NOTE 342—FROM "FREEMASONRY ILLUSTRATED."

"The reference, at this place, which is made in some chapters to Adoniram who was one of the craftsmen at the temple of Solomon, and the mixture of his name with that of two of the sons of Noah, who lived almost two thousand years before him, is so preposterous an anachronism as to prove that it is a palpable innovation, at first introduced by some ignorant ritualist, and perpetuated by subsequent carelessness."—*Mackey's Rit., Note on page 374.*

THREE SQUARES OF OUR ANCIENT GRAND MASTERS.



"Freemasonry is throughout so connected a system that we are continually meeting in an inferior degree with something that is left to be explained in a higher. Such is the case with the *three squares of our ancient Grand Masters*, whose peculiar history can only be understood by those who have advanced to the degree of Select Master."—*Mackey's Ritualist, page 381.*

ROYAL ARCH SYMBOLS.

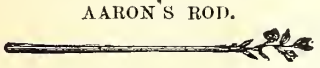


"Moses commanded the Levites which bare the ark of the covenant of the Lord, saying, Take this book of the law and put it in the side of the ark of the covenant of the Lord your God."—*Mackey's Riualist, page 384.*



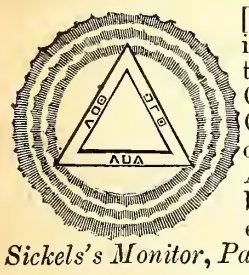
"And Moses said unto Aaron, Take a pot and put an omer full of manna therein and lay it up before the Lord."—*Mackey's Ritualist, page 385.*

AARON'S ROD.



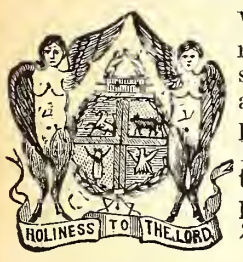
"And the Lord said unto Moses, Bring Aaron's rod again before the testimony, to be kept for a token."—*Mackey's Ritualist , page 386.*

"THE EQUILATERAL OR PERFECT TRIANGLE



[on which the word was founded] is emblematical of the three essential attributes of Deity—namely: Omnipresence, Omniscience and Omnipotence, and as the equal sides or equal angles form but one TRIANGLE, so these three equal attributes constitute but one God. This emblem," [etc., see page 554.]—*Sickels's Monitor, Part 2. page 73.*

"THE ROYAL ARCH BANNER



Which should be displayed in every regular Chapter of Royal Arch Masons, is composed of the four standards used to distinguish the four principal tribes of the children of Israel who bore their BANNERS through the wilderness," [etc., see page 556.]—*Sickels's Monitor, Part 2, page 76.*

GRAND OMNIFIC OR ROYAL ARCH WORD.[359]

This must only be given by a group of three. Each with his right hand grasps the right wrist of the companion on the left, and with his left hand the left wrist of his companion on his right, throwing forward his right foot, hollow in front, his toe touching the heel of his companion on the right. This is called three times three, as there are three right hands, three left hands and three feet forming three triangles. They then repeat the verse on page 500 of F. M. Illustrated.



Group of Three, Giving Graud Omnific Word.

They then balance three times three with a short pause between each three, when they raise their right hands over their heads, as shown in cut, and the Grand Omnific Royal Arch word is given in low breath in syllables, as follows: The first one says *Jah*, second one *buh*, third one *lun;* then the second one says *Jah*, third one *buh*, and first one *lun;* then the third one says *Jah*, first one *buh*, second one *lun.*

The word *Je-ho-vah* is treated in the same way, and the word *G-o-d* is given in the same way, but letter by letter, thus each of the three being repeated three times, varying each time as explained. In some Chapters only the word Je-ho-vah is given in this way, and in others the word Jah-Bel-On was formerly used.

NOTE 359—FROM "FREEMASONRY ILLUSTRATED."

"This incommunicable name of God consists, as we have already observed, of four letters. Yod, He, Vav, and He, equivalent in English to the combination JHVH. It is now, we presume, evident that these four letters cannot in our own language be pronounced unless at least two vowels be supplied. Neither can they in Hebrew."—*Note. Mackey's Lexicon, Art. Jehovah.*

KNIGHTS OF PYTHIAS ILLUSTRATED.

BY A PAST CHANCELLOR. A Full Illustrated Exposition of the Three Ranks of the order with the addition of the Amended, Perfected and Amplified Third Rank.

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[FROM KNIGHTS OF PYTHIAS ILLUSTRATED.]

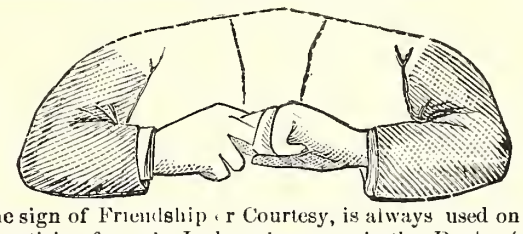
KNIGHTS OF PYTHIAS AT A GLANCE.

FIRST OR INITIATORY RANK.

The preparation of the candidate in this Rank consists in removing the coat and vest, putting on a WHITE ROBE and blind folding Securely. The members all have BLACK ROBES AND MASKS

SIGN OF FRIENDSHIP OR COURTESY.

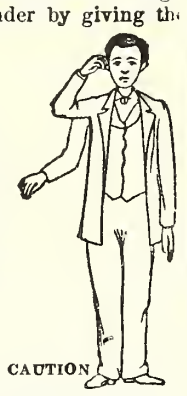
Form a link with the second finger of each hand, the back of the left hand up and the back of the right hand forward; the forearms forming the base of a triangle. [See cut.]



"The sign of Friendship or Courtesy, is always used on entering or retiring from the Lodge when open in the Rank of Page It is recognized by the Chancellor Commander by giving the same sign or by a waive of the hand."

THE SIGN OF RECOGNITION.

Is given thus: Place your right thumb near the end of your two first fingers of same hand as though holding a pen to write, then smooth the hair back over the right ear with the two fingers, nails next to the head, three times, and is answered by the person saluted with the left hand in same manner.





INAUDIBLE SIGN OF CAUTION

Raise right hand and with thumb and fore finger squeeze the wings of the nose This is done three times, noiselessly, in quick succession drawing the hand six or eight inches from the nose after each squeeze.

AUDIBLE SIGN OF CAUTION.

Made in the same way as Inaudible Sign, but to attract attention give a quick snuff each time as thumb and finger are being withdrawn from the nose.

ANSWER.—Same as Sign.

SIGN OF DISTRESS.

Strike the hands together three times, right hand uppermost.

Hailing word in connection with the Sign of Distress: **nomad,** (Damon backwards).

ANSWER.—**Damon.**



GRIP, FIRST RANK.

Each extend the right hand, opening the fingers between the second and third and grasp each others first two fingers, closing the other fingers.



WORD OR COVER KEY TO GRIP.

The Chancellor Commander and Master at Arms holding each ther by the grip engage in the following colloquy:

Chancellor Commander.—"Say what is this?"
Master at Arms.— "A good thing."
Chancellor Commander.—"Most people would say so."
Master at Arms.— "Some would."
Chancellor Commander.—"O, would they?"
Master at Arms.— "No doubt."

SECOND, OR RANK OF ESQUIRE.

PREPARATION.

The Page or Pages are taken to the ante-room in ordinary ress, and each one given a shield, which he is required to put n his left forearm, and from thence to the door of the Lodge, on ne outside of which is suspended a shield, on which the Master t Arms gives one rap."

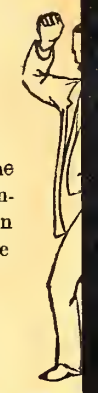


SIGN OF CAUTION OR COURTESY, RANK OF ESQUIRE.

Place right elbow in left hand and gently clinch the chin with the right hand. (See cut.)

COUNTERSIGN IN ANSWER: Same or a wave of the hand by the Chancellor Commander.

THE ALARM: One rap.



SHIELD SIGN.

Raise right hand perpendicularly, with the hand clinched as if in the act of striking a downward blow, left hand over heart. Same position as when taking the obligation of this rank. [See cut.]



GRIP, RANK OF ESQUIRE.

Grasp left hands in ordinary way.

THIRD, OR RANK OF KNIGHT.

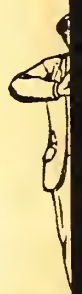
NOTE.—The Signs, Grip, Pass-word, etc , of the Amplified T are the same.

The candidate is prepared in the same mannner as in ond Rank.



SIGN OF BRAVERY OR COURTESY, THIRD R

Form a triangle with forearms extending tally from you, points of fingers and th gether and spread out; heel of hands a inches apart. (See cut.) This is called ign.



VISOR SIGN ON ENTERING LODGE.

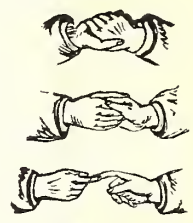
On entering to salute the Chancellor Commander, raise visor so as to touch the breast with the fore fingers, the thumbs pointing downward. Hands are then separated and with a gentle wave are brought to the side.



VISOR SIGN ON RETIRING FROM LOI

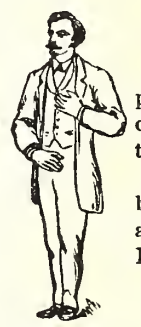
On retiring approach the Altar, face t cellor Commander and turn the visor down, so that the thumbs point up an gers down and then bring hands to sid gentle wave

The Countersign, given by the Chancel mander, is same as sign or a wave of The Pass-word, given at the inner **Confidence.** The Alarm at the inner do raps.



GRIP, THIRD RANK.

Take each other by the right for ordinary hand shake. Whe drawing hands press each other's f with thumb and forefinger, gen whole length of the finger, slightl ing the ends of the forefingers ar ing or pressing them together at th



SIGN OF RECOGNITION OR CHALLENGE S

Place left hand over the heart; right ha palm down and about the height of the hi cating the position your hands were in w took the obligation.

The answer is the same, indicating the being simply the position your hands were assuming the obligation of the First, or I Rank of Page.



VOTING SIGN.

Clench the left hand and raise it about as high as the eyes.

SEMI-ANNUAL PASS WORD.

The Semi-Annual Password, as its name indicates, and which is given at the outer door, (the Rank Passwords are not,) is —



PARRY SIGN.

Bring sword to a "present" an point from right to left as if to ward off a blow. When sign pleted the right hand will be abo from the body and the sword w about two feet in front of left foot.

FELLOWSHIP ILLUSTRATED.

plete Exposition of the Lodge Encampment and Rebekah (Ladies) Degree.

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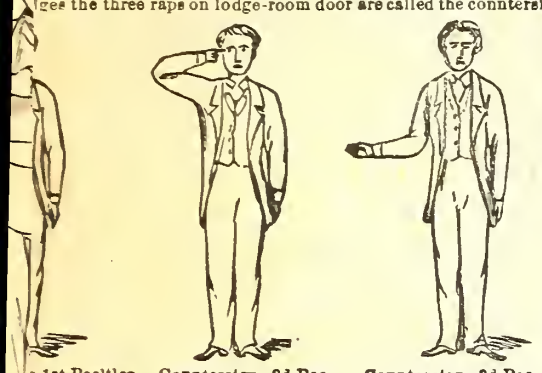
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T OF SIGNS, PASS WORDS, GRIPS, ETC.

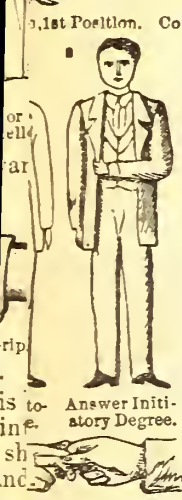
INITIATORY DEGREE.

k.—One rap on the Ante-Room or outside door—three raps on toom door.

IGN.—Extend the fingers of the right hand in a straight line, with close in the palm of the hand. Now raise the right hand and bring he fingers t the mouth, keeping them there – second or two. he hand towards the right eye and in doing so close all the fingers mb except the index finger and place the index finger on the out- the right eye and then drop the hand obliquely to the side, ex- you do so with the palm upward and all the fingers open. lgee the three raps on lodge-room door are called the countersign.



1st Position. Countersign, 2d Pos. Countersign, 3d Pos.



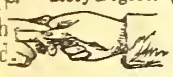
Answer Initiatory Degree.

SIGN OF RECOGNITION.—Take hold of the right lapel of the coat or other garment with the right hand, fingers under and thumb over and pointing straight upwards.

ANSWER.—Bring *left* forearm horizontally across the body, closing the hand on *right* lapel of coat or other garment, thumb under and fingers outside, saying: 'Are you looking for me?" Answer: "For you."

TERM PASS WORD.—This with its explanation is given the candidate privately during the evening, by the Noble Grand, who alone is authorized to give it, or cause it to be given to members. This pass word is changed every six months. The pass word proper is given to the *Outside* Guardian after the entersign—he then opens the door—you enter, clothe yourself in proper regalia and give three raps on inside door, when the *Inside* Guardian opens the little slide and yon whisper in his ear the explanation. "For instance, the pass word for the current term being *frater*, and the explanation brother, you whisper the word *frater* into the ear of the Outside Guardian, and its meaning, *brother*, to the Inside Guardian.

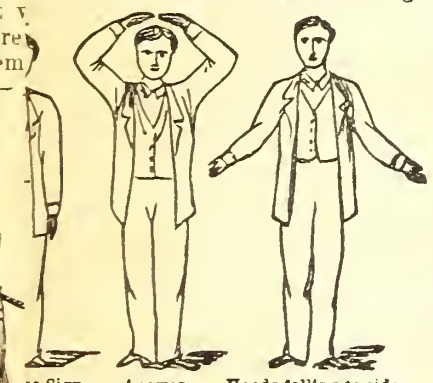
GRIP.—Two fore fingers in connection with thumb, forming a link.



AL HAILING OR SEA SIGN.—Raise right hand above head and drop it three times upon the head.—This is used as a signal at a distance.

ANSWER.—Raise both hands up to the head.

2D POSITION. Let hands fall to the side.



a Sign. Answer. Hands falling to side

First or White Degree.

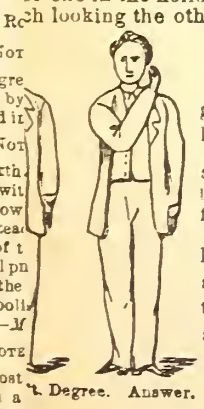
ORD.—*Fi-des*, given at door of Lodge Room ersign, which is *one* rap on the lodge room en the Lodge is opened on this degree.

—Take hold of chin with right hand, thumb d fingers over the chin.

—Same as in Initiatory Degree, but in that particular position of the body is required, this degree the right feet must be together, of one in the hollow of the other, the body Rch looking the other in the eye



Sign White Degree.



t. Degree. Answer.

Second or Covenant Degree.

PASS WORD.—*Quiver*, given same as former pass words.

SIGN.—Draw hand in a circle across forehead thumb closed in with fingers.

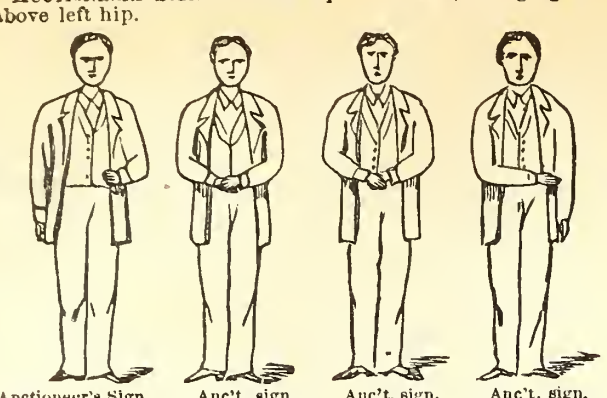
ANSWER.—Bring right hand up to left shoulder, as if to take hold of left ear with the thumb and fore finger, of to draw an arrow from the quiver.

TOKEN—Rainbow.

MEMENTO—ARROWS.

No grip in this degree.

AUCTIONEERS SIGN.—Double up left hand, bringing it up above left hip.



Auctioneer's Sign. Auc't. sign, "good bargain." Auc't. sign, "well." Auc't. sign, "bad bargain,"

To signify "good bargain," put right hand inside of left
To signify "well," put right hand *on* left.
To signify "bad," put right hand over on left side.
To gain the attention of a Bro., draw right hand from left.

Third or Royal Blue Degree.



Sign R. B. Degree. Answer. Principal sign.

PASS WORD.—*Moses.*

SIGN.—Drop right hand over left, both spread.

ANSWER. — Left hand over right hand.

PRINCIPAL SIGN. —Right hand over left, then raise hands and eyes in form of supplication to heaven.

TOKEN. — *Moses Rod.*

GRIP.—Press second knuckle of right hands by ball of thumbs.



Fourth or Remembrance Degree.



PASS WORD.—*Re-cord:*

GRIP.—Thumb lock, by putting inside of thumbs together fingers extended.



Sign Remembrance Degree.

SIGN.—Close hands except fore finger, bring that up in front and place the ball of the finger on the organ of remembrance, between the eyes.

Fifth or Scarlet Degree.



Sign Scarlet Degree, P'p'l sign Scarlet Degree.

PASS WORD.—*Aaron.*

SIGN.—Place the two fore fingers of right hand in shape of letter V on left arm, nearly half way from elbow to shoulder.

PRINCIPAL SIGN.—Place right thumb on pit of stomach, then span down, then span to left side.

GRIP.—Press third knuckle of right hand with ball of thumb, taking hold of hands as if to shake hands, but no shake should be made.



Robekah or Ladies' Degree.



Sisters' Trial Sign. Salute to officers and Bros 'Sign.

THE PERMANENT PASS WORD. *Miriam.*

THE TEST OR TRIAL SIGN FOR A SISTER. Close thumb and little finger of right hand and place the three open fingers, *spread out*, on anything except your own person

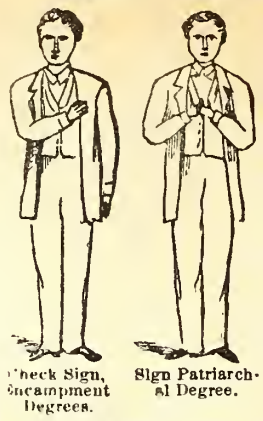
THE COUNTERSIGN or *Brother's* Answer. Close all but index finger of right hand over thumb; raise hand and put ball of index finger on side of nose, about an inch above the end. [This is also the salute to the "*chair*" given by both brothers and sisters on entering a lodge of this degree. Brothers recognize each other in this degree by the same sign, but it is seldom used for that purpose.]

ENTER SIGN. Two raps on inside door; given on entering.

CHECK WORD. (This is changeable and is the same for all the Encampment Degrees. Given at inside door.)

Patriarchal or First Encampment Degree.

PERMANENT PASS WORD.—*Adam* (pronounced *Ay-dem.*)



Check Sign, Encampment Degrees. Sign Patriarchal Degree.

CHECK SIGN.—On entering an Encampment the member walks to the center of the room and salutes the "*chairs*" as follows: Facing Chief Patriarch, bring right arm with open hand across breast; fingers extending to left shoulder. Next turn to Senior Warden and salute him in same manner. Then turn to Chief Patriarch again and salute him with the

SIGN OF THE PATRIARCHAL DEGREE.—Place back of right hand in left hand, closing all but index finger of left hand over right hand. Raise index finger of left hand and both thumbs perpendicularly. Answered in same manner. This sign refers to the Three Pillars, the Emblem of the Patriarchal Degree



GRIP.—Same as in ordinary shaking of hands, extending thumb *across* fingers between knuckles. No shake.

Golden Rule or 2d Encampment Degree.



Sign Golden Rule Degree.

ENTER SIGN.—Three raps on inside door.

CHECK WORD.—Same as Patriarchal Degree. Given at the door.

PASS WORD.—A. M.

EXPLANATION.—Gold a metal.

TOKEN.—Pure Gold.

CHECK SIGN.—Same as Patriarchal Degree.

SIGN.—*First Position.*—Close all but index finger of right hand and extend thumb along *this* finger. Bring forearm and hand straight forward and raise to angle of forty-five degrees, finger pointing upward.

Second Position.—Bring hand and arm down to an angle of forty-five degrees, index finger pointing downward



GRIP, FIRST POSITION.—Bring right hands together, palms down, and lock little fingers.

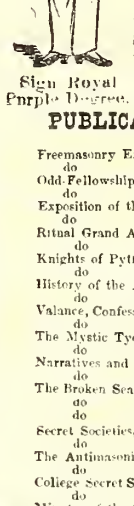


GRIP, SECOND POSITION.—Bring back of hands together and lock index fingers.



GRIP, THIRD POSITION. Unlock little fingers, each placing ball of thumb on nail of the other's index finger, keeping index fingers locked.

Royal Purple or 3d Encampment Degree.



Sign Royal Purple Degree.

ENTER SIGN. Four raps on inside door.

CHECK WORD. Same as previous degrees.

PASS WORD. M. K. K. S.

TOKEN OR EXPLANATION. Melchizedek, King of Salem

CHECK SIGN. Same as previous degrees; used as a salute to the "*chairs*," followed by the degree sign given to the Chief Patriarch only.

SIGN. Extend thumb and two first fingers of right hand, closing the other fingers. Raise hand to left side of forehead and draw it to center of forehead and then let arm drop to side.

ANSWER. Pass left hand from right side of face to center of forehead.

GRIP. A closes all but thumb and index finger of right hand. B grasps the extended finger, placing thumb on joint next to the hand.



ANSWER Same: B taking the place of A.

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